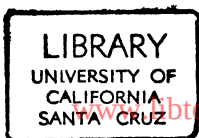


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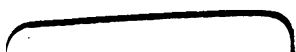


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JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. VII.

1898.



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**Joint Hon. Secretaries and Treasurers, and
Editors of Journal :**

ED. TREGEAR and S. PERCY SMITH.

THE Society is formed to promote the study of the Anthropology, Ethnology, Pilology, 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.

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

MEMBERS OF THE POLYNESIAN SOCIETY.

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1ST OF JANUARY, 1898.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

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v

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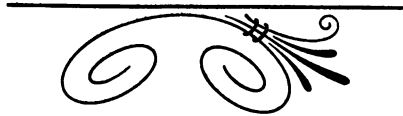
Watt, Rev. W., Tanna, New Hebrides

Wake, R., Rotorua, N.Z.

Watt, F. F., Rotorua, N.Z.

Williams, F. W., Napier, N.Z.

* Young, J. L., Tahiti Island



ANNUAL MEETING OF THE SOCIETY.

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THE usual Annual Meeting of the Society was held in the Lecture Room of the New Zealand Institute, Wellington, N.Z., on the 31st January, 1898, Mr. J. H. Pope, a member of the Council, in the chair.

The Annual Report of the Council and the Accounts for the year 1897 were read, passed, and ordered to be printed in the March number of the *Journal*. They will be found below.

The Rev. W. J. Habens, B.A., was re-elected President for the year 1898, and Messrs. N. J. Tone, E. Tregear, H. B. Roy, and C. A. Ewen elected Members of the Council; Mr. E. Tregear was re-elected one of the Hon. Secretaries and Treasurers.

Mr. Alex. Barron was re-elected Hon. Auditor, and thanked for his past services.

Votes of thanks to the Chairman and Hon. Secretaries concluded the business of the meeting.

ANNUAL REPORT OF THE COUNCIL.

Presented at the Annual Meeting, January 31, 1898, in terms of Rule No. 13.

NO very special features have marked the proceedings of the Society during the past twelve months; matters have gone on smoothly through the willing co-operation of members of the Council. At the end of the sixth year of its existence, the Council may fairly congratulate the members, on having passed through the difficulties incident to the establishment of a new Scientific body, and we may now reasonably look forward to a career of continued usefulness in the future. One of the main objects with which the Society was founded, was the collection and publication of original matter pertaining to the Polynesian Race. This has been kept in view, and the Council thinks that a perusal of the six volumes of the Society's Transactions will warrant any unbiassed mind in acknowledging that the existence of the Society has been justified. It is clear that a large amount of original matter—not, of course, of equal value—has been rescued from oblivion and made available to students, which otherwise would have been lost. But more remains to be done. The amount of original matter remaining in the hands of the Society is large, and most of it, as yet, not translated from the Polynesian dialects in which it is expressed. To enable this to be accomplished, a larger membership is necessary. It will be seen from the following figures that our progress in that direction is not so great as could be wished.

On the 31st December there were—

Ordinary Members	..	..	..	190
Honorary Members	..	..	..	7
Corresponding Members	..	..	..	15
Total..	..	..	..	212

The figures for the previous year were 206, of whom 182 were ordinary members.

Death has been busy amongst our members this last year. We have to deplore the loss of three ordinary members, one honorary, and three corresponding members. Amongst these are some well known names: Sir John Thurston, Governor of Fiji; Prof. Horatio Hale, the well-known Ethnologist of the United States Exploring Expedition; T. G. Poutawera, a member of the Council; S. E. Peal, an ardent Ethnologist and the author of several papers in our *Journal*; and the Hon. Major Ropata Wahawaha, M.L.C., our staunchest ally in the Maori war.

The *Journal* has been published with tolerable regularity at the end of each quarter; it forms the largest volume yet issued, there being—including supplement—389 pages as against 300 pages in Volume IV.

One of our Secretaries has lately returned from a six months visit to several of the Islands of the Pacific, a voyage which was undertaken specially with the object of obtaining information as to several points in Polynesian history which required clearing up. A very considerable measure of success was the result, and the Society will in consequence be the richer by the publication in its *Journal* of much new and valuable matter. The loan was obtained of two valuable MSS., the one relating to the history of the Rarotongan—and with them the Maori—occupation of the Central and Western Pacific, and their subsequent migrations, for which we are indebted to the Rev. J. J. K. Hutchin of Rarotonga; the other is the collection of ancient chants of the Marquesans, made by Mr. Lawson many years ago, lent to the Society for publication by our respected member, Prof. W. D. Alexander, F.R.G.S., of Honolulu. These, with other matter, and the views formed by our Secretary resulting from his enquiries will be duly published in the *Journal* during the coming year.

Financially, the Society is sound, but the Council regrets that there are more arrears of subscriptions than there ought to be. On the 31st December, 1897, there were 18 members in arrear for one year, and 9 members for two years. These last will be dealt with by the Council at their next meeting. In this latter class are some members who, from their position, should be the last to allow their names to appear in a defaulter's list. We commenced the year with a balance of £21 16s. 6d. and end with a credit of £11 16s. 11d., against which there are liabilities that about cover it.

The capital account now amounts to £52 18s. 10d.



BALANCE SHEET.

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POLYNESIAN SOCIETY.

CURRENT ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1897.

	£	s.	d.		£	s.	d.
By Balance from last year	..	..	21 16 6	Sundries, Exchange, Stamps, addressing	..	..	1 0 0
<i>Journals</i> sold ..	..	..	7 12 0	Book Binding ..	..	..	1 13 0
Members' Subscriptions	..	..	164 2 11	Cheque Book ..	..	..	0 2 6
Life Subscription (part)	..	..	7 0 0	Printing—Vol. v., No. 4	..	..	43 8 0
				" " vi., No. 1	..	..	40 0 6
				" " vi., No. 2	..	..	42 2 0
				" " vi., No. 3	..	..	56 17 6
				Engraving Illustrations ..	..	..	3 10 0
				Cash in hand ..	..	2 18 0	
				Cash in Union Bank ..	..	8 18 11	
							11 16 11
							<u>£200 11 5</u>

CAPITAL ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1897.

	£	s.	d.		£	s.	d.
By Balance from last year	..	..	50 17 10	Deposited with the Wellington Trust Loan and Investment Society	..	..	53 18 10
Interest received ..	..	..	2 1 0				<u>£52 18 10</u>

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THE MALAYO-POLYNESIAN THEORY.

III.

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(Continued from page 100, Vol. V., June, 1896.)

☞ This Question is here viewed from an Australian standpoint.

EXPLANATORY NOTE.—I resume this subject because I have unexpectedly come across some Australian facts which throw a sidelight on it, and because it is evident from an article in the last number of this JOURNAL (page 153), that the drift of my argument is not yet understood. The words to which I refer are: "That the continent of India, and not the Malay Archipelago, was the original seat of the Polynesian race is not a new theory. It has been maintained for many years by several of the missionaries familiar with the people. *Malayo-Polynesian* has been retained as a distinctive name without endorsing the old exploded idea." On the contrary, I have all along argued (1) that the Polynesian, both brown and black, *did* come from what is now the Malay Archipelago; and (2) that the term *Malayo-Polynesian* is still used by missionaries and others, from the belief that the brown Polynesians are in some way Malays. For instance, in 'The Martyrs of Polynesia,' by the Rev. A. W. Murray, of the London Missionary Society (London, 1885), at page 114, I find these words, "The natives of Aneiteum are rather an inferior race; the vast majority of them are Papuan, but we found individuals who were evidently allied to the Malay races in Eastern Polynesia." A recent missionary lexicographer says: "The Samoans must have migrated before the Malay became corrupted. It is now probably nearer to the old Malay than the language at present spoken by them." So also a recent Missionary book (London, 1892) says, "The woman was a Malay, as all the *Aniwans* were."

Scientists have also done much to spread the Malayo-Polynesian theory, chiefly Wilhelm von Humboldt, who, on the very first page of his great work (*Über die Kawi Sprache auf der Insel Java*), says, "Under this name—the Malayan race—I include the inhabitants of all the islands of the great Southern Ocean"; and John Fred. Blumenbach, who is regarded as one of the founders of anthropology, in his

work (*De varietate nativa generis humani*) enters as 'Malayan' two Maori and one Tahitian skull which he had. In short, the idea on which the term 'Malayo-Polynesian' is based is by no means dead. And even those who do not hold that theory have shown nothing better to put in its place; hence the importance of the present discussion.

The view which I take is a "new theory" so far as I am concerned, for I have never seen it stated by any other. It is shortly this: Whereas others maintain that a conspicuous portion of the Polynesian language has come from the Malays, I hold that these words were Polynesian before they became Malayan; that is, that the Malays, when they came into the Indian Archipelago, found a Polynesian language there from which they borrowed largely. And further, I hold that in Indonesia the first dwellers were of the Melanesian stock, that the ancestry of the present Polynesians was grafted on that, and that the Malays are the last and latest settlement there. Thus I account for the well-known fact that the groundwork of the purely Melanesian languages shows many root-words in common with the languages both of the brown Polynesians and the Malays. Others say that these words come *through the Malays*; I say that *the Malays were the borrowers*. "The truth,—the more it's shook, it shines," and every question as to the origin of our Polynesians and their speech ought to be worthy of a place in your JOURNAL.

IN my last paper on this subject I said: "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 that 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 language, for the Malay itself is a borrower from far earlier forms which came originally from India."

In support of my contention that the Malay is a borrower I quoted several instances of the use of that word in India, as Panjabi *kāka*, 'an elder brother'; Sindhi *kāko*, 'an elder brother'; Marathi and Hindi *kaka*, 'a paternal uncle'; Hindustani, *chāchā*, 'a paternal uncle'; *khāl*, 'a maternal uncle.' To these examples, I might have added the Hindustani *kākā*, 'an elder brother'; *kaki*, 'a maternal aunt'; *chacherā* (adj.), 'belonging to a paternal uncle'; hence *chachera bhai*, 'a male cousin.' Now, it is impossible to deny that these are genuine Indian words, and earlier than the Malay; in fact, Forbes's Hindustani Dictionary marks *kaka* and *kaki* as taken from the aboriginal languages of India. The Malay, therefore, got them from India, and is the borrower. Or, rather, according to my theory, they came into Indonesia long before the Malays settled there; they belonged to the first inhabitants of these parts—the ancestors of the

present Melanésians and Polynésians, and with them the words in question passed into Oceania; at a later time the Malays came into Indonesia; finding the words there, they adopted them and now use them as their own—all which will be unfolded as I now go on with this discussion.

The Dictionary's statement that these words of relationship are aboriginal in India is supported by the fact that away up among the Himalayas, where many of the aboriginal blacks of India found refuge after the Aryan invasion, the Nepalese Vayu people speak of *kuku*, 'a maternal uncle,' *kiki*, 'a grandfather,' and *chacha*, 'a grandson'; while the Chitrali dialect in the Hindu Kush says *kai*, 'a sister, a cousin'; and the Nager dialect, used to the north of Gilgit in the same quarter, says *khakin*,* 'a daughter-in-law'; the Kolarians also, an aboriginal race in east-central India, say *kako*, 'an elder brother'; *kaki*, 'an elder sister'; *kankar*, 'a mother-in-law.' Therefore, since these words belong to the speech of the black races who first occupied India before the Aryans came in, and since the same terms in the same sense are used by the present inhabitants of the Malay Archipelago, it seems to me clear that Indonesia was first peopled by an influx of a portion of those black races from the mainland, coming probably through Further India, where the black Samangs are still relics of their presence; then, I infer that, in the course of time, a fairer race, like the Khmers of Cambodia, settled in Indonesia among the blacks and took up part of their language; and further on the Malays probably did likewise; for it is certain that the Malays came in much later. Thus the sequence of population in Indonesia would be—(1) blacks from India and Further India; (2) a fairer race which, partly amalgamating with the blacks, produced the ancestors of the present brown Polynésians; (3) the Malays, a Mongolian race, take possession and adopt much of the language and customs of their predecessors.

The Chitrali word *kai*, 'a sister, a cousin,' further supports my arguments; for I compare it with words used by the true Papuans of Torres' Straits, of whose black origin there can be no dispute—*kai-mer*, 'a man's brother,' 'a woman's sister'; *kai-meg*, 'a cousin, a follower, a comrade'; *kai-ed*, 'a grandfather, an ancestor'; to these add *ko*, which, in Epi, an island of the New Hebrides, means 'a brother's sister,' 'a sister's brother'; in Fiji, *ka-sa*, 'a companion,' and *kei*, *kai*, 'with,' *kai*, 'an inhabitant or native of a place,' with which compare the Australian suffix *-kal* in the same sense.

But what will the supporters of the Malayo-Polynesian theory say

* Those words are interesting as coming from the Chitral and Gilgit regions in which British troops were lately operating.

when I now tell them that the Malay word *kāka-k*, 'an elder brother,' and cognate forms are common words of relationship throughout the continent of Australia? Will they say that our natives, who are a very ancient race, borrowed these words from the Malays, who are quite modern in their origin? Or, will they say that our blackfellows also, as well as the brown Polynesians, are Malays, because they have in their speech a few words which the Malays also have? No; the true explanation is that their first home was in Asia, and that with the spread of races from that central source these words of relationship have gone into all parts of Oceania.

And the facts which I am now about to quote touch the theory, held by some, that our native blackfellows are a separate creation, and have no ethnic relationship to the rest of mankind. If that were so, how does it come about that in all parts of Australia words of relationship are found, evidently indigenous, and yet quite as evidently connected with similar words of relationship in India? Have they sprung up both here and there by spontaneous generation, and so much alike? And yet, our blacks cannot have had contact with India for more than two thousand years past. It must be that the ancestors of our aborigines were once in India, where, as I have stated, these words belong to the earliest native races, and these are known to be physically akin to our blacks; indeed, from cranial and skeletal considerations alone, the late Professor Huxley put the Dravidian black races of southern India and the Australians in one and the same class, which he called the Australoid.

Now for the proof; I first go to Lake Eyre, in the very heart of the Australian continent—certainly far enough removed from Malaydom, to prevent any suspicion of borrowing. Among the tribes clustering around that lake one of the chief is the Diyéri, which, on the testimony of Mr. Howitt, who knows them well, I am quite safe in declaring to be truly Australian. For 'a mother's brother' they say *kaka*,* with which compare the Vayu *kuku*, 'a maternal uncle'; the Hindustani *kākā*, 'an elder brother,' *kaki*, 'a maternal aunt'; Marathi *kaka*, 'a paternal uncle,' as well as other words already quoted. The Diyéri also say *kaku* to mean 'an elder sister,' and under this they include 'a father's brother's daughter' and 'a mother's sister's daughter,' but with them *kami* is 'a father's sister's son,' and when it is a female that uses the word, *kanini* is 'a daughter's son' or 'a sister's daughter's son'; the Diyéri further say *kareti* for 'a wife's brother,' and (when a male speaks) 'a sister's husband,' while *kamari* is 'a husband's sister' and (a female speaking) 'a brother's wife.' In the same region of Australia and around Mt. Howitt, on the upper

* *Kaka, kaku, kaki*. This looks like an instance of sex-distinction in Australian grammar.

Barcoo River, is a tribe called the Kunandaburi; they say *karugaja* to mean 'a daughter's husband' (a female speaking), and *karaugi*, 'an elder sister,' in the same wide sense as the Diyéri term *kaku*. The Theddora tribe on Lake Omeo, in eastern Victoria, say *kaki* for the Diyéri *kaku*, and *kamutch* for *kami*. On the south-east coast of New South Wales is a tribe which seems to have no collective name for itself, but to which I have elsewhere given the name of Murring-jari, from *murring*, their word for 'men.' They use *kabo* to mean 'a wife's brother,' or *(*μ*) 'a sister's husband,' and *karembari*, 'a husband's sister,' (*ϕ*) 'a brother's wife.' For *kabo* the Chepara tribe, on the Tweed River between Queensland and New South Wales, say *kabukāri*; for 'sister's son' (*μ*) they say *kanie*, and for (*ϕ*) 'son's wife,' (*ϕ*) 'husband's mother,' *kamingūn*. On the lower Murray River are the Watu-watu, who say *tati* (for *kati*), 'younger brother,' and also the Wonghi tribe who put *kaka* for 'elder brother or sister,' and *kati*, 'younger brother or sister'; at Wentworth, near the junction of the Murray and the Darling Rivers, *kayūga* is 'an elder brother.' In Victoria, *kaki* is 'a mother's sister' (Gournditch tribe in the west), and *kakai* is 'father's sister's son' (Woey-worung tribe, Melbourne). The Ngarego tribe, in eastern Victoria and the south of New South Wales, has *kaping* to mean 'a mother's mother' or 'a mother's mother's sister.†

Other examples in Australia also which I have collected have still the same root syllable *ka* as in India, but my authorities do not distinguish the exact relationship; that is, they say 'uncle,' but do not say whether it is a maternal or a paternal uncle that is meant. Thus, in West Australia we have *kangan*, 'uncle'; at Yancannia, on the middle Darling River, *kakuja* 'cousin,' (with which compare the Diyéri *kaku*), in the west of Victoria *chachee* is 'sister,' and *kukur minjer* is said to mean 'first great-great-grandfather'; on the Manning River, on the east coast of New South Wales, *kandu* is 'uncle,' and *kalany* is 'husband'; the Wiradjari at Wellington, in the heart of New South Wales, say *kagang* 'brother,' and north of them the Wailwun say *kaka*, 'brother,' *kati*, 'sister,' *kani*, 'uncle'; on the Richmond River, in the north-east of New South Wales, *kagang* is 'first-born brother,' and *kang* is 'uncle'; *kan* is 'cousin' on the Macleay River.

Anyone who will take the trouble to look through the vocabularies in Curr's volumes on 'An Australian Race,' will find numerous other examples of the same words from Queensland and all the colonies. In fact, in 120 localities along all the coasts and throughout the

* (*μ*) means when a male is speaking; (*ϕ*), when a female is speaking.

† For all the foregoing examples I am indebted to Mr. Howitt.

interior of this continent, these vocabularies show from 40 to 50 varieties of words of relationship, all formed from the same root *ka*.

Here let us for a moment examine the field over which we have passed. We find the monosyllable *ka* spread over the whole field. Now, we know that human speech is founded on monosyllables, for they lie at the base of all languages, and language grows by reduplicating the monosyllable or by adding on other syllables to it. In this field the growth of the root word *ka* has not been polysynthetic, as in the American languages, but entirely terminational, and the endings added on to *ka* show little variety in the Indian languages, but much more variety in Australia and Melanesia. And it is further noticeable that the Melanesian languages of Fiji, Epi, Duke of York Island, and the Papuan Islands in Torres' Straits, preserve that root in its simplest form, *ka* or *kai*, and that on the mainland Chitral alone, in the Hindu Kush, has the form *kai*. I observe also that the Fiji and Tukiok languages alone preserve what I conceive to be the bare original meaning of this syllable, which is 'with,' 'a couple'; and from this idea Fiji gets *ka-sa*, 'a companion,' Tukiok *ka-tai*, *kaka-ga*, 'twins,' and the Torresians *kai-meg*, 'a comrade.' In all these words there is no trace of relationship; for they belong to a very early stage of language—the same which gives the prepositional word *ka*, 'with,' 'together with,' as in Latin, *co-ire*, *vobis-cum*, Greek *ἀμα*, Sanskrit *sa*, *sam*, where the *s* stands for an older *k*. I think that the development of 'together with' into the idea of relationship would first appear in such a word as the Chitrali *kai*, 'a sister,' the Epi *ko*, 'a brother's sister, a sister's brother.* Such words would thus denote primarily "the brothers and sisters in a family who came closest by birth and are most 'together' in their youth." Then the principle of *atavism*, which the ancients noticed as readily as we do, would apply them to those family relations with whom individuals are most closely connected physically and otherwise; this natural step outwards brings us to 'a grandfather' as in Lat. *avus* for *ka-vus*; 'a maternal uncle' as in Pers. *kha-lu*; 'a paternal uncle' as in Lat. *a-vunculus*; 'a husband's sister' as in Gr. *γα-λ-ως* and Australian *ka-bo*. The next step would be to apply these terms to remoter relatives whom choice or sentiment led men to regard as nearer and dearer than any other (as a companion, or a protector, or those protected); here would come in the cousin, male

* On the evidence of their daily speech, I imagine that some of these Oceanic people saw a special 'nearness' of relationship between a brother and a sister; whether a physical or a spiritual connection I cannot at present tell. The practice of *convade* elsewhere shows a belief in a physical union of father and child. In Samoa, when a high-chief fell ill, a *sister's* curse was at once suspected to be the cause, and she had to exonerate herself. A sister's curse was supposed to be very potent.

or female, the nephew or grandson, and even an ancestor. I think that in this way these terms of relationship have sprung from the root *ka*, and that the underlying idea in them all is that of 'kindred,' 'closeness,' 'nearness'—an idea which also finds expression in the Latin term for 'relations,' *propinqui*, that is, 'those near.' Hence it follows that, as the root *ka* conveys a very general idea, the derivatives from it may be applied—even the same word—to different relations in life. Thus, in the Panjabi of India *kaka* is 'an elder brother,' but in Marathi *kaka* is 'a paternal uncle,' while in Samoa '*a'a* (that is *kaka*) means only 'family relations.' Therefore, I do not think that ethnologists are justified in saying, as they frequently do, that native tribes regard a father's or mother's brother as an elder brother. To my mind, the evidence of the terms used here only shows that the parties so named are regarded merely as 'near of kin,' and it is scarcely possible to suppose that a man would look on his aged and venerable grandfather (*kai-med*) as merely an elder brother, especially among tribes so reverent and respectful to age as are the Australians.

I now write out in a combined form all the derivatives of this root *ka* which I have collected, and for the sake of conciseness I indicate the localities where they are used by numbers; thus 1. is Aryan, in India and Europe; 2. Pre-Aryan, in India; 3. Indonesian; 4. Melanesian (general) and Melanesian (special); 5. Torres Straits; 6. Ep-Island (New Hebrides); 7. Fiji; 8. Tukiok, that is Duke of York Island, in the Bismark Archipelago; 9. New Britain, *ibidem*; while 10. is Polynesian, and 11. is Australian.

Brother (elder).—1, *kaka*; 2, *kako*; 3, *kaka*, *kakang*; 4, *kaka*, *-hana*; 5, *kui*; 7, *-ka*; 10, *kana*; 11, *kaka*, *kakang*, *kayuga*. A man's brother.—5, *kai*. A woman's brother.—6, *ko*; 10, *-gane*. Brother (not defined).—1, *kasis*; 11, *kukka*. A brother's wife.—*kamari*.

Sister (elder).—2, *kaki*; 4, *kaka*, *kana*; 11, *kaku*, *kamuj*, *karangi*. A man's sister.—6, *ko*. A woman's sister.—5, *kui*; 10, *ka*, *kana*, *gane*. Sister (undefined).—1, *kasis*; 2, *kai*; 11, *chachee*, *kati*. A sister's husband.—1, *galos*. A sister's son.—11, *kanie*. A sister's daughter's son.—11, *kanini*.

Uncle (paternal).—1, *kaka*. Uncle (maternal).—1, *khal*; 2, *kuku*; 11, *kaka*. Uncle (undefined).—10, (*matua*)-*keke*; 11, *kangan*, *kandu*, *kani*.

Grandfather.—1, *kokuai* (plural); 2, *kiki*; 5, *kai*; 10, *kui*. Grandson.—2, *chacha*.

Mother's mother.—11, *kuping*. Mother's sister.—11, *kaki*. Mother's mother's sister.—11, *kaping*.

Father's sister's son.—11, *kami*, *kakai*.

Husband's mother.—2, *kankar*; 11, *kamin-gun*. Husband's sister.—11, *kamari*, *karembari*.

Wife's brother.—11, *kareti*, *kabo*, *kabukari*.

Daughter's husband.—11, *karugaja*. Daughter's son.—11, *kamini*.

Son's wife.—2, *khakin*; 11, *kamin-gun*.

Cousin (undefined).—2, *kai*; 11, *kakuja*.

Relations of family.—10, 'a'a, i.e., *kaka*.

Companion.—5, *kai-meg*; 7, *kasa*; 8, *taina*.

With, etc.—5, *kai-mil* ('with'); 7, *kei*, 'ai, i.e., *kai*; 8, *kai* ('a couple'); 9, *kaba* ('a number of persons together') 'ka' (*k*)*aga* ('twins'); 10, *apa* (i.e., *kapa*), 'a number of workmen together.'

And now, if we pass this list in review, the first thing that strikes the eye is :

1. The great variety of the Australian forms—25 in number—and the wide field of relationship which they cover, while the Indian and Indonesian words apply to only three relations—'elder brother,' 'paternal uncle,' 'maternal uncle.'

2. Nearly all these 25 words have terminations which are distinctly Australian, and therefore the words must have been formed from the root *ka* on Australian soil.

3. This variety in Australia, contrasted with the paucity of the Indian forms, seems to prove that the ancestors of the Australian race must have left India before *ka* was developed there into *kaka*; for, if they had gone forth later, *kaka* would have been the stereotyped root-form for the Australian terminations to be added to. But on the other hand the presence of the forms *kaka*, *kaku*, *kaki* in Australia and Oceania as well as in India may be a proof that a second and late stream of immigrants brought these from India. Other considerations, apart from language, make it probable that at least two streams of blacks came into Australia in succession.

4. The simplest forms and the simplest meanings of the root *ka* occur in Fiji (*kai*, *kei*), in Torres' Straits (*kai*, *kui*), in Duke of York Island (*kai*), in Tonga and some remote islands of eastern Polynesia (*kui*), in Epi (*ko*), and perhaps in the Australian tribal suffix (*-kal*, *-gal-ang*). This fact would mean that these regions received the first and earliest portions of the inflowing tide of negroid people. The *kai* of the Hindu Kush plateau is probably a survival from the earliest population there, for the Chitrali dialect is now mostly Aryan.

5. I have already expressed my belief that *ka*, the root of all these words, is the same as the Latin, Greek, and Sanskrit word for 'with.' In this connection I may now mention that the ceremonial language of Java uses *kaleh*, 'with,' as an affix to the numeral 'two.' This *kal-h* must be of the same origin as the Melanesian *kai*, and therefore belongs to the language of the pre-Aryan black aborigines of that island.

The Greek *κασις* (for *kaki-s*?) 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 *κασις*. Its connection with the words now under question is made the more

probable, because it has the same variableness of meaning as we see in the Australian and Melanesian words; and γαλως is either *virī soror* or *fratris uxor*.

The Papuan islands in Torres' Straits also come near the root by *kai-meg*, 'a cousin,' 'a comrade,' and the Ebudans by *ko*, *kave*. The Tongan *kui*, 'grandparents,' and the Paumotan *kui*, 'an ancestor,' also belong to this.

That root *ka* has been very prolific of derivatives in many directions, and, as usual, some of the new forms retain the simple meaning of the root, while others have been specialized and applied to definite relationships in life. For example, *ka* with the syllable *ra* added to it becomes *kara*, which in Urdu, the courtly language of modern Hindustan, appears in the words *kara'in*, 'connections,' and *karib*, 'near' (cf. Lat. *propinquus*), but the Sanskrit form is *chara*, 'a companion, a wife,' where the root-meaning of *ka* 'with, together with' is clearly shown. This same word *kara* in the sense of 'relationship' has a place in the islands of the New Hebrides; for, on Epi, *kara-ma* is 'a paternal uncle,' *kara-a* is 'a maternal or paternal grandmother'; *kurua* is (♂) 'a brother,' *kulue* is (♀) 'a sister'; on Malo and Efate, *gore* is 'a cousin,' and *gore-na* is (♂) 'a sister' or (♀) a 'brother.'

I have already said that the Vedic *sa-m* 'with,' is the Latin *cum*, the *s* being used for an earlier *k*; so also the Sanskrit *saha* may be for *saka*, for the Maithili dialect of Behar still says *saku-la*, 'all' (in the sense of 'conjunction' with); *sanga*, a 'companion'; and *samu-dhi*, 'a relation.' Now, an exact equivalent to *saha* in form and meaning is the Samoan *soa* (for *soha*) 'a companion, the second of a pair, a mate'; and in the language of Futuna of the New Hebrides—which is a Polynesian, not a Melanesian, dialect—*soa* is the word for 'man and wife,' and in Epi (Melanesian) of the same group, *koa* is 'husband or wife,' and so is *ohoa* in another dialect of the same island, while *ko* is (♂) 'a sister,' or (♀) a 'brother' and *koalo* is 'man and wife,' that is a 'pair,' while *ko-virine*, that is, a 'female-companion' is 'a sister'; with which compare Maori *ko-hine*, 'a girl.' In Maori *hoa* is 'an associate,' 'a husband or wife,' originally 'a companion.'

From these examples, I perceive that the more a dialect adheres to its black ancestry, the more likely is the original guthural *k* to appear in its words. Thus also, the Fijian has *ka-sa*, 'a fellow, a companion,' rather than any forms from the root *sa*. Aneityum also (Melanesian) preserves the form *kai*, which we found among the Papuans of Torres' Straits to mean 'together with' for *a-kai-na-ga* in Aneityumese means 'engaged, connected as cousins' (said of males); Efatese has *na-kai-na-ga*, 'a tribe, a collection of things of the same kind'; even the Polynesian Maori has *kai-nga* 'a collection of individuals,' which in

Samoa is (k)ai-nga 'relations, a family.* In Japanese *kai-sha* is 'a company. In Malekulan, *hason* (for *kason*) is 'a wife.'

In Samoan, the conjunction *ma* 'and,' is also the preposition 'with'; and so it may be that the Greek *Kai* and the Latin *ac* (for *ka*) and the enclitic suffix *us* all come from our root *ka* 'with.' Certainly in the Latin phrase *cum—tum*, equivalent to *et—et*, the *cum* is used as a conjunction, and not in its prepositional sense. The Latin prefix *co* (as in *co-ire*) is nearer to *ka* than to *cum*. The use of the conjunctions is to 'couple' two statements 'together' in a sentence, and that is also the meaning of 'with.' In Fijian, *ka*, *kai*, *kei* are 'and,' 'with.'

6. The Samoan, and other Polynesians are said to be of Malay origin because a hundred or so of the simple words in their language are like similar words in the Malay; but the discovery I have made that the words *kaka*, *kaku*, *kaki* exist among true Australians in the very heart of our continent is, I think, of itself sufficient to disprove that Malayo-Polynesian theory; for *kaka*, *kaku* are certainly the Malay and Indonesian words *kaka*, *kakang*, *kakak*, 'elder brother,' and, therefore, by parity of reasoning, these Australian tribes are also Malays, which is absurd. These correspondences of language can be explained only by the evidence now constantly accumulating that the earliest stratum of population in south-eastern Asia, and in all the adjacent islands, and far east into the Pacific Ocean, was negroid and of the same stock as the present Australians and Melanesians. Then, I infer, that the next stratum of population was a fairer people of Caucasian race; settling in the islands they became incorporated with the black tribes, especially on the coast, and adopted a portion of their language; this mixture produced the ancestors of the present brown natives of eastern Polynesia. These again were driven forth into the isles of the Pacific by the arrival in Indonesia of a race of Mongolian origin—the Malays. Malays have never been slow to take up the customs and language of those among whom they live; and thus I account for the fact that in the present Malayan speech there are some words quite the same as in Australia and Polynesia. The Malays are the borrowers. This view of the question also shows how it is that many root-words are found to be the same all over Oceania. The blacks in Indonesia and in Melanesia had them first; the ancestors of the present brown Polynesians got them from the blacks in Indonesia and carried them far afield with them into the islands of the eastern Pacific; and the Malays too adopted them when they came into Indonesia. In past

* We scarcely agree with Dr. Fraser, that *Kainga* in Maori, means a "collection of individuals," except in the sense that a 'village' is one. *Kainga*, means rather a place where food is eaten, or where fires are lit, and it is the usual term for a village, a home not fortified.—EDITOR'S.

years I have carefully examined many of the essential words in the Australian dialects (see my book entitled 'An Australian Language') and I find them formed from the same roots as occur in Melanesia and Polynesia.

7. This discovery of these words in the Australian dialects also supports the arguments from history which I have elsewhere given in the *Journal of The Victoria Institute*, London—that our Australians are sprung from the 'Eastern Ethiopians,' of Herodotus, who says of the army of Xerxes: "The Ethiopians from the sunrise (for two kinds served in the expedition) were marshalled with the Indians, and did not at all differ from the others in appearance, but only in their language and their hair. For the eastern Ethiopians are straight-haired, but those of Libya have hair more curly than that of any other people. These Ethiopians from Asia were accoutred almost the same as the Indians" (Hero. VII. 80).

The fact also that I have found these same words of relationship to be used in all parts of Australia proves that the people there are homogeneous and their dialects homogeneous.

The force of the present linguistic argument may be shown in a condensed form, thus:—

DIYERI (Australian).					
Mother's brother or father's sister's husband	..	..			<i>kaka</i>
Father's brother's daughter	..	..	..	..	<i>kaku</i>
Father's sister's child or mother's brother's child	..	..	..	..	<i>kami</i>
Elder sister	..	..	..	..	<i>kaku</i>
MALAY.					
An elder brother	..	..	..	..	<i>kakak</i>
POLYNESIA.					
Samoa—A man's brother, a woman's sister	..	..	..	..	<i>tua-(k)a</i>
„ Family relations	..	..	..	(for <i>kaka</i>)	<i>'a'a</i>
Maori—An uncle	..	..	..	..	<i>matus-keke</i>
„ An elder brother, an elder sister	..	..	..	..	<i>tua-kana</i>
NEW GUINEA (Papuan).					
Geelwink Bay (N.W. coast).—An uncle	..	..	..	..	<i>kaki</i>
Motu and S. coast.—An elder brother	..	..	..	..	<i>'a'ana, kakana</i>
Torres' Straits.—A man's brother, a woman's sister	..	..	..	..	<i>kai-mer</i>
INDIA.					
An elder brother, a paternal uncle	..	..	..	..	<i>kaka</i>
HINDU-KUSH and HIMALAYAS.					
Maternal uncle	..	..	..	..	<i>kuku</i>
Grandfather	..	..	..	..	<i>kiki</i>
Grandson	..	..	..	..	<i>chucha</i>
Sister	..	..	..	..	<i>kai</i>

Here we have the same words used on the heights of the Himalayas and in the heart of the continent of Australia. Is it possible that the Malays sent these words into so diverse regions of the earth? No;

the Malays borrowed them when they came into Indonesia, which was then occupied by races that had once been in India. To the same effect is the evidence of other words from Australia and India. One tribe in South Australia says *kutta* for 'louse.' This is certainly the Malay, Melanesian, and Polynesian word *kutu* 'louse.' But it was a Sanskrit and Pali word before it became Malay; and the non-Aryan aborigines of Bhutan in the Himalayas also say *khit* for 'louse.' Similarly the standard Australian word for 'foot' is *din-na*. But some of the Naga tribes on the north-east frontier of India and the people of Laos and of Siam to the south of them also say *tin* for 'foot.' The non-Aryan tribes of the Himalayas say *mi*, *mé* for 'fire'; *me'k*, *mik*, *mok*, 'eye,' which are certainly the same root-words as the common Australian *mi*-bara, *mil*, 'eye,' and *wi*, 'fire.'

How are all these facts to be accounted for? By confessing that the ancestors of the present Australians, Melanesians, and Polynesians passed through India before they came to occupy their present seats.

These non-Aryan tribes that I have mentioned are interesting, for they are the scattered remains of the earliest population of India. In hair and features they often remind one of the negroid people of other lands. All ethnologists are agreed that the first comers into the Indian peninsula were of the black race, and they probably came in two successive streams—first the Hamites, then the Kushites. When the Aryans subsequently entered the country from the north-west, and spread down the valley of the Ganges, those of the black tribes that did not amalgamate with the invaders spread themselves northwards into the Himalaya slopes, and southwards into and beyond the Vindhya mountains. Thus it is that these Himalaya non-Aryan tribes retain still many words which must have belonged to the languages of the aboriginal blacks of India, although they have also, in the course of time, adopted many words from the Sanskrit-speaking Aryans. If there is any Shemitic element at all in the speech of Oceania—and that is doubtful—it must have been brought in by these blacks.

And to show how important these non-Aryan languages are, I will now give shortly a few comparisons between them and Oceanic words; (1) is the Maithili language in Northern Behar in the corner formed by the junction of the Brahmaputra and the Ganges; this I have culled from the Journals of the Asiatic Society of Bengal; to the north of Behar among the mountains are the native states of Bhutan and Sikim, and in them are the (2) Kocch, (3) the Bodo, and (4) the Dhimal; eastwards from them are (5) the Naga tribes with a Mongolian element; and to the westward in Nepal are (6) broken non-Aryan tribes, bearing various names. Vocabularies of the speech of these

tribes here numbered 2 to 6, are given in "Hodgson's Essays on Oriental Subjects." From them I am enabled to make some comparisons, thus :—

Woman.—1, *bhabini*, 'wife'; 4, *mahani*, 'female' (as a prefix); 6, *baigini*, 'woman.' Cf. Malay, *bini*, 'wife'; Indonesian, *babineh*, *mahina*, *mapin*, 'wife'; Oceanic, *fafine*, *vihin*, *haine*, *fine*, *hine*, 'woman.'

Sleep (to).—1, *suta-b*; 2, *suti-bar*; 6, *süt-uk*, *süt*. Cf. *ma-hutu* (the Motu of New Guinea).

Rain.—4, *wai*. Cf. Oceanic, *vai*, *wai*, 'water.'

Fish.—2, *macha*; 6, *machha*. Cf. Malay, *ikan* (for *vikan*?); Admiralty Islands, *uke* (for *vuke*?); Vanikoro Island, *na-mok*, *no-mu* (where the *na* is an article-prefix); Australian, *makoro*; Sanskrit, *muka*, 'fish'; aborigines of Central India, *haku*.

Stone.—4, *pathar*. Cf. Malay, *batu*; Oceanic, *fatu*.

Face.—2, *mukh*. Cf. Malay, *muka*, 'face'; Maldives, *munu*, 'face'; Dravidian, *mun*, 'before'; Amboyna, *uwaka*, 'face'; Pamir, *mük*, 'forehead.'

Hand.—2, *hath*; 6, *hät*, *bhit*; *göt*, 'hand and forearm'; 5, *kha*. Cf. Papuan of Torres Straits, *getö*; Pali, *hattho*, 'hand,' *mutthi*, 'fist'; Ceylon, *ata*, 'hand'; Australian, *muttara*, 'hand and fore-arm'; Fiji, *getegete* (*ni liga*), 'hand.'

Land.—1, *bādha*, 'lands surrounding a village'; 4, *bhan-oi*, 'earth,' 'land,' 'soil.' Cf. Oceanic *fan-ua*, 'land.' The Maithili often adds *ua* to a root-word, as *ghar*, *ghar-ua*.

House.—5, *ham*, *hum*; 6, *kim*, *kyim*, *tim*. Cf. Burmese, *im*; New Hebrides, *im*, *ima*, *yum*, *yimo*, *n-eom*.

Flower.—6, *phung*. Cf. Malay, *bunga*; Samoan, *fūnga*.

Child.—6, *ta-wa* (*ta-wo*), 'boy,' *ta-mi*, 'girl,' 'daughter.' Cf. Samoan, *ta-ma*, 'boy'; Oceanic, *ta*, *tamata*, *tagata*, *kanaka*, 'man, mankind.' For the generic term 'children' the Nepalese tribes say *tamitawa*, 'girl-boy'; with that compare the Samoan invented term for 'cattle,' *bulli-ma-kau*, 'bull-and-cow.'

Dog.—6, *uri*. Cf. the Pamirian *kuri* and Oceanic *kuri*.

It is clear that many of the mountain words in this list are purely aboriginal; it is also clear that neither the Australians nor the Malays, nor the Melanesians, nor the Polynesians can have carried them back to India and up the slopes of the Himalayas and planted them there. There remains, therefore, only one possible explanation—that the ancestors of these races were once in contact with the aboriginals of India and brought the language with them when they came forth into Indonesia and Oceania.

Let me close with one word from a physical standpoint. Here is the verdict of a German naturalist on the race differences of the Malay and the Polynesian :—

FEATURES OF CRANIA.

MALAY.—1, zygomatic bones—small; 2, base length—very constant, 96 to 98 millimetres; 3, height—equal and constant; 4, roof—usually flat; 5, false prognathism.

POLYNESIAN.—1, zygomatic bones—great breadth; 2, base length—long and very narrow; 3, height—moderate; 4, Polynesian skulls viewed in profile are

arched; viewed in front they are roof-shaped, and are always heavy and massive as compared with the thin Malay skulls.

‘The Malay and Polynesian are thus separated by cranial formation.’

Everyone knows the value of craniometry as a test of race, and the result of that test here establishes essential differences.

Then as to race characters; take Wallace’s description of the Malay and contrast it with that of a Maori or a Samoan: ‘The Malay,’ he says, ‘is naturally easy-going and indolent; he is reserved, diffident, and shy; he shows no astonishment, surprise, or fear; he is slow and deliberate of speech; the Malay is timid; when alone, he is gloomy and taciturn, never singing or talking to himself; yet he has the most pitiless cruelty and contempt of human life.’

Does that character fit the brown Polynesian?





FOLK-SONGS AND MYTHS FROM SAMOA.

BY JOHN FRASER, LL.D., SYDNEY.

LEGENDS ABOUT SANGATEA.

INTRODUCTION.—I have five myths about Sangatea, all from independent sources; the fifth is unique, being unlike all the others; the four vary only in a few of the phrases, and in the order of the lines. I have therefore made a composite text of these four. Wherever two or more versions agreed in the form of an expression, I have adopted that as likely to be correct; where certain words were found in only one version, I have omitted them from the *Solo*. The fifth of these Sangatean myths has been revised and annotated for these pages by a very competent authority in Samoa, the Rev. J. E. Newell, of Malua. I think that his form of the myth is the best of all; it seems to me to show that this Sangatea is really a goddess of the *Dawn*. But, nevertheless, I give as a preface two native explanations about Sangatea, just as I found them in the manuscripts. On page 21 I have ventured to give an explanation of my own—the sense in which I understand Sangatea.

1. The first native explanation is this:—Sangatéa was a chief of Upólu. He had a wife, Sina-papālangi; her brothers were Le-tava'e-toto and Uli and Ma'o. He had, as a second wife, Fa'a-utu-Manu'a, the daughter of Tui-Manu'a. Each of these two had her own house; the house of Sina-papālangi was separate, and the house of Fa'a-utu-Manu'a was separate. The house of Sina was enclosed with a stone (fence), but the house of Fa'a-utu was fenced with the 'ma'ali' plant; that gave rise to the name A-ma'ali, which is equivalent to Ai-ma'ali, 'the fence of maali.' Then Fa'a-utu was badly treated by Sina, from jealousy; so Sina made a plot when they had a night-dance. [*This narrative breaks off here.*]

2. Another account says:—Sangatéa was an oppressive chief, I think, of Savai'i. His wife's name was Sina-papālangi. (His conduct at last) made her run away into the heavens, and she burned the bundle there. Sangatea was very angry because the bundle had been taken away; (so) he tied up the (whole) line of prophets, because they did not show who had carried off the bundle. Then Folasā and Maiā came and showed him that Sina-papālangi had taken it, and had burned it in the heavens.

A third explanation was sent to me last year by the Rev. J. E. Newell, of Malua, Upolu. It is this:—The song is that of "Tonga-Sā," the King of Manu'a,

and represents his anxiety to know the name of the person or persons who destroyed his large and valuable hoard of fine mats adorned with the red feathers of the *tropic bird*. His immense bundle (*'au-afa* or *taui*) of mats was destroyed, and the blaze of the conflagration shone out afar. It was seen shining at the *muli-fanua*, 'the west end' of Upolu. He had uttered his intense longing to know the guilty party to the *aitu*, and they had secretly conveyed the *tamaitai 'i'ite*, 'the lady prophetess,' who lived in the land called *Manau*, at *Fasi-to'otai*, in Upolu. She was conveyed in sleep to *Manu'a*, and the *aitu*, who accomplished the task, now old *Tui-Manu'a* that the lady was in the house. The song is sung by *Tui-Manu'at* to awaken *Sangatea*, who can tell him the secret. The secret is not divulged in the song. *Sangatea's* reply is not known.

XIX.

O LE SOLO IA SAGATEA (I.).

- Te'ite'i ane ; i faguina ane ;
 I ala ane ; a e maleifua, ali'i.
 Le po na ua loa ; ia pu'upu'u ane ;
 Sili la le ao po ua ao ; ua ata ea ? ua ao ea ?
 5 E tuai le ao ; e le i ata.
 Ua mafulu le fala ; ua fuli fa'amano na tagata,
 A e liliu fa'alasi ona ali'i.
 Taulagi le soifua, ma tā fai 'ava ane.
 E te maua 'ava mai, maua 'ava,
 10 'Ava aui, Folasa ma Maia ;
 Talatala'i ane lou atu folasa.
 Sagatea e, te'ite'i ane ia !
 Ua fa'aita le tava'e-toto ;
 Na ia osofia i le la ma le matagi.
 15 Sagatea e, fetulia a'e lou tau i le lagi.
 Ua teva Sina-papalagi.
 Lou tau i ua mu pito tasi ;
 Ua mu mai i le mata-matagi ;
 A e tautoto'e i le muli-matagi.
 20 Ua mu mai i le mata-fanua,
 A e tautoto'e i le muli-fanua (*or Mata-Saua*),
 I le to'elau ma lualua.
 Sagatea e, ai lou tau i ua mu pito lua.
 25 *Refrain.* { Alāne ia, o le po ua loa, a e pu'upu'u ane.
 { Ua loa le po, 'o le po loloa.
 { Ma le po pito tasi.
 { Taulagi le soifua, ma tā fai 'ava ane.

Variations in the Text.

Line 8. Ma ta *al.* ma tatou. 9. E te maua *al.* na maua. 11. Talatalai *al.* E talatalai. 14. Na ia osofia *al.* Ona osofia. 15. *Al.* Sagatea i malii i lagi. 15. *Al.*

Ta saili a'e i le lagi lou tani. 16. Ua teva *al.* Ua teva ma. 16. *Al.* Ua sola ma Sin papalagi; ua alaga fua ai 17 and 18. Ua mu *al.* o loo mu. 22. *Al.* I le to'e lau ina agiagi; *or,* Ona o le toelau ina agiagi. Note:—Here *al.* means 'otherwise.'

After line 11, Lavatai's version has :—

Ma lo ta alofa i le fale aiga na,
Samoa a po pea, a le ao e,
Sulu; fea nei le lou maitai,
Alo ma le Vai-le-fua ma le Folasa-vai-ui.

THE SOLO (I).—TRANSLATED.

Awaken her; let her be awakened;

Awake! awake thou, O chief.

This night is stretching out long; let it be shortened.

Ask about the daylight whether it is day; is it dawn? is it day?

It is far from daylight; the dawn has not yet appeared.

The mats are disagreeably hot; these men have tossed about a thousand times,

And their chiefs have turned many times.

Strike up the story of a life and let us (two) make *kava*.

Ye shall get *kava*, get *kava*,

Kava of the best, O Folasa and Maia;

Proclaim it to your group of prophets.

O Sangatea, awake!

Tava'e-toto is angered (*or,* is wearied);

And has risen against the sun and the wind.

O Sangatea, go in chase of your bundle in the sky.

Papalagi goes off with it in anger.

Thy bundle glows at one end;

It glows in the eye of the wind,

But [a portion] is left in the end of the wind.

It glows at the eye of the land,

But [a portion] is left in the end of the land,

In the *to'elau* and the *lualua*.

O Sangatea, perhaps thy bundle glows at both ends.

The Refrain. { Awake! this night is long, let it be shortened.
The night is long; the night is very long.
And the night has one end.
Strike up the story of a life, and let us (two) make *kava*.

NOTES.

Notes to the Preface.

1.—Upólu; elsewhere he is said to be a chief of Amoa, the largest district in Savai'i (see below).

Had; *ona*; *lit.* 'his'; 'he owned her'; she was 'his.'

Sina-papālangi; 'foreign'; this means 'breaking through the sky,' and is the name which the Polynesians apply to all foreigners. *Sina* means 'white' and, as a proper name, the 'moon,' which in Samoan is '*masina*.'

Brothers; *tava'e* is the 'frigate-bird'; *toto* is 'to bleed,' or 'red' as blood; '*uli* is 'black'; and *ma'o* is the name of a tree.

A second wife, *tau-nonofo*; *tau* is an intensive prefix and *no-nonofo* is the plural or intensive of *nofo*, 'to dwell.'

Maali is a sweet scented native plant (see below).

Badly treated; *fuatū*, 'was jealousied,' a passive verb formed from *fua*, 'jealousy.'

A plot; *toga-fiti*; this is a curious conjunction of the names Tonga and Fiti. Similarly the French say, *il file comme un Anglais*, or, *il s' évanouit à l' Anglaise*; while the English speak of 'taking French leave.'

Night-dance; '*po-ula*'; a day-dance is '*ao-ula*'; *ula* means 'to joke,' 'to sport.'

2.—I think; '*mai*,' a particle which has reference to the speaker.

Made her run away; '*fuā ona teva*,' 'caused her running away in displeasure.'

Bundle; *taui*; what this bundle contained, this fragment of the story does not say. It was probably a roll of fine old mats—a valuable and much valued kind of property.

Tied-up; *no-noa*, 'to tie,' 'to bind'; *noa*, 'to strangle one's self.' Observe here the anger and power of a despotic king, as also in the history of Daniel.

Line; *atu*, 'row.'

Notes to the Solo.

1.—Awaken her, &c.; in this line and the next there are four words for 'awake'; *te'ite'i* is 'to startle,' 'to waken suddenly'; *fagu* or *fa-fagu* is 'to rouse' from sleep; *ala* is (intransitive) 'to awake,' and *malei-fua* is the same, but addressed only to chiefs.

4.—Daylight; *ao* is 'the day'; *ata*, 'a shadow,' 'the twilight dawn.'

6. Mats; these are *fala*, the sleeping mats, on which the 'common men' (*tagata*) 'turn' (*fuli*) '10,000 times' (*fa'amano*), because of the heat and in impatience for the dawn; but in the next line the respectfulness due to chiefs makes the poet speak more guardedly; they 'turn' (*liliu*) only a good 'many times' (*fa'alasi*). Instead of *liliu* another version has *fe-liu*, the reflexive form of *liu*.

8.—Strike up; *lagi* is 'to cry aloud,' and *tau* is an intensive prefix; *soi'ua*, *lit.* 'a chief's life.' For an explanation about the *kava* and its *fono*, see notes to other myths; instead of *tū*, 'us two,' another reading is *tatou*, 'us,' including the persons addressed, which seems more suitable.

10.—Best; '*ava aui*, is a good kind of *kava* (*piper methysticum*); *au* means 'to wind round.' *Folasa* is the great mythical prophet of Manu'a, as in other myths, and the *atu folasa* (line 11) are the 'prophet's band.'

13.—The frigate bird *tava'e* and *toto* are both explained above. The red colour probably gives this bird some mythical relation to the sun, but I can only conjecture how this line and the next fit in here; indeed, it is hard to say what the rest of this *solo* means. The two readings are *ita*, 'angry,' or *itu-itu*, 'wearied.'

15.—Go in chase of; *tuli*, 'to drive, to pursue'; *fe-tuli* is its reflexive form.

16.—*Papūlangi*, 'the foreigner'; see notes on other myths and above.

17.—Glow; *mu*, 'burns, glows'; another version says *loo mu* 'is burning.'

20.—Eye of the land; *mata-fanua* 'another reading has *Mata-Saua*, which is an easterly point of Tau, in Manua.

22.—Trade wind; *to'elau*; *ma lualua* is unintelligible; but if the line were read *I le to'elau fa'alualua*, the meaning would be 'In the uncertain (*i.e.*, unsteady) parts of the trade wind.'

XX.

O LE SOLO IA SAGATEA (II.).

INTRODUCTION.—Sangatea was a goddess who ruled the night. The duration of the darkness depended upon the length of time she slept. There lived at Sā-tapuala a prophet (Pule-le-'i'ite) with his two attendants, A and Maiā. During the days of chaos and darkness the land suffered. Pule-le-'i'ite sent A and Maiā to search for water. In the gross darkness that prevailed, they could but scrape about the sand (*a'u*=to scrape up dirt), and hence the name *Vai-a'u-a'u* in Sā-tapuala in the A'ana district of Upolu. This name is still given to the house in which Toalepai, the chief, now resides. Pule-le-'i'ite sends his messengers to awaken Sagatea, and the *Solo* is the permanent record of the event and its attendant circumstances.

The following is the text of the *Solo* given to me by the best native authority in Samoa, viz., the old and highly intelligent legend-keeper named Maunu Sauni, at present living in Tufulele, near Malua, Upolu.—J. E. NEWELL.

THE SOLO.

Moe mai! moe mai! to'a i'inā! ma lota mata'u ua po lasi.

Te'ite'i ane; ōu tau'upu ua ni pulu ma'ali.

Samoa a fano, ua iē; i lou maita'i.

Na ou tofugia le moana loloto.

* Ua se fau tālau o se gogo. (tālau=sa'a)

Le finagalo o Sagatea ia te a'u.

Ua fatu'ulu se fa'amana'o.

E mālili oti, ma sala e manu,

I Upolu ma Tutuila, Manono ma Apolima,

10 Savai'i ma nai ona nu'u la iti na.

E fa'amamāo a ni o tā aiga.

Ua gata ai 'ava le tao a luga, a e le āutia tao a lalo.

Ua lata, ua lata; a e le pine le atamoga nā. O! O!

TRANSLATION: LITERAL.

BY J. E. NEWELL.

Asleep! asleep! asleep there! and my (dread or) terror is now
nights many.

- Awake gently ! thy thighs are like the scented gum of the *ma'ali*.
 Samoa is about to perish, is weary ; through thy ladyship.
 I was [as one who] dived down in the deep blue sea.
 5 And as the string of the hibiscus bark holding the tern.
 So was the heart (will) of Sagatea to me. [with new.
 The longing (for the daylight) is as the covering up of old thatch
 Deaths are premature, and there is a scourge of beasts
 On Upolu and Tutuila, Manono and Apolima,
 10 Savai'i and a few of his own people there.
 It will be distant from my relations. [orders.
 The kava is limited to chiefs of rank, and reaches not the lower
 It is near ! it is near ! the early dawn will not be long delayed.
 O ! O !

NOTES.

Line.—1.—To'a—'to sleep,' of chiefs of highest rank.

2.—Te'ite'i ane—from *te'i*, 'to startle,' therefore in reduplication, 'to awaken.

Tau'upu—the *ma'ali* is a tree bearing a sweet-scented gum.

Gently—Chiefs are always awakened by gentle means, such as gently tickling he feet, or by uttering words of praise in the ear ; or by singing softly ; or, as Mata-afa used to be, by the playing of a small flute or pipe.

3.—Maita'i—poetic for *tamaita'i*.

4.—Dived—Sagatea has been asleep so long, and it is now so difficult to awaken her that it is like diving in the deep sea—*i.e.*, extremely difficult. But her awakening is like the flight of the tern *gogo*, 'seagull,' who is held by the beautifully plaited '*fau*' or *hibiscus* bark string—*i.e.*, a very pleasant sight.

7.—Fatu'ulu—'to cover up old thatch.' The application to this intense longing for the light is that the dread referred to in line 1 is now covered up in the joy that the light is near.

8.—Premature—that is, they drop like unripe fruit. The distress was all but universal. It affected the larger islands, and also came close home to himself,—*i.e.*, *Pule le 'i'ite*—for it affected some of his own relations. The word '*i'ite*' is the same as *kikite*, or *mata-kite* in other dialects.

11.—It seems most probable that *Pule-le-i'ite* says *tū* not *tā* ; 'my,' not 'our' clan. The reference to the *kava* in line 13 is to the family or relations of the Prophet. The *kava* is limited—*i.e.*, special chiefly privileges and exemption from rouble are enjoyed by the upper spears ('*tao*'), and do not reach the lower.

12.—Another reading of this line is—*Ua gata i 'ava le ui a luga*.

15.—*Atamoga*, poetic for *ata mua*.

Additional Notes by J. F.

1.—My dread ; the meaning might perhaps be 'my vexation' or crossness.

2.—Thy loins or thighs ; I imagine the text is corrupt here ; certainly the connection of the clauses is not clear ; *ōu* is the plural of *ōu*, 'thy,' 'thine.'

9.—Manono and Apolima are two small islands off Upolu, on the reef ; each is about four or five miles round. They once had great importance as the seat of

Government. Apo-lima is 'the cup' of the 'hand,' which cup or crater is now inhabited. The island is a natural fortress.

10. —Savai'i—there are a few very small islands inside the reef of Savai'i.

NOTE.—My understanding of these myths is this:—Sangatea is the earliest blush of the dawn; *atea* and *tea* mean 'bright,' and *sa-ga* is perhaps for 'first,' from *sa*, 'one.' For several nights (*ua po lasi*) in succession the dawn has been long delayed; Sangatea seems to be angry with her Samoans; they toss about sleepless and weary on their mats, and there is a heavy hand on man and beast throughout the islands. The afflicted people call on her to awake and show her light, which they call a bundle (*taui*). It glows (*loo mu*) feebly at one end of the group—in the far distant east—but they entreat her to send her full brightness on both ends (*pito kua*). The poems end with the joyful exclamation, "It is near; the daylight is near."—J.F.

XXI.

LIAU-TI-O-VUNIA. TALA AND SOLO.

About Lau-ti-o-vunia and his brother Tui-Tonga.

INTRODUCTION.—I was quite unable to discover any sense in these two *solos*. until I found the prose fragments among my MSS. But it is evident that the allusions in the verses were easily intelligible to Samoan hearers, and that the myth was a familiar one. How Lau-ti-o-vunia's history ends we are not told here, but the beginning of it comes from one of the most frequent causes of strife in the islands—too much familiarity with another man's household. The younger man was in consequence laid under dire curses by his elder and sacred brother the king to destroy him. He is compelled to swallow poisonous things and prickly barbs, to face many dangers and difficulties in war, and yet, somehow, he will not die. Let us hope that in the sequel of the story, when it is found, his brother falls on his neck and kisses him, and they are reconciled. This seems probable from the tenor of the first fragment, which says that Tonga's king remembered his brother with compassion; but the second fragment says that, while searching for the culprit, Tui-Tonga was killed, and Lau-ti-vunia's son succeeded him as Tui. I think, however, that these *solos* are worth preserving, because of their reference to native customs. Compare the story of the labours of Hercules.

THE SAMOAN TEXT OF THE TALA.

1. E toalusā avā a Tui-Toga 'o Ipu ma One, ma la soafafine e toalusā. Na ita Tui-Toga ia Lau-ti-o-vunia, ona fa'ato lea le avā. Na avane i ai le tifi-tifi-tapu-i-ulu, ma le foto-i-ulu, e lei 'oti ai lava; ona to'e fa'aloto lea i le foto-i-fai; na folo e le tama ma le fili-anaoso, e lei 'oti ai. Ona to'e fa'ato lea i le maono, na folo atoa 'o le tama. Ona toe fa'ato lea i le taua. Ona lepetia lea 'o le olo, ma le matapā-niu na lepetia foi e le tama; e lei 'oti ai lava. Ona manatu

ai lea 'o le tama i mea sa fa'ato ai ia e lona uso ; ona alu ai lea, ua eli lona lua i lalovasa o le va'a tele ; ona tanu fa'atu ai lea 'o le tama.

2. Ona to'e manatu alofa ai lea 'o Tui-Toga ina ua le iloa 'o lona uso. Ona sau ai lea, e saili i lona uso, ona sau ai lea ma le tofoga ia Tui-Atua-tui-tele le 'i'ite; na sau ma le i'e o tasi aea afi; ona sui lea 'o le igoa o le i'e o le Fala-afuta.

3. Ona tuta a'e lea 'o le va'a i le po; ona alu a'e ai lea 'o le utuga-vai. Ona fa'apea ai lea 'o le ali'i, So'o ma le folau le tuta a'e fua i le ulo le tagitagi; ua le tauilo le vai m'ai fua i le vai asa i sasae.

Which, translated, is:—

1. Tui-Tonga had two wives, and two lady companions for them. Tui-Tonga was angry with Lau-ti-o-vunia, and cursed his wife, and gave him the *tifi-tifi-tapu-i-ulu* and the *foto-i-ulu*. He did not die. Then he tried again with the *foto-i-fai*. The young man swallowed it along with a *fili-anaoso*, but he did not die. Then he again cursed with a *maono*. The youth swallowed the whole of it. He cursed him again with war. Then the stockade was broken down, also the cocoa-nut fence was destroyed by the lad; but he escaped; he did not die. Then the lad thought of the curses of his brother, and he went and digged a hole for himself at a double canoe, and the lad hid himself there and covered up.

2. Then did Tui-Tonga remember with compassion his brother, because he was lost. He came therefore seeking his brother. He came with an offering to Tui-atua-tui-tele, the seer. He brought a fine mat with a thousand stripes. Then the name of the fine mat was changed to Fala-afuta.

3. The canoe reached the land at night. The drawers of water landed. Then said the chief, "Don't go up on a fruitless errand to that cracked cauldron [there]; it is well known that you will seek in vain [and get only] brackish water in that reed-covered spring of these eastern [isles]". *Desunt caetera*.

NOTES TO TALA (I.), AS TRANSLATED.

1.—Cursed his wife; and his brother too; for the king (*tui*) had probably some matrimonial cause of bitterness against them both. His curses were not idle words, for as he was a *tui*; he and they were sacred, and ought to be efficacious.

Tifi-tifi-tapu-i-ulu, a poisonous fish; he condemned and compelled his young brother to eat this.

Foto-i-ulu, *foto-i-fai*; these are the barbed portions of two other fishes, the latter being the 'sting-ray' or skate.

Fili anaoso, a sort of twining thorn tree (*caesalpinia banducella*). The 'Swallowing' of this in the text must be a mistake.

Maono, a fish which the youth had to eat.

By war; that is, he made him engage in a war in which, like the labours of Hercules, there were many hard and dangerous things to be done, such as the destruction of a wooden stronghold and a strong fence.

Thought of the curses; he thought his brother's curses would never end; so he tried to secure his life by hiding himself in a sandy hole on the beach, scooped out between a large canoe there and its outrigger (*lalo-vasa*).

2.—Tui-Tonga now relented. Atua, a district in Upolu. Tui-Atua-tui-tele is the 'King-of-Atua-the-great-king.' This one was a seer ('*i'ite*).

Fala-afuta; perhaps 'mat-of-comfort.'

3.—Cracked cauldron; such is a waterless well. The text is corrupt in this last sentence.

2. ANOTHER VERSION OF THE *TALA*.

O Tui-Toga 'o lona uso 'o Lau-ti-vunia; taitasi lo la pito nu'u i Toga. Ua fa'asaga Tui-Toga i tamaitai; ua aumoe tulafale. E ave le afeafe 'o Tui-Toga i fanau a Ipu ma One, teine e toalua o 'Ula ma Uga. Ua ave i ai ina ne'i alu i ai lona uso 'o Lau-ti-vunia. Ia fai le mata-pā-niu. Na i ai le matautu papa i le tasi mea; 'o le ifi ua tu i tuā-pa; a i totonu 'o le lotoā le faui-ui. Ola 'o ia laau; ua fesau ai i'inei i luga. 'O na alu lea i le teine matua; ua le iloa e ona matua. Ona iloa lea ua to le fafine. 'O ta'u lea ia Tui-Toga. 'O fa'ata'amilo ai lea i le atu Toga po o ai ua na faia lea mea. Ua ta le fa'apou; ona 'oti lea Tui-Toga; a 'o Tui-Toga le tama le atali'i 'o Lau-ti-vunia.

Which, translated, is:—

Tui-Tonga's brother was Lau-ti-vunia; each had his own district in Tonga. Tui-Tonga gave his attention to his ladies, for his *tula-fale* was courting them. So the apartment of Tui-Tonga was taken by the children of Ipu and One—two girls, Ula and Uga. It was taken in order that his brother Lau-ti-vunia should not enter. A coco-nut fence enclosure was made; there was a point of rocky land at the other end; a chestnut tree stood outside the fence; inside the ground there was a thorn-tree. These trees flourished; their branches spread out over the top. Then the elder girl went off, and her parents did not know of it. It was seen that the girl was pregnant. It was told to Tui-Tonga. He went round the Tongan group trying to find the man who had done this thing. Tui-Tonga was struck with a large club and died, but the boy—the son of Lau-ti-vunia—became King of Tonga.

NOTES TO *TALA* (2), AS TRANSLATED.

A *tulafale* was one of the king's councillors and orator, a ruler of some part of the land.

The *mata-pā-niu* was a *pu'ipu'i*, or enclosure round the house. In the island

Malekula of the New Hebrides, there is a village enclosed by walls of coral, and within it the chief's house is surrounded with coral.

Thorn tree. The *faut-ut* is the *trema cannabina*; see line 28 of the *Solo*.

Club. The *fa'apou* is a large club used by the natives.

Son. Atali'i is the son of a common person, not of a chief.

Lau-ti-vunia; in my MSS. this name is also written Lau-ti-mugia, 'the reddish leaf of the *dracaena* tree,' and Lau-ti-uligia, 'the dark leaf of the *dracaena*.'

XXII.

LAU-TI-VUNIA.—THE *SOLO*.—(I.)

A drink of stale *kava*, I do not care to use.

The *kava* [that is newly] mixed with water and in due proportions
Is the desire of my heart.

Where shall it be made?

- 5 Pull up some *kava* [root] from Niniva;
Shake it, pat it, break off [the branches];
Throw it into the house to be inspected;
Throw it outside to be chewed;
Chew, chew it, till it is soft;

- 10 But appoint a distributor and a master of the ceremonies.
Now our *kava* is going to be strained.
Let the top of the *kava* be given first
To the parents of us two.

But now distribute your *kava*.

- 15 Let us choose out some cold food—
Some firstlings of the bread-fruit which I am fond of.
Some choice 'anaoso' to be greedily eaten:
Some banana fruit to gorge me with:
'A *tiji-tiji-tapu-ulu*' fish to choke me with,
20 And a 'maono' fish—the last to be swallowed—
[All laid] on the leaf of a '*fiso*' and the leaf of a '*tolo*.'
O Tui-Tonga, have you no compassion [for me]?
O brother, wearied of the richest of '*taro*' dishes,
You must not trespass on my land towards the sea.

- 25 There was a cocoa-nut fence to go round;
A rocky point of land to be climbed;
A chestnut tree, which I attempted to burn;
But I climbed a '*fau-ui*' tree
Which let me down in front of the door.

- 30 I am Lau-ti-vunia, O Ipu and One, who sleep in the doorway.
'Ua and 'Unga, go ye to Tui-Tonga;
Convey the mats of Tui-Tonga to Atua.

- The food of Leu-tele which you get to eat
 Is the parting gift of Tui-Tonga and Leu-tele.
 35 You two shall wait for one another in the moon [light].
 [So] they sat down by the food and divided it,
 While the moon was shining [high] in Tufu,
 But was sinking upright under the bow of the drill.
 Le-Anongia and Le-Atoia
 40 Feast on the cold food of the *kava* which these two brought.

XXIII.

LAU-TI-VUNIA.—THE *SOLO*.—(II.)

- O 'toi,' 'toi' tree,
 Thou wert the last of the family [of trees] that I sought out.
 There was a 'fau-ui' to be found,
 A 'fili-moto' tree to be broken down,
 5 A fence of cocoa-nut trees to be passed over,
 A barrier of 'ti' tree to be jumped over.
 Ipu and One were guarding the doorway ;
 'Unga and 'Ula were gathering up the rubbish.
 [Yet] I entered the house and was not withstood.
 10 I went outside the house and my hair was not plucked.
 Le-Anongia and Le-Atoia, [his servants],
 Are feasting on the *kava* of Tui-Tonga which they brought him
 On the leaf of the 'tolo' and the leaf of the 'fiso,'
 Which he crushed in his hands and tore in shreds—
 15 The heart of the cocoa-nut, and the heart of the banana,
 Which he trampled on and threw away.
 O Tui-Tonga, a brother wearied of the *taro* dish—
 A fish that men flee from !
 Le-Anongia and Le-Atoia
 20 Are feasting on the *kava* which they searched for ;
 A *kava* that they collected and chewed,
 Some 'ava'ava-i-aitu and some 'lalano' which they chewed,
 A 'tifi-tifi,' an 'apiti,' a 'maono,' fit to be swallowed alive ;
 Some firstlings of the Manu'a breadfruit.

THE SAMOAN TEXT OF NO. XXII.

'Ava puaia, 'ava le 'aiia.
 Ava à sui ma fa'atau
 Finagalo o lo ta loto.
 Pe fai i fea ?

- 5 Lia'ina mai ni 'ava ma Niniva ;
 Luluina, pōpōina, fatifatia ;
 Lafoia i fale i silafia ;
 Lafoia i fafo i māia ;
 A māia, māia, ia pala ;
 10 A e togi se tufa, ma se tuaava.
 A usi lo tatou 'ava.
 Ia mua'i se matā'ava
 Ia tā matua a e matua a'e lava.
 A e ina tufa lo outou 'ava
 15 Tatou filifili fono mai—
 Se fotu i ulu na ou fonota'i.
 Se fili anaoso na ou fologia !
 Se foto i fai na alumia !
 Se tiftifi-tapu-ulu na lavea a'i au,
 20 A la'u toe folo le maono—
 O le lau o le fiso, o le lau o le tolo.
 Tui-Toga ua e le alofa ea lava ?
 Uso e, pasiā fa'al'ala,
 Lo'u fanua i tai e lē uia.
 25 Se matapā-niu, na ta'amilosia ;
 Se matautupāpā na au taulia ;
 Se ifi na ou founumunia ;
 Se fau ui na tu'utu'u ai au
 Saina i luma o le totoa.
 30 'O a'u o Lautivunia 'o Ipu ma One, 'o moea le totoa
 O 'Ua ma 'Uga o ia Tui-Toga ;
 Molia fala o Tui-Toga ia Atua.
 Le 'ai o Leu-tele lo na maua
 'O le nāvaegā Tui-Toga ma Leu-tele.
 35 La te fetalia'i i le masina.
 Na nofo i le vai tufa'ina
 Ae susulu i Tufu le masino
 A o loo tanutu i lalo o le nivaniva
 O le Anogia ma le Atoia
 40 O fono o le 'ava na la molia.
 Se maile loo ona tagisia.

O !

THE SAMOAN TEXT OF NO. XXIII.

Toi e, toi, e
 O muli nei o aiga na a'u sailia.
 Se fau-ui na ia sili'ia.

- Se filimoto na ia gau'ia,
 5 Se matapā-niu na ia laasia
 Se matapā-ti na ia osofia.
 'O Ipu ma One na leosia le totoa;
 O 'Uga ma 'Ula na taea le otaota.
 Tā ulu fale e le te'iia
 10 Tā ulu fafo lo tā ulu ā futia.
 Le-Anogia ma Le-Atoia
 Fono o le 'ava a Tui-Toga na la molia
 Le lau o le tolo ma le lau o le fiso
 Sa ia nutia ma ia saeia—
 15 Le uso i lei ma le uso i fai,
 Na ia solia ma ia tia'i.
 Tui-Toga e, se uso i pasiā fa'alala
 Se i'a e sola tagata!
 Le-Anogia ma Le-Atoia
 20 Fono o le 'ava na la sailia;
 Se 'ava na la aofia na la māia
 Se 'ava'ava-i-aitu, se lalano na la māia
 Se tiftifi se apiti, se maono na foloolaina
 Se fotu i 'ulu-manu'a na ia lomaina
 25 Le laufanua o Toga na ia telea'eina
 Lautivunia o tanutu i foga o le Aniva
 A goto i Tufu le masina.

O!

NOTES TO Nos. XXII AND XXIII.

1.—A drink of stale *kava*, etc.; the text here is: '*Ava puaiā*, '*ava lē 'ai ia*, that is, "the *kava* bad-flavoured-from-standing-too-long (*puaiā*) is not the *kava* to be eaten ('*ai*).'" I, my; it is Lau-ti-vunia who speaks throughout.

2.—In due proportions; '*fa'atau*.'

3.—Desire; '*finagalo*.'

5-8.—Pull up, shake, pat, break, throw, chew; the verbs here are—*lia-ina*, *lulu-ina*, *popo-ina*, *fati-fatia*, *lafola*, *māia*.

10.—Appoint; '*togi*,' for '*totogi*'; a distributor, '*se tufa*'; a master of the ceremonies, *ta'u-ava*, *lit.*, one who calls out or tells the *kava* cup, a toast-master; for at a feast of chiefs an official always shouts out the name of the chief to whom the cup is next to be presented. Cf. the Roman *arbiter bibendi* and the Greek ἀρχιπικλινος and the cup-bearers of ancient kings.

11, 13.—Our, us two; that is Lau-ti and Tui-Tonga.

15.—Cold food; '*fono*'; the *kava* cup first goes round; then the food is eaten.

16.—Firstlings; '*fotu*,' young fruit; am fond of; *fonotai*, 'make food (*fono*) of.'

17.—Choice; *filia*, 'selected'; *anaoso* is a thorny tree (*caesalpinia banducella*).

18, 19.—Gorge, choke, swallow, *i.e.*, with purpose to kill him.

21.—Leaf, as a tray; *fiso* and *tolo* are varieties of sugar-cane.

23.—Richest of taro dishes; this is called 'fa'a-lala,' or 'fa'a-usi,' and is made of grated 'taro' and cocoa-nut.

25-28.—Cocoa-nut fence, rocky point, etc.; these are the barriers against which he must strive; they are 'mata-pā-niu,' 'mata-utu-pāpā,' 'ifi' (chestnut), 'fau-ui,' (*trema cannabina*).

28.—Climbed; in order to get down over the fence and within the grounds.

29.—I am, etc.; thus he speaks when he presents himself before the guardians of the door.

31.—Ula and Unga are 'crayfish' (as being 'red') and 'soldier-crab.' *Ua* here should be *Ula*, as in the next version.

32.—Mats; 'fala,' sleeping mats; these were often very fine and very valuable when old. In Mr. Pratt's time one of them was sold for 70 dollars. They were used as an article of exchange.

33.—Leu-tele; this may be for Le-tui-tele, as in par. 2 of the prose *Tala* (I).

36.—The food and divided it; *le vai tufa-ina*, 'the divided food'; 'vai' is here for 'suā vai,' a chief's word for 'food.'

37.—The bow of the drill; *o le niva-niva*. In Maori, *aniwa-niwa* is the 'rainbow,' and that also is the reference here. In the next version (line 26) *Aniva* is the 'milky way.'

39.—Le-Anongia, Le-Atoia; these are the two servants of Tui-Tonga, who feast on the choice food which he has rejected.

40.—Brought; *molīa*, 'conveyed'; also in line 12 of next version.

41.—The last lines in this and No. XXIII. are not very intelligible.

Second Version.

1-5.—*Toi*, etc.; these are the obstacles which he had to overcome to get into the garden of Tui-Tonga. The '*toi*' tree is the '*alphitonia excelsa*'; the Samoans make a lather of its leaves wherewith to wash their heads; the *ifi* is the '*inocarpus edulis*'; the fruit is larger than our English chestnut, and is stored for winter use.

2.—Family; *āiga*, 'family relations'; but '*aiga*' is the '*eating*' of a meal.

8.—Rubbish; this may refer to the meaning of Unga and 'Ula as above.

15.—Heart; *uso*, 'pith'; cocoa-nut; '*lea*,' a variety of cocoa-nut.

11-17.—*Taro* dish; '*fa'a-lala*,' as above. Tui-Tonga is so disdainful that he rejects the food offered to him in these verses.

22.—'*Ava-ava-i-aitu*, 'the *kava* of the spirit-god'; it is a shrub, the *piper latifolium*; *lalano*, another variety of tree.

23.—*Tifi-tifi*, etc.; these are all fishes; in the first version '*tifi-tifi-tapu-ulu*' is the name in full.

POSTSCRIPT.

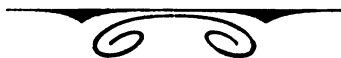
This is the last of the myths which the late Rev. George Pratt and I translated and annotated. To the first of the series I prefixed a short account (Vol. V., page 171) of the circumstances which led to their publication, but as some remarks in a recent number of this Journal (vol. vi., page 152) show me that that explanation has not been read, and that my position in relation to the myths is not understood it is desirable that I should now state their history in full.

These myths were collected by the Rev. T. Powell, who was for a long time a missionary in Samoa. They were communicated to him by the aged chiefs Tauna nu'u, the official legend-keeper of Manu'a, and by Fofu and Onofia and others, and

were written down by him, not "by natives," as is alleged, and in Samoan. All the myths that I have published are copied from his manuscripts, and the press proofs of the Samoan text have been carefully compared therewith and, in many instances, revised by Mr. Ella himself. In one case only—that of the myth about *Taema* and *Nafanua*—was the instalment printed off without our seeing any proof; and we regret that there are too many blunders in the Samoan text there. Consequently Samoan natives should not be blamed (page 152) for these defects of punctuation and spelling.

The Rev. Thomas Powell went to Samoa in the beginning of 1845, and was settled on the west of Savai'i. In 1848 he joined the Rev. Dr. Geddie in the New Hebrides mission, but six years later was transferred to the eastern stations of Tutuila and Manu'a, in Samoa. He finally retired from the mission field in 1885, after forty years service, and went to England, where he died soon after. Mrs. Powell survived him five or six years. He made little use of his Samoan MSS., and on his death, about ten years ago, his widow sent a bundle of these myths to the Rev. George Pratt, Sydney, as the only man who was likely to be able to make any use of them. Mr. Pratt's eyesight had by this time become feeble, and so the myths remained untouched. I knew that Mr. Pratt had the bundle, and, in my converse with him, I one day offered to act as his amanuensis in the translation of them, and to endeavour to get them published in some one of our Australian Journals. We therefore devoted one whole day every week for several years to this work; I read the Samoan text to him as I found it in Mr. Powell's collection; I wrote down his translations, and also any explanations which he gave voluntarily or at my request, wherever interesting customs or obscure expressions occurred. The translations, therefore, are not mine, and the notes are mostly founded on information supplied by Mr. Pratt. If, therefore, "your readers must allow for inaccuracies in both the Samoan text and renderings," I am not much to blame for these. But the introductions to the myths are all my own; for them I am responsible. While Mr. Pratt lived I read about forty of these myths to the Royal Society of New South Wales, and thus got them published (1890-95) in the Journals of that Society. The progress of the work was interrupted by his death, but a portion still remained in my hands unpublished, although translated and annotated. Knowing how easily the changes in life cause manuscripts to perish, I resolved to prepare this balance for the press; when ready, I offered them for preservation to the Council of the Polynesian Society, and thus the remainder of the myths—23 in number—have appeared in these pages. I still have a few Samoan myths of Mr. Pratt's collection; but they cannot be used until someone undertakes to translate them.

I have never considered myself an "expert in the language or customs of the Samoans," but I do claim the credit (if any there is) of having rescued these myths from oblivion; I had all the manual and literary labour of preparing them for publication and of seeing them through the press. My labour has been given cheerfully and without recompense, in the hope that thereby something of the old language and literature and customs of Samoa may be handed on to the next generation.—JOHN FRASER.





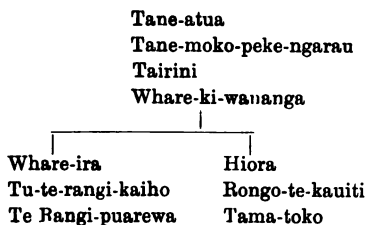
HE KUPU MO RUNGA I TA T. TARAKAWA KORERO NEI, "TE HAERENGA MAI O MATA-ATUA I HAWAIKI."

NA TUTAKA NGAHAU, OF MAUNGA-POHATU.

KUA kite ahau i nga korero a Tarakawa o Tapuika mo te haerenga mai o Mata-atua waka i Hawaiki*; a e whakatika ana au ki etahi, ko etahi e whakaha ana au. Nga kupu he, ko tenei tupuna ko Ikaroa, ko tona maramatanga ki au ko Hine-mataroa, koinei te wahine o Tane-atua. Tuarua, ko te haerenga o Tane-atua i te haerenga o Puhi raua ko Rahiri. Ko tenei tupuna ko Hine-mataroa, noku; ko tenei tupuna ko Tane-atua, noku; engari koia te kai heri mai i te puhi o Mata-atua i tipua haere ai. Te waihotanga tuatahi o te puhi o Mata-atua kai Te Teatea; tuarua kai Pu-rakau; tuatoru kai Whare-papa; tuawha kai Aropaki; tuarima kai Tahua-rangi.† Penei te kupu o tetahi karakia, "Tahua-rangi a te tipua kia eketia." Penei katoa nga kupu tae noa ki Te Teatea.

Ko tenei wai ko Whakatane—ko Tamahine-a-Hine-mataroa tona ingoa tawhito—tena, no te tunga o Wairaka ka kiiia ano ko Whakatane.

Me korero ake au i te whakapapa o Tane-atua :—



Ko Tane-atua i moe i a Hine-mataroa, ka puta ki waho ko Mariko raua ko Mawete, he mahanga (to raua ariatanga he kohatu); ka rere i muri ko Tamoe-hau, he rakau tona ariatanga.

* J.P. Society, Vol. III., p. 59.

† These places are all in the Whakatane Valley.

Te Rangi-pa-ki-waho	Te Hiko-o-te-rangi	Ka rere i muri ko Rongo-te-
Te Wehi-o-te-rangi	Tama-nui	mauriuri, he roto ; ka rere i
Topa	Tama-tua	muri ko Takuahi-te-ka, he
Te Wetena	Moko-nui	kohatu; ka rere i muri ko
Hine-wai	Tapui	Kataka, e karangatia nei ko
Tutaka-ngahau	Tutaka-ngahau	te Niho-o-Kataka; ka rere i
Tukua-te-rangi		muri o tena ko Mahanga, e
		kiia nei ko " Mahanga wha-

Te Ika-poto Marewa-i-te-rangi
 karere kai, whakarere waka "—koinei te whakatauki. Ka rere i muri
 ko Paewhiti.

Koinei hoki te tupuna o Tuhoe katoa, ko Tane-atua. Ka haere i
 runga i taua korero :—

Ko Toroa
 Rua-ihonga
 Tahinga-o-te-ra
 Awanui-a-rangi
 Rongo-tangi-awa
 Irapeke
 Tamatea-rehe
 Tai-whakaea
 Te Kura-tapiri-rangi
 Ika-puku
 Te Rangi-ki-waho
 Paraheka
 Rerekai
 Te Pāna-i-waho
 Te Hou-ka-mau
 Hine-wai
 Tutaka-ngahau
 Tukua-te-rangi
 Te Ika-poto

Ko te aho ariki i ariki ai a Toroa, kai a Whaitiri—whakapapatia
 tonutia atu, Whaitiri-matakataka :—

Hema
 Tawhaki
 Arawhita-i-te-rangi
 Tapu-nui
 Tapu-roa
 Tapu-tiketike
 Tapu-whakahi
 Whakahi-nuku
 Whakahi-rangi
 Hau
 Mu
 Weka
 Toroa

Ko te aho tenei i whakatapu ai a Toroa i a
 ia i kiia nei he ariki a ia. Ko te pakanga i
 haere ai a Puhi mo taua tapatapa ki a Toroa—
 "He toroa, he toroa, he taiko." Na ka
 tewhaina e Toroa—"E Puhi E ! Kai tai, kai
 te whakarua koia," &c. Heoi, ko te hekenga
 atu a Puhi me ana tangata ki raro, ki te
 whenua e nohoia mai e Nga-Puhi nei.

Kai te whakatika ahau i nga korero katoa,
 heoti ano nga mea e he ana ki taku titiro ko
 enei i meatia ake nei.

† This I think should be Iho-o-Kataka, the *iho* of that child having been
 placed in a *hinau* tree at Ohaua-te-rangi, to which phallic tree barren women
 resort, in order to become fruitful.—E.B.

Ko te waka o Toi, ara, o tona mokopuna, o Tama-ki-hikurangi, ko Te Ara-taniwha, ka tika tena. To Toi ke, tona waka ko Tutara-kauika, he taniwha. Ko Toi-a-te-hurumanu tenei i tae mai nei ki tenei motu.

NOTES ON T. TARAKAWA'S "THE COMING OF THE MATA-ATUA CANOE FROM HAWAII.*

BY TUTAKA-NGAHAU. TRANSLATION.

I have read the words of Tarakawa of the Tapuika tribe about the coming of Mata-atua canoe from Hawaiki; and I confirm part of what he says, but differ with him in some parts. I differ from him as follows: The ancestor Ikaroa was really Hine-mataroa: this was the wife of Tane-atua. This ancestor—Hine-mataroa—was mine; Tane-atua also was mine: he it was who brought hither the *Puhi* of Mata-atua with its accredited supernatural powers. The first place where it was deposited was at Teatea, the second at Pu-rakau, the third at Whare-papa, the fourth at Aropaki, and the fifth at Tahua-rangi.† There is an old *Karakia* or incantation which says: "Tahua-rangi, of the supernatural one, be ascended." And all the words of the incantation are of the same nature—including all the names to Te Teatea.

The river of Whakatane was formerly called Tamahine-a-Hine-mataroa, and the former name was given because of Wairaka's standing there and uttering her words—Ka whakatane ake au i a au (I will act the part of a man).

I will here quote the genealogical descent from Tane-atua:—

Tane-atua	Tane-atua married Hine-
Tane-moko-peke-ngarau	mataroa, and they had
Tai-rini	Mareko and Mawete, twins
Whare-ki-wananga	(their incarnation, or repre-
	sentation is a rock.) After
	them came Tamoe-hau (rep-
Whare-ira	resented by a tree). Then
Tu-te-rangi-kaiho	came Rongo-te-mauriuri (re-
Te Rangi-puarewa	presented by a lake). After
Te Rangi-pa-ki-waho	him was born Taku-ahi-te-
Te Wehi-o-te-rangi	
Topa	
Hiora	
Rongo-te-kaiti	
Tama-toka	
Te Hiko-o-te-rangi	
Tama-nui	
Tama-tua	

* J.P. Society, Vol. III., p. 59.

† These places are all in the Whakatane Valley, Bay of Plenty.

"THE COMING OF THE MATA-ATUA CANOE FROM HAWAII." 38

Te Wetena	Moko-nui	ka (represented by a rock).
Hine-wai	Tapui	Then came Kataka, called
Tutaka-ngahau	Tutaka-ngahau	Te Niho-o-Kataka.* Then
Tukua-te-rangi		followed Tane-moko-peke-
{ Te Ika-poto and		ngarau, a man. Then came
{ Marewa-i-te-rangi		Mahanga, about whom is the

saying: "Mahanga whakarere kai; whakarere waka" (Mahanga abandons food and canoe). After came Paewhiti, a female.

Tane-atua is the ancestors of all the Tuhoe tribe. To continue in the same connection :—

Toroa (captain of the Mata-atua canoe)
 Rua-ihonga
 Tahinga-o-te-ra
 Awa-nui-ā-rangi
 Rongo-tangi-awa
 Ira-peke
 Tamatea-rehe
 Tai-whakaes
 Te Kura-tapiri-rangi
 Ika-puku
 Te Rangi-ki-waho
 Para-heka
 Rere-kai
 Te Pāna-i-waho
 Te Hou-ka-mau
 Hine-wai
 Tutaka-ngahau

The supreme chief line of descent by which Toroa was ennobled was from Whai-tiri, which is as follows :—

Whaitiri-matakataka	This is the line of descent by which Toroa
Hema	assumed to be sacred—by which it was said he
Tawhaki	was noble. The quarrel that caused Puhi to
Arawhiti-i-te-rangi	leave for the north was on account of his curse
Tapu-nui	towards Toroa—"An Albatross, an Albatross,
Tapu-roa	a Petrel." Then Toroa used Puhi's name in
Tapu-tiketike	a <i>tewha</i> (or <i>karakia</i> in planting <i>kumaras</i>), "O
Tapu-whakaahi	Puhi, eh! by the sea, by the north-west
Whakaahi-nuku	indeed," &c. Then it was that Puhi and his
Whakaahi-rangi	people migrated to the north to the land
Hau	inhabited by the Nga-Puhi tribe.
Mu	
Weka	
Toroa (capt. of Mata-atua)	I concur in nearly all the story told by
	Tarakawa: the foregoing are the only parts

that are wrong according to my idea.

* This I think should be Te Iho-o-Kataka, the *iho* or umbilical cord of that child having been placed in a *hinu* tree at Ohaua-te-rangi, to which phallic tree barren women resort in order to become fruitful.—E.B.

The canoe of Toi, that is, of his grandson (descendant), of Tama-ki-Hikurangi, was Te Ara-tawhao: that is quite correct. Toi had his own canoe, Tutara-kauika: it was a *taniwha*, a sea-monster. This was Toi-a-te-huru-manu, who came to this island.

My learned friend and *ruanuku* (teacher, wise man), Tutaka-ngahau, of Maunga-pohutu, has handed me the above notes in regard to the arrival of the Mata-atua canoe at Whakatane and the dispersal of her crew. The *tipuas* mentioned as having been the offspring of Tana-atua were possessed of great *mana*, and one of them, at least—the pond or lakelet of Rongo-te-mauriuri, on the summit of Maunga-pohatu—still possesses its ancient powers, for was it not but last week that a party of Tuhoe, including two *tohungas* or priests, ascended that sacred bluff to test the *mana* of Rongo-te-mauriuri. After the reciting of sundry *karakia* three of the party proceeded to the shores of the lakelet, when behold! the waters divided or furrowed (*ka hahae i a ia*) in such a wondrous manner that it must undoubtedly have been the handiwork of the *tupua* or *taniwha*. Then the party retired, quite satisfied that the strange powers of Rongo still hold good, and were duly cleansed of *tapu* at the sacred waters, as all good believers should be. The last person who visited the lake was Rongo-te-Mauiti, who flourished some nine generations ago (see Genealogical Table), and who was pursued by the *taniwha* Rongo-te-mauriuri, that is to say, by the waters of the lake, until those waters reached even unto his loins, and he would infallibly have been destroyed had he not possessed the ready wit to pluck from his head a hair (*taio makawe*) and cast it into the enraged waters, repeating as he did so the Uruuru-whenua *karakia* :—

“ Uruuru-whenua,
Mau e kai te manawa ou tanhou.”

By this means did Rongo, of the ready-hand, escape, but the children of Potiki have left that lake severely alone for nine generations of men. Otara, the other lakelet on Maunga-pohatu, is the abode of a *taniwha* of the species known as Tuoro or Hore, and which is said to have formed the valley of the Waikare stream in the misty days of yore.

Such is one of the many strange legends connected with Maunga-pohatu, a sacred place of Tuhoe, where the bones of their ancestors lie, and which mountain is by them endowed with life, and moreover is credited with having given birth to Nga-potiki, the Children of the Mist.

ELSDON BEST.

Ruatahuna, Tuhoeland,
22nd January, 1898.



CONCERNING WHARE-KURA* : ITS PHILOSOPHIES AND TEACHINGS.

BY HARE HONGI.

THE TANGI-TAWHITI.

I HAVE long promised, in answer to your solicitation, to forward you something for publication in the Journal. This first contribution has been hurried upon me owing to the tendency of your indefatigable genealogy collectors to shorten the lines of well-known ancestors so as to narrowly bring those of at least thirty generations ago to the limited span almost of one great-grandfather.

It was far from my intention to send in a genealogy of any extent, but I consider this has been forced upon me, for the reasons already given. I am prepared to resist any attack made upon the genealogy enclosed (Table I.), from any quarter whatever. I claim it to be a thoroughly representative one, giving as it does a direct line to Nga-Puhi (north), Nga-Rauru (centre), and Ngati-Kahu-ngunu of Wairarapa (south). It practically embraces the whole North Island, and I think it will not be denied that the same ancestors provided the peoples of the South Island, and even on to Wharekauri or Chatham Islands.

I must also claim for Kupe and Nuku-tawhiti a much more remote ancestry than your Journal's writers are inclined to allow to them. I consider that these genealogies prove Toi-Te-Huatahi's position in history almost to a nicety; but I claim that both Kupe and Nuku-tawhiti *preceded* him. However, for the present that may pass. I shall supplement these papers with some Tangi-tawhitis and translations, amongst which Tu-raukawa will have a place. As one is so easily misunderstood, I should like to add that I do not claim perfection for

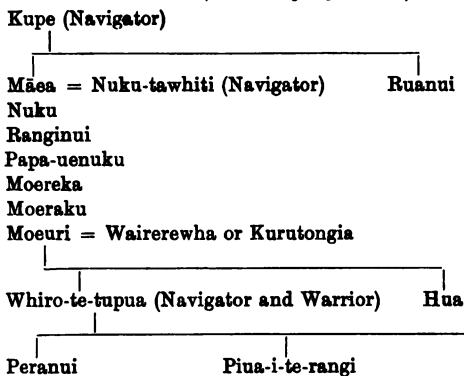
* Readers not conversant with Maori history must understand that "Whare-kura" is the name given to the sacred house of old times, in which was taught the history, &c., of the people. It may be added, all the incidents here related occurred in Hawaiki, long before the fleet arrived in New Zealand.—EDITHA.

my *whaka-papa*; but I do claim that Toi cannot truthfully be squeezed into a narrower compass. If the Whare-kura had flourished here as it did in old times, I am convinced that the same Toi would occupy from two to five notches higher up.

Sufficient for that. Touching the future, I have written up the various versions touching Te Uru-o-Manono. I am very anxious to locate that house. I think that it was a real temple; and I want also to locate Whare-kura, about which I heard so much as a boy. I shall write you something thereon by-and-bye, and impart some of its teachings to you, which include a comprehensive system of astronomy, which will take you back, if I mistake not, to the Pyramids of Egypt, showing for what purpose they served. I had intended to send you in a paper on Te Ra-poutu-marō, but this is already sufficient for the nonce. I send you these exactly in the order in which I wish them to appear, as I shall frequently refer to them in what follows, *i.e.*, the genealogies and stories both. My object in cutting the stories down was to simply set out the names of persons and places, which are really the only useful portions for specific reference.

WHIRO.

(Recited by Ngā-Puhi.)



(This short line is given to illustrate what follows, and for future reference).

Ko te tamaiti ra, ko Ngana-te-irihia, kā kite i te kai pai, kā rere, kā tango, kā kai.

Ka tāraia te waka nei a Whatu-te-ihi, kā tae te tamaiti ra. Ka kite atu a Whiro, mohio tonu iho ia, "A, ko te tamaiti kai-kino nei tenei," patua iho; ka hunā tana tūpāpaku ki raro ki ngā maramara o te waka e tāraia ra. Koia te tau nei—

Tikina e Whiro—ko Ngana-te-irihia.

Kā kapo i te kai—ko konā—ko kai-kino.

Nā, ka tāria e te matua tana tamaiti, a, roa noa, kore noa ake i kitea mai. Nā, ka tukua te rango tamumu hei kimi—kāhore i kitea. Ka tukua ko te ngaro iro nei, kātahi ka kitea, ka hurahurahia nga maramara, ka tupono atu. Ka hangā te whare—whare nui! kā oti. Nā ka rewa te taua hei patu i te tama a Whiro hei raukakai. Te kitenga atu o Whiro i te ope ra, ka whakahua i tana tau—

E piri, e piri ki te papa o Whatu-te-ihi,
Ia Kahu-tai, ia Kahu-ki-akatea.

Ko tena parekura tena, ka toa ko Whiro, ka mate tērā. Ka tokohia ki te pahuretanga; erangi ka mate i reira a Peranui.

He tino tuturu toa nei a Whiro. Tana mahi, he haere, he whai haere. Koia boki te tau nei—

Ka hihinga—ka hihinga ki Kupu,ru,
Ka hihinga ki Wawau-atea.

TRANSLATION.

Now that boy, *i.e.*, Ngana-te-irihia, when seeing choice food (food selected and cooked for a special purpose), would spring (forward), would take (snatch), and eat.

During the building of the canoe Whatu-te-ihi, the said boy arrived (turned up). Upon seeing him, Whiro recognised him at once. "Oh, this then is the boy who tampers greedily with the specially-prepared food"—slew him, and concealed his victim beneath the chips of the canoe then being built. Hence arose this expression—

An example made by Whiro was Ngana-te-irihia.
Snatching at the food—was treated thus—'twas *kai-kino*.

And so the father awaited the return of his boy; time passed, he was not visible anywhere. The humming-fly was despatched in search, but did not find (him). Then the common blow-fly was sent—then 'twas found; the chips were cast aside, and the body discovered. Then a house was built—a great building! and properly finished. Then a war-party marched to slay the son of Whiro, as an offering at the consecration (and for vengeance). When Whiro observed their formidable array he chanted this lay (a part only)—

Cling, cling to the mould of Whatu-te-ihi,
By Kahu-tai, by Kahu-ki-akatea.

Then that battle was fought; 'twas Whiro who conquered, the avengers perished. But few, very few, escaped; however, Peranui was there slain.

A great conqueror was this Whiro. He occupied himself in journeying, and fought his way along. Hence the expression—

They fall—they fall at Kupu,ru,
They fall at Wawau-atea.

WHAKATAU.

www.libtool.com.cn (Recited by Ngati-Ruanui.)

He raukakai ka tukua hei tohi i te whare me ka oti. Ko te Uru-o-Manono, te whare, kā mate a Tu-Whakararo i te iwi nōna taua whare, hei raukakai. Ka tukua a Tu-Whakararo hei raukakai mo te tohinga o te Uru-o-Manono, ka haere a Hapakura ki te kaumatua ra ki a Wairerewha (ko Kurutongia tetahi ingoa). Ka ki atu a Hapakura, te whaea o Tu-Whakararo, "Tukua mai ā tāua tamariki hei takitaki i taku mate." Ka mea atu a Wairerewha, "Ehara enei, he roroa anake." Koia te ki, "Te whānau roroa o Wairerewha." Ka mea atu ano a Hapakura, "Engari oti a wai?" Ka ki atu a Wairerewha, "Tikina atu i taku mea itiiti na." Koia hoki te ki nei—

Tenei te toa—he toa iti—he iti rori.
E ngaro ki roto ki te matikuku.
Tenei au e te tupua.

Kātahi ka tikina ki terā—ki a Whakatau.

Nga tamariki o Wairerewha ko Pepe-mua, Pepe-roto, Pepe-taha, Pepe-te-muimui, Te Tira-toro, Nga-huru, Marama-mai-o-hotu, Tākēkē, Tākōkō, Tā-whiro-atu, Tā-whiro-mai, Whiro-te-tupua, Hua, Manā, Te Marama-i-whanake, Tioro, ko Whakatau Potiki. Ko tō rātou whakapākanga ia. Na ka hāere a Whakatau ki te ngaki i te mate o Tu-Whakararo. Rokohanga atu e iri ana nga iwi i te whare ra, i te Tihi-o-Manono. Tana tapokoranga atu ki roto, ka tangi iho ngā iwi ra ki ā ia, ka ngatata. Ka whakahua ia i tana tau, mutu noa, tau rawa mai ia i waho o te whare, ka rere ki runga; ka whiua tana tari, ka u ki a Tukituki-pūngāwerewere. Ka karanga ia ki tana iwi—kūmea. Ka kumea taua rangatira e rātou—puta ake i te pihanga o te whare. Ka whiua ano tetahi o ana tari, ka mau ki a Poporo-kewa, ka taka mai tena, ka tahuna te whare ra e Whakatau, pau katoa i te ahi, me nga tāngata ano ki roto, ara Te Ati-Hapai.

TRANSLATION.

A living sacrifice is given to consecrate a building of importance at its completion. The Uru-o-Manono was the building, and Tu-Whakararo was slain by the people who owned the building as an offering. When Tu-Whakararo was taken as a sacrifice, Hapakura* went to the aged man Wairerewha (Kurutongia was another name). Then spake Hapakura, mother of Tu-Whakararo, saying, "Let me have our young men, that my wrongs may be avenged." Wairerewha replied, saying,

* This name is almost universally spelt Apakura, both by Maoris and Rarotongans. The introduction of the "h" is due to the anxiety of the Taranaki and other West Coast tribes to conform to the orthodox spelling of the language as given in the Scriptures; but they often overdo it, and introduce the letter where it has no business. Originally—i.e., in 1840—these tribes had no "h" in their dialect.—EDITORS.

"Those present are useless—being all very tall." Hence the saying, "The tall young people (family) of Wairerewha." Thus spake again Hapakura, "Who then is better fitted?" Wairerewha replied, "Go, select even my very smallest one." Hence the saying—

Here is the hero—a little hero—insignificantly small.

He could disappear inside (beneath) a finger-nail.

Here am I. Oh ye gods!

Then was selected he—even Whakatau.

The young men (family) of Wairerewha were Pepe-mua, Pepe-roto, Pepe-taha, Pepe-te-muimui, Te Tira-toro, Nga-huru, Marama-mai-o-hotu, Takēkē, Takōkō, Tā-whiro-atu, Tā-whiro-mai, Whiro-te-tupua, Hua, Manā, Te Marama-i-whanake, Tioro, and Whakatau Potiki. He was the youngest of them all. Now Whakatau proceeded to avenge the death of Tu-Whakararo. On his arrival, the bones were hanging up in the said building, *i.e.*, the Tihi-o-Manono. On his entering the place, the bones appealed to him, by rattling together. He then chanted his lay—to its completion—then springing swiftly outside of the building, leaped up thereon and cast his lasso, which fastened to Tukituki-pūngāwerewere. He then commanded his followers to pull. They pulled that chief and drew him up through the ventilator (its position was on the roof) of the building. Casting again another of his lassoes, it fastened upon Poporo-kewa. When he was hauled through, and down, Whakatau set alight to the building, which was all consumed by the fire, and the people also inside, *i.e.*, the Ati-Hapai.

WAHIE-ROA AND RATA.

(Recited by Ngā-Rauru.)

Wahie-roa built a canoe named Riwaru, and, collecting a war-party, made war against a people called the Poporo-kewa. Those people, however, slew Wahie-roa, which so discomfited his party that they fell an easy prey to their victors, Matuku, their chief, a powerful, hairy man, taking Wahie-roa's wife, Kura-ara-uwhiuwhi, as a concubine. To avenge Wahie-roa's death, Rata built the canoe Punui-a-rata, in which he went with his followers, and they overcame their enemies, capturing and slaying Matuku, whom they cooked and ate. Hence the canoe-song—

REFRAIN.

Mate mai Matuku,
Toia, ki te umu,
Ki te umu o Rua-tipua,
Ki te umu o Rua-tawhito.

E ta taua rangi!
E ta taua rangi!
E ta taua rangi!
E ta taua rangi!

CHORUS.

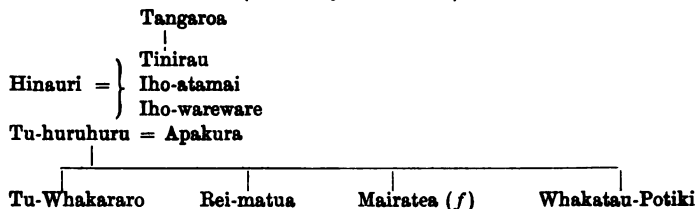
Slain was Matuku,
Dragged to the oven,
To the oven of Rua-tipua,
To the oven of Rua-tawhito.

How delightful our song!
How delightful our song!
How delightful our song!
How delightful our song!

Rata found Kura-ara-uwhiuwhi, who in the meantime had given birth to two children, Kioreti and Kioretā, both of whom Rata brought away with their mother.

TU-WHAKARO AND WHAKATAU.

(Recited by Ngāti-Awa.)

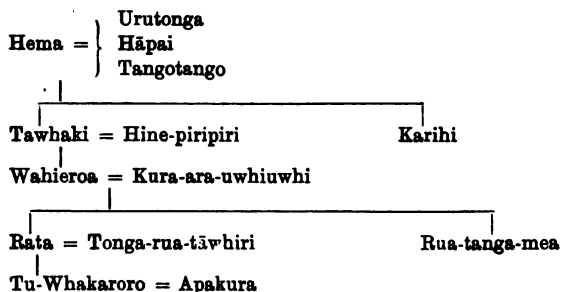


Tu-Whakararo yearned for his sister Mairatea, who had married a son of Poporo-kewa, chief of the Ati-Hapai, to whom belonged the well-known house Te Uru-o-Manono, where she had gone to dwell. Tu-Whakararo decided to visit the place. On his arrival, games were instituted, and, being an athlete, he joined in the sport. He was, however, very treacherously killed by one of his antagonists.

Whakatau-Potiki, his brother, avenged his death by destroying the Uru-o-Manono with fire, together with the whole of the Ati-Hapai who occupied it at the time of the assault. Whakatau first snared Poporo-kewa with a line, and dragged him out of the building by his neck.

HEMA AND TAWHAKI.

(Recited by Ngāti-Awa.)



Hema was slain by the Ponaturi; Karihi was taken prisoner. The Ponaturi were a peculiar people, who lived in the water, but came ashore every night and slept in a house called Marama-tāne. Tawhaki, going to avenge his father's death, discovered his brother Karihi, who disclosed the knowledge that the sunshine was fatal to that people.

Rongo (A)
 Tāne
 |
 Tāhu
 |
 Ari
 |
 5 Mutu-whāriki
 Tiki-Hawaiki
 Tāne-Ruanuku
 Te Pipi
 Te Wariwari
 10 Ko-Tono

 Ko-Te-pūtanga
 Te Whai-ao
 Te Ao-mārama*
 Rehua
 15 Kaitangata = Whaitiri
 |
 Hema = Karenuku
 |
 Tawhaki Karihi Pupu-mai-
 Te Ueuenuku
 Te Ueuerangi
 20 Tapu-whakahihi
 Tapu-whakamana
 Kai-tangata
 Tawake-ariki
 Taurā-kaha
 25 Rakau-maui
 Tangata-katoa
 Hapai-te-rangi
 Akiaki-te-rangi
 Ngai-nui
 30 Ngai-roa
 Ngai-papa
 Ngai-koha
 Ngai-wharikia
 Tārai-angoa
 35 Te Manu-wāerorua
 Toi-te-Huatahi

*Recited by Ngā-Puhi, verified
 by Ngati-Rua-nui.*

* I huere to as "The Kahui Po."

Rauru (F)
 |
 Rākau-maui
 |
 5 Puruora
 Pon-matua
 Puha-i-mua
 Rongotea-tau-karihi
 Rongotea-tai-maranea
 10 Turi (Aotea canoe)
 |
 Turanga-i-mua
 Tamatea-kopiri
 Tu-hukua
 Hae-matua
 15 Ueroa
 |
 Mahuki
 |
 Te Ibi
 Te Mana
 Uru-te-angina
 20 Tu-materau
 Rangi-tuehu
 Pāremo
 Tu-materau (ii)
 Pou-niwha
 25 Tutangē
 Marumihi
 Hapakura
 Hine-rangi
 Te Rangi-haeata
 Ngā-roimata
 Tuarua
 (Ngā-Rauru partly)

Recited by Ngā-Rauru.

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Tāwhaki and his brother compelled the doorkeeper to keep the place fastened until mid-day. When the door was opened the sun shone upon them, and they were easily overcome by Tāwhaki, who then burned the place down.

(To be continued.)

NOTES.

The whole of these parts of history were recited to myself personally, together with the accompanying *whakapapas*. They are entirely original, and quite unconnected with anything which may have appeared in print up to the present time. I desire this to be expressly stated.

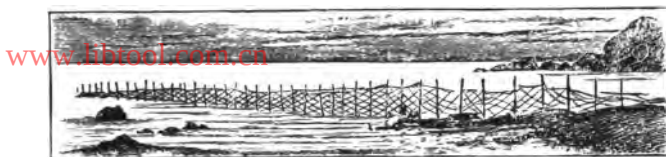
I have purposely translated Wairerewha's *whānau* and *tamarikis* as his young people. A *whānau* is not necessarily a family of brothers, as it just as frequently includes nephews and even more remote kindred, usually living together, and termed a *whānau*. I fancy that *Tā-whiro-atu* and *Tā-whiro-mai* are terms applied to Whiro, owing to his many successes as a warrior-navigator.

The chief difficulties encountered in comparing extended *whakapapas* are :—

- 1.—Any particular ancestor may have from one to a half-dozen or more names or variations.
- 2.—Entirely different ancestors are known under the same name, or some slight variation.
- 3.—Certain names have been intentionally omitted.
- 4.—Entirely fictitious names have been furnished, and the personality of an ancestor thus lost.
- 5.—By the plurality of wives or husbands the position of seniority, through their children, has in course of time become uncertain.
- 6.—The position (in the lines) of father and son, mother and daughter, have been unintentionally reversed.

These phenomena have been occasioned by :—

- 1.—A common line of descent.
- 2.—Intermarriages.
- 3.—Intermarriage of different *hapus*.
- 4.—The practice of naming children after some worthy ancestor, with the laudable desire to preserve and perpetuate his fame and deeds, and to encourage a spirit of emulation.
- 5.—The race of different *tuis* to secure seniority.
- 6.—The strong desire to maintain a direct male line, which secures an additional *mana* to an *ariki* and his people.
- 7.—The practice of naming a child or grown person after a relative of note just deceased.
- 8.—Ancient deeds brought down through time, and fastened upon more modern heroes and places.
- 9.—A desire on the part of some *tohungas* to create confusion in the minds of others with regard to their recitals, which has ultimately caused the exclusion of important details.



GOVERNOR KING'S VISIT TO NEW ZEALAND, 1793.

BY F. R. CHAPMAN.

THE following account of a visit to New Zealand is from the pen of Mr. William Neale Chapman, when secretary to Governor King at Norfolk Island. The writer afterwards became secretary to the same Governor in New South Wales, after having for many years acted as chief of the commissariat department in the smaller colony. He afterwards removed to the British colony of Java, and remained there after it was retroceded to Holland, until his death about 1880. He was the uncle of the late Mr. Justice Chapman of New Zealand, and great-uncle of two of our members—Mr. Martin Chapman, of Wellington, and Mr. F. R. Chapman, of Dunedin. By a singular coincidence this letter was found in New Zealand by Mr. F. R. Chapman about twenty-five years ago, he having brought it out with a lot of family papers on the death of the writer's last surviving sister. The narrative by Mr. W. N. Chapman will be seen to coincide with that published in this Journal, vol. vi., p. 106 (supplement). The names there given are Tuki and Uru or Huru.

Norfolk Island, November 19th, 1793.

HONOURED MOTHER,—

I am this moment come on shore from the "Britannia" from a cruise to New Zealand, and a very pleasant one it has been. We sailed from Norfolk Island on the 8th, and arrived off the North Cape of New Zealand on the 12th instant, and had got pretty close in shore by four o'clock in the afternoon, when five canoes came off to us; the least, I am sure, measured upwards of forty feet and the longest about sixty feet. They had from thirty to forty natives in each. As soon as they saw Tooke and Woodoo,* they came on board without any reluctance and began a very fair and honest traffic. About five o'clock two more canoes came off. There were several *etangitedas* (*rangatiras*) or chiefs amongst them, most of

* Tuki and Huru.

whom were known to Tooke; there was also a woman, who proved to be Tooke's sister-in-law. We all saluted her, and there was a very moving scene betwixt her and her brother-in-law. About seven o'clock they all left us until eight, when there was one canoe came on board with four men in her. The chief of them sold the canoe to Captain Raven and staid with us all night and slept aboard. In the morning eight canoes came off to us; on board of one of them was a chief of the name of Kotokake. As soon as Tooke and Woodoo saw him they said, as there was not wind enough to carry us to his own district, they would go on shore with the chief, of which Governor King was very glad, as he did not wish to detain the ship as she was bound to Calcutta to fetch provisions for the colony. About nine o'clock, everything being settled, they took their farewell of us. They cried terribly and everybody on board was very much affected at the parting, particularly the Governor, who said he never parted with his mother with more regret than he did with those two men. They are the finest set of men I ever beheld; the shortest we saw was at least 5ft. 10in. and very strong and muscular. The women are small, but have very pleasing countenances. I have heard it remarked that the women of most countrys have the greatest flow of spirits—much greater than the male sex—and I assure you it is the case at New Zealand. We had at one time not less than 150 natives on board together, and just as they were going to leave the ship they gave us a dance. I never heard such a noise, or saw such ugly faces as they made, in my life in any country. So soon as they were gone, we stood back for Norfolk Island, but before we had got three miles from where they left us we fell in with a school of black fish, which is a sort of whale. The captain hoisted out his whaleboat, and the mate (Mr. Malou) went out and struck one, and afterwards brought it alongside. We took out the heart and kidneys and then set it adrift. We have had very fine weather all the time. Yesterday we made Norfolk Island, when everybody belonging to shore landed but me. I landed this morning, and the ship sails to-morrow noon.

I remain, dear Mother,

Your affectionate and dutiful Son,

Mrs. Chapman.

W. N. CHAPMAN.

P.S.—Mrs. King has informed me that she has wrote you all the news of the island since our departure, and, as I have but little time, you will I hope excuse it from me.





NOTES ON THE PALOLO.

BY BENEDICT FRIEDLAENDER, PH.D., OF BERLIN.

IN Vol. VI., p. 141 of this journal there is an article on this utmost marvellous being, written by the Rev. John B. Stair.

It is correct what he says to the effect that "the whole thing is a profound mystery and one most difficult to unravel." This mystery concerns two rather different questions: (1) What is the *palōlo*, and where does it come from? (2) Why is it that it occurs at those particular days only which can be predicted, as they very nearly coincide with the third quarterings of the moon in the month of October and November?

The author's researches made in 1896 and 1897, in Samoa, finally led to a certain answer to the first question, whereas the second, if possible, became darker than before. The detail of my investigations will appear in German scientific papers; here there will be given an extract only of the results in order to enable residents of the Pacific islands to help finding out the many more questions connected with the *palōlo*.

The existing literature on the subject has been collected in a paper that appeared recently in the German: "*Ueber den Bau der Korallenriffe und die Planktonvertheilung an den Samoanischen Küsten, etc., von Dr. Augustin Krämer, und einem Anhang: Ueber den Palōlo—Wurm von Dr. A. Collin. Kiel und Leipzig, Verlag von Lipsius & Fisher, 1897.*"

Dr. Thilenius and Dr. Krämer have made practically the same discovery as I have, quite independently, and some hours later only; Dr. Thilenius, however, had the kindness to put at my disposal their results also, and to authorise me to publish them. Our results are:—

1. The *Palōlo* is not an entire animal, but a part only of a Sea-Annelid. Henceforth the term "*palōlo*" will be used for the hitherto known parts only; the Sea-Annelids, which, according to my opinion, apparently belongs to *Eunice*, are a closely allied genus, will be termed the "worm."

2. The worms live in holes of the coral-stone. The other party found them at Matautu near Apia, in boulders of *Porites*, the writer at Samatau, on Upolu in pieces of the *Madrepore*, called "lapa," by the Natives. In both cases they were found in water of a few feet depth only, and the coral boulders were old ones, decayed and worm-eaten (*puga átiátia*).

3. The worms are much thicker than the *palölo*, their segments shorter but very much broader, their colour whitish, their behaviour sluggish.

4. The *palölos* form the hind-ends of those worms. The day they were found—i.e., one day before the appearance of the *palölo* on the surface—by breaking up the boulders with chisel and hammer, there was no sign of transition between worm-segments and *palölo*-segments; the *palölo* appeared as the thin tails of the much thicker worms, and the first segments of *palölo* were in a sharp and striking contrast in size, colour, and movements to the last segments of the worm. They break easily, and the *palölo*-parts, when put into sea-water, swim about in the often described manner of the *palölo* when seen on the day of their spontaneous separation from the mother-body, and their appearance on the surface. It is very desirable that the *palölo* should be found in a different season also. Beware of mistakes, however, because there are very many different species of sea-annelids in the reef, which have nothing to do with the *palölo*!

5. As has been known for a long time, the greenish *palölo* are female, the brownish are male; their appearance on the surface means the act of fertilization and propagation. As we know now, that they are a part only of an annelid, they may be termed "propagation bodies" of the same.

6. According to three observations by the writer, the first *palölo* appeared in Upolu at 4 o'clock, and before dawn or any sign of brightening on the Eastern sky.

7. Samoans relate that if a coral-boulder containing *palölo* is put into a "*tanoa*"*—a bucket is more suitable—with sea-water the day previous to their normal appearance, the *palölos* will come out at their regular day and hour. This experiment, according to Native talk, has been made by a "*Misi Palauni*,"—probably a Mr. Brown a long time ago. Dr. Thilenius and Dr. Krämer have made this experiment successfully.

8. The appearance of the *palölo* on the great day took place in October 1896, October 1897, and November, 1897, the days previous to the third quartering of the moon. On these three days the appearance took place in the morning hours. It is probable that when the

* *Tanoa*, a wooden bowl, used for making *ava* in.

quartering takes place at a late hour of the day, this actual day of the third quartering itself and not the previous day will be the great "*taga palōlo*."

9. The appearance of the *palōlo* at those particular days cannot be explained by heliotropism nor by the pressure of water or currents in connection with the tides; for the *palōlos* appear first when it is still quite dark; and also in the rainy, moonless nights. They do not appear at the first quarterings, though the tides be the same as at the last quarterings. *There must be a mysterious connection between cosmical and biological phenomena, of which science is as yet unaware.*

10. Readers are begged by the writer to communicate either by letter, or by publication in this journal, all facts of a similar nature—*i.e.*, the relation between the phases of the moon and biological phenomena. Samoans relate, for instance, that certain fish turn up on particular days only, and that a land-crab, the *mali'o*, visits the sea on a particular night only. They report, also, that must take place only at those hours of early day when the tide begins coming in (*fana'ena'e mai le tai*). In Fiji I heard that "a kind of passion-fruit, called '*grenadilla*,' almost exclusively ripens at full-moon." These reports ought to be examined; this can be done by residents only. There ought to be registered also all *palōlo* days, also, if there were many, any, or no *palōlo* the previous, and the day following to the great day. Put down the date at once, as mistakes of one day would create confusion.

From an old Samoan lady I heard also a curious legend concerning the *palōlo*. As she told me, there exist different legends in Asana, Tuamasāga and Atua, the following story is the Atua version:—

"There were three brethren, two men and one woman. The men's names *Avali'i* (perhaps *Avaali'i* is more correct, as the name appears to be compounded of *ava*, entrance through the reef, and *ali'i*, a chief), and *Avasā*, the girl's, *Toofanā*. Those came swimming from Viti. As they came to one of the boat-passages ("*ava*") in Samoa the girl wept. Her brothers asked her what the matter was. She replied that she wanted to attend to a call of nature. And the brother told her: 'Do it in the boat-passage, that there may grow from it *palōlo*.' And where the girl . . . there they fish for *palōlo* [at this time]. Thereupon the boat passages kept their names up to to-day—*Avaali'i* at Matatufu, *Avasā* at Lotofaga, and *Toofanā* at Aleipata."

Whether this story means that the knowledge of that delicacy came from Viti, I cannot decide. At Viti, however, where the worm exists, they make much less fuss about it, and in Tonga, apparently, it is almost forgotten.

Apia, Samoa, December 1897.



THE *KIORE* MAORI, OR NATIVE RAT.

BY ELSDON BEST.

WHEN seeking information in regard to the methods employed by the Maori in rat-catching in the days of yore, that is, by the *tahiti*, *wakarua*, *pokipoki* and *torea*, I was informed by Hurae Puketapu of Waikare-moana, that in former times when the *kioire* were numerous in this district, that on foggy nights, when the fog or mist lay low down upon the waters of the lake, the *kioire* would take to the water in great numbers and swim out into the lake until drowned. His statement was that they were frightened by the *ruru* or more-pork owl. It has also been stated by Hori Ropiha of Waipawa, Hawke's Bay, that the *kioire* used in like manner to swim out to sea at the season when the *tawai* tree was in bloom, and the dust (? pollen) from the flowers covered the water.

This always appeared to me to be rather an eccentric proceeding on the part of the late *kiori* Maori, and I was unwilling to put an undue strain on my system by believing it. I notice, however, in an article by C. D. Wilson, in *Popular Science News*, that the lemming of Scandinavia, which also is of the order *Rodentia*, indulges in the same strange freak:—"At intervals of from five to twenty years these lands are invaded by an army of these little creatures. The hosts of lemmings steadily and slowly advance, keeping the same direction, swimming across streams and lakes even when these are several miles in breadth. . . the host presses on until the sea is reached, into this they plunge and swim forward in the same course until they are drowned."

The strange theory has been advanced that the remote ancestors of the lemming were in the habit of making migrations to Atlantis when that fabled land was above water, and that the present-day-lemming still makes a bee-line for where Atlantis ought to be—and perishes by the wayside. More likely, however, is the theory that the creatures do not recognise the vastness of their undertaking, and think themselves to be merely crossing a lake, such as they have been used to.

It would be interesting to obtain information as to this suicidal *heke* of the indigenous rat, and also as to the ceremonies, *karakia*, superstitions, &c., pertaining to rat-catching. These were numerous, as also were those connected with bird-snaring, and would be well worth recording.



THE NAMES AND MOVEMENTS OF THE
HEAVENLY BODIES,
AS LOOKED AT FROM A SAMOAN POINT OF VIEW.

BY THE REV. JOHN B. STAIR,
LATE VICAR OF CHRIST CHURCH, ST. ARNAUD, VICTORIA; FORMERLY OF SAMOA.

THE Samoans were attentive observers of the movements of the heavenly bodies, so that various constellations and individual stars had their names, which were often most suggestive. Mars was called *Mata-memea*, or red-face; Sirius, *Telengese*, slow-goer; the Pleiades, *Li'i*—whence the name for chief, *Ali'i*.* Another star was called *Le Tu'ingā-lama*, lampblack-pounders; the Great Bear, *Le Anava*, war-club. One star was named *Le Toloa*, the duck; and another two, *Tau-lua-tua-fanua* and *Tau-lua-alofi*. The Morning Star, *Le Fetu-ao*; Venus, *Tapuitema*; Jupiter, *Tupua-le-ngase*, undying *Tupua*.

The Samoans had a very noted star, which they called *Le Soa-o-Tapuitema*, the love messenger, or companion of Venus, of which they say, "*E le sau so'o; a, iloa mai ua soaina Tapuitema, ua tua i se ali'i.*" It does not come often, but when it is visible it is said, "*Tapuitema has a companion, or soa, and forebodes the death of a chief.*" I have sometimes thought it possible that this statement may refer to the conjunction of Venus and Jupiter. Another noted star the Samoans indignantly call *Le Tāelo*, the stinking-striker, or hitter; respecting which, they say, "*When this star is visible, Samoa is sure to be visited by an afa, or cyclone.*" It is red in colour, twinkles constantly, and has a jagged appearance at the edges.

* In most of the Polynesian Groups the Pleiades are named *Mata-riki*, which we should translate "Little-eyes," or "Little-points." We think *Ali'i* has a different origin to that given by the author.—EDITORS.

The Amonga (balance-pole), Orion's Belt, was the usual guide to voyagers sailing to Tonga. The Milky Way and Magellan Clouds were called Le Ao-lēle and Ao-tea; the Shooting Star, Le Fetu-afi, the fire-seeking star, from the saying that "the star had gone to seek fire." The apparent daily motions of the stars, as well as the changes in position of various constellations at different seasons of the year, were minutely observed by the Samoans and carefully noted in their memories. On an eclipse of the sun occurring, the natives were accustomed to say, *Na-Ngase-eleele-le-la*, "the sun is passed away in dirt," and on an eclipse of the moon, *Ua-Ngase-toto-le-masina*, "the moon has passed away in blood."

The dreaded appearance of a comet, *Le pusa-loa* (the long-smoker), or an eclipse of the sun or moon caused intense excitement, since they were always considered to presage the death of a chief, or other national calamity, in the shape of war or bloodshed. The sudden appearance of the magnificent comet of March, 1848, caused great excitement. It was a lovely evening, not a cloud to be seen upon the clear blue sky, when the gorgeous visitor came silently but suddenly into view. Everyone's attention was fixed upon it, and the natives stood in groups as, with bated breath, they discussed the probable consequences of its appearance. Very shortly after it was first seen a messenger arrived from the assembled chiefs, who had been quickly gathered for consultation, to ask me what I thought about it, and did I apprehend that it boded ill to the land. As a matter of fact, it was followed by intense heat, which culminated in a severe drought.

A STRANGE PHENOMENON:

A RED STAR, ENCIRCLED BY OTHER ORDINARY STARS.

MAY 18TH, 1840.

Several reliable natives reported to me that they had seen that morning in the north, a little before sunrise, a strange phenomenon—a bright red star—that had the extraordinary appearance of being closely encircled by a number of other stars of the ordinary appearance.

This strange phenomenon was observed at Falelatai, on the south coast of Upolu, Samoa, by persons in whom I had every confidence.



NOTES AND QUERIES.

[111] Maori Burial.

I recently learned something quite new to me with respect to the burial of Maoris killed in battle. A settler near Kihikibi, Waikato, told me of some *ruas* or graves not far from there, where the bodies were buried in a circle, the feet towards the centre. I understood that these people belonged to Ngati-Raukawa, and that they had been killed in one of their battles. Some *meres* and other green-stones were found in some of the graves. Probably the migration of the Ngati-Raukawa took place to Cook's Strait soon after this burial so that no *hahunga*, or exhumation, ever took place.—R. E. M. CAMPBELL.

[112] Old Samoa.

We have received from the Rev. J. B. Stair a copy of his work just published, called "Old Samoa," and propose to refer to it at greater length later on.—EDDINGS.

[113] Funafuti Atoll.

We are indebted to the Trustees of the Australian Museum for the third part of this excellent work, dealing with the ethnology of the island. It is full of most interesting information that will prove of great value to ethnologists. Mr. C. Hedley, who is the author, deals with his subject under the headings of Anthropological Measurements, Tatooing, Wearing Apparel, Ornaments, Weapons and Tools, Canoes, Domestic Articles, Toys, &c., and gives much information under each heading. Under the head of Canoes (p. 281) Mr. Hedley seems apparently rather to doubt the extent of Polynesian voyages of considerable length referred to in a paper he quotes. If he will withhold his judgment until the Rarotonga papers, now preparing, are published, he will, we think, be convinced of their reality. Mr. Hedley has perhaps missed the exact pronunciation of some of the names he gives, for many of them are found in other Polynesian dialects, and if the chance arises, such words as *bekka* (p. 304) should be spelt, according to the universal rules of the language, *i.e.*, *peka*—no two consonants ever come together in Polynesian, except in "ng." Altogether this is one of the best monographs yet published on any one of the Polynesian Atolls.—EDDINGS.

[114]

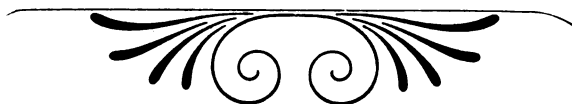
Many members of the Society and others have expressed a wish to see in print the result of enquiries made during my six months' voyage to Rarotonga, Tahiti, Huahine, Raiatea, Aitutaki, Mangaia, Samoa, the Hawaiian Islands and the Tonga group. I hope at a later date to comply with these expressed wishes in the pages of this JOURNAL; but at present, the copying and translating of the valuable Rarotonga documents brought back, and lent to the Society by the Rev. J. J. K. Hutchin,

take up all my spare time to the exclusion of every thing else. These documents are of great importance in their bearing on Polynesian history, and the sooner they are preserved in print and free from risk the better.—S. PEARCY SMITH.

[115]

The thought grows that it would be a good idea to take steps towards proving from the various Pakeha *ruanukus* or wise men such Maori words—together with different shades of meaning—examples of use, &c., as are not included in Maori Dictionaries. The time is getting short indeed wherein to get words, meanings, &c., from natives, and there are an enormous number of words not yet placed on record. I am confident that I could send in 2,000 new words or meanings from this district. Many of these words are obsolete, but I think are all the more interesting on that account, inasmuch as they tend to throw light on the ancient *karakia*. When thoroughly corroborated, &c., by independent native authorities, such words might be published in instalments in the JOURNAL. *Heoi*, do not linger by the Fire of Tawhera, which destroys man—lest you be overtaken by the war party, in form of the Heke of Maruiwi—then the evils of the *tuhira*, the *kahupo*, and the *parahuhu* will descend upon us.—ELSDON BEST, Tuhoe-land.

[We agree with Mr. Best that it would be a good thing to do as he suggests, but unless the Editors had some assistance the work could not easily be accomplished. He has, we think, not appreciated the amount of work implied; others have expressed the same wish as Mr. Best.—EDITORS.]





TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

ANNUAL MEETING.

THE annual meeting of the Society was held in the Lecture Room, at the Museum, 31st January, 1898. Mr. J. H. Pope in the chair.

The minutes of the last meeting were read and confirmed. The Annual Report was passed and ordered to be printed.

The following officers were elected for the ensuing year:—President: the Rev. W. H. Habens, B.A. Council: Messrs. Tone, R. B. Roy, C. A. Ewen, and E. Tregear. Secretary and Treasurer: Mr. E. Tregear. Auditor: Mr. A. Barron (also thanked for past services). Corresponding Members: Tati Salmon, Papara, Tahiti; Pa-Ariki, Nga-tangiia, Rarotonga; Rev. J. E. Moulton, Newington College, Sydney.

A MEETING of the Council was held in the Government Buildings, Wellington, on the 18th February, 1898. The President in the chair.

The following new Members were elected:

- 277 Right Revd. Fred. Wallis, Bishop of Wellington, N.Z.
- 278 W. C. Buchanan, M.H.R., Brandspeth, N.Z.
- 279 George Taiaroa, Karitane, Otago, N.Z.
- 280 Miss J. N. Hastie.

The following papers were received:

- 170 On the Coming of Mataatua Canoe. Tutaka-nahau.
- 171 The Palölo. Dr. B. Friedlaender.
- 172 Letter Changes in the Carolines. F. W. Christian.
- 173 Paumotu Chants. S Percy Smith.

The following books were bequeathed to the Society by S. E. Peal, F.R.G.S.:

- 594 *Handbook of the Kachin or Chingpaw language.* H. F. Hertz.
- 595 *Vocabulary of the Barama, Mukayu and Thai Languages.*
- 596 *The New Testament in Batta (Toba), of Sumatra.*
- 597 *Some Tsangla-Bhutanese Sentences.* E. Stack. Part III.
- 598 *A Manipuri Grammar, Vocabulary and Phrase Book.* A. J. Primrose.
- 599 *A Short Account of the Kuki-Lushai Tribes of the North-East Portion of India and Outline Grammar of the Rangkhol-Lushai Language.* C. A. Soppitt.
- 600 *Outline Grammar of the Singpho Language.* J. F. Needham.

TRANSACTIONS AND PROCEEDINGS.

- 601 *The Talaing (or Mo) Language.* Rev. F. Mason, M.D.
 - 602 *The Karen.* Rev. E. B. Cross.
 - 603 *Comparative Vocabulary of the Sgau and Pwo Kuren Dialects.* Rev. N. Brown.
 - 604 *Dictionary of the Nancowry Dialect of the Nicobarese Languages.* F. A. de Roepstorff.
 - 605 *A Collection of Kachári Folk Tales and Rhymes.* J. D. Anderson.
 - 606 *Ao Naga Grammar, with Illustrative Phrases and Vocabulary.* Mrs. E. W. Clark.
 - 607 *Comparative Grammar of the Languages of Further India.* Capt. C. J. F. S. Forbes.
 - 608 *An Introduction to the Khasia Language and Vocabulary.* Rev. W. Payne.
 - 609 *An Introduction to the Santal Language.* Rev. J. Phillips.
 - 610 *A Short English and Khasia Vocabulary.* Captain Ketsall.
 - 611 *Phrases in English and Singpho.* M. Brouson.
 - 612 *Khasi Third Reader.* Rev. J. Roberts.
 - 613 *A Grammar of the Santhal Language.* Rev. L. O. Skrepareed.
 - 614 *Outline Grammar of the Kachari (Bara) Language, Assam.* Rev. S. Endle.
 - 615 *A Short List of Words of the Hill Tippera Language.* J. D. Anderson.
 - 616 *Outline Grammar of the Shaiyang Miri Language.* J. F. Needham.
Parts I., II., III., IV., V., VI.
 - 617 *Ethnology of the Indo-Pacific Islands.* J. R. Logan.
 - 618 *Outline Grammar of the Lhota Naga Language.* Rev. W. E. Whetter.
 - 619 *Outline Grammar of the Angami Naga Language.* R. B. McCabe.
 - 620 *A Short Account of the Kachcha Naga (Empeó) Tribe with Outline Grammar and Vocabulary.* C. A. Soppet.
 - 621 *A Short Vocabulary of the Aka Language.* J. D. Anderson.
 - 622 *An Outline Grammar of the Deori Chutiya Language, Assam.* W. B. Brown.
 - 623 *Outline Grammar of the Khámti Language.* J. F. Needham.
 - 624 *A Collection of a few Moshang Naga Words.* F. J. Needham.
 - 625 *Ethnology of the Indo-Pacific Islands.* Part II., Chap. VI. J. R. Logan.
 - 626 MSS. Papers on Ethnological Subjects. S. E. Peal.
 - 627 Correspondence with Linguists and Ethnologists—MSS. S. E. Peal.
 - 628 MSS. Journal, of Travels, containing Ethnological Notes and Sketches. S. E. Peal.
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- 629 *The Atoll of Funifuti.* Part III. C. Hedley.
 - 630 *Calendar Imperial University of Japan.* 96-97.
 - 631 *Comptes Rendus, Société de Géographie, Paris.* 15, 1897.
 - 632 *Bulletin Société de Géographie, Paris.* 2d. T., 1897.
 - 633 *Progress.*
 - 634 *Journal Buddhist Text Society.* Vol. V., part 1.
 - 635 *Journal Buddhist Text Society.* Vol. V., part 2.
 - 636 *Journal Royal Colonial Institute.* Dec., 1897.
 - 637 *Journal Royal Colonial Institute.* Jan., 1898.
 - 637a *Proceedings Royal Society of New South Wales.* Dec., 1898.
 - 638 *Annals Queensland Museum.* No. 4.
 - 639 *Tättowirung in Samoa.* F. von Luschan.
 - 640, 1, 2 *Geographical Journal.* Nov.-Dec., 1897. Jan., 1898.
 - 643, 4 *Bulletin New York Public Library.* Vol. I. 3, 4.
 - 645 *Na Mata.* Jan., 1898.
 - 646 *Archives per L'Anthropologia of Italy.* 1897.

647 *The American Antiquary*. Sept.-Oct., 1897.

648, 9 *Revue Mensuelle de l'Ecole d'Anthropologie, Paris*. May, 1897.

650 *The Torea*. No. 73 to 75.

651 *Annales de la Faculté des Sciences de Marseilles*. Vol. VI. 4, 5, 6.

652, 3, 4, 5 *Annales de la Faculté des Sciences de Marseilles*. Vol. VII.
4, 2, 3, 4.

A MEETING of the Council was held on March 31st, 1898, in the Government Buildings, Wellington. The President in the chair.

The following new Member was elected :

281 Dr. Mason, Otaki

Papers were received as follows :

174 Asiatic Origin of Oceanic Language. Dr. Macdonald

175 Relationship of the Polynesian Language with Malay. Rev. J. Ella

176 Governor King's visit to New Zealand, 1798. F. R. Chapman

177 Formosa Numerals, &c. F. W. Christian

178 Pelew Island Numerals. F. W. Christian

179 Origin of the name Taki-tumu. By Pa-Ariki

180 Nukuoro Island and its Language. F. W. Christian

The following books, &c., were received :

656-7-8 *Journal Asiatic Society of Bengal*. Vol. lxvi, parts 1, 2 and 3, 1897

659 *Revue mensuelle de l'Ecole d'Anthropologie de Paris*. January, 1898

660 *Queen's Quarterly*. January, 1898

661 *The Atoll of Funifuti*. Part 4

662 *The American Antiquary*. November and December, 1897

663-4 *Comptes Rendus de la Société de Géographie, Paris*. Nos. 16 to 20

665 *The Geographical Journal*. February, 1898

666 *Journal Royal Colonial Institute*. February, 1898

667 *The Kaçmiraçabdamtra or Kashmiri Grammar*. Asiatic Society, Bengal

668 *Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band xxvii,
haft 6

669 *Old Samoa*. Rev. J. B. Stair





TE TATAU-O-TE-PO.

NA W. TE KAHUI KARAREHE I TUHITUHI.

NA Miru tenei whare; ko te whare i haere ai a Ihenga raua ko Rongomai, me to raua hoko-whitu. I haere ki te ako i nga korero; mau; karakia; aha; aha noa. Ko te Tukutuku-o-te-rangi te taura i heke ai ratou ki Te Tatau-o-te-Po. Ko taua taura, no te pa-harakeke a Tau. Tapahia, whiria, ka oti; ka tukua taua taura ki raro hei rerenga mo ratou ki raro, kia tae ai ratou ki a Miru.

Ka rupeke ratou, ka karanga a Ihenga ki a Rongomai, “Ko au ki mua; ko koe ki waho, hei pakipaki i ta taua ope, kia piri te haere.” Ka haere te ope nei ka tae ratou ki Te Tatau-o-te-Po; kua kite mai a Miru, ka whakaurua ki roto ki te whare. Ka noho te ope ra, me te ako i nga korero, i te ra, i te po. He nui o ratou po e noho ana, e ako ana, i nga tini karakia. Heoi ena.

Taihoa; i muri o te ope ra, ka haere mai te tangata nana te pa-harakeke. Te tirohanga, kua tapahia tona pa-harakeke, ka whaia i muri. Tupono atu ko te taura e tarewa ana. Ka heke te tangata nei; katahi ka haere ngaro atu ki a Miru. “Kua tapahia e te iwi nei taku pa-harakeke.” Ka karanga ake a Miru ki a Tau, “E hoki koe; ka tae koe ki runga ka huti e koe i te taura, ka tapahi; kia kore he ara hei ekenga atu mo te iwi nei—kia poauau noa iho i konei; ka matemate; hei utu mo aku korero. Kei ora a Ihenga raua ko Rongomai, ka riro aku korero ki te ao, ka ingoa-nui raua ki te ao.” Heoi ano; ka oti ta raua korero ka hoki a Tau, ka piki i te taura ra. Ka eke ki runga ka tapahia te taura. Ka riro i a Tau. Heoi era.

Kaore te iwi nei i te mohio atu kua tapahia to ratou ara. Akuanei, kua tae te tohu ki a Ihenga; “He aha tenei mea; ano pea he raru mo matou ko taku ope!” Ka whakapiri atu a Ihenga ki a Rongomai, “Kua kite au i te raru mo tatou; he tohu kua tae mai ki a au. Mo apopo ka hoki tatou; kia tupato te kokiri ki waho i te ata.” Kua

titiro hoki a Ihenga ki te ahua o Miru, kua rere-ke—tupatu tonu a Ihenga. I te aha ka tu a Ihenga ki te poroporoaki ki a Miru; ka mutu, ka karanga a Ihenga ki tona hoko-whitu, “Tu tuku! tu tuku tahi. Pepeke! pepeki tahi.” Heoi ano, ka whakaio te iwi i roto i te whare—ka kokiri ki waho. Kua titiro mai a Miru, kua angiangi haere te tangata, kua peke mai a Miru ka tu i te tatau. E rua nga taka-muri; katahi ka tutakina e Miru te tatau; kua kati; ka mutua enei tangata tokorua ki roto.

Kua rupeke te nuinga, kua tae ki to ratou ara i heke iho ai. Te tirohanga atu; kua tapahia to ratou taura. Harapuka noa! harapuka noa! kei hea he ara? Ka mahara a Ihenga raua ko Rongomai kua mate raua me to raua ope. Ka karanga a Ihenga, “Tataungia tatou!” Katahi ka tataungia; e rua nga tangata kua ngaro i roto i te ope nei, ko Ngo raua ko Kewa. Kua mohio a Ihenga, kua tutakina atu e Miru hei utu mo nga korero. Heoi ano, ka whakahokia te ope ra; ka tae ki waho o te whare, ka karanga atu a Ihenga ki a Miru, “E Miru e!” “O!” “Tukua mai a Ngo raua ko Kewa.” Ka karanga mai a Miru, “E Ihenga e!” “O!” “Me waiho mai enei hei koha mau ki au—hei utu mo nga korero, ara, mo a taua korero.” Heoi ano, kua rongo atu a Ihenga e whakapakeketia mai ana nga tangata ra. Katahi ka patua a Ngo raua ko Kewa e Muri.

Heoi ano, kua pouri a Ihenga; katahi ka hoki te ope nei, ka tae ki to ratou ara; ka takoto i reira, ka turia te korero kia tahuna a Miru ki roto ki tona whare, kia ea tata to raua mate. Ka oti nga whakariterite ka tukua kia moe a Miru; ka tae ki te wa, ka haere te ope nei; ka tae, ka karapotitia te whare; katahi ka tungia ki te ahi. Ka pou a Miru i te ahi me ana hoa katoa; ka wera Te Tatau-o-te-Po. Ka ea te mate o Ngo raua ko Kewa.

Ka pungarehutia te ahi, ka tu a Ihenga ki runga, ka mau ki tona tokotoko; ka poua ki runga ki te pungarehu o te whare nei—ki nga pungarehu hoki o nga wheua o Ngo raua ko Kewa. Ko te ingoa tenei o tona tokotoko, ko Tutariaria. Ka whakahua i tana tau takitaki mate, koia tenei :—

Tauia te papa, kia haruru.
 Tauia te papa, kia ngatata.
 Te huakina i te whare-mehameha i a Miru.
 E ara! E ara! E te whare-komuhumuhu nei;
 E ara! E ara! E te whare-korero nei;
 E ara i to urunga; e ara i to moenga.
 Ka matike Tu, ka haere Tu.
 Ka tutū Awhiowhio-nuku;
 Ka tutū Awhiowhio-rangi;
 Te turakina atu ki te po-uriuri;
 Te turakina atu ki te po i a Hine-ruaki-moe.
 Tē ora mai hoki ki au nei,
 E whanatu nei kia mahaki; mahaki marire.

Wai te toa i mate ki te whare na ?

Ko te tini o te popo roroa—

I whano ki a raua whainga tohe,

Ki te ti atu, ki te tai mai,

Ki te miri atu, ki te miri mai,

Ki te kuna atu, ki te kuna mai.

Ka pou te ki atu, kua ra e piri-ongo,

Kua ra e piri-katea, te takitaki a manu.

Kia whakaputa au i te rerenga o Tu, ki waho.

Wai te toa i mate ki te whare na ?

Ko Ngo raua ko Kewa.

Hikaia te ahi, kia mura—

Inaina te ahi, kia mahana;

Tahuna Te Tatau-o-te-Po; kia hararu.

Rere te kora, rere ki te uru o Mata-te-ra.

Ka noho mai Tau i te uru o Mata-te-ra.

Te tukua iho ai, kia whakaputa au,

I te kaha o Ihenga raua ko Rongomai.

Whiria he kaha, he kaha ranga-nuku—

He kaha ranga-pae.

Tuturu o Whiti!

Whakamaia kia tina! tina!

Hui e! Taiki e!

Ka mutu i konei te tau nei. Heoi ano, ka karanga a Ihenga, “Me taha-whenua tatou, E te iwi! me puta ra ki whea i te mea kua mate tatou? Me haere noa atu i te nuinga o tenei whenua; nana ka puta tatou; nana ka mate, heoi ano. Engari, E te iwi! tiaki i ou o, i ou o; kei hohoro te pau ou o; ka mate koe. Kaore koe e arohatia; nau i hohoro te kai i ou kai.” Ko nga kai a te ope nei he kao maroke, he ika maroke; no to ratou whenua mai—kaore a Miru i homai kai ma ratou i to ratou nohoanga i roto i te whare o Miru. Na ratou ano a ratou kai i pou i roto ki taua whare. I hua hoki ratou, kaore to ratou ara e tapahia.

Heoi ano; katahi te iwi nei ka taha-whenua haere; ka haere kuare noa iho i tera whenua. Ko te tangata pukino ki te kai, ka hohoro ona i te pou. Heoi ano, ka haere noa iho, ka hinga ki raro; ka karanga atu ki te tangata e toe ana ona o, kia homai etahi kao mana. Kaore e hoatu, kei hinga hoki a ia nei ki te ara. Tokoruarua nei te tangata i mate. Koia te whakatauki e mau nei i runga i a matou nei, i a Taranaki:—

Ka mate Ru-kai-horo,

Ka ora Ru-kai-whakatonu.

Heoi ano; mate kau ake te tangata. Haere te po, haere te ao; whakarite kau te moe ka haere, me te hora haere te tangata i te putanga a te kai. He iti te iwi nei i mate, he nui ki te ora. Te putanga o te iwi nei, i puta ki a Hahuia raua ko Mātā-tirōtā me to raua iwi. Ka ora te ope nei i te kai.

Ka noho a Ihenga raua ko Rongomai i reira whakamauru ai i a ratou. Heoi ano, kua ora hoki, kua whai ariki mo ratou. Ka roa te iwi nei e noho ana i te kainga ra, kua hiahia ratou kia haua he waka mo ratou, hei whakawhitinga mo ratou ki to ratou whenua. Ka takoto ta ratou korero, ka oti, ka patai a Ihenga ki te tangata nona te whenua, ki a Hahuia raua ko Mata-tirota; ka whakahokia mai, ka nui te rakau.

Tenei te mihi tonu nei te ngakau o Ihenga ki ona toa—ki a Ngo raua ko Kewa. E rua ona toa e ora nei, ko Aio-rangi, ko Uru-ngangana. Heoi ano, ka tomo ki te motu, ka hinga nga rakau e rua. Ka wehe i konei ratou; ko Ngangana me tona ropu ki to ratou nei waka; ko Aio-rangi me tona ropu ki to ratou nei waka. Ko Ihenga raua ko Rongomai kei a Aio-rangi raua; no te mea, he tangata whakahaere tika tera, he mohio ona ki nga tikanga o te moana, mo te kino mo te pai. Ko Ngangana, kaore ana tika, kaore ana he; kaore ana mate, kaore ana ora. Heoi ano, ki a ia kei ana whakahaere kino, whakaaro kino.

Ka oti nga waka ra, ka tohia te ingoa o te waka o Aio-rangi, ko Rangi-tākō. Kaore au nei e mohio ki te ingoa o to Ngangana waka. Heoi ano, ka takoto nga waka ra ki te takutai, ka waiho hoki kia maroke. Pewhea ra te roa o te maroketanga, kua titiro atu a Ngangana, kua tuku haere te toa o te moana, i tena rangi, i tena rangi. Heoi, kua karanga a Ngangana, "E Aio e!" "O!" "Me uta, me haere; kua tuku te kaha o te moana." Ka utua mai e Aio-rangi, "Titiro atu, kei te ngangana tonu mai te moana. Ata tukutuku marire, kua te iwi e kohurutia." Kaore i whakaae a Ngangana. I te ahiahi ka poroporoaki a Ngangana ki a Hahuia raua ko Mata-tirota, ka utaina te waka ra; ka rupeke, ka rere i te moana. Ka to te ra, ka ngaro i nga tangata o tahaki.

Ao ake te ra, ka pikitia e nga tangata o tahaki ki runga ki te maunga titiro atu ai. Ko te waka ra, e whero mai ana te takere i te kare o te moana. Ka whakaaro a Ihenga—ka wha nga matenga o tona ope, ko te tapahanga i to ratou huarahi; ko Ngo raua ko Kewa; ko te matematenga o te iwi i te taha-whenuatanga i te mate o te kai; ko te matenga hoki ki te moana. Heoi ano, ka noho nei ratou. Ka tae ki te aiotanga o te moana, katahi ka karanga a Aio-rangi, "Kua aio te moana, kua whiti tatou ki to tatou whenua." Katahi ka ki atu a Ihenga, "Ka whiti ranei tatou?" "Ae!" Heoi ano, ka poroporoaki a Ihenga raua ko Rongomai ki o ratou ariki; ka utaina; ka rere i te moana; i te po, i te ra, i te po, i te ra; ka whiti ratou ki to ratou whenua, ki Hawaiki.

Ka rere tonu mai nei nga waka ki tenei motu, ki Hukurangi, ara, Aotearoa—nga waka ano o Hawaiki. Na enei waka i hari mai tenei korero.

Te kupu o te waiata o to matou tupuna, o Te Koriri, koia nei :—

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Ka hoki taua i runga i a Rangi-tākō,

Ko te waka tena o Aio-rangi, haere i te aio.

TE TATAU-O-TE-PO

(THE DOOR OF HADES OR DEATH).

BY W. TE KAHUI KARAREHE, OF TARANAKI.

TRANSLATED BY S. PERCY SMITH.

[Te Tatau-o-te-Po is the name very frequently given to Hades, the place of departed spirits, ruled over by Miru, who is sometimes stated to be a woman (Barotonga and Eastern Polynesia), sometimes a man (by the Maoris); at other times—as in the following—it is said to be the name of Miru's house in the Po, or Hades. The story is probably a corruption of the original myth brought by the Polynesians from the far West, from India, or some other part of Asia, and has, in the process of time, become intermixed with the actual adventures of the noted ancestors Ihenga and Rongomai, who possibly lived in Mata-te-ra, some island to the north-west of Fiji. This seems probable from the words of the *tau* or chant. Hawaiki mentioned in the story may be Hawaiki-raro, or the Fijian and Samoan groups; or Hawaiki-te-varinga some island in Indonesia—probably the former. The legend is valuable, as showing the origin of many references to be found in Maori poetry, which it helps to explain. Another reading of the *tau* will be found in “Nga Moteatea,” p. 370; but this from Taranaki is more complete and full. It may be added that Miru's chief assistants were Papa whenua, Kaitoa, Moko-huru-waru, Tu-tangata-kino, Mutu, Tawheke, Huru-koekoeā—all *atuas* or gods of evil influence, afflicting mankind with diseases, ill-fortune, and, above all, with *makutu* or witchcraft, the knowledge of which is said by the Maoris to be derived from Miru and her ill-omened crew.—TRANSLATOR.]

TRANSLATION.

This house belonged to Miru, and was the house to which went Ihenga and Rongomai, together with their party of seventy. They went to learn history, witchcraft, incantations, &c., &c. Tukutuku-o-te-rangi was the name of the rope by which they descended to Te Tatau-o-te-Po. That rope had been made from Tau's enclosure of flax. It was cut, twisted, and when finished was let down, as a means of descent for them, that they might reach Miru.

When they had all gathered together below, Ihenga said to Rongomai, “I will go ahead; you keep outside to keep our party in rank, so that all may be close together.” So the party went on until they arrived at Te Tatau-o-te-Po. When Miru saw them she invited them into the house. They remained there many days and nights learning wisdom. Many were the nights they remained, learning the numerous incantations, &c.

Subsequently—after the party had gone—came the owner of the flax enclosure. When he saw his flax had been cut he followed after them, and discovered the suspended rope. He then descended himself, and went secretly to Miru, saying, "The people have cut my flax enclosure." Miru replied to Tau, "Return; when you arrive above pull up the rope and cut it; so the people may have no means of getting up—so they may be befooled here; may die; as payment for my teaching—and lest Ihenga and Rongomai live, and take my teaching to the world, and they become famous on earth." When they had finished, Tau returned and climbed up the rope. On reaching the top he cut it and took it away.

The people below knew not that their way was cut off. Presently, a sign came to Ihenga, who said, "What is this thing? It seems like some trouble for our party." He then approached Rongomai and said, "I am apprehensive of some trouble in store for us; a sign has come to me. Let us return to-morrow; and be cautious on our proceeding forth in the morning." Ihenga had also observed the appearance of Miru, which was quite changed, and hence he was on his guard. In the morning Ihenga stood forth to take farewell of Miru, and then said to the seventy people, "Arise to go! go as one. Spring forward! spring as one." The people then formed in column, and prepared to rush outside. Miru watched and saw they were in single file; she sprang forward and stood at the door. There were two laggards. Miru closed the door, and the way was cut off, and those two were left inside.

The main body collected together and reached the place where they had descended. When they saw their rope had been cut, they were perplexed and confused. Where could a road be found? Ihenga and Rongomai now thought they and their party would die. Ihenga called out, "Count our party!" The enumeration was made, and two men of the party were found missing—Ngo and Kewa. Ihenga divined that they had been cut off by Miru as payment for the teaching. The party were at once returned to the house, where Ihenga called out, "O Miru!" "O!" "Deliver up Ngo and Kewa!" Miru replied, "O Ihenga eh!" "O!" "Leave these as a gift to me—as payment for my teaching—that is, for our (pleasant) intercourse." Then Ihenga understood that those men would be obstinately retained. Ngo and Kewa were then killed by Miru.

Ihenga was very much depressed; but the party returned to the place where they had descended. Here it was arranged, after discussion, that Miru should be burnt in her house, to avenge their loss. When all had been arranged, and Miru was asleep, the time had arrived, and the party proceeded on their way. On arrival, they

surrounded the house, and then set fire to it. Miru and all her fiends were consumed by the fire, and Te Tatau-o-te-Po was burnt. The death of Ngo and Kewa was now equalised.

When the fire was reduced to ashes, Ihenga arose, and taking his spear, planted it in the ashes of the house—in the ashes of the bones of Ngo and Kewa. His spear was named Tutariaria. Then he repeated his *tau* or lay, avenging their death. This is it :—

Close to the door ! let it resound !
 Close to the door ! let it rattle !
 Prize open, the lone and awesome house of Miru.
 Arise ! Awake ! O the whispering house !
 Arise ! Awake ! O the house of learning !
 Arise from thy pillow ! Arise from thy sleep !
 (For) Tu is uprising ; Tu is coming.
 Form ! the whirlwinds of earth !
 Form ! the whirlwinds of heaven !
 Why not cast down to deepest darkness—
 Down to the night of Hine-ruaki-moe ;
 Lest they live to trouble me,
 That onward goes to lay—to effectually quell (the powers of Miru).

Who are the braves that died in the house ?
 'Twas the many of the bodies strewn,
 Who persisted in their games of *whai*—
 To *ti** there, to *ti* here ;
 To *miri* there, to *miri* here ;
 To *kuna* there, to *kuna* here.
 The command was given—not to separate,
 Not to be in wide order, nor rise like birds ;
 That I might go forth after the manner of Tu.

Who are the warriors that died in the house ?
 'Twas Ngo ; 'twas Kewa.
 Ignite the fire, let it blaze ;
 Excite the fire, let it warm ;
 Burn the Tatau-o-te-Po ; let the flames roar.
 Fly up the sparks to the summit of Mata-te-ra—
 Tau is (waiting) there, on the summit of Mata-te-ra.
 Nor did he let down (the rope) that I might escape
 By the strength of Ihenga and Rongomai.
 Twist then a rope, a rope to bind the earth,
 A rope to bind the heavens.
 O ! ancestors of Whiti ! (Fiji)
 Affix it, that it may be fast ! fast !
 Collect then ! sweep (them) off !

Here ends the lay. Then said Ihenga, “ We must wander and grope, O people ! and where shall we come out, seeing that we are as

* The terms *ti*, *miri*, and *kuna* are all used in the games of *whai* or cat's-cradle, which were wonderfully complicated as used by the Polynesians, and had stories and songs connected with them. Another legend says that it was from the “ Realms of Miru ” that the knowledge of these games was obtained.

dead? We must travel at random over the land. Maybe we shall go forth, maybe we shall die. But, O people! guard your food, each of you, lest thy food be soon consumed and thou diest. You will not be compassionated if you consume your food in haste." The food of the party was *kao* or dried *kumara*, and dried fish from their own home—for Miru gave them none during their stay in her house. It was their own food they consumed there. They expected indeed that their return would not be cut off.

And so the people wandered and groped along, travelling without knowledge in that land. The greedy ones soon consumed their food. Enough! They went on without any, falling by the way. They asked of those whose food still remained to give them some. None was given, lest they too should fall on the road. A few of them died; hence is the saying of our people of Taranaki:—

Ru the greedy dies,
Ru the careful lives.

Many fell and died. They travelled by night and by day; sleep was a mere semblance—and men laid stretched out in death through starvation. But few died, and many lived. They came out at last to the home of Hahuia and Mata-tirota and their people. The party there found plenty.

Ihenga and Rongomai stayed there to recover themselves and party. They were saved; they had found kind hosts. After the people had dwelt there a long time, they became desirous of hewing out a canoe for themselves, as a means of crossing over to their own country. They discussed the matter to the end, and then Ihenga asked of those who owned the land—of Hahuia and Mata-tirota—who replied that there were plenty of trees.

All this time Ihenga was sorrowing for his warriors Ngo and Kewa. He had two braves left—Aio-rangi and Uru-ngangana. And so they entered the forest and felled two trees. There was a separation here; Ngangana and his party making their own canoe, Aio-rangi and his company making theirs. Ihenga and Rongomai were with Aio-rangi, because he was a competent director, and had knowledge of the ways of the ocean, as to propitious and non-propitious times. As for Ngangana, all times were the same to him; he thought not of death, neither of safety. All he considered was his own evil direction and ill judgment.

When the canoes were finished, the name was duly given to that of Aio-rangi, viz., Rangitākō. I do not know the name of Ngangana's canoe.* And so the canoes were brought down to the coast, where

* Probably it was Aoso-nunui. See Journal Polynesian Society, vol. v., p. 112, where both of these canoes are referred to.—TRANSLATOR.

they were left to season. After drying for some time, Ngangana saw that the force of the sea was abating day by day. So he said, "O Aio eh!" "O!" "Let us load and away; the strength of the sea is diminishing." Aio-rangi returned. "Look there! the sea still persists. Let us proceed quietly; do not bring affliction on the people."* But Ngangana would not consent. In the evening he bid farewell to Hahuia and Mata-tirota, and then loaded his canoe. When all was collected, he sailed away to sea. At sunset his canoe was lost to sight from those on shore.

When morning came, some of the people climbed a mountain to look out to sea. The keel of the canoe was "reddening midst the waves of ocean." Now, thought Ihenga, this is the fourth disaster of his party—the cutting off of their road; the loss of Ngo and Kewa; the deaths during their wanderings; and now the deaths at sea. So they waited until the calming of the ocean, when Aio-rangi said, "The sea is calm, we shall be able to cross to our own land." Said Ihenga, "Shall we indeed be able to cross over?" "Yes!" So Ihenga and Rongomai bid farewell to their hosts, loaded up, and sailed away over the ocean, day after day, night after night, till they had crossed over to their own land of Hawaiki.

Canoes (formerly) constantly came to this island, to Hukurangi or Aotearoa (New Zealand)—the canoes from Hawaiki. It was those canoes that brought this story here.

The words of the song of our ancestor, Te Koriri, are these:—

Let us return on the canoe Rangi-tākō,
That is the canoe of Aio-rangi, that went in the calm.

* There is a play on the words *aio-rangi* and *ngangana* here, the latter being the name of him to whom Aio-rangi was speaking. The former name signifies "calmness of heaven." The two names are descriptive of the two characters.—
TRANSLATOR.

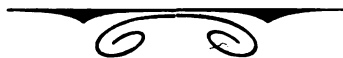




TABLE OF LETTER-CHANGES IN THE DIALECTS OF PONAPE AND KUSAIE (EASTERN CAROLINES).

By. F. W. CHRISTIAN, B.A.

INTRODUCTION.

THE curious reader, in taking any large map of the world, will observe on glancing along the equatorial line, from six to nine degrees to the northwards, as it stretches out across the Pacific Ocean, running parallel with the long coast-line of Northern New Guinea, an extensive chain of small low islands stretching some 1,800 miles from west to east, separated by an expanse of sea of no great breadth from the Marshall Group (otherwise known as the Raliks and Radaks), which some geographers consider merely a prolongation of the chain. Yap or Guap, the westernmost, lies in $9^{\circ} 55' \text{ N.}$ and $180^{\circ} 50' \text{ E.}$, whilst Ponape or Ascension, a high volcanic island, the largest and most populous of all, lies $6^{\circ} 48' \text{ N.}$ and $158^{\circ} 14' \text{ W.}$ Most of these islands are but little known to the outside world, though fertile and rich for the most part in various useful products. The supposed dangers of navigation in these hitherto little explored waters, and the alleged treachery of many of the islanders, have caused strangers in general to give these islands a pretty wide berth. Nevertheless, so strong is the money-making instinct amongst us that, even in these remote and savage islands, the white man is found working out his destiny in the feverish ardour of a precarious dollar-hunt. Spain, to whom all these islands belong, reaps no apparent benefit from her latest acquisition; but, on the contrary, is put to a considerable annual expense by keeping up two rather costly military establishments upon Yap in the west and *Ponape* in the east. Nearly all the trading is done by Germans and

Americans. The Japanese have also entered the arena; no less than thirty of their traders being established in the great lagoon of Hogoleu or Ruk—a mighty emporium for copra, turtle-shell, pearl-shell and bêche-de-mer. The more remote islands in the centre of the group, such as Lamotrek, Ifalik, Pulawat, Uluthi, Satawal, Losap, Uleai and Ngoli, are visited from time to time by small trading schooners at irregular intervals—despatched from the Jaluit firm at Hamburg, by Captain Melander of Kusaie, and Captain O'Keefe of Yap.

The languages of the Carolines are very peculiar in phonesis, diphthongs being very common, and consonantal combinations harsh. They form a valuable connecting link between the languages of Indonesia and Malaysia, Formosa, the Pelews and the Mariannes, on the one hand, and the later, and much more recently developed tongues of Polynesia, with their mellifluous vowel softness, where the harsh cacophony of clashing consonant sounds has been elaborately harmonised away by the process of many generations. The Micronesian tongues have evidently been tinged strongly with some Japanese or Annamese infusion, then apparently overlaid again by a great flood of Melanesian invasion from the south. This is borne out by the frequent occurrence of Japanese words in Ponape or Kusaie and by the singular phenomenon of a Polynesian chief's dialect upon Ponape, and a common man's language on the same island, which in many respects resembles the Efatese language in the New Hebrides. What will further astonish the curious philologist is that in the quaint babel of tongues spoken by the medley of black, brown and yellow races, a huge number of unmistakable Sanskrit and Hindustani roots peep out in the flimsiest disguise. A very strange chapter of history lies open here for some future ethnologist or philologist, which, without doubt, would prove of deep interest to students of the origin of the Maori and his related Polynesian brethren in their tortuous and tremendous wanderings in Pacific waters. The little island of Nuku-oro or Monte-verde, lying midway between the Mortlocks and the New Guinea coast, with its almost pure Samoan dialect, seems to indicate the early route taken by the ancestors of the Polynesians after issuing out of the Jilolo Passage, grazing the Central and Southern Carolines and the northern coast-line of New Guinea in their great *prahus*, working their way steadily east and further eastward into the great waste of waters.

*Table of Vowel-changes between the Dialects of Ponape (Ascension Island)
and Kusaie (Strong's Island), Eastern Carolines, Micronesia.*

A. A TO E, a very common letter-change.

PONAPE ISLAND.

Anana, need; require; want.
Ang, wind; breeze.
Ani, god; spirit.

Maram, marram, moon.
Lale, within; inside.
Ran, day.
Apong, the north.
Air, the south,
Acha, know.
Maun, mauin, fight.
Nam, sea-green; blue.

Chakan, the kava.

Pai, sting-ray.
Amu-ché, mosquito.
Kap, yam.

KUSAIE ISLAND.

Enana.
Eng.
Enut (cf. Philippine, passim *aniti*,
anito).
Malem.
Ler.
Len.
Epong.
Eir, eur.
Ete.
Meun.
Nemenen, green (cf. Japanese *nama*-
nama, green; Chinese *lam*, blue).
Seka (cf. Japanese *sake*, *saka*,
strong drink).
Fwei.
Emse.
Ep.

A TO O.

Manga, eat.
Mata, iron.
Katiu, spear; pole.
Lang, a fly.
Kahua, lead; direct.
Man, bird.
Cham, go; walk.

Mongo.
Mosa, *mosra*.
Konta.
Long.
Kolol.
Mon.
Som.

A TO I.

Ahu, walk; go.

Ii, illa.

AU TO UO.

Mau, good.

Muo, *moo*

A TO UO

Man, bird.

Mwon.

A TO UA, WA.

Mal, idle; useless.

Mwul.

AU TO O.

Maur, live.
Laua, tongue.

Mol.
Lo.

AU TO A.

Chakau, kava.

Seka.

A TO UA.

Mara, name; title.

Mual.

A TO IA.

Cha, not.

Tia

PONAPE ISLAND.

KUSAIE ISLAND.

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A TO I OR U.

Cha, not.

Si, su.

A sometimes remains unchanged.

Ntá, blood.

Srd.

Macha, eye.

Mata.

Karrat, plantain.

Kalas.

Luách, Callophyllum sp.

Luds.

AI TO E.

Naik, net.

Nek.

AI TO A.

Aio, banyan-tree.

Ao (cf. Polynesian a'aóá, áóá).

E.

E TO O.

Kerek, horn; projection; figurehead.

Kor, horn.

Kel, fort; stronghold.

Kol.

Cheu, sugar-cane.

Tou, tó.

Men, bird.

Mon.

E TO A.

Teka, island.

Taka (cf. Maori toka, rock).

Rerrer, shake; tremble.

Rarrar.

Pena, Thespesia sp.

Panga.

Le, a lake.

Lala.

Eí, yes.

Ao.

Nenek, lust; desire.

Nanok, thought; desire; inclination.

E TO IE.

Né, leg.

Nie.

E TO I.

Tengeteng, tight.

Tingting (cf. Hindustani tang).

E TO EI

Pae, sting-ray.

Fwei.

I.

I sometimes unchanged.

Ichu, seven.

It.

Liki, outside.

Liki.

Ti, bone.

Sri, si.

Ríp, sore; ulcer.

Rif, lif.

I TO U, a very frequent change.

Nim, drink.

Num.

Kita, we two.

Kut.

Munti, sit down.

Mutu.

Lim, to bale out.

Num.

Kili, skin.

Kuli.

Ani, spirit; ghost.

Enut.

Iki, tail.

Iku (cf. Japanese hiku).

Air, south.

Eur.

Ni, coco-nut palm.

Nú.

Nain, in.

Nauen.

PONAPE ISLAND.

Kiam, basket.
Kitta, dung.
Pik, sand.
Rip, sore; ulcer.

Ei, yes.
Kik, skin.
Kiti, dog.
Chila, axe.
Limata, fold up.
Uini, medicine.

Riau, two.

Ina, mother.

O.

Po, scent; odour.
Pong, night.
Rotorot, darkness.

Nono, mother.

Pon, above.

Lole, within.
Chorrop, hat.
Kempok, friend.

Choko, kava.

Monga, head.
Róch, whale.
Nono, mother.
Lol, deep.
Ot, to eat raw; eat human flesh.
Choko, kava.

Murroi, dove.

U.

Múch, vomit.
Ut, banana.
Puche, navel.

Uchu, star.

KUSAIE ISLAND

Kuam.
Kutkut.
Puk.
Rif.

I to O.

Io.
Kolo.
Koso.
Tola.
Lomata.
Ono.

IAU to UO or O.

Luo, *lo*.

I to YE.

Yen, female.

O sometimes unchanged.

Fo.
Fong.
Loslos.

O to I.

Nina.

O to UI.

Fwin.

O to U.

Lu.
Surafraf.
Kawuk.

O to E.

Seka.

Ō to A.

Mang.
Lát.
Nina.
Lal.
Osas, devour raw; eat greedily.
Seka.

OI to È.

Múle.

U sometimes unchanged.

Mús.
Ūs.
Fute

U to I.

Itu.

PONAPE ISLAND.		KUSAIE ISLAND.
	UI to O.	
<i>Uini</i> , medicine.		<i>Ono</i> .
	UI to U	
<i>Uitingak</i> , clever.		<i>Usingak</i> .
<i>Mavin</i> , fight.		<i>Meun</i> .
<i>Puile</i> , shell.		<i>Ful</i> .
	U to O.	
<i>Úp</i> , a vegetable poison.		<i>Òp</i> (cf. Malay <i>ipok, tuba</i>).
<i>Uk</i> , net.		<i>Ok</i> (cf. Ilocan <i>iquet</i>).
<i>Mueti</i> , caterpillar.		<i>Moet</i> , bêche-de-mer.
<i>Purak</i> , go round.		<i>Folok</i> .
<i>Puki</i> , one hundred.		<i>Foko, fok</i> .
<i>Ump</i> , coco-nut crab.		<i>Óp</i> .
<i>Kiup</i> , lily.		<i>Kiof</i> .
<i>Kupur</i> , speak.		<i>Kofor</i> .
	UA to A.	
<i>Ualu</i> , eight.		<i>Al</i> .
	U to A.	
<i>Tuka</i> , tree.		<i>Sak</i> .
	UI to I.	
<i>Puil</i> , put; place.		<i>Fil</i> .
	UE to O.	
<i>Uen</i> , lie down.		<i>On</i> .
<i>Puelepuel</i> , muddy; dark-coloured.		<i>Fwölfwol, folfol</i> , blue; dark blue.
	UE to OA.	
<i>Uel</i> , exchange.		<i>Aol</i> .
	UE to OA.	
<i>Uenti</i> , lie down.		<i>Oan-oan</i> .

Consonant-changes between the Dialects of Ponape and Kusaie
(Eastern Carolines).

The following consonantal exchanges are quite regular and universal:—

1.—P in Ponapean becomes *f* or *fw* in Kusaian.

PONAPE ISLAND.	KUSAIE ISLAND.
<i>Puck</i> , <i>puerk</i> , bat.	<i>Fók</i> (cf. Polynesian <i>peka, pe'a</i>).
<i>Puile</i> , shell.	<i>Ful</i> .
<i>Tupap</i> , native almond.	<i>Sufaf</i> .
<i>Puil</i> , put; arrange.	<i>Fil</i> .
<i>Puel</i> , soil; earth.	<i>Fwel, fwál</i> .
<i>Par</i> , season.	<i>Pal, fwil</i> .
<i>Pan</i> , on; upon.	<i>Fwin</i> .
<i>Pan</i> , sign of future.	<i>Fwa</i> .
<i>Pul</i> , resin; gum.	<i>Ful</i> .

PONAPE ISLAND

Po, scent; odour.
Up, young coco-nut.
Pong, night.
Puche, navel.
Pai, pearl-shell.
Puki, one hundred.
Kopokop, weak; watery.

Päk, dirt.
Parap, seat of canoe.
Pai, pae, sting-ray.
Chorrop, kat.
Puk, to blow on trumpet.
Pik, sand.
Rip, ulcer.
Kiup, lily.

P unchanged.

Pako, shark (cf. *mako*, *mango*, id.)

2.—*T* in Ponapean becomes *s* in Kusaian.

Rotorot, dark.
Kate, cut.
Ti, bone.
Ut, banana.
Karrat, plantain.
Tuka, tree.
Kitik, rat.
Kiti, dog.
Mata, iron.
Pitipit, quick.
Kat, ant.
Patapat, flat.

3.—*R* or *rr* to *l*.

Par, time; season.
Rotorot, dark.
Irir, grind; grate.
Ran, day.
Riau, two.
Roch, whale.
Rong, hear.
Karrat, plantain.

Ngarangar, snarl.
Maram, *marram*, moon.
Murroi, dove.
Maur, live.

4.—*Ch* to *t*.

Chapa, side of face; cheek (cf. English
 chaps; chops.
Üchu, star.
Ichau, *Callophyllum* sp.
Acha, know.

KUSAIE ISLAND.

Fö (cf. Hindu *bau*, Ananm *bou*).
Up.
Fong (cf. Annam *bong*, Japan *ban*).
Fute.
Fai.
Foko, *fök*.
Kof, water (cf. Hindu *kohu*, mist;
 vapour. Motu, New Guinea,
gohu, mist; fresh water).
Fök.
Paraf.
Fwei.
Surafraf.
Fuk.
Fok, dust; soil.
Lif, *rif*.
Kiof.

Pako.

Loslos.
Koso.
Si.
Us.
Kalas.
Sak.
Kisik (cf. Hindu *ghus*).
Koso.
Mosa, *mosra*.
Pispis.
Kas.
Ta paspas.

Pal.
Loslos.
Ilik.
Len.
Luo, *lo*.
Lät.
Loug.
Kalas (cf. Hindustani *kcla* and
kadli.
Ngalangal, bark.
Malem.
Mule.
Mol (cf. Fiji *bula*, Hindustani *mol*).

Tapu.

Itu.
Ite, *iter*.
Ete.

PONAPE ISLAND.

Ichu, seven
Chama, father.
Much, vomit.
Chila, axe.
Cheu, sugar-cane.
Rock, whale.
Puche, navel.
Chuk, to pound up.
Chenchen, freckled; mottled.
Chang, to weep; lament.
Mach, anciently.

5.—*Ch* to *s*.

Cham, go.
Chorrop, hat.
Luach, *Callophyllum* sp.
Kachakach, to pray.
Chaka, *choko*, kava.
Chika, coco-nut toddy.
Cho, *cha*, no; not.
Chau, family; relations.

KUSAIE ISLAND.

It.
Tama.
Muat.
Tola.
Tau, *tó*.
Lát.
Fute.
Tuk.
Tantan.
Tang.
Matua.

Som.
Surafraf (*suraf* = to weave).
Luás.
Kaskas, to speak; converse.
Seka, kava.
Si, *sa*, *su*.
Sau, *sou*.

From the above examples it will be seen that the initial Ponapean letters *n*, *k*, *m*, and *l* stretch unaltered from the Ponapean into the Kusian. The letter *r* is found in a few Kusaian words only—mostly foreign or introduced. Three peculiar characteristic consonant-sounds occur in Kusaian—*fw*, *mw*, and *sr*. A very short *a* is a common vowel-sound, which the American missionaries at Mout sometimes write as *u*—e.g., *mutan* for *mātan*, a woman (cf. Hindustani *madana*); *munas* for *mānas*, soft; gentle (cf. Hindustani *mand*). *G* also is written for what sounds like a simple sharp *k*—e.g., *natig*, *tulig*, a child, for *natik*, *tolik*; and *mogul*, a man; male; for *mokul*). From the table of vowel-sounds above it will be seen that the people of Kusaie as a rule avoid the peculiar Ponapean diphthongs, which brings their dialect somewhat nearer in phonesis to the closely-allied dialects of their Polynesian neighbours of Nuku-oro and Ontong Java.

SUPPLEMENT.

Other occasional changes as (but less common) follow:—

PONAPE ISLAND.

Mp to *w*.
Kompok, friend.
M to *f*.
Motomot, short.
P to *m*.
Ku-pallak, flexible.
M to *p*.
Kom, sea-weed (cf. Japanese *kombu*).

KUSAIE ISLAND.

Kawuk.
Fototo.
Malok.
Kap.

PONAPE ISLAND.

KUSAIE ISLAND.

<i>Nt</i> to <i>t</i> .	
<i>Munti</i> , sit.	<i>Mutu</i> .
<i>N</i> to <i>l</i> .	
<i>Na</i> , his (Mortlock <i>nana</i>).	<i>Lal</i> .
<i>Nt</i> to <i>s</i> or <i>sr</i> .	
<i>Ntá</i> , blood.	<i>Sá, srá</i> .
<i>L</i> to <i>n</i> .	
<i>Lim</i> , bale out.	<i>Num</i> .
<i>L</i> to <i>k</i> .	
<i>Liap, liliap</i> , lie; cheat.	<i>Kiap, kikiap</i> .
<i>R</i> to <i>k</i> .	
<i>Raki</i> , scratch.	<i>Kaki</i> .
<i>R</i> to <i>ng</i> .	
<i>Ur</i> , lobster.	<i>Ungung</i> .
<i>R</i> to <i>mw</i> .	
<i>Rukuruk</i> , hidden.	<i>Mwukumwuk</i> .
(N.B.—Kusaian has also <i>lukluk</i> and <i>lukla</i>).	
<i>T</i> to <i>nt</i> .	
<i>Katiu</i> , spear; punting-pole.	<i>Konta</i> (cf. Greek <i>kortos</i> , Latin <i>centus</i> , punting-pole).
<i>Tr</i> to <i>sr</i> .	
<i>Trelap, terlap</i> , broad.	<i>Sralap</i> .
<i>K</i> to <i>s</i> .	
<i>Kap</i> , command.	<i>Sap</i> .

CONSONANTAL ELLIPSES.

Initial *k* dropped in Kusaian.

<i>Kap</i> , yam.	' <i>Ep</i> .
<i>Kutor</i> , egg.	' <i>Atero</i> .
Dropping of initial <i>p</i> .	
<i>Pupuk</i> , blow trumpet.	<i>Ukuk</i> .
<i>Peou</i> , cold; cool.	<i>Eou</i> .
<i>Pat</i> , stone.	<i>Eot</i> .

Loss of medial *p*.

<i>Manipinip</i> , thin.	<i>Mani'ni'</i> .
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Loss of terminal *ch*.

<i>Kách</i> , fish-hook.	<i>Ká</i> .
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Ellipse of original *t*.

<i>Tal</i> , bowl (cf. Hindu <i>tal, chal, thaliya</i>).	' <i>Al</i> .
<i>Tak</i> , garfish.	' <i>Eok</i> .
<i>Tol</i> , hill.	' <i>Eol</i> .
<i>Tam</i> , outrigger (cf. Fijian <i>thama</i> , Yap <i>tham</i> , Polynesian <i>'ama</i>).	' <i>Em</i> .

Original *t* lost in Ponapean.

<i>Ari</i> , enough.	<i>Tari</i> .
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(N.B.—But Ponapean has also *itar* and *atari*=enough).

Original *n* or *l* lost in Ponapean.

<i>Im</i> , house.	<i>Lom</i> (cf. Indonesian <i>ruma, guma, luma, numa, uma</i>).
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THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

CHAP. XIV.—TAWHAKI.

LEGENDS relative to Tawhaki are common, not only to the Maori and Moriori, but also throughout the Pacific, while, with separate versions, the story or stories of Tawhaki, as well as Tinirau (another hero), are common all over Polynesia. This wide-spread fame shows that they were considered personages of great importance. In the Sandwich Islands he is known as Kahai; Taaki in Barotonga; Tava'i in Tahiti; Tafai in Paumotu; and Tafa'i in Samoa. Regarding his origin, the Maoris appear to have preserved a fuller genealogy and probably more variations of the story than the Morioris, although that of the latter points to the same source. Thus we find him stated to be the son of Hema and father of Wahieroa, who, with others, are claimed as the immediate progenitors of the Maori in the Tainui and Arawa migrations to New Zealand — thus apparently indicating a human origin. When, however, we hear of his ascension to heaven, his giving sight to the old blind woman (Tā Ruahine-matā-moai), added to (with the Moriori) his connection with and control of the winds as well as the lightning, there appears reasonable ground for belief that this is a fragment of a much older story brought by their common Polynesian ancestors into the Pacific, where it was localised and adapted in accordance with the surroundings, and confused with the names of their more immediate ancestors.

It appears very evident that the person referred to was no ordinary individual, for of no other hero in their history are such stories recorded, and his deeds place him more on the footing of Maui and others—in fact, of the deities. To this, in a measure, the Moriori story appears to give a certain amount of colour, when we take into consideration the meaning of the names of his wife's parentage—Tu-taketake-matua (the very oldest, or original, parent). Tu's wife was Hapai-maomao (uplifted-mackerel-cloud). The daughter was Hapai, who became Tawhaki's wife; also known by the Maoris as Tangotango and Hapai-nui-a-maunga. The Morioris, however, did not appear to know of the Pona-turi by that name in connection with Tawhaki, although they were apparently represented by the people who were tricked and discovered by Maui in his house at Whareatea, and who were kept in until the daylight was in full glare. (See the story of Maui, *Journal Polynesian Society*, vol. iii, p. 122.) These were known to the Morioris as the people of Tangarō(a)-Motipū(a). According to the Morioris, the dark red lightning represented Hapai, and the pale or lighter flash Tawhaki, because Hapai was red-complexioned and Tawhaki fair. The question suggests itself, whether the latter allusion does not bear on some racial characteristic, here indistinctly referred to, but more clearly so in the story of Tinirau and his wife Hine-te-iwaiwa. (See *Journal Polynesian Society*, vol. v, p. 182.) The story of Tawhaki by the Morioris also is very fragmentary, as many of their most reputed *tohungas* had died before Hori Nga Maia and others recounted what they knew of the matter. As in the story of Tinirau and his wife (also of heavenly descent) above referred to, Hapai left Tawhaki and returned again to heaven, because he would not allow her to give birth to her child in the house—for what reason does not appear clear—in consequence of which she left him. Hence his journey subsequently to heaven to seek her, in which he took twelve days to ascend thither, climbing up to the successive heavens. According to some, his path was by the spider-webs and the path of the *rō* (the praying mantis). But in his climbing or ascent his foot slipped on the Tonga (south-east wind); but he was ultimately successful and reached heaven, where he dwells and controls the winds. He was unable, however, to reach the heavens Tuapio and Tuarea. In enumerating the different heavens, after counting the thousandth (Rangi-tuamano) they proceeded to the heavens Tuatini (very numerous), then Tuapio (a higher form), and Tuarea (highest), thence to Tuakore (uncountable). Whilst on this topic, it may be mentioned that, whatever amounts may have been represented originally by these terms, none of the old men could explain their exact value, further than that they each implied respectively higher stages of counting. Another story was that Tawhaki

went to heaven because of the jealousy of his wives Hapai-maomao and Hapai, but there appears to be a discrepancy here, as the former was said to be Hapai's mother.* On reaching heaven Tawhaki was met by Wheti-taketake (very source of thunder) or Whaitiri-takataka (or crashing thunder) in Maori, who asked him, *Hara mai 'ha koe e Tawhaki?* ("Wherefore come you here, Tawhaki?") to which he replied, *I hara mai au e kimi mai i taku wahine, ku mo Tawhaki-whaki—pupuru au ki te rima ku mo Tawhaki e* ("I came to seek for my wife, for me, Tawhaki-whaki—I hold the hand for me, Tawhaki, e").†

The song or recitation below is called a "Tawhaki," and describes his journey to heaven in search of his wife Hapai (Uplifted):—

E TAWHAKI.

Given by Apimireke Te Awahau.

E Tawhaki, e Tawhaki, i hara mai 'ha koe?
 Hara mai au ki te rangi tuatahi, ki te rangi tuarua;
 Hei kake i ko mo Tawhaki-whake, mo Tawhaki i ko.
 Hara mai 'ha koe?
 Hara mai au ki taku wahine, ku mo Tawhaki-whaki, mo Tawhaki i ko.
 Tukutuku i ko teh eringi mo Tawhaki—e.
 E kore au e hoki e mo Tawhaki i ko.
 Tukutuku i ko, e tuku i tukutuku.
 Turuku te rangi mo Tawhaki.
 I hara mai au ki te rangi tuatoru, tuawha, tuarima, tuaono;
 Hei kake mo Tawhaki-whake. mo Tawhaki i ko.
 Hara mai 'ha koe?
 Hara mai au ki taku wahine.
 Ko tukutuku ru teh eringi mo Tawhaki.
 Hara mai au ki te rangi tuawhitu, tuawaru, tuaiwa, tuarau;
 Hei kake mo Tawhaki-whaki e, mo Tawhaki i ko.
 Hara mai au ki te rangi tuatini, tuamano, tuapio, tuakore;
 Hei kake i ko mo Tawhaki-whake, mo Tawhaki i ko.
 Hara mai 'ha koe?
 Hara mai au ki taku wahine, e kore au e hoki mo Tawhaki.
 Ko tukutuku ru teh eringi mo Tawhaki—e.

A TAWHAKI.

O Tawhaki, O Tawhaki, wherefore come you here?
 I come to the first heaven, to the second heaven;
 To be ascended yonder by Tawhaki-whake, for Tawhaki yonder.
 Wherefore did you come?

* It is also stated that he, as an *utua*, was represented by the lightning and thunder, and when a man of note died, he was invoked to send a strand of whales (*rongoanoa*) ashore.

† Women are said to be more particularly the descendants of Wheti-taketake and Hapai-maomao, from whom all their rites and ceremonies are said to be derived, and who also taught or handed down to them the art of making *marowharas*, or war-girdles, *tahei* and *taringa*, both forms of belts or girdles.

I came for my wife, for me, Tawhaki-whaki, for Tawhaki yonder.
 Permit the passage yonder for me, Tawhaki—e.
 O! I will not return for Tawhaki yonder.
 Permit me (to go) yonder—grant the permission.
 Let the heavens be peaceful for Tawhaki.
 I have come to the third, the fourth, the fifth, the sixth heaven ;
 To be ascended by Tawhaki-whaki, for Tawhaki yonder.
 Wherefore did you come ?
 I have come for my wife.
 Grant then the passage for Tawhaki.
 I have come to the many heavens, to the thousand heavens, to the heavens
 Tuapio and Tuarea (of nothingness).
 To be ascended yonder by Tawhaki-whake, by Tawhaki yonder.
 Wherefore did you come ?
 I have come for my wife, I will not return for Tawhaki.
 Permit then the passage of Tawhaki—e.

KO RO KAKENGA A TAWHAKI.

Kake ana koe te rangi tuatahi, te rangi tuarua—ngoi, e.
 Kopiri, kopiri te rangi—ngoi, e.
 Kopiri, kopiri te rangi—ngoi, e.
 Kopiri, kopiri te rangi—ngoi toro.
 Kake ana koe te rangi tuatoru—ngoi, e.
 Te rangi tuawha—ngoi, e.
 Te rangi tuarima—ngoi, e; te rangi tuaono—ngoi, e.
 Kopiri, kopiri te rangi—ngoi toro.
 Te anau a mua, te anau a roto, e Tawhaki a ra puhi—ngoi, e.
 Kopiri, kopiri te rangi—ngoi, e.
 Kopiri, kopiri te rangi—ngoi toro.
 Te rangi tuawhitu, te rangi tuawaru ;
 Te rangi tuaiwa, te rangi tuangahuru ;
 Te rangi tuapio, te rangi tuarea ;
 Te rangi tuakore—ngoi, e.

THE ASCENSION OF TAWHAKI.

Thou ascendest the first, the second heavens—be vigorous.
 Near, near are the heavens—be vigorous.
 Near, near are the heavens—be vigorous.
 Near, near are the heavens—be vigorous, stretch forward.
 Thou ascendest the third heaven—O be vigorous.
 The fourth heaven—O be vigorous.
 The fifth heaven—O be vigorous ; the sixth heaven—O be vigorous.
 Near, near are the heavens—be vigorous, stretch forward.
 The forward, the inward wailing, O Tawhaki a ra puhi—be vigorous.
 Near, near are the heavens—be vigorous.
 Near, near are the heavens—be vigorous, stretch forward.
 To the seventh heaven, to the eighth heaven ;
 To the ninth heaven, to the tenth heaven ;
 To the heaven Tuapio, to the highest heaven ;
 To the heaven of nothingness—O be vigorous.

It will be noticed that there is a very peculiar idiom not known in Maori in the fifth line of the "Tawhaki," together with a slight uncertainty of the meaning of *ku mo Tawhaki*, as well as the words

tch eringi, which might possibly be another form of *tche rangi*, the vowels being changed in song. The use of the *mo* in the succeeding line is also peculiar. There is a play upon the name—in one case Tawhaki-whaki, and in another Tawhaki-whake—the *i* being changed.

In the “Matangi” called *Turanga-mamao*, according to the fancy of the singer, he uses the word *paopao* in one verse, in another *popo* (= *pāpā*, “to touch,” in Maori). The ninth line of Tawhaki’s “Kakenga” appears to represent the longing and subdued grief of Tawhaki while seeking for his wife—the words *tangi anau* in both Maori and Moriori meaning “gentle, subdued grief, or crying.” The meaning of the words *a ra pui* is uncertain.

E MATANGI. (NA TURANGA-MAMAO.)

Given by Apimireke Te Awahau.

- 1 Marangai, mareke, mawake i au ka moe
K’ hunake mai te hau tapiri re ;
Taututu tana toh ohi tapu e.
Matangi, matangi, matangi apaāpa, matangi hekeheke ;
Hekeheke i tohu i ana whari.
Taia, taia te pou mua.
Ka ra toi etu, ka ra toi mai ;
Me paopao te rimi ki au,
Horohoro te rimi ka tā.
Tonga mimiti, euwha te kiriwha.
- 2 Na te whakarū(a), na toh angaiho, na tā matiu, na tā raki-rō(a),
I au ka moe kana taututu ;
Matangi, matangi, matangi apaāpa, matangi hekeheke,
Hekeheke i tohu i ana whari.
Taia, taia te pou mua.
Ka ra toi etu, ka ra toi mai ;
Me popo te rimi ki au,
Horohoro te rimi ki au.
Tonga mimiti, euwha te kerewha.
- 3 Ooi ! na ra tohi-rō, na tā raki-ro, na ta mauru-rō,
Na te tonga-riro, na te wheau-ro, na tā mahe, na ra puaki,
I au ka moe kana mai te hau tapiri re.
Taututu tana toh ohi tapu to—e.
Matangi, matangi, matangi apaāpa, matangi hekeheke,
Hekeheke i tohu i ana whari.
Taia, taia te pou mua, ka ra toi etu.
Me popo te rimi ki au,
Horohoro te rimi ki au ka tā.
Tonga mimiti, euwha te kerewha.

A MATANGI. (BY TURANGA-MAMAO.)

- 1 East, east-north-east, north-east, while I slept,
Arose the overlapping winds ;
Whirling around in the sacred time.
Winds, winds, forming winds, winds descending ;
Descending from beyond their veering points.
Beat down, beat down the first pillar.

I go forwards, I go backwards.

Touch me with thy hand,

Spread out thy (the) hand to me, (I) reach.

Cease, O Tonga, disperse the gale.

- 2 See the north wind, the north-north-west, the north-west, the west wind,
While I slept began to whirl.

Winds, winds, gathering winds, winds descending ;

Descending from beyond their veering points.

Beat down, beat down the first pillar.

I go forwards, I go backwards.

Touch me with thy hand,

Spread (extend) thy hand to me.

Cease, O Tonga, disperse the gale.

- 3 Ooi ! see the north-west, the west, the south-west,
The south-east due, the east-south-east, the east by south, the east by north,
While I slept began their overlapping winds ;

Whirling around in the sacred time.

Winds, winds, gathering winds, winds descending ;

Beat down, beat down the first pillar. I go forwards.

Touch me with thy hand,

Spread out thy hand to me, (I) reach.

Cease, O Tonga, disperse the gale.

The above "Matangi," while used to abate gales and induce favourable winds, appears more particularly to be explanatory of Tawhaki's ascension to heaven, and the difficulties encountered on the way. The line "Beat down the first pillar" appears to be a poetical reference to the obstruction met in reaching heaven, while finally invoking Tonga (=Tonga, the south-east wind personified, as they all are,) to render his ascent easy by commanding a calm. But, apart from Tawhaki, this and the succeeding "Matangi" are interesting in giving the names of the minor winds or points of the compass, with their ideas regarding the veering places of the winds. In the "Matangi" below, however, they are given in inverted order :—

E MATANGI.

- 1 Marangai, marepe te matangi o Kurariki mai whano—e, a, e.

Whano i ri tere ai ?

I ri tere nui a Tāne tu mai ko Hui-te-rangi-ora ;

Ka ara koe te matangi te rauwhara—

Ka ara ia koe i angiangi matingi te kauwhara—e, i, o, e—e, i, o, e.

- 2 Whakarua, mawake te matangi o Kurariki—e, i, o, e—e, i, o, e.

- 3 Tiu-rō, i angaiho ra te matangi o Kurariki—e, i, o, e—e, i, o, e.

- 4 Uru-rō, raki-rō ra te matangi o Kurariki—e, i, o, e—e, i, o, e.

- 5 Tongo-riro, waikau ra te matangi o Kurariki—e, i, o, e—e, i, o, e.

- 6 Kaokao, tokorau ra te matangi o Kurariki—e, i, o, e—e, i, o, e.

- 7 E puaki, e maheā ra te matangi o Kurariki.

- 8 I anini, i arohi, taurā ra te matangi o Kurariki. Mai whano—e, a, e.

Whano i ri tere ai ?

I ri tere nui a Tāne tu mai Hui-te-rangi-ora ;

Ka ara koe te matangi te rauwhara—

Ka ara i a koe i angiangi matangi, te rauwhara—e, i, o, e—e, i, o, e.

A MATANGI.

- 1 East, east-north-east is the wind of Kura-riki. Come hither—e, a, e.
Come in the procession of whom?
Come in the procession of Tāne; stand forward in Hui-te-rangi-ora;
Rise thou the wind, the strong wind—
Thou risest up, the gentle wind, the strong wind—e, i, o, e—e, i, o, e.
- 2 North, north-east is the wind of Kurariki—e, i, o, e—e, i, o, e.
- 3 North-west, north-north-west is the wind of Kurariki—e, i, o, e—e, i, o, e.
- 4 South-west, west is the wind of Kura-riki—e, i, o, e—e, i, o, e.
- 5 South-east, south-south-east is the wind of Kurariki—e, i, o, e—e, i, o, e.
- 6 North-north-east, north and by west is the wind of Kurariki—e, i, o, e—
e, i, o, e.
- 7 East by north, east by south is the wind of Kurariki;
- 8 Sensation, quivering air, the acolyte is the wind of Kurariki. Come
hither—e, a, e.
Come in the procession of whom?
Come in the great procession of Tāne; stand forward in Hui-te-rangi-ora;
Rise thou the wind, the strong wind—
Thou risest up, the gentle wind, the strong wind—e, i, o, e.

This "Matangi," like the former one, was used to obtain favourable winds. If it failed to produce a favourable effect, then it was followed by the "Toki-o-Heau-mapuna" (Axe of the Swaying Wind or Rippling Wind). Should this incantation not succeed, then recourse was had to "Ro Kete-o-Whai-Tokorua" (The Basket of Te Whai Tokorau), into which the winds were placed or crammed. And lastly, to induce a calm, "Ta Umu-a-Huirangi" (Huirangi's Oven), wherewith to roast the crown of heaven, and so induce a calm, was applied. All of these *karakias* were constantly used when in difficulties—either when out fishing, or making passages from one island to another of the group. They were addressed to Tawhaki as father of the winds, of which Hapai was the mother; their eldest born child (*kaumua*) being the east wind, from whence arose the proverb of the "Marangai"—*Ko te kaumua o ta rangi* ("The first wind of heaven"). The proverb of the "Raki" (west wind) was—*Ko ro potiki hamarere o Rangī-maomao* ("The last grandchild of Rangī-maomao"). The east, as the apparent source of light and heat, was emblematical of life and primogeniture; in consequence of which the east wind was first in order, whilst the setting sun, or west wind, was the last-born child.

It may be noted that there appears to be some uncertainty regarding the paternity of Hapai. In one account (which appears to be an error) she went to her father Rupe, but there appears to be nothing further to bear out the statement.

In the proverb quoted, Rangī-maomao was apparently the grandmother of the west wind—which suggests the question whether her name is not another form of Hapai-maomao—Hapai's mother—or, again, is the latter not an abbreviation? There is a *Raka-maomao*

known to the Tuhoe people of New Zealand as the goddess of the winds, whilst Tawhiri-Matea was the goddess of violent gales, and the name also occurs in Rarotonga. (See "Myths and Songs of the Pacific," p. 5, by Rev. Wyatt Gill.) It may be interesting also to turn up J. White's "Ancient History of the Maori," vol. i, and compare the conflicting accounts about Tawhaki.

Another story touching the paternity of the winds is that Ro Taurira was the mother of Tahiri-Mangatē (or Tawhiri-Matea in Maori)—father unknown. Tahiri married Rangi-maomao, their issue being the winds, with the months from Wairehu (January) to Tuhe-a-Takarore (December). In this connection with the winds of Tahiri-Mangatē, the Maori account partly agrees, but more, however, as the parent or sender of violent gales than of ordinary winds.

The name Hui-te-rangi-ora, as will be remembered by all conversant with Maori legends, is one commonly and constantly referred to, especially in the ancient songs and *karakias*, as a place of great note or fame, and is dwelt on with great love and reverence. Whether this was an ancient dwelling of their race, or, what seems more probable from the context, the home of their gods, is a matter difficult to decide. It may be translated as "Gathering-of-happy-homes," or a place of bliss. It was in Hui-te-rangi-ora, according to the Morioris, that Tawhaki dwelt before his ascension to heaven. Another place where he also dwelt was Ro Wai-oro-(a)-nui-a-Tāne ("The great living or happy waters of Tāne"). But the home where he now dwells is named Uru-mauru-te-rangi ("Crown-of-the-tranquil-heavens"). His birds are the *pipiharourou* and *kawekawea* (Maori *koekoea* and *kawekawea*), the bronze-winged and long-tailed cuckoos, which birds are very sacred to him. The particular notice taken of them is evidently derived from their migratory habit, which impressed itself upon the minds of the people, coming as these birds do with the spring and departing with the waning summer. Possibly they bring back to them a dim, but almost forgotten, remembrance of their ancient Polynesian homes.

RO TOKI-O-HEAU-MAPUNA.

Mapuna i whea te toki ?

Mapuna i runga i te marangai te toki ;

Mapuna i runga i te marepe te toki.

Homai te toki. Karakia te toki.

Ko heau-mapuna te toki, ko heau-matangi te toki, ko heau-te-newa te toki.

Pera hoki ra whakaterere katoa ki te rangi

E patupatu, e rangahura.

E upoko tu ki te rangi, e upoko tu ki a Rehua ;

Koura maunu, kihikihi wai o ro rangi.

Motuhanga ta upoko o T' Etchi-ao te rangi ka makoha.

THE AXE OF THE RIPPLING (OR SWAYING) WIND.

To where does the axe ripple?
 The axe ripples above upon the east wind
 The axe ripples above upon the north-east wind.
 Bring hither the axe. Use incantations on the axe.
 The rippling wind is the axe, the gentle wind is the axe, the mighty wind is the axe.
 So in like manner set in motion to heaven
 The jelly fish, the sea anemone.
 A head erect to heaven, a head erect to Rehua;
 Shell-less crayfish, cicada water of heaven.
 Dividing the head of T' Etchi-ao, the sky clears (the clouds break).

There is no English word which conveys the exact meaning of the word *mapuna* as here used. In water it has more the meaning of rippling, as in the name of Tangarō-mapuna-wai, who feeds and cherishes the eels. *Whakatere* may be more closely rendered "cause to drift." The names *patupatu* and *rangahura* are common also in many old Maori *karakias*, showing (whatever may be their relation or cause) a very ancient origin. It is very difficult to decide what is exactly intended by the composer, beyond the literal meaning, in lines 8 and 9. The crayfish casting its shell was the sign of a certain month, and it seems probable that the *kihikihi* (cicada) losing its grub shape and acquiring its wings was also considered to bear upon the matter desired—namely, the change of wind. Ta Upoko o T' Etchi-ao will be explained under the months. The reference here appears to be symbolical of the clouds parting before a gale of wind.

KO RO KETE O WHAI-TOKORAU.

Te tihi o te marangai, te take o te marepe;
 Homai kunu na, homai kana ia, homai whaoa—
 Whaoa ko roto o te kete o Whai-Tokorau.
 He kete aha? He kete whawhao, whawhao rangi;
 Whawhao mo Rua-nuku, mo Tawhaki.

Te tihi o te Mauru, te take o te tonga;
 Homai kunu na, homai kana ia—
 Homai whaoa, whaoa ko roto o te kete o Whai-Tokorua.
 He kete aha? He kete whawhao, whawhao rangi.
 He kete aha? He kete whawhao mo Rua-nuku mo Tawhaki.

THE BASKET OF WHAI-TOKORAU.

The crown of the east wind, the source of the north-east wind;
 Place in yonder, place in there, bring, force them in—
 Force into the basket of Whai-Tokorau.
 For what is the basket? A basket to force in, to force in heaven;
 Wherein to force Rua-nuku and Tawhaki.

The crown of the Mauru, the source of the south-east wind ;
 Place in yonder, place in there—
 Bring, force in, force into the basket of Whai-Tokorau.
 For what is the basket ? 'Tis a basket to force in, to force in the heavens.
 For what is the basket ? 'Tis a basket to force in Rua-nuku and Tawhaki.

Te Whai-Tokorau was a son of Tahiri-Mangatē, but, beyond the mere statement, no genealogy was given nor any explanation concerning him. There was a proverbial saying on a cloudy day that the sun was deposited in his basket. According to the Morioris, the winds Kaokao (Kawakawa in Maori) and Toko-rau were *hau-tama-wahine* (mild winds), as opposed to the southerly winds (*hau-tama-tane*). Therefore he, as one of the mild winds, it may be inferred, placed the rough ones in his basket, so inducing mild weather and calms.

It would also appear from the above *karakia* that Rua-nuku (his first appearance in this connection), with Tawhaki, were to be pushed or forced into the basket, as causing the winds complained of ; whereas, if holding the same position as in Maori, Tahiri-Mangatē (Tawhiri-Matea in Maori) ought to be put therein. There were several more verses (not recorded) of this *karakia*, reciting the names of the winds, but ending with the same refrain.

KO TA UMU A HUIRANGI.

Taku umu nei kia tao ki te tihi o tā rangi,
 Kia tao atu ki te pehore o tā rangi.
 Ka hinga ta umu, ka mate ta umu, ka takato ta umu—
 Ta umu te Wairua-Nuku, te Wairua-Rangi,
 Te Wairua-waho, te Wairua-Hu-te-rangi-oro.
 Tangohia ta umu ko Huirangi, ko Huirangi mamao ;
 Mata o tchuapaka, te Wairua-Hu-te-rangi-oro.
 Tangohia ta umu ko Huirangi,
 Tangohia ta umu ko Huirangi-te-Tauira.

THE OVEN OF HUIRANGI.

This, my oven, let it roast the crown of heaven,
 Let it roast the bald pate of heaven.
 The oven subsides, the oven dies, the oven lies prostrate—
 The oven of the Spirit of Earth, of the Spirit of Heaven,
 The Spirit beyond, the Spirit of Hu-te-rangi-oro (Hu = Hui abbreviated).
 Take the oven, it is Huirangi, it is Huirangi-mamao (also = Rangi-mamao) ;
 Countenance of ardent heat, the Spirit of Hu-te-rangi-oro.
 Take the oven, it is Huirangi,
 Take the oven, it is Huirangi the Acolyte.

KO RANGI TAUMUI.

Ko Rangi Taumuai, taumuai i te tihi o tā rangi,
 Taumuai i te pikira o tā rangi,
 Taumuai i tua, taumuai i waho,
 Taumuai Hui-te-rangi-oro. Hunake i raro nei.
 Ko koe te koura, maunutia, pakapakatia;
 Puāhu manawa o te akau roa ki te rangi.
 Ka nei ka mahutu he umu taotao, taotao roroa.

'Tis Rangi Taumuai who stills the crown of heaven,
 Who stills the bald pate of heaven,
 Who stills over, who stills beyond,
 Who stills in Hui-te-rangi-oro. Rise from beneath.
 Thou, the crayfish, cast thy shell, become hardened:
 Be calm, heart of the outstretched coast to heaven.
 Now it arises, an oven to roast, to roast fully.

The Oven of Huirangi was sometimes named Rangi Taumuai (meaning respectively the "gathered heavens" and "the heavens stilled"). This was the last incantation used to render inert the power of the wind, as derived from heaven, by roasting the highest part of it—*i.e.*, magnifying the power of the incantation by likening it to the Spirit of Earth, Heaven, Space, and Hu (or Hui)-te-rangi-oro (or ora), Tawhaki's former home, with the sacred and mysterious power of the Acolyte (a phrase common also to the Maoris) added. The name Huirangi-mamao is said to be the same as Rangi-mamao, who, as already stated in one account, was said to be Tahiri-Mangatē's wife and mother of the winds.

In the next—"The Oven of Rangi Taumuai"—apparently to suit their own ideas of rhythm, they change it to Taumuai, in which respect the Morioris, especially in their songs, are terrible offenders by changing the vowels, so making the recognition of the correct form very difficult at times.

The meaning of the reference in the fifth line does not appear clear. It is said to be an allusion to the warm months of the year, when the crayfish comes in from the deep water to cast its shell.

THE MORIORI COMPASS.

(See diagram at end.)

As appertaining to 'Tawhaki the names of the different winds, with those of the intermediate points of the compass, as known to the Morioris, is here given. It will be seen that, with a few exceptions, the names are identical or nearly so with those of the Maoris and Polynesians.

The months being the children of Tahiri-Mangatē, we now deal with them and the sayings regarding them, as given by Hirawanu Tapu, although the translation of the Moriori is in some parts a little uncertain. Each month was said to be a person. It will be remem-

bered, in the story of Maruroa and Kauanga,* who went to rescue their sister Tanehapa from the power of the Koko-uha and Koko-tō(a)—male and female *koko* or *tui*—that they went to the land of Tahiri, of whom Irea was his *ariki* (superior lord), and that they were there taught the knowledge of the months. It was there also they obtained the knowledge of Rēkohu or Chatham Islands—by which they came thither. Whether this Tahiri has any connection with Tahiri-Mangātē is hard to decide.

It would seem more probable that the information thus obtained was from some place of higher civilisation, which they had reached in one of their long voyages before leaving Polynesia. The statement is based possibly on fact, but altered by adaptation to their present surroundings. Thus, they say that in that land the *kowhai* and *pohutukawa* bloomed, and the *marautara* grew, which would apparently indicate New Zealand—a place to which it is very unlikely they ever returned from the Chatham Islands, as Rangimata was wrecked on the island. From their knowledge of the names of New Zealand trees, it is pretty evident they came from thence in the last place, and would bring with them any knowledge that there existed.

THE MONTHS AND DAYS OF THE MORIORI CALENDAR.

WAIREHU.

Ko tohu i karangatia ko Wairehu—
ko tari hingā ana. Ko Behua Paonga
ana. E tangatā enei. Tana kupu mo
ka wai mo Pupaonga, “Mitikia e koe
ka wai na.”

JANUARY.

The reason it was called Wairehu—the weeds are burnt up. It is Behua Paonga. These are men. His word concerning the water (was), “Drink thou up the water.”

The meaning being that, owing to the sun's heat, the weeds and herbage were burnt, and the water dried up.

MORO.

Ko tikanga o Moro ko kakahu
kume ara ko Paenōa, ka mutu inginei
tō wa mahanā. E tangata tenei.

FEBRUARY.

The reason of Moro was *kakahu kume* (drawn garment)—that is Paenōa—finished. The warm season ends here. This is a man.

MIHI TOREKAO.

Ka koti inginei tū huka a Mihi
Torekao, ka rere a Kahupuarero.
Tangatā nei wa me nei.

MARCH.

The snow-biter (cuts) of Mihi Torekao, Kahupuarero flies (grass-stem borne by the wind). These things are people.

TA UPOKO O T' ETCHI-AO.

A na ko ro koura maunu. Ko ro
kupu tenei a T' Etchi-ao, “Naku ko ro
koura maunu.”

APRIL.

It is the (time) of the shell-less crayfish. This is the saying of T' Etchi-ao, “Mine is the shell-less crayfish.”

* Journal Polynesian Society, vol. v., pp. 19 and 134.

The meaning is that the casting by the crayfish of their shell was the sign that this month had begun; in the same manner that the former was known by the dry stems of grass mentioned floating for miles in the breeze.

TUMATEHARA.

Ka mea ano ia ka waru au. Ko ro me i mea ai rau' ko Kahu no ro me ke put' ei rauū. Ku mu i te kiato hokotiko hoki na ratau.

MAY.

He said I am eight. The reason why he and Kahu said this was that they two might surpass their following. It was an argument of theirs.

KAHU.

Tanana kupu tenei ka waru au. Ka tipu i totoo i muā. Nakena na Kahu.

JUNE.

His word was I am eight. The first *toetoe* grows. It is mine, Kahu's.

BONGO.

Ka timata ka okahu inginei ki ahuru t' whenū(a); i timata ai ko Tongapua ti Hukurangi.

JULY.

The weeds or herbage commences now to grow; the soil grows warm. It being because Tongapua is in Hukurangi.

The saying in reference to July is *He whitu tataki tumu*, "The seventh (July) always rainy."

TAHEI.

Ko tana e tau i ka tau—(1) Ko Hitanuku, (2) Hitarangi, (3) Hitara, (4) Hitakaurereka, (5) Hitikaupeke, (6) Towhangaporoporo, (7) Towhangarei, (8) Muruwhenua, (9) Murutau, (10) Murukoroki, (11) Muruanguina, (12) Putehāpā.

AUGUST.

His occupation is to count the years—(1) Hitanuku, (2) Hitarangi, (3) Hitara, (4) Hitakaurereka, (5) Hitikaupeke, (6) Towhangaporoporo, (7) Towhangarei, (8) Muruwhenua, (9) Murutau, (10) Murukoroki, (11) Muruanguina, (12) Putehāpā.

T' arapuhi te me i kite ai i tangatā Moriori. E tu ana i roto i tehea me na ngahuru-ma-rū wha tau, ngahuru-ma-rū ka marama, ngahuru-ma-rū hoki ka rangat'(a).

The (plant) *arapuhi* was known by the Morioris. In it were twelve years, twelve months, and twelve people also.

The *arapuhi* plant grew only in one place—at Hakepa, near Hawaruaru. It has not been seen since the days of the old men, so that it appears to be extinct. It was alleged to have some peculiarity in the formation of its branches, from which they derived the idea of the twelve years and twelve months in each year; but, apart from the statement, there does not appear to be anything to throw further light on the matter. An analysis of the meaning of the first five names of the years is suggestive of jumping, given in a high-flown manner, the word *hiti*, "to jump or leap," conjoined to earth, heaven, sun, &c.

Nos. 6 and 7 appear very uncertain, but probably are three words. In the next four names Muru=Muri. Muru-whenua and Muru-angina appear to have a connection with the winds, but, beyond the mere suggestion of meanings, nothing definite is known. The following may throw some little light on this obscure subject:—

Humbolt, in his "Vue des Corderillas," p. 148, shows the relation between the Nahua calendar and that of Asia. He cites the fact that the Chinese, Japanese, Calmucks, Mongols, Mantchou and other hordes of Tartary have cycles of sixty years' duration, divided into five brief periods of *twelve* years each.

The fact of these names of months being supposed to be those of people may have come reference to the old-world belief that a god presided over each month. The author of "Atlantis," says, p. 287: "It is not impossible that our division of the year into twelve parts is a reminiscence of the twelve gods of Atlantis. These gods were Zeus or Jupiter, Hera or Juno, Posidon or Neptune, Demeter or Ceres, Apollo Artemis or Diana, Hephætos or Vulcan, Pallas Athena or Minerva, Ares or Mars, Aphrodite or Venus, Hermes or Mercury, and Hestia or Vesta, in which the first name is Greek, the second Roman."

In an account of the Sabæns, given in Proceedings of the Royal Geographical Society, 1891, p. 667, the following occurs: "Some also counted cycles of twelve years, and gave to each the name of some animal, in a similar manner to the calendar used in Central Asia."

From the above it would seem that the Morioris have retained a fragmentary recollection of some ancient calendar, acquired in their ancient Asiatic home. It is believed that no other branch of the Polynesian race has any record of anything of the kind.

KEITANGA.

Tanana ki, "Katahi au i tahi ai."
Ko ro manu nei kukuria k' whanau tū
hua. Ko ro manu nei t' wharourou
tona hokowai "Ta upoko o Rakeiwēwē."

SEPTEMBER.

His saying is, "Now for the first time I am one" (begin). The (sea) bird the *kukuria* (now) lays its eggs. (Also) the bird the *wharourou* (bronze-winged cuckoo). Its proverb is "The head of Rakeiwēwē."

TAUAROPOTI,

Tanana ki, "E kore au makona i
tini no ro kai maha."

OCTOBER.

His saying is, "I will not be satisfied with the infinite variety of food."

WAREAHE.

Tana kupu, "Ka tahi au." Ko ro
matahi a ru kupoupou.

NOVEMBER.

His word, "I am one." It is the beginning of the *kupoupou* sea-bird, fit to use for food.

TCHUHE A TAKARORE.

Tana ki mo ru kukuria, "Mahuta
ta upoko o Maruroa."

DECEMBER.

His saying touching the *kukuria*
sea-bird, "Come forth the head of
Maruroa."

The Moriori year began with the re-appearance of Puanga (Rigel) "and his gathering" in the east in the early part of June—then a morning star. In "his gathering" were included Tautoru (Orion's Belt) and others, with the Pleiades (Matariki), and two stars, *ka uhetu nawenewene*, or "forgotten stars," between Rigel and the Pleiades. In Eastern Polynesia, the beginning of the year was denoted by the rising of Matariki (or the Pleiades). Puanga's *whata* (or food-platform) was the three stars in Orion; his *tuahu* (or altar) was the *tukepīpī* (or eyebrows), the northern stars of Orion.

As far as can be gathered, Puanga's advent does not come on the first day of June, but about the end of the first week or thereabouts, so that the months would slightly overlap ours.

As with their Maori and Polynesian brethren, the Morioris counted their days by the nights of the moon, in giving which, it may be useful to institute a comparison with both Maori and Polynesian nights of the moon. Different names obtained in different places, yet they have a great general resemblance. The Maori tribes differ considerably amongst themselves as to the names. Assuming the names as given to me to be correct, there are with the Morioris thirty-one nights of the moon, but there appears much reason to believe that that Omutu and Owhiro are only variations of the same name, both signifying extinction, or when the moon is no longer seen.

As with the Maoris, Oterē (or Tirea in Maori) is the first night of the moon as seen in its crescent form, with which, as a starting-point, by counting, the names of the other nights can be discovered.

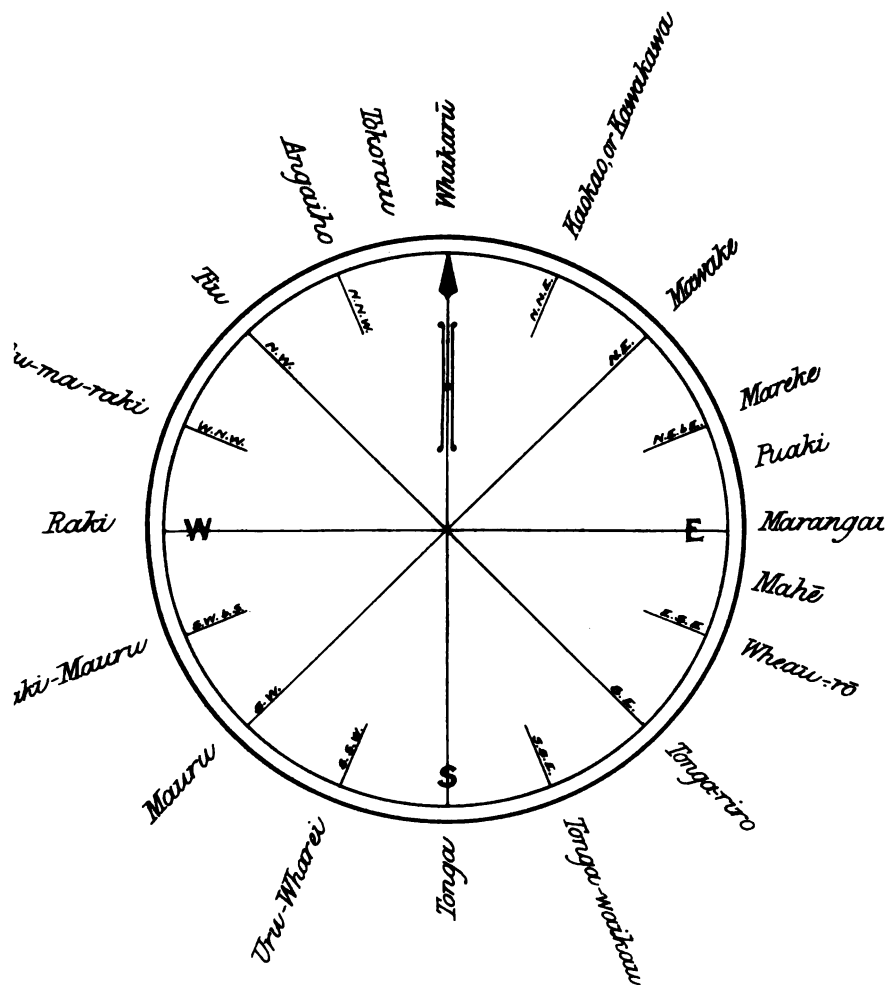
In connection with the foregoing, it may be observed that certain nights were considered propitious, but perhaps more especially so in relation to the tides, as being favourable for rock- or sea-fishing. Dependent so much as they were on fish for their subsistence, it was a matter of primary importance to know how the tides and currents would suit. It was a matter of great importance to them when out in their so-called canoes, in assisting their return to land from fishing, or if they were making a passage from one island to another, and swept out of their course, to know that the next tide would take them in the right direction. The nights of the Hinapouri (moon not seen) were preferred for night-fishing, as fish do not bite well in strong moonlight or on an ebb tide, when the fishermen cried *Tangurō(a)-panake*—"Tangaroa departed"—no more fishing.

NAMES OF THE NIGHTS OF THE MOON.

1 Omuti	17 Maūre
2 Owūiro	18 Oturu
3 Oterē	19 Rakaunui
4 Ohewātā	20 Rakaumotohe
5 Oua	21 Takirau
6 Okoro	22 Oika
7 Tamatē(a)-tu-tahi	23 Korekore-tu-tahi
8 Tamatē-tu-rua	24 Korekore-tu-rua
9 Tamatē-nui	25 Korekore-hokopau
10 Tamatē-hokopa	26 Tangarō-a-mua
11 Ohuna	27 Tangarō-a-roto
12 Howaru	28 Tongarō-kikio
13 Hua	29 Otane
14 Mawharu	30 Orongo-nui
15 Outua	31 Orongo-mori
16 Ohotu	

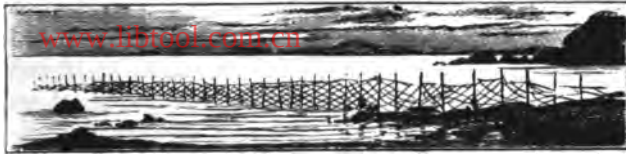
The Morioris also mention a Korekore-tu-whakarū, evidently another name for one of the Korekores, but which was not stated.





Ko ro kete o Whai Tokorau.
MORI ORI COMPASS.

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MAYA AND MALAY.

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THE evidence on which I base my opinion of the relationship of the Maya to the Malay people is not limited to the resemblance in language alone. There are other indications which lead to the same conclusion, or at least to show former contact, and to indicate the presence among the the Mayas of an intrusive Malay element. I therefore present briefly some of these indications.

It is an admitted fact that the Maya linguistic stock is wholly isolated from, and has no apparent relation with, the various stocks which are in contact with or surround it. It is also to be noted that the languages of this stock are much softer in their phonetics than, and widely different in construction from, the surrounding languages.

A strong evidence of relationship, or at least of contact, is to be found in the similarity in some respects of the calendar systems of the two sections.

It is possible that the Polynesian calendar, especially that of Hawaii and New Zealand, arose out of the Malay system. The strong resemblance in several respects between this Polynesian calendar system and the "Native Calendar" of central America is shown, in part, in my "Maya Year." But the evidence of contact, or relationship between the Malay and Maya, is much more strongly indicated by the following peculiarities in their calendar, or astronomic systems, which, so far as I am aware, are found nowhere else.

As will be seen by reference to my "Notes on certain Maya and Mexican Manuscripts," published in the third annual report of the Bureau, it was the custom, both of the Mayas and Mexicans, to arrange the days in groups containing five days each. These days, however, were not consecutive, but selected by a regular system of intervals.

Another peculiarity was, that one of these groups was assigned to each of the four cardinal points. This will be seen in plate 41-42, Cortesian Codex, also in plate 44 of the Fejervary Codex, plate 48 of the Borgian, and elsewhere, as explained on pages 15-19 and 84-86, third annual report of the Bureau. Now, this custom of assigning five days to each cardinal point is certainly a very peculiar one. And what further complicates the system and adds to its peculiarity is, that to each of the four cardinal points was assigned a certain bird. This is shown in plate 44 of the Fejervary Codex, and plates 65-66 of the Vatican Codex (both will be seen in my "Notes," etc., third annual report above referred to).

As will be seen by reference to the plates from the Cortesian and Fejervary Codices above mentioned, there is also a central, or fifth figure, as though having reference to a central point. In the figure from Cortesian Codex, as will be seen by reference to plate 1 in the third annual report, there are two individuals with accompaniments as in the four outer compartments. This allusion to a central or fifth point is still more clearly and positively indicated on plates 11 and 12 of the Borgian Codex. We notice also, in plate 12 of this Codex, that the bodies of the figures at the four cardinal points are differently coloured, while that of the central figure is striped or of a mixed color.

Referring again to plate 44 of the Fejervary Codex, as given in plate 8 of the third annual report, it will be seen that a bird is perched on a tree at each of the four cardinal points. Accompanying the figure at each of the four cardinal points (though placed outside of the large loops for want of room within them), are five day-symbols, as explained in the accompanying text. We also farther notice that the large loops representing the cardinal points are differently coloured.

It is true that the assignment of colors to the cardinal points is not uncommon, but the assignment of five days to each cardinal point is something very unusual. Now it is remarkably strange that these same peculiarities are found in the Malay calendar or astronomical system. It is true that comparatively little is known in regard to the ancient Malay calendar, yet we obtain some hints from their traditions, history, epics and inscriptions, which enable us to form an idea in regard to its character. Among their epics, which have come down to the present from ancient times, is one entitled "Manek Maya," of which a translation in part is given in the second volume of Raffles' "History of Java" (p. 106, 4th edition). From this we quote the following. The words in parenthesis are probably added by the author of the history as explanatory of the terms.

"At the request of Sang yang Guru, the deity granted that he should have nine male and five female children born unto him, without the assistance of a mother,

One of the sons, called Mahadewa, being furnished with one of the daughters, called Mahadewi, as a wife, was sent to preside in the east. He was, moreover, provided with a fort and palace of silver, a sea of coconut-milk, and white *pari* bird. His letters were *ha, na, cha, ra,* and *ka* (the first five letters of the Javan alphabet) and his day, *legi* (which signifies sweet).

The second son, Sang yang Sambu, was sent to preside in the south; the daughter allotted to him for a consort was Sangyana. His *kraton* was of copper; his bird was a *bhramana* kite; his sea was of blood; his letters were *da, ta, sa, wa,* and *la*; his day was *pahing*.

The third son, Sang yang, Kamajaya (the most beautiful), was sent to preside in the west; the daughter allotted to him for a wife was Dewi Ratah (which signifies the most beautiful female). His *kraton* was of gold; his sea was of honey: his bird was a *kapadong*, or yellow minah; his letters were *pa, da, ja, va,* and *nia*; his day was *pon*.

The fourth son, Sang yang Wisnu, was sent to preside in the north; the daughter allotted to him for a wife was Sri. His day was *wage*; his *kraton* was of iron; his sea was indigo; his bird was a *gaga* or crow; his letters were *ma, ga, ba, ta,* and *nga*.

The fifth son, Sang yang Bayu, was appointed to preside over the centre of the earth; the daughter allotted for his wife was Dewi Sumi. His *kraton* was of bell-metal; his day was *kliwon*; his letters were *ga, lang, nia, ma, la, pa, ya,* and *a*; his sea was of hot water; his bird was a *gogek*."

It is evident at a glance, as is recognised by Raffles, that this refers to the Malay astronomical or calendar system. We are therefore justified in comparing it with the "Native Calendar" of Central America. But first, attention is called to what is said—"That it was the custom both of the Mayas and Mexicans to arrange days in groups containing five days each." Now it will be observed in the above extract, that the days assigned to the five primary points are *Legi, Pahing, Pon, Wage,* and *Kliwon*. By referring to Crawford's "Indian Archipelago" (pp. 289-290) we find the following statement:—

"The Javanese have a native week besides the usual week of seven days, borrowed first from the Hindus and then from the Arabs. The original Javanese week, like that of the Mexicans, consists of five days, and its principal use, like that of the same people, is to determine the markets or fairs held in the principal villages or districts. This arbitrary period has probably no better foundation than the relation of the numbers to that of the fingers of the hand. The names of the days of the week are as follows: *Laggi, Pahing, Pon, Wagi, Kliwon*. . . . The Javanese consider the names of the days of their native week to have a mystical relation to colors, and to the divisions of the horizon. According to this whimsical interpreta-

tion, the first means white, and the east; the second, red, and the south; the third, yellow, and the west; the fourth, black, and the north; and the fifth, mixed color, and focus, or centre."

From this it is seen that the days of the so called week are precisely the same as those assigned, in the preceding extract, to the five primary points. When, however, we come to examine the days of the Malay month, we find, notwithstanding the statement of Crawford and others to the contrary, that these are not and could not possibly have been the days of a "week" as they are not consecutive. On the contrary, they are taken from the series at regular intervals, apparently, of six. Now this was precisely the method followed by the Mayas and Mexicans as shown by my "Notes," above referred to, and as admitted by Seler, Schellhas, Charency, and Brinton. This agreement between the calendars of the two peoples, in a method so peculiar, is certainly remarkable if there was no contact.

As we have seen, it was a custom of the Mayas and Mexicans to assign five days to each one of the cardinal points, thus including the whole twenty of the month. By referring to the above extract, from Raffles' "History," it will be seen that the five letters were assigned to each one of the cardinal points. This shows another agreement between the two systems in a strange peculiarity. Attention is also called to the fact that they counted but twenty letters (consonants), hence the four cardinal points covered the entire series. That the Malays counted but twenty letters in their alphabet, in their mystical use of them, is expressly shown by Raffles, who gives a list as thus used.

It will be observed that in the assignment of the letters to the four points there is no duplication (one of the *da*'s should be written *dha* and one of the *ta*'s should be *tā*). As will be seen by reference to my "Notes," the same was true in regard to the days assigned to the cardinal points, there being no repetition, or duplication.

The letters assigned to the fifth son, or central point, were nine in number (there is evidently some error here, a misprint or error of the scribe in duplicating *na*). We have nothing corresponding with this in the "Native Calendar" of Central America. However, we do find that the Mayas and Mexicans had a method of counting days by nine, and these were called the "Nine Lords of the Night," and were marked by foot-prints on the calendars in the codices. This method of counting by nine (found also in the Hawaiian calendar), which has so far been an unsolved problem, may find its explanation in the Malay custom of assigning nine letters to the central point.

It is apparent that there is a parallelism between the use of letters in this relation, in the one system, and of days in the other. It is also possible that we may find here the explanation of the method, in

the "Native American Calendar," of assigning but twenty days to a month, a puzzle which has so far baffled all attempts at solution.

Another point in which the systems of the two peoples agree, is that of assigning a bird to each of the four cardinal points. However, I have not found in the Maya or Mexican assignments or figures, any bird in the fifth or central point. Charency (*Actes. Soc. Philol.*, Tom. VI), alludes to the five points of quinary system which prevails among some of the tribes.

It is stated by Raffles in his "History of Java" (p. 585, in 8vo edition), that in the "Cheribon Manuscript," which he says "appears to be entirely of an astronomical or astrological nature," that "the year appears to be divided into four portions, each distinguished by the peculiar position of a *naga* or serpent."

Now if we examine the Mexican codices, where facts and ideas are rather by pictures of symbolic meaning, than by characters or hieroglyphs, as in the Maya, we see precisely this Malay, or Javanese method of representing the four time periods, or four seasons. This is seen in plate 48 of the Borgian Codex (reproduced in Fig. 4, 8d. annual report) and plate 24 of the Vatican Codex. The calendar wheel, as figured by Duran (Fig. 8, 8d. annual report), is evidently but the conventionalized forms of the four serpents. It is to be observed that here also, in each quarter, inclosed by the serpent fold, are the symbols of five days.

It appears therefore, that the calendar system of the Malays, especially the Javanese, as set forth in the brief extracts given above, although undoubtedly imperfect and incomplete, agrees with the Central American system in some five or six important particulars, three of which, at least, are unusual, and so far as I am aware, known only to these two systems. For instance a deity was assigned to each cardinal point; a color to each; a bird to each; and five days or letters to each. Again we find in each system the method of referring to the central point and assigning to it a mixed color. And also, that in each system the divisions of the year are represented by four serpents.

But the agreement in regard to the facts brought out by the foregoing extracts has not, even yet, been fully shown.

In the translation of the "Manek Maya," in Raffles' "History," a few lines preceding the extract given above, is this statement: "Before the heavens and earth were created, there existed Sang yang Wisesa (the all powerful)."

The term *sang yang* is used to signify that the person to whose name it is prefixed is a deity. With the Javanese, Wisesa was the creator. Now if we turn to the Maya lexicon, we find that *xihzah* signifies "to create from nothing, make exist, give birth to"; and

that *tihtzahul* signifies "creator." Kamajaya, the the third son of ~~Guru mentioned in the extract~~, is Kama (*jaya* being a suffix denoting "victor," conqueror,") the god of sexual love. In Maya *yama* signifies "to love, to cherish," and *yamail*, "love." The signification of Guru, the name of the God who ruled over the earth, is "teacher, instructor, master." In Maya Culil denotes "professor, teacher, master, chief of the house." It is possible, however, that he is to be identified with Kukulcan the chief god of the Mayas. This name Brinton thinks (American Hero Myths p. 161) is to be interpreted "The God of the Mighty Speech."* He was the great teacher, who, according to tradition, taught the people the arts of peace. The precise spelling of his name, however, is yet in some doubt.

The fourth son, Wisnu, who is Vishnu of Hindu mythology, and represents the sun or light, is probably the prototype of the other great Maya deity Itzamna. The name of this deity is written in various ways by the old authors, thus—"Yzamna," "Zamna," "Itzamna," "Izona." Dr. Brinton has presented strong reasons for believing that he is the god of light, especially the dawn. This makes him agree in character with Wisnu. As will be seen below, it also agrees with the signification of the word.

The fact that the title of the epic from which the above extract is taken,—"*Manek Maya*"—contains the name of the Central American people, whose languages we are quoting, may have no special significance, as Maya is a name frequently met with in Hindu mythology. However, the following statement in the first paragraph, taken in connection with what has been given, may deserve attention. After alluding to the great ball or egg which contained the universe, it is said that it "separated into three parts; one part became the heavens and earth; another became the sun and moon; and the third was man, or *Manek Maya*. All having made obedience to the Sang yang Wisesa, he addressed himself to *Manek Maya* and said, "Hereafter thou shalt be called Sang yang Guru."

Although the usual meaning of *Maya* in the Malay is "illusion, phantom," yet in this place it appears to have been the name given to the first man, whose descendants were to possess and rule the earth. It is therefore consonant with the usual habit of savages of applying to themselves a tribal name signifying "men."

LANGUAGE.

I turn now to the language, and will present such evidence as appears to me to have the strongest bearing on the question of relationship. But I hope it will be understood, that it is immaterial to my

* He says the usual interpretation, "the plumed serpent" has no basis.

work whether the Maya be derived from the Malay, or simply contains a strong infusion of the Malay element, just as the Malay does of the Sanskrit element. Now, following, as closely as I am able, the rule given by Max Müller in his "Lectures on the Science of Language" (second series), and taking his own illustrations of tracing derivatives from roots, I present here some two or three examples. With the limited data I have at hand, and my want of training in linguistic studies, I shall probably mix up some words which have a similar look, but are not derivatives. I will avoid this as far as it is possible for me to do. Anyway, when these have been eliminated from the lists and comparisons I give, it would sum that a sufficient number remains to show a close parallelism, if not derivation.

Let us begin with the word in the two language for *Deity*. Those chiefly used in the Malay are *tuhan* and *tuan*. In the Maya there are two words, *ku* (sometimes written *kuil*) and *ahau*; the former, however, as Briuton has shown, is the chief, the oldest, and the most used word for God or Deity; the primary meaning for *ahau* is "king, ruler, chief, noble."

The words, therefore, for Deity are *ku* and *tuhan* (*an* is the suffix denoting personality or individuality). As *k* and *t* are interchangeable, the two words are substantially the same, and, as will be seen below, they are actually interchanged in both languages. According to Crawford, the aspirate in *tuhan* is to distinguish the word, when used for the Deity, from *tuan* or *tuwan*, "lord, master." The latter, however, he says, is obviously the primitive meaning. Hence the idea is to rule, govern, be lord or master over. But connected with, and close related to this, as will be shown, is the idea of truth, sincerity, just, upright. By referring to the list given immediately below, it will be apparent that the following words are referable to the same radical: *tuhan*, "Deity"; *tuwan*, *tuan*, "lord, master"; *tuhu*, "true, sincere, just, upright." It would seem also that the following words are to be referred to the same radical: *tulah*, "judgment of Providence"; *tulus*, "true, trusty, trust"; *turut*, "to follow, obey"; *tunduk*, "to yield, submit"; and *tulung*, "help, succor, support." The interchange of *t* with *k* will appear to be indicated in the following words: *Kuwera*, "god of riches"; *kukuk*, "strong, firm, unchangeable"; and *kula*, "goodness, favor." We find also the following word not given in the list: *kuwu*, "the head man of a village in some of the districts of Java."

Passing now into the Polynesian languages, we find the usual derivative for the name of Deity, as in Maori, is *atua*, but in the Hawaiian, where *t* is wanting, it is *haku*. As derivatives, closely allied to words in the Maori, are *tiaki*, "to rule, govern, keep"; *utu* and *hihu*, both signifying "to reward, pay"; *ataahua*, "well-favoured"; and *ture*,

"law, commandment." In the Tonga, we have *tui* "a chief, governor"; *atua*, "spirit, god, phantom"; *tubuanga*, "origin, source"; *tutonu*, "upright"; and *lotonu*, "just." In the Hawaiian, as stated, we find *haku*, "lord, master" the same word also signifies "to dispose, arrange, rule." The names for chief, lord, master, in other Polynesian dialects are as follows: *fatu*, *atu*, *batu*. These and the Hawaiian word occur, according to Fornander, in a contracted form, in which the *k* or *t* is elided; thus, *hau*, *sau*, *fau*, and *au*.

Now turning to the Maya, we find the following words; *ku*, *kuil*, "Deity"; *ahau*, "lord, master, noble"; *kul*, "holy, divine"; *kunkul*, "everlasting"; *kultah*, "to adore, reverence"; *kulel*, advocate, defender"; *tuhahil*, *toh*, *tohil*, "true, right, direct, just"; *tuculah*, *tucul*, "to judge, consider, reason"; and *tohah*, "to judge, to justify." It is worthy of notice in this connection that *Tohil* is the chief god of the Quiches, which word, Brinton says, is derived from *toh*, and *tohil*, above mentioned, signifying "truth, justice," etc.

It is apparent therefore, that the *tu* and *ku* are interchangeable in these series in both languages, and it is a fair inference that the two radicals are to be taken as identical. I give here a list of words in the two languages in which *ku* and *tu* appear to form the chief portion of the radical. It might be greatly extended, but with my limited experience in linguistic studies, I do not think it well to attempt it.

MAYA.

Ku, *kuil*, deity
Kukulcan, a Maya god.
Kul, holy, divine.
Kunkul, everlasting.
Kulben, adorable, worthy of adoration.
Kultah, to adore, reverence.
Kulel, advocate, defender.
Kub, *kube*, resign, submit, yield.
Tuhahil, } true, of a truth, right, direct,
Toh, } just.
Tohil, }
Kulel, señor, noble.
Kubolal, reliance, trust.
Tuculah, } to consider, reason, judge.
Tucul, }
Tuhamal, sole, single, only.
Thul, } to follow.
Thulah, }
Tohpul, acknowledge, confess
Tohcab, clear, not circuitous.
Tohah, to judge, to justify.

MALAY.

Tuhan, } deity
Tuan, }
Kuwaera, god of riches.
Kula, goodness, favor.
Kukuk, strong, firm, unchangeable.
Kulina, darling, object of delight.
Takut, } fear, reverential fear, to fear
Manakut, } to reverence.
Tulung, help, succor, support.
Tunduk, to yield, submit.
Tuhu, true, sincere, just, upright.
Tuwan, } lord, master.
Tuan, }
Tohus, true, trusty, trust.
Tutur, to reason, discourse.
Tunggal, sole, single, unique.
Turut, to follow, obey.
Akui, acknowledge, confess.
Kuwrung, clear, bright.
Tulah, judgement of Providence.

As a second example I select the words denoting "light," "brightness," "dawn." And here we have the direct aid of Max Müller. Under the caption *chara* he commences with the root *ghar*, which signifies in Sanskrit, "to be bright, to make bright," and traces the derivatives (in part) in the Indo-Germanic languages. The primary meaning of this root he gives as "the glittering of fat and ointment."

Now it happens that we find the same root in Malay in *chara*, "to dawn, to grow light," and in several other words. The original signification, however, is not found in this language, unless it be in *chalit*, "to smear, to daub." But in Maya it is probably seen in *chal*, "grease, fat," and *chaltal*, "to be greased, annointed with grease." According to Brasseur, *chal* signifies "clear, brilliant," thus giving the full meaning.

Without further reference to the Sanskrit, or claiming any relationship on the part of the Malay therewith further than a strong infusion of words, which is admitted by all linguists, let us proceed with the Malay word as a basis.

As stated, the Malay word for "dawn, to grow light" is *chara*; in Maya the word having this meaning is *zazhal* or *zaztal*. It is therefore incumbent upon us to show that these two are equivalents, and may be derived from the same root by allowing for a legitimate interchange of letters. As "light" or "brightness," which results from light, is the fundamental idea, we will commence with it.

The Malay word for "light" is *chahya*, while in Maya it is *zaz* or *zazil*. Referring to Raffles' comparative vocabulary, we find that the word for "light," in the closely allied Madurese dialect, is *sadja*, which in Maya would be *zacha* or *zaza*, giving us precisely the word in this language. As further proof of the change of *ch* to the sibilant in the derived languages, the following may be cited: By referring to Crawfurd's Grammar (vol. i, p. 145-146) it will be seen that the Malay *chabai*, "capsicum," is changed in the Malagassy to *sakai*; and that *jait*, "to sew," is changed to *zaitra*; and *chalana* to *salaka*. And what is exactly in point, *chara* "judgment," is changed into *tsara*. As the Malagassy is now classed as one of the offshoots from the Malay, the changes made in its word in passing from the mother tongue are allowable in comparing the Maya and Malay. This change is even found in the Malay — thus *chalapa*, "a tobacco box," is also written *salapa*, and *chantri*, "a pupil," is *santri*. The signification of *chaya* is "bright, shining," and of *sariah* "bright, resplendent," showing both *ch* and the sibilant in this series.

Commencing therefore with *chahya* and *sadja*, Malay for "light," we have, as some of the derivatives, *charah*, "dawn" *chaya*, "bright, shining;" *sariah*, "bright, resplendent;" *charok*, "to whiten rice,"

jarnah, "clear, pellucid;" *charai*, "separation, parting, divorce;" and *barcharai*, "to be parted, separated." The last two probably refer to the diffusing or splitting, as it were, of the rays of light. The first (*charai*) seems to form a parallel with *hari* and *harit* in Muller's comparison (the steeds of Aurora—*harits*). It is represented in Maya by *hatz* and *xal*. In addition to those mentioned we find *charya*, "pure, clean;" *parchaya*, "belief, faith." But it is unnecessary to mention more here as I have given a list below.

I do not find any derivatives in the Polynesian unless they appear in such abraded forms as Hawaiian, *as*, "light, day," possibly from Malay *ari*, "sun;" Malagassy *azan*, "clearness, brightness;" Hawaiian *aka*, "dawn or light of the moon;" *akaka*, "to be plain, clear, lucid, bright;" and *kakahi-aka*, "dawn of the day." Hawaiian *kala*, "to loosen, separate;" and *kalai*, "to hew, pare, divide out," are evidently derived from the Malay *charai*, "to separate, divide."

Turning now to the Maya we find *chal*, "grease, fat;" *chalhal*, "to be greased, anointed;" *chal*, "clear, limpid;" *zaz*, *zazil*, "light;" *zazhal*, "to dawn, grow light;" *zazac*, "bright, brilliant;" *zac*, "white;" *chalhal*, "to clarify a liquid," etc

MAYA.	MALAY.
<i>Zaz</i> , <i>Zazil</i> , light.	<i>Chahya</i> , } light.
<i>Zashal</i> , } to dawn, grow light.	<i>Sadja</i> , }
<i>Zastal</i> , }	<i>Chara</i> , to dawn, grow light.
<i>Zazac</i> , bright, brilliant.	<i>Chaya</i> , bright, shining.
<i>Chal</i> , clear limpid.	<i>Charya</i> , pure, clean.
<i>Chaltal</i> , } to be greased, anointed, to	<i>Chait</i> , } to smear, to daub.
<i>Cal</i> , } anoint.	<i>Choreng</i> , }
<i>Zaclem</i> } brightness, splendor, brilliancy.	<i>Chadja</i> , } bright, to shine, to glitter.
<i>Zazil</i> , }	<i>Chahia</i> , }
<i>Chalhezah</i> , } to clarify a liquid.	<i>Chuchican</i> , } to cleanse, to purify.
<i>Chalhal</i> , }	<i>Suchican</i> }
<i>Zuhu</i> , clear, transparent.	<i>Suchi</i> , } pure, innocent.
	<i>Chuchi</i> , }
<i>Ocsah-ol</i> , to believe have faith.	<i>Parchaya</i> , belief, faith.
<i>Xache</i> , } to search, seek for.	<i>Chari</i> , } to search, seek.
<i>Tsaclah</i> , }	<i>Sare</i> , }

There are besides these a number of other words, which appear to be referable to some roots, but I do not venture to give them lest I may wander too far. Possibly some few of those given are from other radicals.

Our next example is the Malay word *naik* (also written *nayik*), "to ascend, rise, mount, climb;" with which we compare the Maya word *naac*, also written *nacal*, "to ascend, rise, mount, climb."

Malay, *naik*, *nayik*, "to ascend, rise, mount, go up, move upward; to get on a vehicle; to increase, augment." In the sense "to ascend," it is found in the Madurese dialect, *nai*; in the Bali, *manik*, and in the

Lampung, *chaka*. In Polynesia we find the following forms: Maori, and Rarotonga, *kake*, "to ascend, to mount;" Tonga, *caca*, (or *kaka*) "to ascend, to climb;" Fiji, *cake*, "upward;" Samoan, and Hawaiian, *a'e*, "to go up, ascend." In Malagassy we find *makate*, "to get up, to mount." That these are derived from the Malay, I presume will not be doubted.

The Maya *naac*, and *nacal*, "to ascend, be raised up, elevated, exalted, to climb, to mount," are much nearer the Malay form than the Polynesian words.

In the following lists will be found derivatives in the two languages (Maya and Malay) from the roots *naik* and *naac*. The object is not to show exact parallelism in the cross reading, but to show the same general thought of "going up" in a physical or metaphorical sense is found throughout both series.

MAYA.	MALAY.
<i>Naac</i> , } to ascend, rise, mount, climb.	<i>Naik</i> , } to ascend, rise, mount, climb.
<i>Nacal</i> , }	<i>Nayik</i> }
<i>Naacan</i> , } to elevate, raise aloft; elevated.	<i>Naikhan</i> , } to elevate, cause to rise,
<i>Nacaan</i> , }	<i>Nayikkan</i> , } to lift.
<i>Nac-beza</i> , } to be crowned, to ascend the	<i>Naik-raja</i> , } to become king, to ascend
throne.	the throne.
<i>Naacal</i> , to increase, to grow.	<i>Nayik</i> , to increase, to grow.
<i>Nuc</i> , a crown, a throne.	<i>manayik</i> , } to raise, elevate, erect, cause
<i>Ahnacomal</i> , the general of an army.	<i>kan</i> , } to mount; to build, con-
<i>Ahnacal</i> , that which is mounted.	struct.
<i>Nuczabal</i> , } exalted, honored; elevation,	<i>Nayiki</i> to exalt.
exaltation.	
<i>Banacnuc</i> , heaped up, accumulated.	<i>Naik</i> } to become great, to attain high
	<i>basar</i> } rank.
<i>Manacnac</i> , far away, a thing that is high	<i>Naik</i> } to land, disembark.
	<i>d'arat</i> }
<i>Nacez</i> , to raise, heave, erect.	<i>Naik</i> } to hoist or make sail.
	<i>layar</i> }
<i>Naczah-ol</i> , } (<i>ol</i> =heart) to loathe, excite,	<i>Para</i> } nobles, chieftains, grandees.
disgust; nausea.	<i>nayaka</i> , }
<i>Nuccin</i> , to enlarge, make grand.	<i>Nayaka</i> , } a noble, a grandee, a coun-
	sellor.
	<i>Naikan</i> , coronation.

Although these lists are not exhaustive, they show such a close and extended parallelism as would seem absolutely impossible, on the theory of accidental coincidence. If such theory is not tenable, then the only other supposition is, that of contact or derivation. Even the common word for house, *na*, appears to be from the same root, as we find that in the closely allied Tzotzil dialect *nacalil* signified "dwelling, habitation," and *gnacan* "to dwell, inhabit."

These examples, with the word lists which follow, will suffice to show the character of the evidence on which I rely. If not deemed sufficient to show absolute derivation, the facts the-

contain would seem to be inexplicable upon any other theory than that of the infusion of a strong Malay element into the Maya family. Precisely the same thing is known to have happened in some of the islands of the Pacific. It is known historically that such is the explanation of the Tonga and Samoan element in the Efatese of New Hebrides, and of the element of the language of the Wallace Islanders in the language of the people of Lai in Loyalty Group.

Further evidence of similarity in the calendar or astronomical systems of the Malays and Mayas can be given, but has been omitted because it requires long extracts, not only from the Malay epics, but also from the Hindo drama Mahabharata, from which these epics have have drawn their plots and leading characters. The archæology and mythology of the two peoples also furnish other items of similarity. I will simply give one item.

Brinton, in his "Names of the Gods in the Kiche Myths," says, "The name Nimak means 'Great Hog.' . . . Thus we find here an almost unique example of the deification of the hog; for once this useful animal, generally despised in mythology and anathematized in religion, is given the highest pedestal in the Pantheon." Now it so happens that a Hog is one of the mythological characters who plays an important role in the Javanese "Manek Maya," and even attempts to snatch the wife of Wisnu from this all powerful god of light. And strange to say, the Hog in the Central American myth is called "Master of the Emerald," the sky. The Kiches called the sky green.

I omitted to mention above, when tracing the derivatives of *zaz*, *zazil*, the Maya for "light," that Brinton also derives the name of the god *Zamna*, *Itzamna* from this root.

[It has been decided not to print the long lists of Malay and Maya words, because few of our readers are students of Comparative Philology, and the majority of our members object to word lists not of new dialects. Professor Thomas's list will be at the service of any member interested if he or she applies to the Secretaries. Some of the more striking words are dealt with by Mr. Trgear in the following paper.--EDDORS.]





NOTES ON MAYA AND MALAY.

BY EDWARD TREGGAR.

MANY reasons have been urged by men of science in America of late years for the belief that some of the native races of that continent are immigrant races. Professor Cyrus Thomas is one of these, and he has well shown in his numerous publications on the subject that much evidence has been adduced in support of that hypothesis, quite apart from any study of the languages spoken in either the old or new world.

In regard to his comparisons of Maya with Malayan, there are many striking similarities of sound and sense shown in the preceding paper. Some of them appear doubtful, but still more of them will appear doubtful to those who do not make a special study of comparisons of dialects, and are not accustomed to the fantastic garb in which a travelled word sometimes appears. The Maori word *rakau*, a tree, does not appear to be a relative of the Melanesian *ie*, a tree, but its flight has been followed (*rakau*, *akau*, *kau*, *kayu*, *kai*, *kei*, *kie*, *ie*); nor does the Maori word *ruru*, an owl, show its accustomed face under Malagasy *vorondolo*, but its masquerade has been discovered.

My small work in this matter will be to show that Professor Thomas has not dropped upon a chance word in Malay when he compares it with Maya. It is true that some of his Malay consists of introduced words—Sanskrit, &c.—but that is of little consequence. His point is to prove that the word is Asiatic, or resembles an Asian form. If he does so the shot tells. I shall endeavour to show, by help of Malay Archipelago, or Oceanic words, that Professor Thomas's clients (the Mayas) are known on the great Water-way. Space will only allow me to deal with a few of these.

Maya *puk*, a hill. Cf. Maori *puke*, a hill; Philippines (Bisaya) *bukid*, a mountain, (Bicol) *buquid*, a mountain; Malay *bukit*, a hill; Magindano *puked*, a mountain. The root is probably $\sqrt{pu}$, to swell,

as found in Maori *pu*, a heap, *pupu*, to bubble up, *puku*, a belly. This latter shows a similar form to the Indo-European root *bug*, to bow, to bend, to bulge. See Maya *buz*.

Maya *pal*, a child, a boy. Malay *bala*, people, from Sanscrit *bāla*, an infant, unwise, uninstructed, a male, an army. Cf. Sanscrit *bala* and *balak*, a child, an infant, a male. *Balak* becomes the Malagasy *zanaka*, a child, through Malay *anak*, a child, and hence probably the Melanesian *wanakat*, a child.

Maya *na*, mother. Malay forms are, for "mother," (Perak Semang) *na*, (Rotti) *ina*, (Timor) *aina*. Cf. Maori *nana*, to nurse; Fijian *na* and *nana*, words used in addressing a mother; Sikayana *nana*, mother; Guaham *nana*, mother; British New Guinea *inana*, mother; Melanesian (Lifu) *nina*, mother. The Sanscrit is *ni*, mother.

Maya *ni*, the nose. Tzotzil (allied to Maya) *ni*, the nose. The following words mean "nose": Melanesian (Sesake) *nisu*, (Api) *nisu*, (Ysabel) *nehu*; Malay Islands (North Celebes) *niyun*, (Bouru) *nien* and *nieni*, (Ké Islands) *nirun*, (Iranun) *nirong*, (Nias Islands) *nihu*; Maori *ihu*; Samoan *isu*. The Sanscrit *naso*, the nose, has coincidence in Aymara (Peru) *nasa*, the nose, whilst the Formosan *noss-nossa*, to smell, may be related.

Maya *ha*, water. Cf. Maori *hani*, water; Guaham *hanum*, water; Burman *ya*, water; Chinese frontier of Thibet *chah*, water.

Maya *taab*, salt. Malay (Sulu) *taub*, tide, salt water; Pelew Islands *thab*, salt water.

Maya *baat*, an axe. Motu *pataia*, to beat; Ponape *patkul*, an axe; Pingelap *patsakal*, an axe; Malay (Sunda) *patik*, a small axe, *patek*, to strike a stringed instrument; Maori *patu*, a club or stone axe; Tongan *batutu*, to beat. The Maya *baat*, an axe, and *batluk*, a hoe, compare with Malay *paat* and Bugis *paak*, a chisel.

Maya *caan*, sky, heaven; *kan*, yellow; *kin*, day, sun. Cf. Formosa *kanas*, sky; Paumotuian *kanakana*, shining, radiant; Maori *ka*, to burn, *kanapu*, bright, shining, *kanaku*, fire. The words on this base appear widely spread—cf. Sanscrit *kans* and *kanc*, to shine, *kancana*, gold, *kansya*, brass; Malay *kuning*, yellow, *kunit*, turmeric; Japanese *kin*, gold; Kusaie *kan*, yellow; Nukuoro *kanonga*, yellow. The Sanscrit roots *kan* and *chan*, to shine, and words such as *ahan*, day, show kinship with Maori *hana*, to glow, to shine, and *hina* (for *dhina*), to glimmer. Cf. also North-east Bengal (Bodo) *shan*, day, sun; and on the Chinese border Thibet *khen*, sky—the last word probably related to Chinese *tien*, heaven.

Maya *col*, to rob, to steal. Ponape *kol*, to seize, *kuli*, to rob. This shows the connection with Malay *churi*, to steal, as spoken of by Professor Thomas. The Malay word is from the Sanscrit *chur*, to steal.

Maya *cop*, to fold, to curve, to twist as a serpent. Cf. Maori *kopi*, doubled together as by a hinge or joint, *kope*, to bind in flax, as eels

before cooking; Marquesan *kopi*, to squeeze, to press; Hawaiian (*k* lost in this dialect), *ope*, to tie up in a bundle; Ponape *kope*, a bundle, anything folded.

Maya *kab*, a hand, arm, branch. Cf. Maori *kapu*, the hollow of the hand; Paumotuan *kapukapu*, the palm of the hand. Maori *kapo*, to snatch, and *kapakapa*, to flutter; Samoan 'apa'apa, the fin of a fish; Tongan *kabakaba*, the side-fins of a shark, (*b*) to flicker, to flutter, *kabakau*, wings; Malay (Magindano) *kupakapa*, a fan; Melanesian (Ulua) *apaapa*, a wing, (Malanta) *avaapa*, a wing (*apaapa ni ai*, wings of trees, i.e., leaves; *apaapa ni manu*, wings of birds). Probably the last few words show that the true Malay comparative is *gagap*, to stutter, to sputter, but *tangkab* or *tangkap* (*menangkab*), to catch, seize, shows relation with *tangan*, the hand; the latter close to the Polynesian *tango*, to handle. The Pelew Islands *kam*, the hand, Tagal *kamat*, hand, Bikol *kamot*, the hand show one form, while the Yap *kabai*, to hold, and the Espiritu Santo *gavegare*, the hand, show another, viz., *kam* and *kap*, and point to a root *kamp* or *kamph*, meaning hand and grasp. The Semitic form in Asia is like Hebrew *kaph*, a hand (palm of hand, or bent hand), or Arabic *kabza*, to grasp, but Arabic has also *khams*, the hand. The Indo-European root is *kap*, to seize, as in Latin *capere*, to seize.

Maya *tanah*, territory. The name of the Melanesian island Tana means the soil, the earth. The Kian Dyak has *tanah*, earth, soil, Efatese *tan*, Ladrone Islands *tano*, Gilbert Islands *tano*, German New Guinea *tano*, British New Guinea *tano*, Malagasy *tani*, all meaning earth, soil. At Moreton Bay, New Guinea, the earth is *ta*, as in Sanscrit. In India the Khond word for earth is *tana*.

Maya *taa*, excrement. Samoan and Tongan *tae*, excrement; Malay *tai*, excrement; Malagasy *tay*; Fijian *da*. The Fijian also has *de*, excrement, which (as original *te*) compares with Formosan *che*, Ponape *che*, excrement. The *cha* in the Quichua *ucha*, excrement, is probably related to Maya *taa*.

Maya *tab* or *tabnah*, to bind, to tie. Professor Thomas is almost certainly right in comparing this with Malay *tambat*, to bind, tie, as this word appears to be related to the Polynesian *tapa*, native cloth; Samoan *tapa*, one of the white borders of a garment; Maori *tapa*, the border, edge; Tongan *taba*, the border of native cloth; Malay *tapi*, the edge, border; the Lampong *tapis*, a garment (their only garment, like the Malay *sarong*); and Kisa *tapi*, cloth. The Macassar *tamba*, to clothe, compares with above Malay word *tambat*, to bind, tie. The original root is the sound-word *tap*, because the bark cloth (*tapa*) was beaten out with a hammer, from India to Easter Island.

Maya *tiib*, to spread. Cf. Maori *tipitipi*, to spread rapidly, *tipi*, to skim along the surface, to make "ducks and drakes"; Samoan *tipi*, to play "ducks and drakes"; Tahitian *atipi* and *matipi*, to skim a stone along the water; Fijian *tibi*, to flash as lightning.

Maya *tal*, supreme. The Malay word *taala*, supreme, with which *tal* is compared by Professor Thomas, is the adopted Arabic word *ta'ala*. The Maori word *tara*, the point of a spear, peak of a mountain; courage, mettle, has resemblance to Sanscrit *tara*, surpassing, excelling; *taras*, strength, energy; *tarasvin*, courageous. To the Maori word *tara*, a peak, the Ponapean *tol*, a hill, and Fijian *tholo*, a mountain, may be related, but probably not.

Maya *tuchi*, a remittance; something sent. Maori *tuku*, to send; Samoan *tu'u* (for *tuku*), to send forth, a payment; Tonga *tuki*, to make a present at a funeral, *tukiga*, the place to which a thing is struck or driven (Maori *tuki*, to strike, and probably Malay *tukul*, to strike, to beat).

Maya *ahau*, a king; noble. Professor Thomas has noticed the Polynesian *hau*, a king, but (I think) is mistaken that *hau* has any relation to *fatu* or *hatu*, lord. The latter is the Maori *whatu*, and through *patu* and *batu* is related to Indo-European *pat*, a lord. See under *batah*. Tongan *hau*, a reigning prince, a conqueror; Hawaiian *hau*, the highest rank of chiefs; Maori *whaka-hau* (*whaka*=causative prefix), to command. In an ancient Maori pedigree the Supreme Being is called *Te Ahau o te Rangi*, "the *Ahau* of Heaven." Cf. Sanscrit *hava*, order, command; Ponape *chau*, a king; Japanese *o*, a king.

Maya *az*, vapour. Melanesian words for "smoke" are (Savo) *azuazu*, (Mota) *osu*, (Vanua Lava, Mosina) *as*, (Aurora) *asu*, (Lepers Island) *asu*. In Samoan *asu*, smoke, *asuas*, haze, mist; Tongan *ahu*, smoke; Maori *au*, smoke; New Guinea (Mafoor) *aas*, smoke. Perhaps related to Sanscrit *asan*, a cloud, or through the idea of "breath" with the root *as*, "to be."

Maya *chuchum*, a nail. Fiji *kuku*, a finger- or toe-nail; Tagal *cuco*, a nail, claw; Pampang *cucu*; Malay *kuku*, a claw, *kukur*, to scratch; Maori *kuku*, to nip, *maikuku* and *matikuku*, finger-nails.

Maya *ku*, a deity; holy, divine. Hawaiian *Ku*, the supreme deity of the Trinity. This is in New Zealand *Tu*, the war-god. The Maori word *tua* is a religious word sometimes used for "god," and signifying undefined power and authority. (See White's "Ancient History of the Maori," vol. i, p. 6.) Probably Malay *tuau*, deity, is related, since it is supposed to be derived from old Malay *tua*, an elder, a respected, aged man. Cf. Maori *matua*, mature, adult, grown up.

Maya *lacach*, flat. Rightly compared by Professor Thomas with Malay *rata*, flat, level. Intermediary forms are Hawaiian *laka*, tame; Maori *rata*, tame, gentle; and Matu *rata*, even, level.

Maya *bul*, a ball, a sphere; Tzotzil *bolbol*, a boy's top. Cf. Maori *poro*, anything round, as found in compounds. *porowhito*, a circle; *porotiti*, a disc, *porotaka*, round, &c. Tahitian *poroaa*, a wheel; Paumotuian *porotata*, a sphere, *porotaka*, circumference. *I'olo* is the Sanscrit plural of *polowa*, the earth. See under *uil*, moon.

Maya uch, a louse. Hawaiian *uku*, a louse; Malanta *u'u*, a louse; Formosan *ocho* and *acho*, a louse; Nala *uku*, a louse; Matabello *utu*, a louse; Maori *kutu*. The *Maya uth*, mosquito, is probably Tzotzil *uz*, mosquito. The Quichua (Peru) has *achta*, louse.

Maya buz, a hump, a swelling. Sunda *busung*, having a swollen belly; Melanesia (Santa Maria, Vanua Lava, &c.) *vus*, a bow; Maori *pu*, a heap, *puhi*, to swell, to blow out, to inflate; Malay *ambus*, to blow (cf. Maori *apu*, a squall of wind). The word is probably allied to the *puk* root or *bug* root, as in Maori *puku*, the belly. See under *puk*, a hill.

Maya coch, a braggart. The Malay *kochak* and *kachak*, boastful, is probably allied to Ponape *kokoch* and *kakach*, boastful.

Maya lap and *lapah*, to grasp, seize, rob. Cf. Hawaiian *lapulapu*, to handle, to feel over, to tie up, to bind or tie into bundles, *lapu*, a night monster, to be possessed of a spirit; Tongan *lapa*, to assassinate, *laba*, to burst suddenly upon one, to arrest unexpectedly; Fijian *laba-ta*, to strike treacherously, to murder; Maori *rapi*, to clutch, *rapu*, to search for, to squeeze; New Hebrides (Aneityum) *rap-rap*, to grope for, to seek in the dark, *arahpan*, to seize, *arop*, to seize; Malay *rampas*, to rob, *raba*, to grope; Mangarevan *rapu*, to squeeze, to beat, to kill; Macassar *rapi*, to attack, to catch hold of; Bugis *rapai*, to plunder; Malagasy *roba*, stolen, taken by violence.

Tzotzil *pepem*, a butterfly. Maori *pepepe*, a butterfly; Samoan *pepe*, a butterfly; Fiji *bebe*, a butterfly; Malay (Morella of Amboyna) *pepeul*; Melanesia (Whitsuntide Island) *pepe*, (Santa Maria) *pep* and *beb*; Rotuma *pep*; Ulawa *pepe*, &c., &c.

Maya susic, the nipple of the breast. Samoan *susu*, the breast; Fijian *suthu*, the breasts, to suck; Brumer Islands *susuga*, the nipple; Malay (Kayan) *usok*, the breast, (Waigiou) *sus*, the breast, &c., &c.

Maya u or *uil*, the moon; *ualak*, to revolve. Tzotzil *hu*, the moon. Other American forms are Quichua *pura*, Chili *puran* (also *puyell*, to shine). Malay *bulan*, moon; Borneo (Iranun) *ulan*; Solomon Islands *vula*, moon; Fiji *vula*; Ponape *pul*; Yap *pu!*; Pelew Islands *buyul*. Cf. Ponape *ueli*, to go round, to change; Serwatty Islands *woli*, the moon; Chinese *yueh*, moon; and Chinese border of Thibet *yoliang*, moon; Nepaul *oula*, moon; Tidore *ora*. The Polynesian representatives of Fijian *vula*, moon, and *vulavula*, white, are universally *pula* or *pura*, to shine, and *ula* or *ura*, to glow.

Maya puc, to beat; *paxal*, to break; *paxah*, to strike a musical instrument; *bok*, *bokha*, to beat (all on same root). (cf. Maori *paki*, to slap, *pakaru*, to break to pieces, *pakore*, broken, *pakuku*, to knock repeatedly; Tongan *baki*, to snap, to break off. *Pak* is probably a sound-word.

Maya pol, the head with the hair; *hool*, the head. Tagal *bolbol*, the hair; Sulu Islands *pulu*, hair, *bulbul*, fine hair; Bouru *bolou*; Amblau *boloi*; Baju *bolo*, hair; Maori *huruhuru*, coarse hair, *uru*, the

head; Tahitian *huruhuru*, hair, wool, *uru*, the human skull; Sulu Islands *o*, the head.

Maya *pay*, the sea coast. Paumotuan *pae*, a shore, a bank, *papae*, littoral, belonging to the shore; Bicol *baybay*, the beach, the shore; Maori *pae*, the horizon, to be cast on shore; Tagal *baibain*, the beach.

Maya *olah*, will, desire. Samoan *ola*, to be hale, prosperous, to thrive; Tongan *ola*, anything obtained after search has been made, to succeed; Mangareva *ora*, life, health, to save oneself in a difficulty; Malay *olah*, conduct, behaviour.

Maya *pach*, the shoulder. Maori *pakihiwi*, the shoulder (*hiwi* here probably means "ridge, top of a thing"); Hawaiian (loses *k*) *poohiwi*, the shoulder; Rarotongan (loses *h*) *pakiwi*, the shoulder; Mangarevan *pakuhiwi*, shoulder.

Maya *napi*, union, connection. Samoan *nape*, to be entangled; Maori *nape*, to weave; Tahitian *nape*, sinnet; Tongan *nabe*, one way of plaiting sinnet. Cf. Sanscrit *nabhi*, the close connection of relatives, from root *nah*, to bind, to tie.

Maya *mach*, to benumb; *mak*, to corrode, to wear away. Maori *maki*, a sick person, an invalid, *makinuki*, a cutaneous disease, *mangi*, weakened, unnerved; Samoan *maki*, sickness, to be ill; Rarotongan *maki*, sick, ill, a wound, a sore, an evil, a fault; Paumotuan *maki*, to perish, to decline, *maki-te-kakai*, cancer; Futuna *magimagi*, ulcerated.

Maya *mum*, to chew. Tahitian *mama*, to chew or masticate food; Samoan *mama*, a mouthful; Hawaiian *mama*, to chew or work over in the mouth; Tongan *mama*, to chew, &c., &c.

Maya *makah*, to eat soft things. Silong *makau*, to eat; Mas Islands *mangha*, to eat; Balau Dyak *makai*, to eat; Marquesan *maka*, a mouthful, a piece, a morsel; Samoan *maya*, a mouthful of *kava* root chewed ready for mixing with water to make the beverage *kava*; Hawaiian *mana* (*n=ny* or *k*), to chew food for infants (children were thus fed by taking food from the mother's mouth and putting it into that of the child); Malay *mamak*, to chew, and *makan*, to devour. See under *mama*.

Maya *lop*, to fold. Fijian *lobi*, to fold, when a thing is folded lengthwise and breadthwise, as wide cloth; Hawaiian *lopio*, to bend over, as in going to sleep when sitting; Maori *ropi*, to close, as a door; Paumotuan *ropiropi*, to pack up, to make into a bundle, (*b*) to shut up; Aneityum *aroparop*, closed, as the eyelids; Malay *lipat*, to fold; Javanese *lapit*, to fold.

Maya *hol*, the bark of trees. Cf. Hawaiian *hole*, to peel off, to flay, to skin, *uhole*, to peel the bark from a tree; Maori *hore*, to peel, husks, peelings; Teor *holit*, bark or skin; Madura *koli*, bark or skin; Kusaie *kolo* and *kuli*; Fijian *kuli*; Malay *kulit*, skin, *kulit-kayu*, bark; Maori *kiri*, skin.

Maya *cot*, a wall; an entrenchment. The Malay, Javanese, Bugis, &c., *kota* and *kuta*, a fort, are all probably from the Sanscrit.

Maya cap, to compress. Tongan *kabikabi*, to wedge, *abiabi*, crowded; Maori *kapi*, to be filled up, occupied, *apiapi*, close together, crowded; Hawaiian (loses *k*) *api*, to gather together, as people, to compress, as baggage; Paumotuan *kapi*, to be full, replete; Malay *kapi*, a companion, *apit*, squeezed together (cf. Maori *kapiti*, close together, *apiti*, side by side); Tahitian (loses *k*) *apiti*, a couple, or two joined together.

Maya batah, a chief. Bismarck Archipelago *patuan*, a chief; British New Guinea *tau-bada* or *iofo-bada*, a chief; Malay *paduka*, lord, master, *pati*, lord (the latter from Sanscrit); Polynesian *patu* or *fatu*, lord.

Maya ain, *ayin*, or *ahin*, an alligator. Pelew Islands *aius*, an alligator; British New Guinea *ai-tahi*, an alligator; Punan Dyak *buai*; Rotti Island *bais*; Melano Dyak *baia*. Perhaps related to Sanscrit *ahi*, a snake. The original snake was a "footed snake." See Biblical legend "on thy belly shalt thou go" (henceforth), strengthened by biologists finding rudimentary leg bones hidden within the python's flesh.

Maya holah, to bore. Hawaiian *hula*, to bore a hole, *huli*, to turn Fijian *voli*, to turn round, *volivoli*, to revolve; Malagasy *voryvory*, round, circular, *boribory*, round; Maori *huri*, to turn round, *whiri*, to to twist, *wiri*, to bore.

Maya lapp, to lacerate. Maori *rapi*, to scratch, *taurapirapi*, to claw one another, *ripi*, to cut; Tahitian *rapu*, to scratch, to pinch, to squeeze; Macassar *rapi*, to attack.

Maya kul, sacred. See *ku*. Maori *kura*, sacred, a certain sacred stone; Mangarevan *kura*, red, royal, divine; Tahitian (loses *k*) *ura*, red feathers, formerly sacred to the gods.

Maya chaam, the molar teeth. Perhaps allied to Sanscrit root *cham*, to eat. Maori *kame*, to eat, *kamu*, to eat, *kome*, to champ the jaws, *tame*, to eat; Paumotuan *kamikami*, to smack the lips; Matu *kamu*, to taste; Indian (Nepal) *cha*, to eat; (Munipuri) *chao*; Burman *cha*; Georgian *cham*, to eat; Timor *atamu*, *mutamu*, *nutamu*, to eat.

Maya bolay or *boolay*, a tiger. Southern India (Malabar) *puli*, a tiger, (Tamil) *puli*, a tiger; Central India (Keikadi) *puli*, a tiger, (Gondi) *pulli*, a tiger.

Maya cay or *cai*, fish. Siamese *ka*, fish; Annamese *ka*; Central India (Bhumij) *hai*, (Kolami) *kri*, (Naikude) *keiye*; Ancient Assyrian *kha*, fish, as in the cuneiform character for "Nineveh," fish.

Maya oc, the foot; Tzotzil *ghok*, the foot. Rotti Island *eik*, the foot; Amboyna *aika*, the foot; Burmah (Kami) *akho*, the foot, (Khyeng) *kako*, (Mru) *khok*; Chinese (Canton) *keuk*; N.E. Bengal (Dhimal) *khokoi*; Pelew Islands *koki*; Malay *kaki*.

Maya mix and *mez*, a cat. Rotti and Timor *mea*, a cat; Rotti *meo asu*, a tiger (Malay *asu*, a dog); Sunda *meong*, a cat or tiger; British New Guinea *simai* and *chimai*, a cat; South Celebes *miao*;

Bugis *meau*; Chinese *maou*; Khond *miyo*; Annam *meo*. All these latter probably from a cat's cry.

If Maya *chem*, a canoe, is allied to Venezuela *champan*, a canoe, cf. Malay *sampan*, a canoe.

The Tzotzil is a very interesting dialect. Some of its words appear allied to Indo-European roots—notably *nuk*, neck; *gna*, to know; *kib*, a jar; *ton*, a stone; *ghat*, to tear.

If we only consider the above list (even without taking into account Professor Thomas's numerous other examples), the number of coincidences of sound and sense is remarkable. It cannot be by accident that so many Maya words resemble those of Western people. Such a condition can only arise on one of two hypotheses. Either Maya and Malay are on the same linguistic stock, or they hold numerous loan-words. That they are on the same base it is not possible to say without much more investigation. If it can be proved that the vital words, such as sun, moon, star, house, fire, water, father, mother, son, sea, &c., &c., are identical, then (and still more if the numerals coincide) it is almost certain that the Maya tongue is an emigrant from Asia. Although we may not be sure that coincidence of sound and sense argues relationship in language, it must be remembered that it was in this way, viz., by the likeness of sound between Sanscrit *bhratar* and English "brother," Sanscrit *pitar* and Latin *pater*, that attention was first called to the unity of the Indo-European speech. After that, due investigation followed.

My own impression is that many of the coincidences are in loan-words. They have been adopted either by Mayans in their migrations, or by Asiatics and Polynesians from Mayans. Perhaps, however, they belong to that universal primeval language that some of us believe in, but which belief faints before the labour of comparison with the words ten syllables long of the North American vocabularies. It seems certain that the Mayans used words to be found either in the vernaculars or as radices of Asia and Europe. Even if we leave out what may be mere sound-words (onomatopoetic), such as *pat* or *pak*, to strike, still Mayan words such as those for hill, bow (bulge), water, sky, king, chief, earth, hand, breast, wall, shore, fort, sacred, fish, tiger, &c., could scarcely resemble their Oriental equivalents through fortuitous coincidence. It is well worthy the study of American linguists to ascertain the true relationship (if any) between the languages of West and East.





THE ORIGIN OF THE NAME TAHITI:
AS RELATED BY MARERENUI, A NATIVE OF FAAITI
ISLAND, PAUMOTU GROUP.

BY J. L. YOUNG.

TAHITI was called Tahiti-nui, but first Havaiki by mistake, for our ancestor Maui, who was of Paumotu, fished it up from the darkness of the deep ocean with the *kanehu*¹ fish-hook which belonged to Tafai.² The name of the hook was Marotake.³ It was made of an *uhi* shell (*Pinna maritima*). Maui thought the land was the top of Fakarava Island, and as the name of Fakarava at that time was Havaiki, and it had lost its top from the anger of Pere, Maui thought the land he fished up was the top of Fakarava. So he called it Havaiki at first. But seeing it was a new land, a land not known before to men, a land not of one peak, as Havaiki had been, but of many sharp points, he called it Tahiti-nui. He called it so because it was a new land, the one raised up by him, the one he fished up.⁴

Of the name Havaiki: Pere,⁵ a chief of Fakarava, called at that time Havaiki, went to Vaihi.⁶ He called Vaihi Havaiki-te-arunga, and he named Fakarava, Havaiki-te-araro. He brought from Vaihi yellow earth or stones. This substance is still called "Tutae-i-Pere."

The foregoing was taken down by me some years ago from the lips of Marerenui, and the translation made at the time. Unfortunately the original in the Tuamotu dialect has been lost, and no copy exists; so I give it for what it is worth.

This story is a curious and instructive instance of the manner in which native tradition localises leading myths. Maui, the Polynesian demi-god, becomes "of Paumotu" and "our ancestor," and Pele, the

Hawaiian fire-goddess, becomes Pere, a chief of Fakarava, a low coral ~~atoll which, in the imagination of the Paumotu native, lost its mountain top "from the anger of Pele"—evidently a reference to volcanic action.~~

If we believe the foregoing, the root-idea of the word Tahiti is the word *hi*, "to fish with a hook and line." The basic idea of *hi* is, without doubt, that of "bringing up into view."

NOTES.

1.—*Kanehu* = "bright, shining," from *kana*, "to sparkle, to shine, to be radiant."

2.—*Tafai*. I can get no information as to who *Tafai* was.*

3.—*Marotake* = "to cause to be dry."

4.—From *hi*, "to fish with a hook."†

5.—Pere is evidently identical with Pele, the goddess of the Hawaiian volcano.

6.—*Vaihi* (a form of the word *Hawaii*), the Tahitian and Paumotuan name for the Hawaiian islands generally.

7.—*Tutae-i-Pere* = sulphur.

* *Tafai* is probably the Samoan *Tafa'i*, Rarotongan *Taaki*, New Zealand *Tawhaki*, Hawaiian *Kahai*—a noted hero of ancient times.—EDITORS.

† We would suggest that it is rather from *hiti* or *whiti*, "to rise up, appear." —EDITORS.





KIWA, THE NAVIGATOR.

(COLLECTED FROM WI PERE.)

BY EDWARD TREGGAR.

It is improbable that the Kiwa here mentioned is the great Kiwa after whom the Pacific Ocean was called "The Great Ocean of Kiwa."

SOME have said that Takitimu and Horouta were names of the same canoe. That is not so; these were different canoes. Takitimu was a sacred canoe; it could not carry food; but Horouta was *noa* (common). Takitimu started from Hawaiki before Horouta. Takitimu went to Tawhiti-nuku, thence to Tawhiti-rangi, thence to Tawhiti-pa-mamao, thence to Rarotonga, thence to Aotea-roa (New Zealand).

Horouta touched the North Cape of New Zealand first, and then coasted down to Turanga, where it arrived at Whangaparaoa at the same time as other large canoes. Of these, the Arawa and the Tainui went north. Takitimu sailed to the south.

The chief of the Takitimu canoe was Kiwa. With him, among the principal persons, were the son of Kiwa (named Kahu-tua-nui), Matua-iti, Matua-tonga, and Rua-wharo. Matua-tonga it was who kept them all alive by his spells and *karakia*. Rua-wharo was the owner of the Takitimu canoe. He had won it by *murū* (not by *tahae*) in the following manner:—

Takitimu had been hewn out by the following tribes, viz.:—

Te Tini o te Hakuturi
Te Tini o Peke-rangi
Te Tini o Whakarau-a-Tupa
Te Tini o Tu-takahina

These were broken tribes or conquered tribes; and men belonging to these tribes were in some cases brought along as slaves to New Zealand.

When the canoe was approaching completion, these people sent to Rua-wharo to borrow his very fine greenstone adze, named Whiti-rangiora. He lent the adze, and was invited to join the "towing" of the canoe from the forest to the sea. The ropes were fastened on each side of the bow, a separate tribe or *hapu* (sub-tribe) at each rope. Rua-wharo fastened his rope inside the bow of the canoe, not outside, as the others had done. The canoe was hauled along till it came to a place where the road forked—one way leading to the home of Rua-wharo, the other to the bay where the owners of the canoe resided. Rua-wharo then took one of the skids or rollers on which the canoe was sliding, and he charmed the rollers so that they should hold the canoe fast. The rollers held it fast. Rua-wharo then cut the ropes of the subject-tribes and all that people departed. Then Rua-wharo took up another roller; its name was Manu-tawhi-o-rangi; this he charmed so as to allow the canoe to slide along on its way to the sea. The names of the rollers that held fast were Te Tahuri, Te Take, Pupuri, Mau-kita.

THE GENEALOGY THROUGH KIWA.

- 1 Te Pu
- 2 Te Wew (small roots)
- 3 Te More (tap-root)
- 4 Te Aka
- 5 Te Apunga
- 6 Te Aponga
- 7 Te Kune-iti
- 8 Te Kune-roa
- 9 Te Popoko-nui
- 10 Te Popoko-nao
- 11 Hine-Awaawa
- 12 Tamaku (Te Maku ?)
- 13 Rangi-nui-a-Tamaku (his first wife was Papa)
- 14 Tane-nui-a-Rangi
- 15 Te Tawai
- 16 Tau-nui
- 17 Tau-roa
- 18 Tau-ringia
- 19 Tau-horāhia
- 20 Mata-tu-ki-te-rangi
- 21 Mata-ro-iho
- 22 Turi (this is not the chief of Aotea canoe)
- 23 Pehu
- 24 Kahutia
- 25 Te Anaonao

ANOTHER LINE OF ANCESTORS

(Beginning at No. 13).

- Rangi-nui, by his second wife Wai-nui-atea
- Moana-nui
- Moana-roa
- Moana-potango
- Moana-hakere
- Tu-i-te-repo
- Tu-i-te-wao
- Tu-te-hemorere
- Rangitahuri
- Tiki

- | | |
|-----------------------------------|---------------------------------|
| 26 Te Aohore | Te Parata |
| 27 Te Pia-tangi-wharau | Te Aotu |
| 28 Ngatoro-i-rangi | Hine-tu-a-hoanga |
| 29 Pui-a-Toro | Tawha-oro-hao |
| 30 Papaka-rukuruku | Ka-tere-te-moana |
| 31 Paoa | Kiwa (whose son was Kahutuanui) |
| 32 Hine-akua, a daughter of Paoa. | |

She married—Kahutuanui

- 33 Te Hana
- 34 Aniu-ki-taha-rangi
- 35 Ue
- 36 Ngore
- 37 Tahunga-eke-nui
- 38 Rua-te-pupuke
- 39 Rua-pani
- 40 Rua-rauhanga
- 41 Rua-roa
- 42 Kahu-noke
- 43 Te Nonoi
- 44 Te Rangi-naonao-riki
- 45 Wahia
- 46 Ngaitahu
- 47 Tuarau-o-te-rangi
- 48 Rangi-tua-marō
- 49 Hine-ka
- 50 Haronga
- 51 Te Eke-tu-o-te-rangi
- 52 Hirini-te-kani





KORURU, THE MAORI GAME OF “ KNUCKLE-BONE.”

By F. R. CHAPMAN.

THE following is the Ngai-Tahu method of playing the above game. When at Kari-tane, Wai-koua-iti (South Island), I obtained the names of the various movements from two different families, neither of whom appeared to know those used by the other. Neither had quite eight items in its particular game. It is played with round pebbles, of which five are used. It appears to be a genuine Maori game, as the people could not give me the meanings of the words, which they say are old Maori ones.

1. *Paka* (North Island dialect, *panga*), or *ruke*. Place four stones on the ground in twos; throw one up; pick up two; catch; repeat.

2. *Takitoru*. Place four on the ground; throw one up; pick up three; catch; repeat; pick up one.

3. *Tuawha*, or *takiwaha*. Throw one up; pick up four; catch.

4. *Koriwha*. Hold four in hand; throw up one and catch it; repeat; then put four on ground, and do the *ruke* again.

5. *Raraki* (*rarangi*)-*te-whawha*. Place four in a square; throw up one four times in succession, touching a corner stone each time, and so heaping them. Then throw up one; sweep up four; and catch fifth. (This they have learned to call “stockyard.”)

6. *Piu*. Throw up one, and put four down.

7. *Huri*. Throw up all five, and catch on back of hand.

8. *Koruru*. Throw four up; pick up one, and catch four. This is the last one, and is also the name of the game.



NOTES AND QUERIES.

[116] The Karaka Tree (*Corynocarpus laigata*).

According to the legends of the Maori of New Zealand, in reference to the arrival of the historical canoes *Tainui* and others, among other useful animals, birds, &c., brought to this country, we are told was the *karaka* tree, or perhaps its orange-coloured or yellow berries, which were planted at a certain place and there grew and multiplied. On comparing a description of the *karaka* tree, given by the Rev. Wyatt Gill in "Jottings from the Pacific," p. 78, we are told that the pigeon (*rupe*) specially delighted in feeding on the light blue fleshy seeds of the *karaka* tree. This is good evidence that *Corynocarpus laigata* is a New Zealand tree, and was not imported by the Maori at the above-mentioned time, for its fruit is yellow, or large orange oval berries.—TAYLOR WHITE.

[We believe, however, that the Maoris did bring seed of the *karaka* tree to New Zealand, and that they obtained it at Sunday Island on their way down. The record of the voyage of the *Aotea* canoe shows that her crew called at an island on the way here called *Rangitahua*, a name that is not now known in the Pacific.—EDITORS.]

[117] The Pukatea.

In New Zealand the *pukatea* is a large forest tree which grows remarkable flanges or buttresses at its base; this tree produces a white perishable wood of no value. Its native name is *pukatea*, which I take to mean "white trash or rubbish." At page 200 (*ibid.*), Mr. Gill tells us, "A wiry man is said to be like the bark of the *Hibiscus (takiriau)*—i.e., tough, not bulky like the great worthless *bukatea*, the native emblem for the fat man!" From these tree-names given to different varieties of trees in the Pacific islands and in New Zealand, it is evidence that these names—*karaka* and *pukatea*—were carried from place to place and applied to trees having somewhat similar characteristics.—TAYLOR WHITE.

[The *pukatea* of Rarotonga is very similar to its namesake of New Zealand, but, whilst the stem and bark are remarkably like, the leaves differ somewhat. It has the same large buttresses. The tree is very common in Rarotonga. We cannot agree with Mr. Taylor that *puka* means "trash." The *pukatea* is so called, we think, to distinguish it from another tree called *puka*, also very common in Eastern Polynesia, *tea* meaning "light-coloured." *Puka* is an old Polynesian word now obsolete, the meaning of which originally appears to have been "white, fair."—EDITORS.]

[118] The Aute.

Notwithstanding there being no tradition of the importation of the aute or paper mulberry (*Morus papyrifera*) to New Zealand, we must admit that this shrub, which is not found in a wild state, had been introduced by the agency of man, previous to the time of Captain Cook's voyages, but the plant seemingly had died out before the coming of the British colonists. In Hawke's Bay a place is known by the name of Te Aute (the paper mulberry), as if this plant had been grown at this place in times long passed. In Banks' Diary, at page 206, we find, under date of 4th December, 1769, "After this they showed us a great rarity—six plants of what they called *aouta*, from whence they make cloth like that of Otahite. The plant proved exactly the same, as the name is the same (*aouta*)—*Morus papyrifera* (Lin.). The same plant is used by the Chinese to make paper. Whether the climate does not well agree with it I do not know, but they seemed to value it very much. That it was very scarce among them I am inclined to believe, as we have not yet seen among them pieces large enough for use, but only bits sticking into the holes of their ears" (i.e., holes made in the lobe of the ear). From the fact that only five plants of the paper mulberry were seen, and that these few plants were greatly valued by their owners, we might be justified in supposing that these rare plants had only lately been brought to New Zealand from the Pacific islands, and that they were never in such plenty as would enable the Maori to fabricate the *tapa* cloth.—TAYLOR WHITE.

[There can be no doubt that the aute was brought here by the Maoris. The climate, however, not being suitable, it gradually died out. It was used in delicate filaments to bind the hair in more recent times, but formerly as clothing, which the proverb shows—*Te aute te whawhea*, &c. It is not a common plant even in Polynesia.—EDITORS.]

[119] Ti-tawhiti,

Further, we require to notice the remarkable *Cordyline* seen by Sir James Hector in the Taranaki District, and which was grown by the natives for the sake of the starchy matter which was produced when a part of the plant would be tightly ligatured. The name *ti-tawhiti* (*ti*, or cabbage-tree from a distance), and the curious fact reported that it seldom or never flowered, both would seem to indicate that it had been brought from a warmer and far-away country. Who can say where the native habitat of *ti-tawhiti* was situated?—TAYLOR WHITE.

[120] Kowhai-ngutu-kaka (parrot-beak)—*Clianthus puniceus*.

What romance is attached to the consideration of this peculiar shrub, which I believe was found only in one place in New Zealand (by Dieffenbach), and was not known in any other country. It is named by the pakeha "the scarlet kowhai." The yellow flowering kowhai (*Sophora teraptera*) is only a very distant relative, and the one cannot be supposed to originate the other as "a freak of nature."—TAYLOR WHITE.

[The *kowhai-ngutu-kaka* is believed to be indigenous to New Zealand, but it has been found in many more than one place. On many old *pas* in the north it might be seen growing forty to fifty years ago, before the cattle destroyed it. There is a shrub in the Hawaii islands, the flower of which is very like the *kowhai-ngutu-kaka*, the native name of which is *ohai* (or *kowhai*, for the Hawaiians do not use the *k*, or the *w* before *h*). The yellow *kowhai* of New Zealand also has its counterpart in Hawaii, the *mamane* of that place being exactly like it in flower and seed,

but the leaf is a little larger. It grows on the mountains, and sometimes to a considerable size. ~~It is a~~ ~~very~~ ~~handsome~~ tree. There is a history hidden in the name *kowhai* known both to Hawaiians and Maoris if it could be unlocked.
—EDITORS.

THE LATE MAJOR KEEPA TE RANGI-HIWI-NUI.

On the 15th April last, died at Whanganui, one of our corresponding members, Major Keepa Te Rangi-hiwi-nui, one of the chiefs of highest rank of the Whanganui tribes, who, by the assistance he gave the Government in the war with the Maoris, 1860-70, won the approval of Her Majesty, who sent him a sword in token of her appreciation of his services. His name was known from end to end of New Zealand as a *rangitira* Maori, and hence at his funeral there gathered together people from all parts to pay honour to the departed. Te Keepa took considerable interest in the proceedings of this Society, but never contributed anything to the Journal.

THE LATE MR. FRANCIS DART FENTON.

Since the date of issue of the last number of the Journal we have to deplore the death of one of our honorary members, Mr. Francis Dart Fenton, who died at Auckland on the the 23rd April last. Mr. Fenton came to the colony in its early years, and for most of his colonial career was in the service of the Government, connected with the administration of Justice. On the first establishment of the Native Land Court he became Chief Judge, which office he held until he retired from the Public Service in 1881. Mr. Fenton was always a friend to the Maori race, and took great interest in their history, towards which he contributed a volume entitled "Suggestions towards a History of the Maori People," 1885. Mr. Fenton was one of that class of members that the Society can ill afford to lose.





TRANSACTIONS AND PROCEEDINGS : POLYNESIAN SOCIETY.

A MEETING of the Council was held in the Government Buildings, Wellington, on the 16th May, 1898, the President in the chair.

The following new Members were elected :

- 282 J. A. Wilson, Judge Native Land Court, Auckland
- 283 John Handley, Whanganui

The following papers were received :

- 183 Origin of the name of Tahiti (Paumotuian). J. L. Young
- 184 Kiwa the Navigator (from Wi Pere). E. Tregear

The following books, papers, &c., were received :

- 670 *Bulletin de la Société d'Anthropologie*. 1896, No. 6; 1897, Nos. 1, 2, 3, 4
- 671 *Tidschrift voor Indische Taal, &c.*, Batavia. Deel xi, Af. 3
- 672-3 *Notulen van de Algemeene en Bestuurs, &c.* Deel xxxv, Af. 3, 4
- 674 *Journal of the Buddhist Text Society*. Vol v, part 3
- 675 *Year Book and Record Royal Geographical Society of England*. 1898
- 676-7 *The Geographical Journal*. March and April, 1898
- 678-9 *Journal Royal Colonial Institute*. March and April, 1898
- 680 *O le Sulu Samoa*. No. 3, 1898
- 681-2-3 *Na Mata*, Fiji. February, March, April, 1898
- 684-5 *Revue mensuelle de l'École d'Anthropologie*. Feb.-March, 1898
- 686 *Comptes Rendus, Société de Géographie*, Paris. January, 1898
- 687 *Bulletin de la Société de Géographie*. Tome xviii, 3
- 688 *Queen's Quarterly*, Canada. April, 1898
- 689 *Bulletin New York Public Library*. Vol. ii, No. 1
- 690-91 *Science of Man* (Australian Anthropological Society). March-April, 1898
- 692 "Creation of the World." Ex-Queen Liliuokalani

A MEETING of the Council was held in the Government Buildings, Wellington, on the 1st July, the President in the chair.

Letters were read from Dr. Anton Blomberg (Librarian Royal Historical Academy, Sweden) and Franz Heger (Anthropological Society of Vienna).

The following new Member was elected :

- 284 Professor F. W. Hutton, F.R.S.

The following books, &c., were received :

- 693 *Revue mensuelle de l'École d'Anthropologie de Paris*. April, 1898
- 694 *Geographical Journal*. May, 1898
- 695 *Fifth Annual Report Hawaiian Historical Society*
- 696-7 *Comptes Rendus, Société de Géographie de Paris*. Feb.-Mar., 1898
- 698 *Études d'Ethnographie Préhistorique*. Ed. Piette et J. De La Portière
- 699-90 *Bulletin de la Société de Géographie de Paris*. Tom. 4, 1896; Tom. 1, 1898
- 691-2 *Na Mata*. May and June, 1898
- 693 *Science of Man*. May, 1898
- 694 *Journal of the Royal Colonial Institute*. May, 1898
- 695 *Das Museum Vaterländischer Alterthümer*, Stockholm
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OMENS AND SUPERSTITIOUS BELIEFS OF THE MAORI.

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PART I.

AN ordinary life-time would, I am convinced, be insufficient in which to collect and discribe the great mass of items which might be included under the above heading. In common with other races living in the same culture stage, the Maori of New Zealand was simply saturated with superstitious beliefs, which had an important effect on all his actions. From the day of his birth until the time when his spirit left the body, and descended through the swirling Rimu-ki-Motau to the Underworld of the all powerful Miru, Goddess of Hades—the Maori was ever surrounded and confronted with innumerable omens, signs, unlucky actions and man destroying *tapu*, which might well cause him to be ever on his guard. To keep himself clear of *tapu* alone would be a serious task, but he had also to keep his eyes well open in order to note and avert the many *aitua* or evil omens which were liable to manifest themselves at any moment. In addition to these troubles he had ever to carefully guard against the horrors of *makutu* or witchcraft, by which at any moment his life essence might be taken and his body left minus *han*, *mauri* and *wairua*—which is Death.

A very serious matter to the Maori is this *makutu*, and no man may know what the morrow may bring forth connected with it. Should he possess a powerful *atua* (god) of his own, he may retain life, for that *atua* will acquaint him with the fact when any one is trying to destroy him by *makutu*. Otherwise he will waste away and go down to Hades before the deadly arts of his emeny.

It must not be supposed that the so-called Christian Maori has cast off the shackles of superstition—By no means. He is no more capable of doing so in two or three generations than we ourselves are. He is still a strong believer in omens, signs, witchcraft and many other doleful matters. His belief in the powers of the *tohunga* (priest) also is still firm, as the following item will show :—

Some few weeks back a small sum of money was stolen from one Pa, at Rua-tahuna. He therefore went to consult a *tohunga* at Whakataane, taking with him the *ahua* (semblance) of the money. On receiving the medium by which he would be enabled to see the person who had taken the money, the priest waited until the shades of evening fell, and then repeated the necessary invocations over the *ahua* of the money. He was thus enabled to cause the *wairua* or spirit of the thief to appear before him, and he described the appearance of the person thus seen :—“ The person who took the money was a young girl, and a *makekehu* (light haired) and the money has been hidden by her.” Pa at once started back to Rua-tahuna, and as he passed my camp this day, he told me of the words of the priest. He seemed quite satisfied.

OMENS.

Omens are divided into two classes :—*aitua*, or evil omens, and *marie*, or signs of good fortune. These again are sub-divided under various headings such as *puhore*, *takiri*, *korapa*, *takiari*, *tamaki*, &c., &c. The *marie* do not appear to be very numerous, but the forms of *aitua* amount to hundreds, thus we can merely quote sufficient to give a general idea of these beliefs.

Of War :—At the *wai-taua* ceremony, performed before a war party starts out on the war trail, the priest recites an invocation to cause his *atua* (god) to disclose to him those men of the war party who are under *aitua*, that is those who will fall if they join in battle with the enemy. He will then see the *wairua* (spirits) of such foredoomed warriors hovering over the *tira-mate* or wand of death. He then forbids these men to march. If, during sleep, the priest sees his *atua* (god) flying through space and covered with blood, that is a *marie* and a sign of victory. When a *taua-toto* starts out in search of blood vengeance, and happens upon any person on the trail, that person who thus intercepts the war party is at once slain as an act of blood vengeance, and to appease the gods. Even should this individual be related to the war party, it makes no difference, he must be slain. If spared, from a feeling of compassion or on account of the relationship, it is an evil omen for that war party, and disaster will surely befall them. But if slain, then it is a *marie*, and fear shall not assail them, but they shall march on with confidence and the war god's heart of stone. This interception of a *taua-toto* by some luckless wight is a *kotipu*, but

the special term is "*He maroro kokoti ihu waka*"—that is—'A flying fish intercepting (or crossing) the bow of a canoe'. It is a bad thing for the flying fish.

In war time, when a chief calls on his warriors to spring to arms and attack the enemy, or perform the war dance—should they not all rise as one man, but some remain seated, or be dilatory in rising—that is a *hawaiki pepeke* and an evil omen of a serious nature. Should the warriors all spring to their feet as one man, then is is a *kura takahi puni* and a good omen.

The *miti aitua* is another evil omen in war. It is an intense dryness of the throat and mouth, the saliva ceases to flow and the system feels hot and parched. It is probably caused by intense fear. Rangaika, chief of Ngati-Ruapani was assailed by the *miti aitua* at the desperate fight of Te Ana-o-Tawa, which was fought out on the shore of Lake Waikare-moana, near Te One-poto. He dipped water from the lake in his hands, to cool his parched throat, crying: "The sign of the dry throat. It is death! It is death! It is death!" He then left for home.

Should we hear that a war party is on its way to attack us, and should we not be alarmed thereat, but proceed to make our preparations for a fight in a calm and deliberate manner—that is a *mauri tau* and a good omen. But should we start up in haste and rush around, acting without forethought or deliberation, that is an *oho mauri* or *manawa rere*, and an *aitua*. When it comes to fighting we shall probably run away.

To neglect the ceremony of Whangai-hau is an *aitua* for the war party, and is termed a *whakutiki*.

If, in battle, an inferior chief attempts to assume command, regardless of the supreme war chief—that is a *peke-tua* and an *aitua* for the presumptuous one.

In a war expedition, should a warrior be so thoughtless as to pass before a *tohunga* (priest), that is a *piki-aro* and a serious matter for that warrior, for he will assuredly be assailed by the *kahupo* (also known as *hinapo*), that is to say, he will become dim sighted, and thus unable to fight to advantage or pursue an enemy. This trouble may also be caused by interfering with any property or appliances of the priest, or by disregarding his injunctions. Or the trouble may come in the form of the *parahuhu*, in which case it is of no use to pursue an enemy, inasmuch as he will ever keep just beyond your reach.

In the case of a young warrior out on his first war trail, he must be careful when he kills his first man, in order that he may obtain a *marie*. He must take the weapon or cloak of the slain man and present it to the priest of his party, who will then repeat a *tohi*, invocation, over the young warrior, that he may hereafter be successful in battle.

Should the war god Maru be seen before, or facing a war party, on the march, it is an evil omen, and that party will turn back. But if Maru appears in the sky behind them—it is a good sign, and the enemy will fall.

It is an *aitua* for a war party to eat standing.

In the Arawa Country, should a war party be marching past Mata-whaura mountain, on which the *taniwha*, known as Kataore, resided, and should that reptile chatter as the party passes, it was an *aitua* for them.

Pu-wawau.—This belongs to a different class of *aitua*, but as it is applicable to war we here give it. The *pu-wawau* is a water *aitua*. When you hear the babbling of the waters of a brook or river sound like a human voice—that is the *pu-wawau*. It is the waters singing—it is an omen of disaster in war. Look out for the war parties, for Tu-the-red-eyed, god of war, is frowning down upon you, and the *Ika-a-Whiro** is abroad. Let me tell you of a *pu-wawau*—In the Christmas number of the "Antipodean Magazine" is a story entitled "On the Dividing Range." At page 68 are these words—"His strenuous heart shook him while he listened, and far away the murmur of the water was like a lady singing." Now that was a *pu-wawau*, albeit a Pakeha one—for death and the black snake walked hand in hand in that jungle, and the murderer of the lone prospector was called by the *pu-wawau*.

Pärängēki.—When the shades of night have fallen across the world, and darkness fills the forest, should you hear sounds as of a company of women and children singing, laughing and talking as they pass along—that is a *parangeki*. News will arrive to-morrow that some tribe has been defeated in battle. It is said by our old people that the *parangeki* emanates from the spirits of the dead. It must not be confounded with the singing of the Heketoro or fairies.

Whakarau-kakai.—When the chiefs of a tribe argue and dispute with each other in regard to the setting out of a war party, that is a *whakarau-kakai*. Its end will be an *aitua*.

Pa-puweru.—This is an ancient custom in Tuhoe-land. Should we hear that a war party is approaching, and should we have no desire for war, our priest will go forth, bearing with him a cloak, which he will suspend across the trail by which the war party is coming, and he will also repeat certain incantations over that garment. Its meaning is to 'ward off' the war party. It is a token that they are not wanted and had better return. Should they disregard the *pa-puweru*, and persist in attacking us, it is an *aituu* for them, and they will court defeat thereby. Such was the origin of the place name of Pa-puweru near Tara-pounamu. Should a man feel sleepy and utter such wordless sounds as a person does when stretching himself, that is a *taiaroa* and a sign of bravery.

* *Ika-a-Whiro*—a term applied to a tried warrior.

To yawn (*hitako*) is a sign of cowardice, in regard to war. With the fisherman it is a *puhore*, a sign of bad luck.

While a war party is on the march, should they cook food in a *hapi* (steam oven) they must, on breaking camp, divide or rend to pieces the *koronae*, or woven band of leaves which was used to line the oven. Should they neglect to do so, then is there surely trouble ahead for that war party.

Again—on opening the *hapi*, should a lizard be discovered within, and should the food immediately around that lizard be still in a raw state, while the remainder is cooked—that is an *aitua* for the warriors; the gods are against them and have come to warn them, for know, one and all, that the lizard is the *aria* (form of incarnation) of the war gods Te Hukitā and Te Rehu-o-Tainui.

Whakaupa.—After the conclusion of a battle it is an evil omen to remain or camp upon the battle ground. Such is the *whakaupa*.*

Korapa.—When the *wero* or challenger advances towards the enemy to cast the challenging spears, should he turn to the left instead of to the right after casting the spears, or while running back to his own party, should he look back at the enemy—that is a *korapa* and an *aitua*. Should he be in danger of being caught, however, by his pursuer, it is allowable for him to turn and *rapahuki* that individual, that is to trip him. The *aitua* of turning to the left may possibly have originated in the common belief that the left side of a person is the *taha mate* (the side of death or weakness) and the right side the *taha ora* (the side of life or strength.) In like manner the left side of a person is the *taha wahine* or female side, and the right side is the *taha tane* or male side.

Attention was paid to the phase of the moon when starting out on the war trail, as also the position of certain stars in regard to the moon. This custom is an ancient one. When the Athenians were collecting their war party to engage the Persians at Marathon, Sparta had promised assistance, but the Persians had landed on the sixth day of the moon, and a religious scruple delayed the march of the Spartan troops till the moon should have reached its full. Well was it for Athens that the gallant Platonians heeded not the *aitua*.

Rua-koha.—This was a most important sign to the old time Maori. The term is applied to summer lightning playing around mountain peaks. When this was seen the old man would ask: "Where is the *kotua*?"—that is—in what direction is the *koha* flashing? Should it flash in the direction of lands of other tribes—the omen is a good one, but should it flash up vertically—the same is an *aitua*. A curious use

* Should a chief see his men falling fast and matters looking sultry for his warriors, he will cry—"Me haere i te manu-kawhaki, kawa e whakaupa ki te riri, kia whai morehu"

of this term was made in my hearing lately. Te Whatu had lost two pipes at Pa-puweru. He said—"Ka waiho a Pa-puweru hai rua-koha mo te paipa—" Pa-puweru shall be as a *rua-koha* for pipes.

For a notable case of the *rua koha*, we may refer to the destruction of the Roman legions under Varus, by Arminius, the War-man of the north. Among other terrific portents observed by the superstitious Romans, three columns of fire were seen to blaze up from the summit of the Alps. Here was the *aitua* of the *rua koha*. Also, fiery meteors shot down into the Roman camps—compare an item given on p. 109 of "White's Ancient History of the Maori," Vol. I., where it states that the god Rongomai was invoked by the besiegers of the Rangiuru *pa* at Otaki—and Rongomai was seen by all our people coming flying through the air. His appearance was like a shooting star or flame of fire. He shot down into the *pa* (fort) with a noise like thunder, and the earth around was thrown up in heaps and scattered we were filled with delight, and took the *pa* by storm."

Such unusual occurrences would naturally be looked upon as *aitua* by a superstitious people. Several instances are on record of the dismay caused by eclipses of the sun, as that of the 28th May, 585 B.C., and that of August 15th, 810 B.C., which occurred while the Medes were defending the town of Larissa against a Persian army, and which they took for an *aitua*, as it truly was, for the town fell.

Niu.—This was a kind of divination in vogue throughout all Maori-land in the days of yore, when the merry war party ever raged abroad in search of the Fish of Tu. It was a ceremony performed by the priest of a war party in order to ascertain what fate the gods held in store for the expedition. Should the result be unfavourable, that party must return, nor dare to persist in fighting, for the tribal gods would assuredly be arrayed against them, and to disobey the gods is death itself. Two small sticks or pieces of fern stalk were used in this divination rite. The priest laid the sticks on his open right hand and cast them forward, and according to which way they lay when on the ground the augury was derived.

Matakite or Prophecy, the art of the Seer, the medium of the gods was also an important item in war. This, however, has been already described in the pages of this Journal. See "Te Rehu-o-Tainui," Journal Polynesian Society, vol. vi, p. 41.

OMENS DERIVED FROM DREAMS.

The Maori places great importance upon dreams. This fact probably arose from the universal belief that the spirit (*wairua*) of man has the power to leave the body during sleep, and that when a person dreams, it is his *wairua* roaming round which sees and hears

all that one dreams of. Hence it is an *aitua* to suddenly awaken a sleeping person; you must not shake him for instance, but call to him, and thus give his absent *wairua* time to pass back into the body.

Should you dream that you are flying through space and being pursued by another person, which pursuer, however, is really a spirit of the dead from Hades, which is trying to capture you, should your *wairua* be caught by the *wairua* from Beinga—that is an *aitua* for you, but should it escape, then it is a *moe ora* and a *marie*. And in sleeping double, if your companion gives you a dig with his elbow—that is is an *aitua* for him, but if you have the presence of mind to pinch him, that act will remove the *aitua* and peace will again reign.

If you dream that you see a person bearing a greenstone ornament—it is an *aitua* for such person. To dream that you are in a house with two doorways, a second one in the back of the house—is an *aitua*. To dream of a house facing (*e aki ana*) the back of another house—is an *aitua*. It is a *whare-kotore*. To dream that a person makes an insulting gesture (*whakapuheto*) towards you is an *aitua*.

When Karia and Te Onewa-tahi, of immortal fame, resolved to wipe out the Ngati-Rakei *hapu* (sub-tribe) of Nga-Potiki, then living at Ohaua-te-rangi, the sign of the *aitua* came to Pukeko, chief of Rakei, in this wise: He dreamed that Te Onewa came to him and saluted him in the Maori manner, that is with the *hongī* (nose pressing) of our ancestors. But he took a mean advantage of Pukeko, and bit his nose. Then Pukeko arose and addressed his people:—"My dream. My nose has been bitten by Te Onewa. My word to you all—it is this—be on your guard." And well they might be, for the nose biter had prevailed on the Arawa to assist him in his work, and matters began to look serious for the children of Potiki, though like true Maoris they did not worry over the odds against them, but gaily marched forth to meet the enemy. How they met the enemy and befooled them, and drove them back defeated and humbled to the outlands of the Boiling Water Country, and moreover gained their present name of Ngati-haka—these are matters of history, but do not belong to this *aitua*.

When sleeping out it is an *aitua* not to cover the face.

Should you dream that you see or hear a person threatening you—it is your *wairua* which sees danger ahead for you, and that is the manner in which it warns you. And if you see an *atua* hovering around or over you, then know that it is probably the *wairua* (spirit) of a dead relative, your father maybe, or your child, which has come to warn you of impending danger. That spirit has come to abide with you as an *apa*, and you are the *kaupapa* or medium of that *apa*. Passing strange and of great interest is the weird *apa-hau*, and we will speak of it anon, when we have finished our *aitua*.

Tātāhan.—To talk in one's sleep, in an intelligible manner, is *moe-nanu*. It has no signification. It is neither an *aitua* nor yet a *marie*. But should you hear a sleeping person talking gibberish (*e kuanu noa iho ana te waha*), uttering no intelligible words, while the hands clutch convulsively—then know that the same is a *tatahau* and an *aitua*. Or should you dream that a *wairua* (spirit) is trying to destroy you—that also is a *tatahau*.

Takiari.—If, while sleeping, a person grinds his teeth, or his hand closes as if clutching something (*ka kamu ko te ringa*), it is a sign of plenty, in the food line, and therefore a *marie*. This is one of the *Takiri* class of signs. If a dog barks in its sleep, or its limbs twitch and start—that also is a *takiari* and a *marie* for hunting, for if you go a hunting with that dog you are certain of catching a *kiwi*.

There are two other *takiari*, though they do not apply to sleep in any way. Should you hear on a fine calm night a sharp report in the bush, as of a branch cracking, or hear a tree fall—those are *takiari* and *aitua*. Should many trees be heard to fall on successive calm nights, then is there trouble ahead for the whole tribe.

To dream that one sees carved posts or slabs in a house is an *aitua* for the owner of that house. This is termed a *moe-whakairo*.

Moe-tamahine.—This is to dream that one is embracing a woman. It is a *marie* or good omen for hunters; you will catch a fine fat pig. (The connection between a woman and a fat pig is not evident, but it appears to be clear to the aboriginal mind). Whereas to dream that one sees a *wairua tangata* (spirit of a human being, probably of the dead) is a *moe-papa* or unlucky dream and a *puhore*, or omen of non-success in hunting or fishing.

Moe-tahakura.—To dream that one is in the presence of a friend who is really dead, as one's late wife—is a *tahakura*.

“Naku te ai tahakura i konei i te tane
Au atu taku moe, he wairua Reinga.”—Old Song.

Other *tahakura* come under the headings of *puhore* and weaving, of which more anon.

Moe-taharangi.—This is to dream that one is with an absent but living person, as one's sweet-heart. To dream that one sees a calabash of preserved birds is an *aitua* for the owner thereof.

Moe-whakatiki.—This is to dream that one goes to a house or village, the people of which are having a meal, but do not invite you to join in the same. It is an *aitua* for those people.

To dream that I am having my hair cut is an *aitua* for my eldest or elder brother or for a child of the same.

Moe-tuhonohono.—When sleeping in a native house should a person sleep at another's feet—it is an *aitua* for him. Men must lie with

their heads back against the wall, only women may sleep in the space between the men's feet and the passage down the middle of the house. Neither is it allowable to rest in the *ihonui* or that part of the central passage between the door and the fireplace.

Kati!—Enough of sleep and its *aitua*.

Tupaoe.—This is a nocturnal *tuporo*. *Tuporo* is an ancient word and now almost obsolete.* It means to sing while travelling, but applies only to daytime, it is neither an *aitua* nor a *marie*. But to sing while travelling at night is a *tupaoe* and an *aitua* for the singer. It is a dangerous business that *tupaoe*, exceedingly so. You are, as it were, imitating the Heketoro (=Turehu=fairies), who are a very *tapu* people, and it is a bad form to interfere with them in any way. Disaster lies that way. But the unfortunate singer cannot help himself. It is his *wairua* (spirit, double, the Ka of the ancient Egyptians) warning him of coming trouble. He does not know that any misfortune is ahead, but his *wairua* knows all about it, and thus prompts him to sing at night. It is a way the *wairua* has. It can always see future troubles, and this is one of its ways of showing that danger exists for the body. As old Whatu and I were sitting by the fire in my tent one night, discussing metaphysics; we heard a native singing as he rode along the trail. The old man said: "*Ko wai tena e tupaoe haere nei i te huarahi?*" I remarked: "How foolish of him to seek trouble in that manner." "Not so," said Te Whatu, "He cannot help himself, he is prompted by his *wairua*." Presently one Horohan, of Ngati-Kuri, came in. He had come to apply for a bush-felling contract; I said, "O son you are too late. The last contract was signed three hours ago." "It is an *aitua*," said Horo, an *aitua* for me and my children, for our crops are destroyed by the frost." Then he went out from the tent, and presently we heard him riding through the scrub on the cliff-head. But he was no longer singing. The Ruanuku said—"His *wairua* knew that he would not get a contract."

Kohau.—This term is applied to a person who is ever singing about his place, even until he sleeps. It is an *aitua* for him.

Konewa.—This is to sing at night; but outside the house, and not while travelling. The latter would be a *tupaoe*, while to sing inside is a *kohau*. The *konewa* is an *aitua* for the singer.

The *kohau* must not be confused with *tihau*. The latter means to utter deep toned, wordless sounds; to call attention. It is generally applied to a *maru*† *tungata* or company of people. Nor must *tihau* be

* *Tuporo*, in Rarotonga seems to mean a song sung to induce another to join in avenging one's wrongs—like the Maori *tiwha*.—EDITORS.

† Cf. Rarotonga, *maru-tungata*, a number or company of people.—EDITORS.

confused with *whakahoho*, which is a clear-toned, trilling, wordless call, also to call attention, but generally applies to only one person. The cooe is a *whakahoho*.

Irirangi.—This is a spirit voice heard at night. We may be in our house, talking and singing. Presently we hear a spirit voice singing, apparently outside, and we know that it is an *aitua*. Should any one be lying ill, the *aitua* is probably for that person. Philologists may compare *iri*=*atahu*—a love charm in the form of a song.

Taputapu-ariki.—If people collect and sing a *puha* (jeering song) without just cause, or if we are sitting in the *marae* or *plaza* and presently one rises and begins to *pikari* (make motions of defiance) and then others rise and join him, but without singing—that is a *taputapu-ariki* and an *aitua* for those people. The *aitua* from the Po (Hades) prompts that first man to get up. But if a *taua muru wahine* (woman siezing party) comes to our place and goes through the same performance—that is a *taua-a-poke* and no *aitua*.

Kopare.—To pass a person without speaking is a *kopare* and an *aitua* for that churlish individual.

Kotua.—In travelling to a village, should I meet a person who tells me a friend or relative of mine has there died, and should I turn back home without visiting that place—that is a *kotua* and an evil omen for me. Also, should I meet or pass a person, who turns his back towards me, to avoid speaking to me—that is a *kotua* and an evil omen for him. It is also a *kotua* and an *aitua* to build a house facing to the south.

OMENS IN REGARD TO WEAVING.

There were many strange customs of old, pertaining to weaving, and most careful were the old-time weavers of clothing, lest they transgress some law of the *whare-pora* (a special house in which the art of weaving was taught). Common, rough cloaks and kilts could be made everywhere and at any time, but fine woven cloaks, &c., must always be made under a roof and during the day-time. To weave such a garment in the open air and without a covering of any kind over the weaver, is a *tahakura* and an evil omen for her, though to stretch an old garment across sticks over the weaver would be quite sufficient to avert the *aitua*. In going along the line where the natives are engaged in bush-felling a few days ago, I observed that one of the women had brought her work with her. This was a fine *maro-kopua*, which she was engaged in weaving, one of those elaborate and ornamental kilts, with *taniko* and *hukihuki* and *tihoi* all complete, such as the *puhi* of old delighted in. She had no roof under which to erect her frame, so she did so within the hollow trunk of a huge fallen tree, and there I found her weaving away, doubtless happy in the knowledge that the *tahakura* was thus averted.

The weaving of fine garments must cease with the setting sun and the frame and garment be put aside until next day. The weaver may prepare the twisted threads (*miro* and *karure*) at night, but she may not weave. Were she to do so, she will assuredly lose all her knowledge of the art of weaving; the shades of night will deprive her of such—*Ka hikoa te matauranga a te wahine e te po.*

To leave an *aho* or cross-thread uncompleted at sundown i.e. not carried out to the margin—is a *tahakura* and an *aitua* for the weaver and garment, inasmuch as that garment will never be completed by her, but will have to be thrown away. That *tahakura* has unnerved the weaver and deprived her of all power to work or of continuity, she will never again be able to concentrate her thoughts on the work in order to complete the same.

Aroakapa.—To weave at night is an *aroakapa* and a *tatai mate* (*aroakapa, tona hangaitanga o tenei kupu he tupou. Tupou = he mate, he aitua, he aroakapa. Ko te mahi po te tikanga. Mehemea ka moe ahau i te po, ka kitea e au te kakahu o taua wahine e iri ana, ka kiia tena he aroakapa, he tupou, ara he aitua*). If a weaver (or her husband) dreams that she sees a garment suspended before her—that is an *aroakapa*. Her *wairua* thus warns her of impending trouble, death, misfortune.

When a woman is weaving a garment, should a visitor arrive, she must at once cease work and loosen the right hand *turuturu* (*turuturu* = two upright sticks to which the garment is fastened, in weaving), leaning it inwards at an angle across the work. To neglect this is an *aroakapa*. Should the visitor have come from afar, then the work must be rolled up and laid aside.*

If the visitor be a chief from an adjacent village and the weaver merely pushes the *turuturu* over, without unfastening the garment—that is a *hukiora*. As the chief seats himself he will say to the weaver—“Erect your *turuturu*.”

The above troubles are always liable to affect such weavers as have not been through the important ceremony of *Moremore-puwaha*, which binds knowledge acquired. A weaver may not smoke while working, and her work must be put aside or covered when she takes food.

* In boating round the island of Upolu, Samoa, with my friend W. Churchill, we occasionally landed and walked awhile under the shade of the coco-nuts. On the south coast, near Fale-alili, in one of our walks we came to a native house, and it was proposed to call in and get some *ava*, the people living there being relatives (by adoption) of my friend, who is a Samoan chief by adoption. We found a young woman making one of those handsome mats called *Ie-sina*, upon which the Samoans set an extravagant value. She hurried, covered up her work, and went away to get some one to come and make *ava* for us. I then learnt it was an improper thing for men to see a mat in process of making; it was an ill omen. Sometimes these mats take over twelve months to make, and are never seen by the men of the family until finished. Samoan and Maori custom in this, seem to be much the same.—S. PERCY SMITH.

Another *tahakura* belongs to the *puhore* order of *aitua*. If you and I go gaming together and you secure fine fat birds, while I only get poor ones—that is a *tahakura* for me.

AITUA IN CARVING.

The shed in which carving was done was *tapu*, and no food might be partaken of within it. In carving, it is not permissible to blow off the chips and dust formed by the action of the chisel, they must be swept off with the hand or the plank be turned over to dislodge them. Should they be blown off by the breath of the carver, it would be an *aitua* for him; he would lose all his knowledge of the art of carving, inasmuch as those chips represent or were formed by that knowledge. To make a *muhu* is also an *aitua* for the carver. (*muhu*=an error in carving).

In building.—It is an *aitua* if the *kaho-tuanui* (batten nearest ridge-pole), is not properly fixed, that batten being one of the *tapu* parts of the a house. In adzing the timbers for a house, the chips formed must be left *in situ*, not burned or taken away, or the work will never be completed. If we level and prepare a site for a house, and then desert the place without building—that is an *aitua* for us; we have cut and wounded Papa, our Mother Earth, without just cause.

In squaring (*tieke*) the site for a house, a cord is stretched diagonally across from the corner posts. Should the pegs inserted prove to be correctly placed on the first trial, it is an *aitua* for the leading builder or owner of the cord (*taura tieke*).

A house may be built for a *kaihau-kai* (feast). When the guests arrive they enter the house and seat themselves back against the walls. The priest of the party climbs up to the roof and there recites the *Ue karakia* (incantation). When he reaches the refrain :—" *Hui E! Taiki E!*" every man joins in, and at the same time siezes with both hands the wall post nearest to him, and shakes it, or endeavours to do so. Should the house give to the strain of many hands, and so be injured—it is an *aitua* for the builders thereof, but not for the visitors.

To hear the chirping of the *moko-ta* is an *aitua*, the same being a small lizard which often takes up its abode in the walls of houses. To hear the *tokurangi* (death watch) is an *aitua*. It is an *aitua* to find a pigeon's nest, a circumstance however which very seldom occurs.

Takiri.—The class of omens known by this name are derived from the convulsive movements of the limbs during sleep. They appear to differ somewhat in different tribes. Thus, some natives will tell you that should the left arm start or jerk during sleep—that is a *tamaki* and an evil omen—a war party is marching on you. If the right arm, it is a *marie*. These signs are based on the belief that the left arm (and side) is the weak member, and the right arm the strong one.

The sudden clutching or clenching (*kapo*) of the hand during sleep is also known as a *tamaki*, which is a sort of sub-species of *takiri*. If the left hand, it is an *aitua*; if the right, it is a *marie*. The right side, being stronger, preserves life. Another *tamaki* is the itching of the nose. This is an *aitua*, generally denoting that one is being slandered :—

“ E tangi ra e toku ihu, e pa tamaki nei,
Ko au pea e, kai nga whare ra
E muhari ana mo te pakihere,” &c.

Cry on, my nose, a sign of evil,
‘Tis I, perchance, in yonder house.
With indolence am slandered.

It appears, however, to apply to other matters as well. Old Paitini told me one day that it would soon rain. I asked, “What is the sign?” He said “*Kua korero taku tamaki*” My *tamaki* has spoken.

Other *takiri* are known as the *kohera* and *ruru*. The former is the jerking of the arm outwards, it is an *aitua*. The latter is when the arm jerks inwards across the body, it is a good omen.

Tai-whawhātirua.—This is to make an error in reciting *karakia*, &c. It is an *aitua* of a serious nature.

In bush-felling, should a tree fall backwards, it is an *aitua*. Or should the butt thereof hang on the stump—that is a *hongī*, and an evil omen. Also, when engaged in tree-felling, the workman will spit into the kerf (*tuaimu*) in order that weariness may not affect his arms.

In canoe making, when an adzer commences to adze over the surface for the last time, that is to finish off (*whakarau*) a canoe, he throws a small stone into the canoe—*kia mau tonu tana maramara**—that his knowledge of his art may endure and not be lost. To omit the *heretua*† in adzing a canoe is an *aitua*.

When clearing ground for a new cultivation, it is a common practice not to fall such trees as *rau-tawhiri*, *tawhero*, &c., but to climb up them and cut off the branches, this process being known as *autara* or *kairangi*. But all the limbs of the tree must be cut off; should one or more be left, it is termed a *pouaru*. Either that workman or his wife will die ere long.

Landslides are often looked upon as evil omens. Thus the land slip which occurred at Maunga-pohatu, some four or five generations back, and which is known as Te Hororoa, is said to have been the *aitua* which preceded the fall of the Papakai *pa*. A small slip on the range at Te Umuroa was the sign for Te Puke-o-tu, who died shortly afterwards.

* Query, *maramarama*, or *marama*.—ED.

† *Heretua*—bevelling off of gunwale of canoe.

In travelling, it is an *aitua* to build a camp fire or cooking fire on the track, it must be made off at one side.

To lash the palisades of a fort in an incorrect manner was an *aitua*.

Puhore. This is a somewhat mixed class. The *puhore* is an omen of non-success in hunting, fishing or fowling; there are many different kinds of *puhore*. When going a-hunting, should you speak of the game as already caught—that is a *toitoti-a-kewa* and a *puhore*, nothing will be taken during your hunt. As Paratene was passing my camp with his hunting dogs he said. "I am going to hunt the great boar of Ma-te-ra." I said, "Now we shall get some fine tusks to make *autui* (cloak pins) of." "Son" he replied: "Do not indulge in the *toitoti-a-kewa*, it is a *puhore*." Of course I felt rebuked, for I had actually been foolish enough to speak of that boar as captured, while he still possessed life and strength to run away. Again, when digging for the *perei*, an edible root (*Orthoceras solandri*) the diggers must not mention the name *perei*, or the root will never be found. At such a time it is termed *maikaika*. In bird-snaring I must not say, "I am going to look at (*titiro*) my snares"—that would be a *puhore*. The birds are not yet dead and might escape. I therefore make use of the more uncommon words *matai* (to examine). In like manner I cannot use the word *wetawete* to denote taking the birds from the snares, but must employ the word *wherawhera*. All this appears to spring from the ancient belief, common among primitive races, that man, the lower animals, trees, stones, &c., shared a common life and understanding. Thus the *perei* root and birds were assumed to possess a knowledge of the Maori language, or at least the vernacular thereof, and an unusual word is made use of, in order that they may not understand it. At least it seems so. Another species of *puhore* is the *tahakura*. It applies to the non-success of a hunter or fowler, when his comrades have been successful.

In taking the *titi* birds, the fowlers are careful not to cause any of the birds to bleed, which would be a *puhore*. Also, should the first bird taken chance to fly against the *tama-tane* or *mata-tauira* (upper part of net), it is a *puhore*. But if it flies against the lower rope (*tama-wahine*) that is a *marie*.

On returning from setting traps for the *kiore* (edible rat), the trapper may not talk, or no rats will enter the traps. He will eat his food in silence and retire to his sleeping house,

In going a hunting should you stumble with your left foot (*te mea kaha kore*, i.e. the weak side of man) it is a *tutuki*, *tamaki*, and a *puhore*. Your foot tingles with pain, hence *tamaki*. To dream that one sees a fence across the track one is traversing, is a *puhore*. In going hunting or fowling, your dog runs ahead and stops to wait for you (*ara ka tiki te kuri ki te taha o te huarahi*). If he stops on the left side of the

track—it is a *puhore*; if on the right side—it is a *marie*. Here the belief regarding the right and left side of man, being respectively the *taha ora* and *taha mate*, also the strong and weak sides—is actually transferred to the track along which the hunter is travelling. Also as he proceeds, should his head come into contact with spiders' webs—that is a *puhore*.

Puhore are numerous as sands on the sea shore, but fortunately there is an antidote for this serious bane. This antidote is the *tuapā*. The *tuapā* may be termed a luck-post. It is an adzed slab of timber set up as a post somewhere near the settlement, and painted red. This *tuapā* is not *tapu* to a dangerous extent, it merely has sufficient innate power to give effect to the simple ceremony performed at it. A fowler, before going forth to set his snares (*tahai*, *whapiko*, or *mahanga*) will visit the *tuapā* and possessing himself of a branchlet, he first touches his bird [spear (*maiere* or *tao-kaihua*) or basket* with it, and then casts it at the base of the *tuapā*, repeating at the same time these words :—

“ Nga puhore nei, nga tumanako nei, nga tuhira nei,
Ki konei kontou putu ai,
Ara! puhore,
Whakawhiwhi ki te tama-a-roa.”

Vain effort, ~~conversion~~, indolence,
In this place lie,
Fend off ill luck,
Let possession be this son's.

The fisherman will detach a sliver from his pine torch and touch his *puwai* (fish basket) or net with it, and go through the same performances.

Tumanako signifies the desire of some absent object. It is a peculiarity of those who indulge in *toitai-a-kewa*. *Tuhira* is an expression applied to an indolent person, who does not exert himself to hunt or fish; but who much appreciates the fruits of the toil of the others. He is ever partaking in anticipation of such fruits (birds, fish, &c.), while they are still at large and have power to escape. The term *tuhira* does not apply to one who is indolent at procuring firewood, which has no power of locomotion, and thus cannot escape. The word *mangere* would here be used. Even should a man talk of the firewood he is going to procure, that would not be a *toitai-a-kewa*, for the same reason. The purpose of the ceremony and *karakia* of the *tuapā* is to ward off all *puhore*, more especially those caused by the desires, spoken and unspoken, of those who indulge in *tumanako*, *tuhira*, and *toitai-a-kewa*. Enough on the *puhore*.

* Basket, i.e., the *kete rau huka*, in which the fowler carries his snares.

There are many superstitions regarding lizards. To awake in the morning and find signs of a *kaveau* lizard on the floor of the house is an evil omen. The *moko-ta* we have already noted. A lizard known as the *kueo*, which lives in a *rata* tree at Ruatoki, is the *aria* or form of incarnation of the god Tamarau, a deified ancestor, who performed wondrous feats in the misty past, and wound up by flying through space from the hill Arorangi at Wai-o-hau, wherefore, and because he had, by a singular rite, become possessed of the sacred and fearful powers of his defunct sire, Hape the Wanderer; this Tamarau was ever after looked upon as a first-class god. Even in these degenerate days it is said of a swift runner—"E! Ko Tamarau ko." Anyhow, it is a good thing to keep away from that *kueo*, for should anyone approach the tree, a frightful peal of thunder is the result, while the lightning flashes in a truly terrific manner. So say the Sons of Tuhoe.

It is stated by some old natives that the cuckoo is the offspring of the *ngarara papa* (a mottled or speckled lizard, same as *moko-tapiri*). Also, that when the eggs of the green parroquet (*kakariki*) are hatched, that the shells left in the nest turn into green lizards (*moko kakariki*).

Kotipu.—This singular superstition in regard to a lizard seen on a track when travelling has already been described in this Journal, Vol. VI., p. 44, but there is a still further ceremony in order to avert the evil omen of the *kotipu*. This is known as the *Whakautuutu* rite, and it is performed at a sacred fire known as the *ahi-whakaene*, at which are conducted the fearsome practices pertaining to Makutu or the Black Art.

The lizard having been slain, it is then cut into pieces and over each piece the priest utters a short *hirihiri*, or incantation, to divert the *aitua* to other tribes, a truly pious and neighbourly act. The pieces of the lizard are then cast into the *ahi-whakaene*, together with a lock of hair (*taio makawe*) from the head of the person who first saw that lizard. "Such were the signs of coming evil which were known in ancient days, even in the remote times of Tane, Tangaroa, Tu, Rongo, and Tawhiti-matea. The signs of life and death (*marie* and *aitua*) were given to them by great Rangi.

At the *ahi-whakaene* are performed rites to destroy men by witchcraft, they slay the *ahua* or semblance of a person, hence death ensues to the body. Also at this fire is performed the rite of *ka-mahunu* which is intended to implant shame, uneasiness and fear in the breast of a person who is addicted to evil practices, and thus tend to convert him to a sense of morality by stirring up his conscience, all this explanation being put by a Maori into the one word *whakapahunu*. *Ka-mahunu* is also applied to a similar ceremony performed at a fire called *tirehurehu* over the hearts of slain enemies, in order to deprive the enemy of courage in battle and cause them to be assailed by *Tu-mata-rehurehu*, which is Hades itself in war.

It is also an *aitua* to see a *moko-tapiri* (or *moko-papa*), a lizard which lives in hollow trees. The *mokomoko* lizard is the *aria* (form of incarnation) of the god Te Hukitā. Kereru Te Pukenui was the *kaupapa* or medium of that *atua*.

If seeds are kept in a house in which wood of the *mairi* tree is burned as fuel, those seeds will never grow.

It is a cause of much trouble if a person sits on the inner threshold of a house, which same is a sacred part. The saying is, "*Kia wehi ki te paepae-poto a Hou.*" ("Respect the sacred threshold of Hou.")

Kutukutu-ahi.*—This is the delirious talk of a sick person. It is the aimless talking of the *wairua* of the invalid, and is looked upon as a fatal sign. During the bird-taking season no cooked food might be taken into or through the forests; the hunters may only carry food in a raw state, and any leavings of a meal may not be taken away from the spot where it was cooked. This is to prevent the forest from becoming *tamaoatia*. The forest *mauri*, or talisman, would become powerless to keep the birds on such lands, were the realm of Tane (god of forests and birds) to be desecrated in such a manner. Also, when an oven of birds is opened, and the contents found not thoroughly cooked, it is the worst kind of an *aitua* to cook them a second time. It is a *tawhanarua*, and all the birds will migrate from the surrounding forest.

In like manner, the *mauri* (= *roe*, the breath of life, the spark of life) of man may become *tamaoa*, if cooked food is passed over his head, &c. At the time when Christianity was accepted by the Maori people, the common method used to destroy the influence of the old-time gods was that of washing the head in water, which had been heated in a cooking vessel. Owing to the intense sacredness of the head of a Maori chief, or of any free citizen, and the universal belief in the degrading and desecrating effects of food when brought into contact with a person, dwelling-house, or anything imbued with *tapu*, the above was the most severe test probably that could be applied to the converts of Maoriland. To this day many natives firmly believe that the decline of their race is to be attributed to the above degradation of the *mauri ora*, or life principle.

Some time back, old Tamarau, of Rustoki, camped with me for a few nights, and I allotted to him a bunk which had been fitted up in the mess-tent. The old sage retired to rest, but on looking up he beheld the alarming sight of divers bags of flour, &c., suspended from the ridge-pole. This was too dangerous altogether, this fearful array of food above his sacred head; his *mauri* was in extreme peril, the

* *Kutukutu-ahi*—This term is also applied to a grumbling fellow, always harping on some trouble or grievance.

horrors of *tamoa* were upon him. Even so, he gathered up his blankets, and stalked into my tent, and slept there before the fire, happy in the knowledge that he was safe in a *whare takiura*, into which no *mauri* destroying food is allowed to pass.

Again, I hung up a piece of meat over the entrance to my tent. Old Paitini gazed upon it in deep disgust. "Son!" he said; "do not place food over the entrance to your tent. You will lose all the knowledge I have imparted to you."

I was foolish enough to ask old Ngahoro, a great-grandfather, a question anent some ancient historical item, in a store at Te Whaiti. He replied severely, "Young man! This is not the place in which to speak of such things."

Being benighted on the trail at another time, I camped with Tawari, of the Sons of the Black Dog. I hung my haversack to the ridge-pole of the tent, as any ignorant person might do. My host became very uneasy, and at length asked whether the bag contained any food. Upon my telling him that there were a few biscuits in it, he asked to be allowed to hang it in the cooking-shed (*whare-kaunga*). Then he was at peace, for his *mauri* was safe.

Probably the most glaring error I ever committed was when I offered food (a pannikin of tea) to Ru, when she was in the *whare-potas* (house of mourning) for her child Marewa. *Whare-potas* is often a metaphorical expression, and then signifies the period of mourning, as it did in the above case; for the parents of the dead child were travelling at the time. Of a verity have my sins been many, and of sable hue, in bringing down *aitua* upon myself and friends; yet would I fain hope that sometime in the dim vistas of the future I may know something of the Maori, his beliefs and strange rites. And when we pass together from the *pua reinga** beneath the drear Rimu-ki-Motau, at the Tawa-mutu, then shall the Children of Pani say one to another, "*Kati!* Let him pass. He is but a *pakeha*—*He maurea kia whiria.*"

* This name—*pua-reinga*—is an interesting reminiscence of Eastern Polynesia, the meaning of which is probably not known to a single Maori in the country, though the words have come down to the present generation through the ages. In Rarotonga and other islands, the spirits of the dead pass to the west, to the *reinga*, or leaping-off place for the next world. Here grows the sacred *pua* tree, up which the spirit climbs before taking its final leap (*reinga*) down to Tava, the chasm opening into the Realms of Miru, the goddess of death. Tava, is retained in the Maori name Tawa-mutu, as above, meaning the "last chasm."—S.P.S.

(To be continued.)





HAWAII :
THE WHENCE OF THE MAORI :
BEING
AN INTRODUCTION TO RAROTONGA HISTORY.

BY S. PERCY SMITH.

IN the circular issued by the writer in 1891, asking those interested in Polynesian matters to join in forming a Society—having for its objects the preservation of records of the Polynesian race—a hope was expressed that such a Society would tend to draw the members together, and that, by their means, many obscure points in connection with the history of the race would be cleared up and valuable matter placed on record. A glance through the six volumes of Transactions already published will show that a considerable meed of success has attended the operations of the Society, but much still remains to be done. The information thus received from all parts of the Pacific seemed to indicate that there were fields still open in which much might be gathered; and at the same time certain questions arose out of the contributions to the Journal that seemed to render enquiry on the spot desirable by some one having a fair knowledge of what had already been accumulated. Many of the questions awaiting solution were of great importance, in connection with the history of the Polynesian people, and of special interest more particularly, perhaps, to those members of the Society who dwell in New Zealand. Naturally the latter take most interest in that branch of the race which inhabits their own country; but, notwithstanding the many attempts that have been made hitherto, nothing certain has been settled as to the immediate whence of the Maori people, though many indications have been given, and as it turns out, often given truly.

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It seemed therefore to the writer that the attempt to clear up this and other questions once for all was worth making. Time was pressing—the old men of the Polynesian race from whom their history could be obtained were fast passing away—civilisation was fast extinguishing what little remained of ancient lore—the people themselves were dying out before the incoming white man—and, to all appearances, there would soon be nothing left but regrets over lost opportunities.

Feelings of this nature were borne in strongly on the writer, and, for the honour of the Society, it was felt the attempt to clear up some of the outstanding questions must be made. It was with this object then that I undertook a six months' voyage in the Pacific; the results, in brief form, I now venture to lay before the Society.

Leaving Auckland on the 8th July, 1897, the U.S.S. Co.'s "Upolu" carried me in eight days to the lovely island of Barotonga, a distance of 1,688 miles. A day was spent there, and then we proceeded onwards to the north-east, 680 miles further to Tahiti. A few days were spent there, and then the "Upolu" started on her homeward voyage, allowing us *en route* to pass a day at the pretty island of Huahine. Thence to Raiatea, 145 miles from Tahiti, and, passing Tahaa and Porapora—both close to Raiatea—we came over 520 miles of the blue Pacific to Aitutaki, and thence back to Barotonga, another 145 miles. Here a pleasant month was spent amongst old friends, gathering notes from the natives—of which more anon. Little difficulty was experienced in communicating with the people—Maoris, as they call themselves—for their dialect is very like that of New Zealand. Then across the sea again to Tahiti, where another month was pleasantly spent, partly in a ten days' drive round this lovely island, and in visits to the native chiefs. I then crossed over to Moorea—surely one of the most lovely islands of the Pacific! and circumnavigated it in an outrigger canoe with two native companions, visiting the people in their homes, which are probably little changed since the last century, for there are only three white people living on the island. By this time I had acquired sufficient of the dialect to hold long conversations with the old people; indeed, I was complimented by them on acquiring their language in so short a time; whereat due explanation followed as to the common origin of their dialect and that of the Maori. *Tei a 'oe te parau mau; e here ta matou; e reo Tinito ta matou.* "You have the proper language; ours is not; it is Chinese language." In which they referred to my use of Maori words, now obsolete with them.

It was a matter of great regret that no opportunity offered of reaching Raiatea from Tahiti during my stay there, for it seems probable that much more may be learnt there than at Tahiti. In the

latter island the natives' knowledge of old matters has faded away; they have but a dim knowledge of old names and stories—they have been too long civilised.

From Tahiti, we again passed across the 145 miles of sea to Raiatea, and thence again to Aitutaki, Rarotonga, and Mangaia on the way back to Auckland, for there is no getting from Eastern Polynesia to other parts. From Auckland I went by the mail steamer 1,600 miles to Samoa, and spent a very pleasant month there, going round Upolu Island in a boat with the American Consul-General (W. Churchill, Esq.), a man who is a great enthusiast on Polynesian matters, and who has made valuable collections from the Samoans, which are to be published shortly in America. My friend being a Samoan chief by adoption, in travelling with him the opportunity occurred of seeing many Samoan customs not often witnessed. A week was also spent at Savai'i, the largest and highest island of the group, and one that has played an important part in Polynesian history, some indication of which will be found in the Native History which follows this.

From Samoa, 2,270 miles of smooth water with a pleasant temperature, brought us to Honolulu, and landed me amongst many kind friends, several of them members of the Polynesian Society. Their untiring efforts during my six weeks' stay in the group enabled me to see a very great deal. Accompanied by our respected fellow-member, Professor W. D. Alexander, I journeyed through the group to the south-east, passing the islands of Molokai, Lanai, Maui, Kahoolawe and on to Hawaii, where several days were spent in riding and driving and in visiting places of interest and celebrity, amongst them the volcano of Kalauēa; then back to Maui, where we ascended Hale-a-ka-la (Whare-a-te-ra in Maori), an extinct volcano over 10,000 feet high, which has the largest crater in the world. It is nineteen miles round and 2,000 feet deep. From Honolulu a visit was made to Kauai Island, the most westerly but one of the group; and here the kindness of another member of the Society (Mr. G. N. Wilcox) enabled me to see the magnificent scenery of the northern coast, which is more like that of our own fiords than any other place I have seen.

After a six weeks' stay in Hawaii I again crossed the Pacific to Samoa, where a week was spent—the Christmas holidays under the hospitable roof of another of our members, the Rev. J. E. Newell, at the Malua institution; and then taking the U.S.S. Co.'s "Ovalau" I went on to Vavau, Haapai, and Tongatapu, from whence 1,100 miles of sea brought us back to Auckland. A few days over six months were occupied in this voyage of more than 14,000 miles, in which the principal homes of the Polynesian people were visited.

The above is a brief outline of the voyage. To give in any detail the matters worth notice would fill a large volume; but this is not the place for that. Notes were taken of any matter of interest in connection with the work of the Society, which will come in usefully from time to time; but the most valuable acquisition of all is the Rarotongan history to which these notes are intended to serve as an introduction. They were lent to the Society for publication by the Rev. J. J. K. Hutchin of Rarotonga. Their value must be judged on publication, but I hold that they throw more light on the history of the Pacific than any document yet published. They were written in the sixties by Te Ariki-tara-are, one of the last of the Rarotongan priesthood, and whose ancestors have always had important functions to perform in connection with the reigning family of Makēa. They may therefore be looked on as the authentic records of the Rarotongan people, and which could not again be reproduced—hence their value. It may be assumed that the language in which the narrations are couched is the pure Rarotongan, and as they contain a very large number of words now obsolete, they will prove of interest to the philologist. In the translation, the original has been followed as closely as possibly, often to the sacrifice of style; and where words are met with of doubtful meaning the fact is noticed. Many of these are not now known to the present generation, nor is there any dictionary of the Rarotonga dialect to aid in obtaining their meaning, except a MS. one compiled by the writer. Another valuable MS. brought back is the Marquesan chants collected by Mr. Lawson many years ago, and lent to the Society by Professor Alexander. Although they have been translated into verse by Mr. Lawson, it is doubtful if he has always caught the correct meaning, whilst his peculiar views renders his translation otherwise open to doubt.

A few Paumotuan chants also brought back will serve when published to illustrate that dialect and throw some light on the history of that people. The dialect is remarkably like Maori.

If any doubt at present remains as to the "oneness" of the Polyrace—from the Hawaii Group to the Chatham Islands—from Nukuoro Island, near the Carolines, to Easter Island in the far south-east—a visit to the places mentioned above will at once dispel such doubt. Fifty people might be taken at random, each, from New Zealand, Rarotonga, Tahiti, Tonga, Samoa, Hawaii and Easter Island (some of the latter people I saw in Tahiti) and if mixed together in a crowd, no one could distinguish the country from which they came, by their physical appearance. The Hawaiians are perhaps more like the Maoris than the others, whilst the Tahitians are slightly—very slightly—

lighter in color, and the Samoans rather more differentiated than other sections to the casual observer. But this difference in the Samoan is, I think, more apparent than real, and is due to a considerable extent to the habit of coloring their naturally black hair to a light yellow or auburn by the use of lime and *pani*. Take the Samoans in the districts away from Apia, the European settlement, where they are living in their native state, and where their hair is not dyed, and they are Maoris to all intents and purposes. The Tongans are most like the Samoans, but stand in an intermediate position between them and the Maoris.

The language is practically one all over, but with many dialects. A knowledge of Maori enabled me to pick up Rarotongan fairly in a fortnight, Tahitian in three weeks, and I could—had it been necessary—have acquired an ordinary knowledge of Hawaiian in a month: but Samoan varies much more; our commonest words are not at all, or but rarely used. In dialects which drop several of the consonants, the necessity of carefully noting the accent is of the utmost importance. Unfortunately this matter has been much neglected in Tahiti and Rarotonga publications. The “catch” in pronunciation, denoted by “‘” in writing is particularly noticeable in the language as spoken by the people, but is frequently omitted in writing in Tahiti, Rarotonga, and Hawaii, whilst much more attention is paid to it in Samoa. Where necessary to compare names or words in the latter dialects, the “catch” will be inserted. Another change I noticed, which is more common in Samoa than in other parts, that is the change in the accent in words which are common to all parts. In nearly every word in Samoan the accent is on the penultimate: to a less extent it is so in Tahiti, Rarotonga, and Hawaiian, but in Maori, the same words have the accent, if any, on the first syllable. For euphony and softness, the Samoan is the Italian of the Pacific, or, to be more correct, it was so, and is so still in their songs and prayers. But for some reason unknown, this people have introduced the “k” in place of the original “t,” and as “t” is the commonest letter in their alphabet, the language is now very harsh. This innovation commenced in the eastern part of the group many years ago and has gradually spread westward; now, with the exception of the western part of Savā’i, it is universal. It is well known that the same change occurred in Hawaii about the end of last century. It may be added, that in Tahiti, there are indications here and there, of the change of “t” into the Tongan and Chatham Island “chi” where “t” is followed by “i.” It is very easy and natural to drop into the Tahitian custom of omitting the “k” and “ng” in words which contain those letters in Maori, but very difficult to translate the Maori “t” to Hawaiian (or Samoan) “k”—the memory must constantly be on the alert. A few cases were

noticed in Rarotongan, where there was a tendency to substitute "k" for "ng," as has been universally done in the Ngai-Tahu dialect of New Zealand. I am not aware that any scientific reason has ever been given for the change of "t" into "k." If any one will pronounce the two letters (according to their Polynesian sound—*ta*, *ka*) it will be noticed that the tongue, thorax, and palate have different motions in each case. But in the change from "*nga*" to "*ka*" (common especially to Maori and Marquesans) the difference of motion of the tongue in pronouncing these two letters is very slight, and hence they may easily change. I tried several times to get the Tahitians to pronounce the "k" they invariably turn it into a "t." They do not appear capable of distinguishing the difference in sound.

The universal "Grimm's law" of Polynesia, was frequently noticed to which there are few variations, viz: that "a," "e," "o," as one series, and "i," "u," as another, may change amongst themselves without altering the meaning of a word, though the two series very rarely interchange. This of course may be learned from the dictionaries, but it is more striking in the pronunciation.

In the general intonation of the voice in ordinary speaking, the Maoris, Tahitians, Hawaiians, and Rarotongans are very similar. I saw little of the characteristic gesticulation of the Maori, though it is present to a certain degree. In speaking in their meetings (possibly at other times also) the Samoans use a peculiarity of tone, not noticed elsewhere. The last word or two of a sentence is pronounced in a tone several notes higher than the rest of the sentence. It has a peculiar effect. I attended a *Fono* or council, held at Aleipata, a series of villages at the east end of Upōlu, where lives Tupuola, a son of the exiled Mataafa, who is said to pride himself on attention to ancient etiquette. The 18 or 20 chiefs who sat round the large oval house, in addressing the meeting, did so sitting, and barely raised their voices above a whisper. It is extremely bad form to talk loudly in the presence of chiefs in Samoa. How would our Maori orators feel disconcerted at such a rule! All of these gentlemen—for their manners entitled them to be so called—were engaged all through the meeting in some work, usually the braiding or twisting of sinnet (*afa*) for string, ropes, &c.

In Rarotonga, I witnessed the giving of many presents to Pomare Hitoi of Tahiti (Prince Pomare—so called). As each Mataiapo or chief came up dragging his mat or other present, he uttered a series of peculiar cries in a falsetto voice, more like the cries of a parcel of boys than anything else. Quietness in voice is not the fashion on such occasions in Rarotonga (as it is in Samoa) no more than it is in New Zealand.

Manners differ in the different groups considerably. In Samoa, if one meets any one on the road, they rarely speak, but pass on with

scarcely a glance at the stranger. If one gives them the usual salutation, "~~Talofa,~~ they return it, however. How different from the Tahitian or Rarotongan whose pleasant "*Ia ora na*," or "*Kia ora na*," is heard directly one approaches. I may here say that "*Kia ora na*," (or perhaps "*Kia ora ana*" originally—) was introduced into Rarotonga from Tahiti. The old form of salutation is like the Maori "*Tenā koe*," which I was also told was likewise the ancient Tahitian form. The Hawaiian salutation is "*Aloha*," akin to the Samoan "*Talofa*," whilst that of Tonga is "*Malo letēi*." When once the ice is broken, however, with the Samoans, they are a pleasant people to deal with, but with a certain reserve. The manners of the Tahitians are particularly pleasant; they are kind, hospitable, and cheery. In my voyage round Moorea, we never met any one without their saying *Tapae mai i uta e tamaha*—"Turn in shore and have something to eat,"—to which my men as invariably replied "*Eiaha!*" which meant "don't" or "not so." Probably, however, we were not expected to accept the invitation. These same canoemen, paddled all round the island—40 odd miles—without once singing. A Maori would have sung most of the way. But they had plenty to say when spoken to, and gave me a lot of information, and appeared to know a good deal about the three ancient *marae* we visited—now mere vast heaps of stones—rough lava and coral—but with the priest's upright pillar of stone still standing, with the stone seat on which he sat, and superintended the cutting up of the human victim on the broad flat stone below, before it was offered to Oro, the terrible god of war. All of these *marae* are over-shadowed by graceful *toa* or *casuarina* trees. When we stopped of an evening at some pretty village embowered in magnificent coco-nut, bread-fruit, mango, and *hutu* trees, the people treated us with the greatest hospitality, killing the usual sucking pig, and plying us with *taro*, *kumara*, *fei*, bread-fruit, and all the delicacies of the land. Then I would read to them in their own language the story of Honoura, much to the delight of a numerous audience, most of whom had never heard the story, but knew of some of the names mentioned. But Honoura created the greatest sensation at Tautira in Tahiti, when read to Ori-a-ori and his clansmen who are the lineal descendants of that ancient hero. For the three days I was at that lovely place, there was always a group of listeners, either to myself or some old fellow reading out the deeds of their ancestor, and as we came to the names of places mentioned in the story, the audience would stand up and insist on my seeing the places*—most of which are close to Tautira. Strange!

* See the Story of Honoura, Journal Polynesian Society, vol. iv, p. 256. It is one of the Polynesian classics, the Rarotonga edition of which will be given in these papers.

these people knew not the story in detail, but had only a hazy idea of the tradition in general. Ori-a-ori considered he had secured a great prize when I gave him a copy. Tautira—it may be added—is the scene of Robert Louis Stevenson's poem, "The Song of Rahero."

These kindly people would rarely take anything in return for their hospitality; the custom is to send them a present afterwards. The Tahitians are the nicest of their race that I have seen, and so clean withal. They are unhappy if they cannot bathe twice a day. They are proud of being Protestants. The first question they ask one is: Whether one is *Peritane* (British) and Protestant, and where one comes from. Then what is one's age; but they never ask what one's name is. In this they follow Polynesian custom, for it is bad manners to ask a person's name; he is (by courtesy) supposed to be so great a person that his name is known to every one. The royal family of England was always a subject of much questioning; many were surprised to learn that Her Majesty was still alive.

The dwellings of the people differ much in each group. In Rarotonga the style of house introduced by the Missionaries is now nearly universal. They are built of solid coral and white-washed with coral lime (*ngaika*), of the same shape as our cottages. The effect may be imagined when, as is almost invariable, these gleaming white houses are surrounded and overshadowed by the brilliantly green foliage of the bread-fruit, bananas, *utu*, and coco-nut trees. The ancient Rarotongan house was made of poles and *rau-ara* (*pandanus* leaves), and was square in shape.

Probably the most interesting thing in Rarotonga that has come down to modern times is Te Ara-nui-a-Tōi, the great road of Tōi, which extends all round the island. It is usually about twelve feet wide, and, of its twenty or twenty-two miles of total length, about three-quarters of it is paved with blocks of lava and coral. It was along this ancient road that the villages were situated formerly; now they are along the modern road, which is close to the coast everywhere, whilst the ancient road is perhaps an average of a fourth of a mile inland and near the foot of the hills. At the sites of the ancient villages are still to be seen, sometimes on one side, sometimes on both, rows of stone seats, where the chiefs sat and gathered the news from passers-by. There are two (at least; probably more) celebrated *maraes* on this road. That at Arai-te-tonga is the *marae* of the ruling Makea family; that near Arorangi, named Kauariki, is where the Tinomana family offered their sacrifices. There is little to be seen of them now except the platforms of stone. I believe they were formerly enclosed. A sketch plan of the *marae* of Arai-te-tonga is given at the end of this paper. At Kauariki is a deep spring of beautiful water, lined with stone. It is called "Te Marau-nui-a-Āno." As to who

Ano, or Toi, the builder of the road were the Rarotongans cannot tell. They are so ancient that all knowledge of them is lost. The name Toi is to be found in the genealogical tables which follow this paper, but the first one of that name did not live in Rarotonga, but probably in the Fiji Group, or even in Indonesia perhaps; and the others are certainly not the builders, for they flourished since about 1250, when the island was conquered or occupied by the ancestors of the present people. There is another old road called "Te Ara-nui-o-Taruēa" leading from Toi's road to the beach. Taruēa is equally unknown to the Rarotongans. The fact probably is that Toi, Ano, and Taruēa belonged to the first migration to Rarotonga, about which we shall learn later on, where I hope to show that they were connected with the ancient Maoris. These people were called *tangata-uenua*, or original people, just as in New Zealand, Toi, his ancestors, and descendants are the *tangata-whenua* here. We shall learn something of the proceedings carried on at the *marae* in the native history, but much of the ritual pertaining thereto has been lost. It was there the effigies of the gods were kept, and where all ceremonies of a religious character were performed, including the offerings to the gods and to the *ariki* or ruling chiefs, to whom were presented the first-fruits of the season (or *ou*). At this time there was a feast, called a *takurua*—the New Zealand term for winter. There was a second species of *marae* in use formerly, called a *koutu* (the Tahitian 'outu), which, I gather from the Native History, was probably always on the coast, as its name seems to indicate—viz., "a point."

The Tahitian houses are quite different to the Rarotongan. They are nearly always oval in shape, some of them being very large. They are built of upright poles of bamboo or *purau* (*Hibiscus*), which do not touch, but have interstices between each upright to allow of a free circulation of the air. They are thatched with *rau-fara* (*pandanus* leaf) and are extremely picturesque, besides being comfortable houses to live in. Some of the *fare-hau* or council houses are of large size—as much as 200 feet long. But, I judge from appearances, that these delightful houses will probably soon be things of the past. The high price of vanilla* at Tahiti is bringing in a rich harvest to the natives, and they are spending their returns in building lumber houses, *a la* European. They have also square or oblong houses, but these are not so common as the above.

The Tahitian *marae* is also quite different to that of Rarotonga. It was formed by a truncated pyramid of solid stone, much longer than wide, with walled enclosures round about. There is no longer a perfect specimen left. When at Papara, on the west side of Tahiti,

* In August, 1897, the price of vanilla was eleven shillings per lb.

with Mr. John Brander, I visited one that is celebrated in Tahitian history, named Mahai-atea, a picture of which in its days of glory is to be found in Captain Cook's first voyage. Alas! its glory has departed. A Goth of a white man—may his ashes be defiled!—took away the outside covering of large squared and polished stones which were intact in Cook's time, and put them to the prosaic use of road-making, or burnt them for lime. There is nothing left but a great heap of rough lava blocks. It is related that the blocks of stone of which the internal part of the *marae* is formed were handed from one to another by the people, all the way from wherever they were found, either on the reef or on the shore, to the *marae*: and that each person of the tribe (in this case Te Teva) had to procure only one stone. If this is true, it speaks volumes for the populousness of Tahiti formerly. This *marae* is of quite modern date, having been built about the middle of last century. Its base is about 120 feet by 80 feet, and the height about 80 feet. Its original shape can still be recognised in the roof-like ridge. The place is worth a visit, if only for the magnificent view to be obtained from the point on which it is built. The western side of Tahiti in all its rugged beauty appears to great advantage, the steep mountain slopes falling down from Orohena, 7,800 feet high,* buried in the richest forest vegetation, whilst down below on the flat near the shore the houses peep out from under the coco-nuts and other fruit trees here and there.† The three *maraes* I saw in Moorea were, like Mahai-atea, all situated on low points jutting out into the lagoon, and were of the same shape. None of the squared stone facings are left, if indeed they ever had any, and my canoe-men thought they never had. Their names are, Nu'urua, Nu'upure and Marea. There are the remains of another at the site where the church now stands at Pape-toai or Fa'atoai, called Taputapu-atea but nothing but one of the original pillars of stone, about 6ft. high and 1ft. square is left; it is called Tura'a-marafea, and is said to have been brought from the most celebrated *marae* in the Tahitian group, as was the custom. This celebrated *marae* was Taputapu-atea at Opoa, Raiatea, celebrated even in Rarotonga song as we shall see. At all of these Moorea *maraes*, is still to be seen the great flat stone 6ft. x 8ft. x 1ft. close to the pillar against which the high priest sat, and on which the bleeding human victim was placed when offered to the gods.

* Another mountain in Tahiti is named Aora'i (6,700 feet), the same name as our Mount Cook—Aorangi.

† Judge Gudgeon lately informed me that this old form of step pyramid was known traditionally to the Maoris, who call it by the same name—*marae*—and it is further stated that the steps were used by different orders of priests during the ceremonies conducted there, the highest orders occupying the highest steps.

Behind Afare-aitu on the east side of Moorea, is Mou'a-puta, a graceful basaltic peak that stands on the mountain ridge, which has near its top, a square hole in it, which, when viewed from the right direction, may be seen many miles off. Naturally, there is a history connected with this; the hole was made by Pai, who cast his spear from Tautira on the far east side of Tahiti, and it pierced this hole! Of Pai (or Tamarua-Pai) we shall hear something in Rarotonga story. He was a gallant warrior, and Tangiia's friend and counsellor, in the stormy days preceding the settlement of Rarotonga by the "conquerors." Attention is called to the story here, from its similarity to that of the New Zealand story of Tama-ahua and his wonderful *teka* (spear).* It would lead me too far to tell the story connected with Rotui, another beautiful mountain in Moorea, but it has its analogue in New Zealand tradition.

Tahiti has, like most Polynesian Islands, its poetical name: Tahiti-nui-marearea, "Great Tahiti the Golden.

'Ua hiti te mahana i te tara o Maire.
E mou'a teitei o te rāta
'Oti'otihia e te tere, te ra'au ri'i
Tahiti-nui marearea
'Ua rau te 'oto o te manu e.

The sun is rising o'er the peak of Maire,
High mountain of the *rātā*,
Intercepting in its course the little shrubs
Of Great Tahiti the Golden.
Many are the songs of the birds.

It was so called from the rich golden appearance of the island as seen from the Taiarapu peninsula at sunrise, an effect which was pointed out to me by Ori-a-ori the chief of Tautira, and it is indeed very beautiful.

Moorea has its own poetical name, and also a name which the people prefer to Moorea, which latter I was told is modern. But it is not so. The old Rarotongan songs and sagas call the island by its present name Moorea. This second name is Aimeo, but an old man of Fa'atoai insisted that the proper pronunciation was 'Ai-meho, the origin of which he gave me. Ai-meho-i-te-rara-varu is the poetical name of the island, but none of the old men could tell me its meaning. I suggested that *rara* was the Maori word a "rib," when they at once said that must be true, and that it referred to the eight ribs or ridges of the island.

* See Journal P.S. vol. v, p. 283.

Near Afare-aitu I stayed one night with a kindly old Tahitian named Tauria, to whom my friend (our corresponding member) Tati Salmon had given me an introduction. In the morning he insisted on accompanying me part of the way on my journey, my men having gone on at daylight to take the canoe round a point, the only place on the coast where it is necessary to go outside the reef (*a'au*). As we came to Vaiera he said to me, "Last night we were talking of the ancestors of old, of Tangiia and Tutapu, and their battles, and the death of the latter at Rarotonga (which he pronounced Raroto'a). Come this way; I will show you something." We passed on through the pretty village, and my guide stopped at the stone foundations of a house. "This is where Tutapu, Tangiia's brother, once lived. Our saying about it is, *O marae te fano, o Tutapu te fatu*."*

I was delighted to get this little bit of confirmation of Rarotonga history. My old friend and I had had a late sitting the previous evening, and I got some useful information from him. In return, I was able to tell him much of Maori history (in my imperfect Tahitian), in which he was greatly interested. But to most of my questions the answer came, '*Ua mo'e*,' "It is forgotten."

Every great chief in Tahiti must have four things pertaining to his rank and dignity: A seat in the *marae*; an '*outu*, or point of land; a *mou'a*, or mountain; and a *tahua*, or place of meeting. The name of the *marae* becomes a part of his name, and it can always be distinguished by the word following the "i," thus: Te Tua-nui-i-Marua. (I am not now sure if Marua is the name of a *marae*, but it illustrates my meaning.)

The Samoan houses have been described and photographed so often that it is almost superfluous to say anything more about them. They appear to be, with trifling exceptions, built on the models of those erected by their ancestors. They are either circular or oval in shape—more generally the latter. One I saw in the Iva district of Savāi'i was a very fine one. It was nearly circular, and built on a low platform of lava rock. The height to the wall-plate was five feet, whilst that from the wall-plate to the top of the domed roof could not have been less than thirty feet. Like all of the native houses, the sides were open to the day; nothing but the pillars supporting the wall-plate interfered with the free circulation of the air. But all of these houses have screens made of coco-nut leaf, which can be let down like a Venetian blind when there is wind or rain. The high roof was supported by two rows of three pillars each, close together in the

* 'Tis the *marae* that flies; Tutapu is the lord.

centre of the house. The internal work of the roof was beautiful, in the graceful curves of the battens or rafters which supported the heavy covering of *lau-fala* or *pandanus* leaf that formed the thatch. Every intersection of the rafters was lashed with braided *afa*, or sinnet made of the fibre of the coco-nut husk. These lashings were in patterns, which serve the purpose of ornamentation, in lieu of carving or painting, as in the Maori houses. The floor, raised a few inches above the outside surface, was—as in all other cases—formed by little black pebbles (*'ili'ili*). On these the mats are spread for sleeping. The people generally use the stool-pillow, a bamboo about three feet to five feet long, with four short legs. On this they rest their necks—a very unpleasant pillow to a European. The places of honour in these houses are the ends. Here the chief sits to receive his guests. On two sides of each house are three double pillars, somewhat larger than the others. Against these the principal guests sit on arrival, and until the inevitable *'ava* has been drunk. The chief guest sits (cross-legged of course) with his back against the centre pillar of the three. Samoans are very punctilious in matters of etiquette, so visitors have to be on their guard for fear of being set down as being without manners. The old custom of *'ava* drinking is still retained in full force in Samoa, and is accompanied with much ceremony. It would take too long to describe it here.

The Samoan villages cover a large space of ground. They, however, usually only extend along the path that everywhere runs along the coast. At Aleipata, at the east end of Upōlu, the village, or series of villages, is somewhere about four miles long. Like all Polynesian villages, they are buried in thick groves of coco-nut and bread-fruit trees, with a good many flowers round about, such as the gardenia, crotons, the scarlet hibiscus, &c., all of which are used for purposes of adornment. There is usually a *marae* near each chief's house, where the people meet, &c. They are pretty places, shaded by trees, with well-kept grass underneath. The Samoan *marae* is like that of New Zealand, a court-yard, or meeting-place; a plaza, not a temple, as in Eastern Polynesia; nor could I ascertain that even in ancient times they had anything like the *maraes* of Tahiti or Rarotonga.

Besides having (at one time) the most beautiful dialect of Polynesia, the people themselves are physically the finest of their race. The men have superb figures with a great amount of dignity and manner. The women are good looking, but not so much so perhaps as the Tahitians. They seem differentiated from the rest of the race, particularly by their extreme attention to etiquette, precedence, &c. They are also distinguished by what may be called their ignorance of their ancient history—so different to the Maoris, Hawaiians, Raro-

tongans, &c. To them, the beginning of all things was in Samoa; they have no tradition of their having come from any other land, and so far as I have seen, their genealogies only go back for about thirty generations.* Possibly the valuable papers collected by Mr. Churchill, may remove this point further back. This apparent ignorance of other countries than their own is very significant. Whilst this statement, as to their assigned origin being local, is true as a general one, there are mentioned in their traditions the names of the neighboring groups of Tonga, Fiji, Tokelau and the more distant ones of Uea, Tahiti, and Rarotonga, besides a few others not recognisable as names of islands anywhere in that part of the Pacific, nor are they recited in the traditions of other branches of the race. To the Samoans, Savā'i, their own island, is the only Hawaiki. At the present day, they appear to know very little. By the kind aid of friends, I tried several old men and got a little legendary lore from them, but this is of a very mythical order, very different from the Rarotongan papers to follow this, some of which are real history.

The Samoans outside Apia, seem to live as their ancestors did a hundred, perhaps a thousand, years ago. In this they are in marked contrast with other branches of their race. I do not say this is a disadvantage. One may meet in the out districts numbers of people who have not a sign of European clothing about them, their ancient national clothing, *siapo*, (or *tapa*), is the almost universal dress, not that they use much of that, for it is almost universal that they wear nothing but flowers above the waist, both men and women. They seem more fond of adornment than even the Eastern Polynesians, flowers in the hair or ears, necklaces of flowers and the sweet scented drupes of the *pandanus* seed, coloured leaves, &c., are to be seen on every one.

The population of the group is about 88,000, and it is supposed the people are increasing. They support 385 churches of various denominations, of which 179 belong to the London Mission. I have already said that their language differs from that of any other branch of the race, so much so, that I found a knowledge of Maori of little use, though of course Samoan is a dialect of the great Polynesian language. They have become a money loving people, as witness the crowds that assail the passengers by the steamers with all kinds of fancy articles for sale of native manufacture, many of them very

* Since writing the above, I have seen Mr. O. Stuebel's "Samoanische Texte, unter beihülfe von Eingeborenen Gesammelt und Übersetzt," in which he makes Malietoa Laupepa (who died 22nd August, 1898) to be the thirty-fifth in descent from Veta, and Tamasee to be the fortieth from the same ancestor. Mr. Stuebel was German Consul in Samoa for some years, and has published a number of Samoan traditions, some apparently copied from this Journal.

beautiful. I saw nothing in the way of antiquities, such as the *maraes* in Tahiti or Rarotonga, indeed, except Le Fale-o-le-Fe'e,* I believe there is nothing of the kind in Samoa. I did not visit this place as I heard that it is now in great part destroyed. The mention of this name illustrates what has been said above as to the ignorance of the Samoans of their own old history. It is said they do not know the origin of this old temple, if such it was; but when we come to the Rarotongan History, I think that will explain it, and show who its builder was.

I was told by several people that in many parts of the inland districts of Upōlu, there are to be found extensive ruins of ancient house foundations, walls, and built up roads, all of stone. These are the remains of the ancient habitations of the Samoans of about the period of the first Malietoa, and a few generations before him, when the people were driven inland by the incursions of the warlike Tongans and Fijians—so called—but who, I hope to be able to show, were none other than the ancestors of the Maoris, Rarotongans, and to a less degree, the Tahitians and the Paumotu people. It was apparently about this period that Samoan history—properly so called—commences, in other words about 21 to 28 generations ago. But Mr. Churchill's papers will probably throw a good deal of light on this subject, when supplemented by the Rarotongan history.

Whilst so much of Samoan history appears lost, it seemed hopeless to expect to obtain any information on the subjects I was in search of, but by careful enquiry I think I obtained support to my theory that the ancient heroes of Maori history—Hema, Tawhaki, Wahieroa, and Rata—lived in Samoa. Sapōlu, an old man of Matauta, near Apia, was acquainted with all their names, and the descendants of the last, but his knowledge was very superficial. There is a place near the old path that leads over the mountains from Apia to Fale-a-lili, on the south coast of Upōlu, which is called Le Vao-o-Lata, or Lata's forest, where the celebrated canoe, mentioned in Maori history, is said to have been built. There is another place near Fangaloa where are two little lakes on top of a mountain, which is called Le Va'a-o-Lata, or Lata's canoe. Again, two men of Savā'i told me that Lata was known to them as a man who lived many ages ago, who built a big canoe, and that, to the present day, when they see a large boat (for they have no big canoes left, except two) they say *O le va'a o Lata*, "It is (like) Lata's canoe." They were acquainted also with the Maori story of the trees standing up again after having been felled, but not with that of the Pona-turi. They added that the name of Lata's canoe was Pua-lele. Lata lived in the district of Fale-o-lupo,

* For description see "Journal of the Polynesian Society" vol. iii. p. 239.

or the west end of Savā'i (the Reinga, or place of departure of spirits), or between there and Satupaitea, on the south coast. I also got a story about Tawhaki (Tafa'i in Samoan), but it clearly confounds the god with the man of that name. There were other items—trifling in themselves—but all tending to support the theory that this family, from whom many Maoris trace descent, lived in Samoa. The evidence will be given in another place; here I would merely point out that, if Rarotonga history is correct, we must place these people many generations before the period assigned to them in the account given by the Maoris—even earlier than the age assigned to them by the Hawaiians, an account which will be referred to later on. The Samoans, so far as could be ascertained, are absolutely ignorant of any other ancestors of the Maoris, or with any detail of the ancient Maori history, a fact which is of easy explanation.

The following is the story in which the name of Tafa'i occurs. I learnt it from Sapōlu of Matautu, near Apia, Mr. Churchill translating. It will be noticed that it is of the same order of story as those published by Dr. Fraser in this Journal.

"The Samoans sprang from two girls, Langi and Langi. These two women were swept away by a great wave of the sea, but they secured a plank of a canoe, on which they floated away and finally reached Manu'a. It is not known where the girls came from. At Manu'a was an *aitu* or god named Sa-le-vao. The girls said to him, *Ta fia ola*,* 'I wish to live' (a prayer). Sa-le-vao came down to the beach where the girls were and said, 'Where do you two come from?' 'We two were swept away from the north (*itu mātū*); our land is altogether scattered.' Sa-le-vao then spat at the girls, at which they said, 'Spit towards the heavens' (*ānu i langi*). (This is an expression still used. If anyone treats another disrespectfully, it is the usual and proper thing to say.)

"Tangaloa-a-langi saw what was going on from his place in the eighth heaven, and he said to his son, '*Alu ifo*, go down and bring the girls up here.' Tafa'i was the son of Tangaloa-a-langi. He went down and brought the girls up. As he was doing so, Sa-le-vao pursued them, and on reaching the eighth heaven he found the girls staying in Tangaloa's house. The latter said to Sa-le-vao, 'Hurry up and go down; wait down there until morning and then we will fight it out.' So Sa-le-vao returned below, and the next day Tangaloa went down and fought with Sa-le-vao and killed him. One of the girls Langi married Tangaloa-a-langi, the other Tafa'i. They all came down from heaven and lived on earth at Manu'a. The girls gave birth to sons—the wife of Tangaloa had Tūtu, Tafa'i's wife, Ila. Then were

* *Ta* is an old form of the first person singular "I."

born U, and Polu and Saa, and Uii. Then Tangaloa-a-langi made his *tofinga*, or appointment of occupations. One of the sons was to live in Manu'a and be called Tui-Manu'a; Tūtu and Ila were to live in Tutuila; U and Polu in Upolu; Sa and Uii, the youngest sons, in Savā'i. Sa and Uii were scattered far and wide to all lands."

Another story says that Tafa'i lived at Le Itu-o-Tane, or the north coast of Savā'i. Possibly this may have been the man, not the god named above.

The following, also told by Sapōlu, is very characteristic of the usual Samoan legends, and illustrates what has been said as to the belief of the people in their local origin:—

"Tangaloa looked down from heaven and saw flat slabs of coral in the sea; and down below there was no soil, no earth, nothing whatever but the coral rocks. Tangaloa then bid his servant Faititili go down from heaven and bring up some coral (*punga*).* Faititili complained 'It is very slow work gathering this coral.' Then he sent down another servant named Pongi-sa, but he complained in the same strain as the former. Next Tangaloa sent down another servant named Uila, and he succeeded at last in taking some coral up to heaven. When Tangaloa had thus secured what he wanted, he placed it round the sides of his house and carved it into human shapes. Next he ordered that these shapes be called Malamalama—a name for a chief—and to others he gave the name of Maūli and Angaanga. When he had finished, the coral down below came to light, and from it sprang a woman who became the wife of Tangaloa-a-langi. She gave birth to Punga, Ata, and Tuli.

"Tuli came down from heaven and dwelt or sat (*nofo*) on the fence of the cook-house, whilst some others made the oven. Those who were at work, speaking to Tuli, said, 'Why is it you continue sitting there? Have you come on an errand?' Others were angry with Tuli and abused him, calling him a child of the coral. At this Tuli complained to Tangaloa, and said he would go off and find some country for himself. And then Tangaloa dropped down from heaven a big stone (*foanga*, a grindstone), which grew up into a rock. Tangaloa now said to Tuli, 'Go down and look at the stone I have dropped.' The Tuli came down and found that the stone had grown to large proportions, even reaching up towards the heavens. On this rock Tuli alighted, standing on one leg. After a time he returned to heaven, when Tangaloa asked him, 'How is it with the stone?' Tuli replied he found room but for one foot, and that the waves were breaking on it on all sides. Again Tuli came down, and found the

* Hence perhaps the Maori name for pumice, which the coral often resembles outwardly.

rock had grown much larger and higher. Said he, 'I have got my land. There is one trouble with it, however; the sun beats on it with fatal force.' Tangaloa again spoke to Tuli, saying, 'Take these trees—the U, the Asāngi, and the Mao—and plant them. The U is the tree of disputes; the Asāngi that of perseverance, of energy, and hope; the Mao is the tree of good disposition.'

"The Tuli now took possession of his land and lived there. There were no men in those days, but the *fuefue* (convolvulus) grew on the beach, and these in due course rotted away, and worms (*ilo*) came out therefrom. These worms became a woman, and she was taken to wife by Tuli. From them was born a son—Ngalu-fatia-ifo.

"Up to that time the waves had been breaking over the rock, but now they only broke below. The woman again gave birth to another child—Ngalu-fatia-solo (a wave that breaks obliquely on the beach). The first-born was a boy, the second a girl, and after them a second son was born. These children intermarried, and from them sprang mankind—hence the people of Samoa."

In the above story Tuli is the name of one of the waders on the reef, the *Charadrius*; Faititili, thunder; and Uila, lightning. Faititili has not, probably, any connection with the Maori Whatitiri, or Whatitiri, an ancestress and grandmother of Tafai, or Tawhaki, the Maori hero. There is a certain resemblance in the above story to that of the dove sent out of the Ark by Noah, and it is probable that this is a dim remembrance of that story which the ancestors of the Samoans must have been acquainted with in their original Asiatic home, but here it has been localised. The story is a prose version in brief form of "*Le solo o le va*," published in this Journal, vol. i, p. 164.

At the west end of Upōlu, and within the same reef (*a'au*),* is the little island of Manōno. I passed close to it more than once, and tried to detect in its gentle wooded slopes any resemblance to the Uru-o-Manōno, or Tihi-o-Manōno, of Maori history, connected with that of Apakura, Tu-whakararo, Whakatau-potiki, and Hapopo, but failed to find any evidence that it is the same place. But this Manōno is certainly known to the Maori traditions, for that of the adjacent island of Apolima is mentioned with it, in "*Nga-moteatea*," p. 49, where it says that places in Hawaiki were named Waerota, Rarotonga, Wae-roti, Parima, and Manono, in which Parima is doubtless Apolima. But the incidents connected with Te Uru-o-Manōno will, in the Rarotonga account, show that this place was in the Haapai Group.

* In *a'au*, the Samoan and Tahitian term for the encircling coral reef, we have the Maori *akau*, the coast. In Rarotonga, *akau* is the reef. In all of these dialects *ava* is an opening in the reef. In Maori, *awa* is a river.

Apolima is a charming little island about three miles from Manōno. It is an old volcano into which the sea has made a breach on the northern side, allowing of a narrow boat-passage into the crater, around the edges of which the Samoans have a pretty village, with many coco-nut, bread-fruit, and other trees. It was a great fortress in former times, which, when a bar was placed across the entrance, was impregnable. Both these islands are in the strait that separates Savāi'i from Upōlu.

The Samoans are much given to the use of large boats. In New Zealand and most other countries, a whale boat of thirty feet in length pulling six or eight oars, is a rarity. In Samoa I saw several of from forty to fifty feet in length, pulling twenty-five oars; some were double-banked like the old Roman trireme. But there is a whale-boat in Upōlu which far exceeds the above dimensions; it is one hundred and forty-seven feet in length, and pulls sixty-five oars on each side. They use these on their expeditions from settlement to settlement on what they call *malānquis*, or travelling parties, and also in war. When fully manned, these boats are a fine sight. As they pass along the smooth clear waters of the lagoons, the charming boat songs of the crew, are things to be remembered. Their music is certainly far in advance of the rest of Polynesia. They have the ordinary outrigger canoes—generally about fifteen to twenty feet in length—used for fishing, of nearly the same shape and size as those of Tahiti, Rarotonga, and Hawaii, but in the *va'a-alu-atu*, or bonito canoes, they possess some of the prettiest little craft I have seen in the way of canoes. They are from twenty-five to thirty feet in length, eighteen inches deep, and twelve inches broad, the bow and stern for say, eight to ten feet, are decked over. At eight feet from the canoe itself is the *ama* or outrigger, a light sharp pointed log made of *fau* or hibiscus, connected with the canoe by two arms (*'iato*) (Maori and Rarotongan *kiato*). They are ornamented in the middle of the decks by rows of knobs, and behind the steerman's seat is a place for inserting the foot of a long rod, which projects at a slant over the stern when they are fishing. To the end of this rod, is lashed a line and a pearl shell fish hook, like our *paua* in shape. These canoes go out many miles to sea in chase of the bonito or *atu*, which is a running fish like our *kahawai*.

When coasting along the north shore of Upōlu in the well-manned Consular boat, with Mr. Churchill, we were once struggling against a heavy tide rip and a strong N.W. wind. We were outside the reef, and to leeward of us was an ugly black lava point against which the mountainous waves were dashing with thunderous noise. We could barely hold own against the great seas. Right ahead of us suddenly appeared one of these beautiful *va'a-alu-atu*, flying before the gale,

urged along by a man and a boy. They flew past us in almost less time than it takes to write this, apparently quite dry and comfortable. They passed quite close, but barely looked at us (Samoan fashion), so different from Maoris, who would have stopped and not departed until they had learned all about us. From this incident I formed a high opinion of the sea going qualities of the *va'a-alu-atu*, which probably was the class of canoe that came out in such numbers to reconnoitre Bougainville when he discovered the Samoan group, and which occurrence caused him to give it the name of Navigator group. This was in May, 1786.

There are still two examples of the great sea-going canoes left in Samoa, one at Manu'a, the most easterly of the group, another at Savā'i'i. Such canoes are called *alia* (in Rarotonga *karika*). I was informed that they learnt their pattern from the Tongans. Judging from the following story told to me by Pe'a of Saisaive'e in Savā'i'i, as kindly translated by Mr. Gurr, there was a time in the history of the Samoans when they had lost the art of making large canoes. It is probable that this was some time after the colonization of Samoa, and therefore very early in the peopling of the Pacific, for it seems likely that the ancestors of the Samoans formed part of the first migration from Indonesia. The story is of the usual inconsequent order of Polynesian myths, of which those of the Samoans are very characteristic.

"There was a family that formerly lived in Savā'i'i, the members of whom were Tapu-tea (a woman) Sue-lilo, Sue-lē-lilo, and Toē-va'a. Tapu-tea went to Fiji to look for her brothers, those mentioned above. Tapu-tea was a goddess (hence perhaps she was able to reach Fiji without a canoe; how the brothers got there is not known). When in Fiji the brothers said, "Let us go to the forest and cut down a tree to make a canoe with." This was agreed to and they set to work. In the vigour of their blows their *lavalavas* or kilts fell off, thus leaving them naked. After the tree was down, they heard voices approaching from the coast, singing. It was the girl Tapu-tea in search of her brothers. Having no *lavalavas* on, they were ashamed, and stooped down, and finally made their way to the beach. On their return to the forest next day they found the tree had grown up again. Seeing this, the brothers returned to their sister and said, 'Have compassion on us, and pray that the tree may be made into a canoe.' Tapu-tea and Toē-va'a then prayed, and the canoe was forthwith finished, and they all returned in it to Samoa. This was the first canoe that came to Samoa, and Sue-lilo, Sue-lē-lilo and Toē-va'a were the builders. Before that time the Samoans had only rafts." Tapu-tea is now one of the courtesy names given to a *mumua* or beau of a village, but is only used in song. These Fijians were, I have little doubt, the second

migration into the Pacific, in other words, the Maoris, Rarotongans, &c. In the brief story above may be recognised part of the Maori legend of Rata and his wonderful canoe.

The *alia* is a double canoe and was thus described to me by Mr. Kennison, a boat-builder in Savā'i. "The biggest canoe of the two is sometimes as much as one hundred and fifty feet in length, each end tapers out to nothing; the second canoe is not nearly so long as the first. They sail fast, and like the Malay proas, do not go about in beating, but the sheet of the sail is shifted from bow to stern instead. There is a platform built between the two canoes, and both ends are decked over for some distance—on the platform a house* is usually erected. These double canoes will turn to wind-ward very well. The canoes are built up of many slabs joined together with great neatness, and each plank is sewn to the next one with sinnet, which passes through holes bored in a raised edge on the inside of each plank." It was in this kind of canoe that the voyages of the Samoans and Tongans were made, and so far as can be ascertained, the *pāi* (Maori *pahi*) of the Rarotongans in which they made the lengthy voyages we shall read about shortly, were of the same description.

Other accounts I obtained say that the *alia* was a Tongan design originally, and that the Samoans copied it from them. Again, it is said that the Tongans derived their model of the canoe from Fiji, which brings us back to this: That it probably originated with the ancestors of Maori and Rarotongan. The ancient canoe of the Samoans was called a *sout'u*, and was made out of a large trunk of a tree; it was connected with the *uma* or outrigger by five '*iato* or arms. The *ama-tele* was also a large canoe of ancient times. Descriptions of these canoes are not now to be obtained; but, in connection with the extensive voyages of the Polynesians in former times, it is something to know the names of them, and that there were such craft, though it seems probable that the Samoans were not such great voyagers as other branches of the race. In the Rev. J. B. Stair's most interesting paper on "Samoa Voyages,"† he has assumed all through that the voyages therein related were made by Samoans. It will appear later on that these people were not Samoans—properly so called—but the ancestors of Maori and Rarotongans, who formed, as I believe, a distinct migration into the Pacific. But more of this anon.

* Called in Rarotonga an *orau*, which is also the name of the shed in which the big canoes were kept on the beach. Cf: with *orau*, the Samoan *folau*, a ship; to go on a voyage; and Maori *wharau*, a shed, originally a canoe-shed; also Hawaiian *halau* a canoe-shed.

† Journal Polynesian Society, vol. iv, p. 99.

Early in this century the Samoans adopted a new kind of canoe, of which there are few or none left. They are said to have been introduced by white men who settled early in the group, and, from the description of them, they were evidently built on the model of those of the Solomon Islanders. They were called *taumua-lua*, and were from sixty to seventy feet long, and from seven to eight feet in beam. The stem (*taumua*) as well as the *taumuli*, or stern, were carried upwards some height and curved. The canoe had a depth of hold of about three feet, and was formed of pieces of wood seven to eight feet long, sown together with sinnet in the same manner as in the *alia* canoe. These planks are dubbed out with the adze to about one and a-half inches in thickness, the inner surface having a bevelled and raised ridge on each edge, through which the lashings were passed, as is to be seen in the *va'a-alu-atu* of to-day. These vessels had ribs to strengthen them inside, about four feet apart. The seats for the paddlers are about three inches below the gunwale. The canoes were much ornamented with shells, &c., the bow and stern pieces being made of *malili* wood, whilst the hull itself was made of *iji-lele* or sometimes of *fetan*. They were decked fore and aft for some eight feet. They carried one sail only, of the usual triangular shape, common all over Polynesia, the apex of which was downwards, and this was made of mats. The mast was set on top of the thwarts, and not on the bottom of the canoe, and was kept in position by stays. The sail was called a *la*; the mast a *tila* or *fangā*. For steering they used a large paddle fourteen feet long and twelve inches broad in the blade. Baling was necessary all the time, for there was much leakage. The baler was called a *liu*; *asu-liu* or *ta-liu* is to bale out. They had no outriggers, nor were they double canoes; they could not sail very fast, and then only before the wind. Water was carried in coco-nuts. Such is Mr. Kennison's description of the *taumua-lua*. It is perhaps worthy of being recorded, as they are out of date, and for fear some one hereafter may suppose them to be of Samoan origin.

It is well known that the Samoans have a "chiefs' language," *i.e.*, words which are only used when addressed to chiefs, in which they resemble the Malays. This indeed has been adduced, by those who hold the Malayo-Polynesian theory, as one of the links connecting the two peoples together. But those who favour this theory seem to forget that the ancient language of Java (the Kawi) also had a language of deference, and that such distinguished philologists as Logan, Marsden, Crawford and others tell us that the Kawi was a branch of "The Great Polynesian" language, and spoken long before the Malays entered Indonesia. Is it not more probable then that this is the source of the Samoan "chiefs' language," and not the Malay?

In the ceremonial interviews that my friend the Consul General had with the Samoans on our voyage round Upōlu this courtly language was constantly in use, as was also the practice of giving titles to the various chiefs on different occasions. This collection of titles is called *fa'alupenga*, and I was amused to see that my friend carried with him a volume in which the titles of the various chiefs were entered, and which was referred to before we landed at any village. A knowledge of these ceremonious titles is absolutely essential to a *tula-fale*, or orator—one or more of whom accompanies every chief and speaks for him. It is a want of manners not to use these titles at the right time, and, as each chief has several, for use on different occasions, it will be understood that they would soon fill a volume. There are also complimentary terms applied to whole districts, or even islands. *Fale-upōlu* is such a term, and comprises all the chiefs of Upōlu. The following are complimentary terms applied to the places shown :—

O Tumua Lufilufi ma lona itufia.
Le Ulu-moenga ma le fale-iva.
Pule a Salafai¹ ma le ainga i tai.²

Atua district, east end of Upōlu.

A'ana distant, west end of Upōlu.

¹Salafai, ²Manōno, Apolima Islands,
Fangaloa and Fale-a-puna districts of Upōlu.

Ma Le Motu-o-Salaia, fofō ma atu
langi.
Sua, ma le vai-fanua.

Tutuila Island.

In the above, Salafai is the ancient or poetical name of Savā'i'i. By a curious euphemism, Fangaloa and Fale-a-puna, on the north coast of Upōlu and lying towards its eastern end, are supposed to be parts of Manōno Island, at the west end of Upōlu. Le Motu-o-Salaia is the poetical name of Tutuila.*

I noticed when at Amaile, Aleipata, where Mataafa's son Tupuola is the ruling chief, that the exiled king was never spoken of as Mataafa, but as Lau-ifi-'afa. *Lau-ifi* (chestnut leaf) is the complimentary term for *matu* an eye: 'afa, is sinnet, *mata-afa*, the eyeholes in a canoe through which the sinnet is passed in lashing the separate pieces together. 'Afa is the same as the Rarotonga *ka'a*, and no doubt the Maori *kaha*, a rope.

All Samoans sit crosslegged, and appear to do so with comfort to to themselves for hours together. Their limbs are so pliant, and they are so accustomed from their childhood to sitting like a tailor, that the sole of the foot is often seen turned up at an angle of 45° from the ground. To a white man, this is a painful position to sit in for any time; but it is extremely bad manners to sit with the legs stretched

* Possibly this name of Salaia may be connected with the Indonesian name Salayer, an island just to the south of the Celebes.

out and the soles of the feet turned towards the company. The proper etiquette in such cases is to turn up one of the floor-mats and draw it over one's outstretched feet and legs.

At Aleipata the Consul General and I called on a chief of some importance named Tupua, and found him asleep. When he came into the house where we were sitting he sat down and drew one of the floor-mats up so as to cover his whole body up to the mouth. Not having washed his mouth since sleeping, he in this manner expressed his feeling of impropriety in talking to great chiefs (like ourselves !) in a state of unpreparedness.

There are many other customs in which the Samoans differ from the Maoris, and—so far as I could learn—from Rarotongans, Tahitians and Hawaiians. Numbers of them have been published.

A *tula-fale* is an orator, or talking man, and it is his duty to accompany the chiefs and express their views on all occasions. I was not lucky enough to witness a *fono*, or council, in which many people are gathered together, such as on great public occasions, but in our visits to the several villages of Upōlu, when the chiefs had assembled, our *tula-fale* did nearly all the talking on our side. His utterances seemed to be in set phrases of a complimentary nature, to which the *tula-fales* on the other side answered in the same strain. He invariably carries a fly-flapper (*fue*), which is kept in motion or rests on his shoulder. It is a sign of his office. The speech-making goes on whilst the inevitable 'ava is preparing. The tone of the voice is low and soft—it is rude to speak loudly. On the introduction of the 'ava a new set of ceremonies replace the others.

One of the nicest customs of Samoa is the delegation of the function of hospitality to the *tāupou*, or village maiden. She is always a girl of high birth, chosen for that reason and for her good looks. On the arrival of guests, it is her duty to meet them and conduct them to the *fale-tele*, or guest-house, and there minister to all their wants. When the people of the place have arrived, she sits with the guests, taking her meals with them, which the other people do not. It is she who directs one of her *aua-luma*, or assistants, to prepare the 'ava (which was chewed in former days, but is now pounded between two stones), and to her alone of all other women present is the 'ava offered. She merely—so far as I saw—touches or flips the bowl with her finger, but does not drink any of the liquid. The *tāupou* and her maidens provide all food required by the guests, and entertain them with conversation to the best of their ability; generally performing a *siva* for their benefit in the evening. The *siva* is the Samoan equivalent of the Maori *haka*, but it is far more graceful, and the singing really pleasant. It is performed sometimes by girls, sometimes by young men, at other times by both sexes together. Some sit, others

stand. The motions of their arms and hands are really graceful, and, like all Polynesians, they keep the most perfect time. All are dressed in *siapo*, and are naked above the waist; their bodies shining with coco-nut oil, and adorned with flowers and bright coloured leaves and berries, amongst which the beautiful leaves of the *ti* (*Dracena*)* are prominent. Some *sivas* are of an indecent character, but this is not the rule.

The *tāupous* are much sought in marriage by the chiefs. Their dowry consists in large numbers of their highly-prized mats (*tonga*, *'ie-sina*, &c.), which the whole village combines to furnish. Exchanges of these mats are made between the contracting parties; many of them are said to be several generations old, and are known in history and song. The only thing like them for fineness of texture that I have seen amongst Polynesians was a fragment I procured from an old Moriori burial-cave at Pitt Island in 1868. The Samoan marriage customs differ from those of any other branch of the race (except perhaps those of the Tongans), and have often been described.

The *tāupou* sometimes leads her clan on the battle-field, where her person is sacred. They appear, as a rule, thorough ladies, and often are very pretty. They represent the highest class of female chieftains.

There is in many villages (perhaps in all) a young man called a *mānaia*, who is the beau of the village. It is his duty to be the champion of the *tāupu*, and to defend her honour. These girls are very carefully guarded and rarely (I am told) go wrong.

Tattooing is still kept up in Samoa. The women are not much marked, but are often seen with dashes of about half an inch in length on their legs. The men, however, are very fully and beautifully tattooed, from the waist to the knee, with a graceful pattern of lace-like lines. It is probably true that there is not a man over twenty-five years' old in the whole group that is not tattooed. La Perouse's description of their tattoo is perfectly correct—each man appears as if he had on drawers of close-fitting lacework.

As a rule the men do the cooking in Samoa, besides what work has to be done outside, which, I should judge, in the native villages is remarkably little. They do very little work for the Europeans. On the German plantations (coco-nuts) the labour is all performed by people introduced from the Solomon and other Melanesian islands. The contrast between these nearly black and small people and the magnificent proportions of the average Samoan is very great indeed. *Tangata-'ele'ele*, or black-fellows, the Samoans call them.

* The Island *ti* differs from the *ti* (*Cordyline*) of New Zealand. Its leaves are much larger, and, as they get old, turn to beautiful tints of yellow and red. In Hawaii they have a species which is of the richest dark ruby colour, an exceedingly handsome plant.

In the above notes on the Samoans, I have gone more fully into the matter than in the case of other branches of the race I visited, with the view of showing how much they differ from the Maoris. My object in so doing has been to put another nail in the coffin of the theory so long maintained—that the Samoans are the immediate forefathers of the Maori. They are nothing of the kind. Whilst there has been communication between the two branches of the race in the remote past, it was very often more like that of alien races than as brothers; and this the Rarotongan history will tend to elucidate. With their own farewell, we may now leave them for a time : *Tofa soifua !*

In Hawaii I saw little of the native life; indeed, with the exception of the native village of Wai-pio, I never saw any considerable collection of native houses. Where the 89,000 of native and half-caste population are to be found is difficult to say, outside the 11,000 that go to make up part of the population of Honolulu. But the signs of the ancient occupation of the land are plentiful. In the desolate lava-covered district of Puna, in Eastern Hawaii, where hundreds of square miles are hidden under the flows from Kilauea and Maunaloa, may be seen the evident signs of a considerable population in former days. Amidst the rough *aa* flows, so rough that a man can scarce make his way across them, are to be seen roads or paths made by the ancient Hawaiians, and the sites of their houses and cultivations. The fact of this uninviting country having been inhabited speaks volumes for the former populousness of the group. As we rode over this wilderness of black lava, along one of the ancient native roads, under the guidance of Mr. Lyman of Hilo, he pointed out the numerous stone walls that enclosed the *taro* and *kumara* fields of former days (*kalo* and *uwala* are the Hawaiian names). A field of *aa* lava is exactly like that to be seen on the slopes of Rangitoto Island, near Auckland. Those of our members who have traversed the lava flows there would scarce believe it possible that food-plants could be grown on such bare stone. But such is the case—in Hawaii at any rate. The *aa* is formed of the same basaltic lava as that of Rangitoto, and, when sufficiently decomposed, makes a good soil. In Puna the natives used to clear away as much loose stone as possible, making cup-shaped hollows, six or eight feet across and four or five feet deep. In the bottoms of these pits, leaves, and as much dust and small fragments of lava as could be gathered, were collected, and the *taro* or *kumara* planted—a few roots in each hole. But all of the *aa* flows are not devoid of vegetation. They are often covered with forest

growth, as they are at Rangitoto, and, what is perhaps more strange, with a variety of the very same tree—the *Metrosideros*. At Rangitoto we have the *pohutukawa* variety, in Hawaii the *ohia* variety. The *ohia* is perhaps the commonest tree in the Hawaii Group; it is very like our *rata*, but never so large. It grows straighter and has larger leaves, but the bark and the flower is the same, and up their stems climbs the *kiekie* (Hawaiian 'ie'ie), exactly like that of New Zealand, except that the flowers and fruit (*tawhara* and *ureure* in Maori) are dusky red and brown.*

Here, in this lava-strewn district, I saw one of the old *heiau*, which in Tahiti would be called a *marae*. It is called Ke-ahi-a-Laka (in Maori Te-ahi-a-Rata), and appeared to me to have the same rough house-roof like pyramid form as those of Moorea, with a walled enclosure on the inland side, for, like the Moorea *maraes*, it was situated immediately on the coast. A few miles to the north-east, and near the extreme east end of Hawaii (called Kumu-kahi = Maori Tumu-tahi), is Ka-poho district, and on a hill just above the pleasant hot spring of Wai-welawela is a *heiau* of some fame in ancient days, called Kukii (probably in Maori, Tu-tiki), connected with the name of the Hawaiian ruling chief (a title to be preferred to king, a name which has only brought ridicule on Polynesians) Umi, celebrated in Hawaiian history. I did not visit this *heiau*, but from a short distance it has much the appearance of an old Maori *pa* crowning the hill on which it was built. It is said that, in modern times, the children, not having the fear of the old *kahunas* (Maori *tohunga*) like their ancestors, have rolled down the hill the stones of which it was composed. But enough remains to indicate the former enclosure.

There is some soil about this part, and it is said to have been thickly inhabited. Now, where Mr. Lyman's grass paddocks have not extended, it is covered with a dense growth of guava, the beautiful large yellow fruit of which brushes against us as we pass along the narrow tracks. It is wonderful how this same guava has spread over the islands of the Pacific; it is to be found in all those visited, and in Tahiti especially has taken possession of large tracts of country that were formerly open lands.

Mention has been made of Wai-pio, which is a beautiful gorge running down from the mountains on the north-east coast of Hawaii. Near the sea it forms a long narrow valley of rich alluvial soil, from which rise up its very steep sides to a height—at the sea—of from 900 to 1,200 feet. Further inland the gorge is said to be some thousands

* That the name Rata—or, as the Hawaiians pronounce it, Laka—was once known to the Hawaiians is probable, from their having a god named Ohia-laka, which combines the two names, as our fellow-member Dr. N. B. Emerson showed me.

of feet deep. On the flat at the bottom of the valley are many houses occupied by natives, besides many Chinese dwellings. The winding Wai-pio stream allows of water being taken off to flood the fields of *kalo* and rice, of which latter considerable quantities are grown by the Chinese. The native houses here are all built of boards in white man's fashion; they are generally elevated several feet from the ground. Near the sand-hills which bar the mouth of this valley is still to be seen the place where Liloa's house formerly stood, and the remains of a *heiau*, walled in with stone, but which is very like a stockyard. This *heiau* is called Pa-karana, and was one of the *pu-honua*, or places of refuge for this part of Hawaii. Liloa, one of the ruling chiefs of Hawaii some thirteen or fourteen generations ago, was the father of Umi, mentioned a few lines back, and about these two are still preserved some romantic legends, to be found in For- nander's work, and in that of Jules Remy. In Ellis's days (1828) Wai-pio valley contained a large native population; now there are but few natives living there.

Passing along the south-west coast of Hawaii, several small native villages were seen, with here and there a *heiau*; but the houses are all built after white men's models, and the *heiaus* are of the general stock-yard appearance, stone walls of a few feet high enclosing not very large areas. One of these was Honaunau, which appeared larger than the rest—probably it covers a couple of acres. This was one of the "cities of refuge" in former days. In Ke-ala-ke-kua Bay, where Captain Cook was killed on the 14th February, 1779, the ruins of the *heiau* to which he was taken, and there worshipped as the god Lono (Maori, Bongo), is still to be seen, whilst a stone monument marks the spot where the celebrated navigator fell on the lava foreshore of the bay.

There are *heiaus* also to be seen in the other islands. They all seem to present the same general appearance of walled-in enclosures.

It is well known that the Hawaiians were formerly in the habit of irrigating extensive areas for cultivation; indeed, it is said that from the old laws relating to irrigation is derived the word *kanawai*, the term now used for laws in general. In Kauai Island, Mr. Wilcox pointed out to me the remains of two water-races (*auwai*), which in design and magnitude surprised me. That in the Lihue district is several miles in length. It formerly brought down the water from the Wai-aleale mountains, 4,000 feet high, to the fertile but dry lands of Lihue. It is related that a modern water-race, laid out by engineers, follows it closely, and frequently comes on to the old Hawaiian water-channel. Again, when steaming along the north coast of Kauai, at the Kalalau Valley we saw, at least 500 feet up on the precipitous sides of the mountains, following the sinuosities of the steep hills, the

distinct line of an old Hawaiian water-race. It was very surprising to see it there; its appearance was just the same as one of the many water-races that are seen on our goldfields.*

The bold precipitous coast of north Kauai, in which are a few steep gullies with a little cultivable land here and there, showed signs of habitations occasionally, but there can be but few people. At one point (named Naue) is an old *heiau*, dedicated to the Hawaiian goddess of Music and Song (Lohiau), to whom offerings of *leis* (garlands) are still made by the native women.

It would be interesting if some of our Hawaiian members would supply the derivation of this word *heiau*, as applied to the sacred enclosures, which were used for the same purposes as the *marae* of Central Polynesia. The only other place where the word is used, so far as I am aware, is in Mangaia, where *eiau* means a little house in a *marae*. The word *malae*, as a sacred place or temple, does not appear to be known to the Hawaiian dictionary. Perhaps we may be justified in assuming that *heiau* is a very old Polynesian word, which was in common use at the time of the irruption of the Southern Polynesians into Hawaii in the twelfth and thirteenth centuries, and that the priests of these southerners, who are known by tradition to have assumed the principal functions at the *heiaus* on their arrival, adopted the local term and discarded their own word *marae*.

The principal food of the Hawaiians was, in former times, the *kalo* (*taro*), and it is still grown in the same manner as of old—which is common to all the islands I visited. Low swampy places are enclosed in various sized plots by building clay walls around them. Into these plots the water is turned, and the *taro* is there set. This is the universal plan I saw adopted in Tahiti, Rarotonga, Samoa, Tonga, and other places. Even in New Zealand the *taro* grows best in moist places, but we have nothing like the inundated "*taro-patches*" of Polynesia. The *taro* is usually of larger size than ours, and nicer to eat as a rule, and yet it would be difficult to beat the *taro* of Maketu of former days. There are a great many varieties in the Islands. The *kumara*, *'uara*, *'umara*, *'uala*, or *'uwala* is to be found in all the islands, but in very small quantities. It has probably gone out of cultivation to a considerable extent, owing to the introduction of other foods. None that I tasted were so good as the Maori *tukanu* variety. Nowhere did I see any island to which the old Maori story is applicable—*Hawaiki te whenua e tupu noa mai te kumara i roto i te rarauhe*—"Hawaiki is the land where the *kumara* grows spontaneously amongst the fern." This must refer to some more ancient Hawaiki than I saw.

* An interesting paper on old Hawaiian water-rights will be found in the Hawaiian Annual for 1894, p. 79, by Mrs. E. M. Nakuina.

Even at Pari-nui-te-ra, from whence the Maoris say they procured *kumara* (after coming to New Zealand) the *kumara* does not grow unless planted. This place—if it is the same as mentioned in Maori history—is on the north coast of Tahiti, not far from Papeete.

The Hawaiian native house (*hale*), as it may be seen to-day, is not a very striking edifice. It is made of poles and grass, and looks very like a haystack. Exactly the same kind of house may still be seen in New Zealand in those parts of the interior of the North Island where there is nothing better than tussock grass to build with. But the chiefs' houses in old Hawaii are said to have had a little more pretension to durability, and were moreover larger.

In the part of these notes devoted to Samoa, mention was made of Lata, and the probability suggested that he and his immediate ancestors lived in Samoa, though he has many descendants in New Zealand. The same thing is said to occur in Hawaii, but we must not lose sight of what Fornander has said on this subject, for he has probably studied Hawaiian history more closely than others. His belief was that the group of people—Kai-tangata, Hema, Tawhaki, Wahieroa, and Rata (all Maori ancestors)—has been engrafted on the Hawaiian genealogies after the arrival of the Southern Polynesians in the twelfth and thirteenth centuries. In this I think he is right; but at the same time the Hawaiian account of them is very precise, as the following notes given to me by Dr. N. B. Emerson* will show:—

“Puna (Maori Punga) and Hema were both sons of Ai-kanaka (Maori Kai-tangata), and were born in Hawaii-kua-uli, at Kau-iki, Maui Island. Hema died in Kahiki (Tahiti). The following old chant has reference to him (in the translation the names are spelt as in Maori):—

Holo Hema i Kahiki, ki'i i ka apo ula—
Loa'a Hema, lilo i ka 'A'aia.
Haule i Kahiki, i Kapakapa-kana,
Waiho ai i Ulu-paupau.

Hema voyaged to Tahiti to fetch the red coco-nut—†
Hema secured it, but it was caught by the 'A'aia.‡
He fell in Tahiti, in Tapatapa-tauna,
His body was deposited at Uru-paupau.

* Polynesian scholars will be glad to learn that Dr. Emerson has made a capital translation of David Malo's "Hawaiian Antiquities," and added very valuable notes to it. They are about to be published, it is understood, by the Pauahi Bishop Museum Trustees at Honolulu.

† It is perhaps presumption to differ from so good a Hawaiian scholar as Dr. Emerson, but I would suggest that *apo-ula* is better translated "the red girdle," such as was in use in the Central Pacific.

‡ Cf. Barotongan *kakaia*, the white tern.

"Hema's descendants reigned over Hawaii and Maui; Puna's over Oahu and Maui."

"Kaha'i (Maori Tawhaki), the son of Hema, was born at Kahalulu-kahi (Te-haruru-tahi in Maori), Wailuku, Maui, and died at Kaili-ki'i, in Ka'u. His bones were deposited at Iao, Maui. He voyaged in search of his father's bones, to which the following chant has reference :—

O ke anuanue ke ala o Kaha'i,
 Pi'i Kaha'i, koi Kaha'i,
 He Kaha'i i ke koi-ula a Kane,
 Hihia i na mata o Alihi.
 A'o Kaha'i i ke anaha,
 He anaha ke kanaka, ka wa'a.
 I luna o Hanaia-ka-malama—
 O ke ala ia i 'imi ai i ka makua o Kaha'i—
 O hele a i ka moana wehiwehi,
 A ka'alulu i Hale-kumu-ka-lani.
 Ui mai kini o ke akua.
 Ninau o Kane, o Kanaloa,
 He aha kau huakai nui, E Kaha'i!
 I pi'i mai ai?
 I 'imi mai au i ka Hema,
 Aia i Kahiki, aia i Ulu-paupau,
 Aia i ka 'A'aia, haha mau ia, E Kane,
 Loa'a aku i Kukulu-o-Kahiki.*

The rainbow was the path of Tawhaki,
 Tawhaki climbed, Tawhaki strove,
 Girded with the mystic enchantment of Tane,
 Fascinated by the eyes of Karihi.†
 Tawhaki mounted on the flashing rays of light,
 Flashing on men, and on canoes.
 Above was Hangaia-te-marama—‡
 That was the road by which he sought his father—
 Pass over the dark blue sea,
 Trembling, in Whare-tumu-te-rangi.
 The multitude of the gods are asking.
 Tane and Tangaroa enquire,
 What is your great company seeking, O Tawhaki!
 That you have come hither?
 I come looking for Hema,
 Over yonder in Tahiti, yonder in Uru-paupau,
 Yonder by the 'A'aia constantly fondled by Tane,
 I have travelled to the "Pillars of Tahiti."

* Tuturu-o-Whiti is the common Maori rendering of this name.

† Hawaiian story does not mention Karihi (or 'Alihi) as a brother of Tawhaki, but both Maori and Rarotongan history does.

‡ In Maori story, this is the name of the hook let down from heaven, by which Tawhaki's wife was drawn up.

"Wahieloa, son of Kaha'i, was born at Ka'u, and died at Koloa, Puna-lu'u and was buried at 'Alae in Kipa-hulu, Maui.

"Laka (Rātā) was born at Haili, Hawaii, and died at Kua-loa, Oahu. He was buried at Iao. A legend exists about the building of a canoe to search for his father" (as in Maori story).

According to the genealogical tables from which the above is abstracted, Hema lived about forty-two generations ago. By the Rarotongan tables, printed with this, he flourished forty-seven generations ago—a difference of five generations, or 125 years. But this is too far back by Maori tables, in which the usual accounts place him at thirty-three generations ago.* There can be little doubt that the people mentioned in the above account are the Maori and Rarotongan ancestors of the same names. The Maori legends are very full, and, when taken in conjunction with those of Rarotonga and Samoa, seem to bear out Fornander's theory as to these people having been interpolated on Hawaiian genealogies. This was doubtless done, as in many other cases, from a sense of pride in being able to trace descent from heroes of renown. However this may be, it is probably correct that the last of the list, Laka, has descendants in Hawaii, as he has in Rarotonga, Samoa, New Zealand, and possibly Tahiti; nor is this the only ancestral connection between these people that can be shown, as will be seen later on.

Students of New Zealand history are aware that in the Maori tradition there are incidental notices of an ancient people called Manahune, who are by some supposed to be a diminutive race, and somewhat like the elves of old-world stories. But they are not said to have lived in New Zealand. This people is also known in Hawaii, where they are described as somewhat like those of the Maori traditions. They appear to have been at one time very numerous and lived in the mountains, but were in a state of subjection to the Hawaiians, performing for them many works that required great numbers in order to complete the task at once. Like the Patupai-arehe of New Zealand, these people are said not to like the daylight, but worked at night. Many of the *heiaus* and some of the *loko-i'a* or fish-ponds of Hawaii are said to have been built by the Menehune. Again, in Tahiti we find mention of the same people, Manahune, who in Ellis's time formed the lower orders of the people. But they were an ancient tribe or people, for Miss Henry tells me that the Tahitian expression—*Ari'i o te tau Manahune*—refers to the time when kings were born to the plebeians of Tahiti, begotten of the gods, but not wearing the chiefly *maro-ura*, or scarlet girdle, the insignia of the

* Mr. Hare Hongi's table, Journal Polynesian Society, vol. vii, p. 40, makes it forty-nine generations ago.

ruling chiefs of Tahiti. In a Paumotu genealogy in my possession, I find one of their chiefs named Tangaroa-Manahune, who lived many generations ago, and it is known that there was a tribe in old times in Mangaia named Manaune. We shall find a reference to them in Rarotonga history, where they are again referred to as little people. The word *manahune*, both in Maori and Rarotonga, means a scab, or mark on the body. None of the accounts I have seen infer that these people ever differed in colour from the brown Polynesian. The Patupai-arehe or Turehu of the Maoris, on the contrary, are distinctly stated to be white or light-coloured, and had the Manahune been of that colour, or black, the fact would probably have been mentioned. It may be that the origin of the name is due to the people who bore it being marked with cicatrices (*manahune*). Fornander seemed to be of the opinion that this was a racial name applied by the Polynesians to themselves in ancient times, and derived from one of their remote ancestors named Kalani-Menehune; but from Maori and Rarotonga accounts they appear rather to have been an alien race. The vague notions the Polynesians generally have in regard to the Manahune—their living in the mountains and forests, the wonderful powers of sorcery, &c., accredited to them—seems to point to their having been a race living in the remote past, conquered by the Polynesians, and probably often enslaved by them.

There seems to be two possible or probable theories to account for the Manahune. Either they were the first migration into the Pacific, or they were one of the races the Polynesians came into contact with in Indonesia, or further to the west, and some of whom they brought with them in their migrations as slaves. In this latter case, the stories of their having inhabited Hawaii and Hawaiki are Indonesian events localised in process of time in the Pacific homes of the Polynesians. The latter theory is probably the more consonant with what is known of the Manahune.

I have already remarked on the fact that the Hawaiians are more like the Maoris in appearance than the other branches of the race I saw. Probably environment here comes into play, for the Hawaiian Group, being situated just on the edge of the tropics, the people must have had to work harder and more continuously for their daily food than the people of Central Polynesia, where nature supplies nearly all their wants. In this respect their lives must have been more akin to the Maori. The Hawaiian Group has proportionately far more open country than the other islands, and the signs of old cultivation are more apparent. One of the things that must strike a visitor to Central Polynesia is the absence of cultivation, or any signs of ancient clearings. As a rule, Tahiti, Rarotonga, and the neighbouring islands, together with Samoa and Tonga, are clothed with forest to the water's

edge. Above on the mountains are the open lands, covered with a growth of tall grass or fern, but the shores are nearly all forest. In most of the groups there is a flat inside the lagoon, raised but little above it, covered with forest and fruit trees, and it is here the people live under the shade of the trees. Outside of Hawaii, practically no one lives away from the sea-shore; indeed, I do not know of any native village in Tahiti, Rarotonga, or the adjacent islands away from this encircling flat, though it is said that there are inland villages in Tutuila, Samoa. I saw none, however in that group. In Hawaii the bread-fruit is not nearly so common as in the southern islands, nor are the trees so large, whilst the coco-nut is rare compared with its astonishing abundance in the other islands; and, when seen, is generally rather a poor looking specimen. The general name for the bread-fruit is *ulu*, *uru*, or *kuru*, though the large number of varieties had each its special name. Probably no Maori of the present day could say what the word *kuru* means in the following lines from their old songs:—

Ki Waeroti, ki Waerota.
Te tau mai ai to hua-kuru.

Marere ai ra te kuru o Uenuku.*

In these lines are references to the bread-fruit under its Rarotongan name *kuru*. The general name for the coco-nut tree is *nu*, or *niu*. The nut is, in Tahiti *ha'ari*, in Rarotonga *akari*—the Maori word for a feast—i.e., *hakari*.

No notice of Hawaii would be complete without some mention of two of the articles of manufacture in which the people excel other branches of the race. The ancient feather cloaks (*'ahu-'ula*) of the high chiefs are very beautiful objects, made of red and yellow feathers. They are of large size and most gorgeous in appearance. It is said that thousands of birds—*o'o*, *mama*, *'i'iwi*, *akakani*, *o'u*, *amakihi*, *koa'e*, &c.—were killed to make a single cloak, for only one or two feathers were found in each bird. As these birds are extinct, no more such garments can be procured. In the making of *kapa* (*tapa*) the Hawaiians also appear to have excelled. The variety of colours and patterns used is very large, and many of them are very delicate and pretty. The beautiful museum at the Kamehameha schools, near Honolulu, presented to Hawaii, and handsomely endowed by Mrs.

* This refers to the stealing of Uenuku's fruit by Tama-te-kapua of Maori history, and in this line the fact is stated that it was the *kuru*, or bread-fruit, and not the *poporo*, or *Solanum*, which has been introduced into other accounts. The *poporo* is not much valued in Eastern Polynesia, whilst the bread-fruit is—and hence the seriousness of Tama's act. The story of this stealing of Uenuku's *kuru* is known to the Rarotongans, but they have not retained the name of the thief.

Pauahi Bishop, contains a large number of these beautiful cloaks and *kapas*, besides numerous specimens of the chiefs' standards, or *kahili*, the top parts of which are also made of feather work.

Of Tonga and the Tongans, I do not feel competent to write; for, though I visited the principal islands of the group—Vavau, Haapai, and Tongatapu—our stay at each place was too short to allow me to do more than observe that the people in outward appearance seem to take a mid-position between Samoans and Maoris. They appear to be of a somewhat stiff and haughty disposition, much of which would probably wear off on a longer acquaintance. I heard a good many items of interest from our fellow-member, the Rev. J. E. Moulton, who travelled with us from Tonga to Auckland; but I trust he will give the members of the Society the benefit of his researches himself, rather than second-hand through me. These people have an interesting history, and have played an important part in the events that go to make up the history of the Polynesians, whilst as voyagers they were probably second only to the Rarotongans.

In the above notes, which I fear can only be characterised as superficial, I have endeavoured to offer a comparison of several branches of the race from the New Zealand point of view. It is probable that I saw the best side of the natives always. Their failings I have not touched on. A closer acquaintance would doubtless have disclosed many. As I saw them, they appeared to be a pleasant and interesting people, which makes one regret all the more their great decrease in numbers during this century, and their probable disappearance as a race within the next one or two hundred years.

It will be of interest to state the total numbers of the Polynesian race, as derived from the best available information, which however is only approximate for several of the groups. The figures are as follows:—

New Zealand—Maoris and half-castes	..	..	..	42,118
Hawaii—natives and half-whites	..	..	..	39,504
Samoa	..	..	..	38,000
Tahiti, and French Oceania	..	..	..	25,000
Tonga	..	..	..	18,000
Rarotonga and adjacent groups	..	..	..	7,000
All other groups inhabited by Polynesians	..	..	..	5,000
				<u>174,617</u>

In the above enumeration, the Fiji and other groups under the ~~Equator are omitted, as~~ they are not inhabited by pure Polynesians. At the end of last century, estimates were made by Cook, Foster, and others, and the totals were 1,290,000 people inhabiting these same groups. On comparing these figures, the question arises: Have our efforts at civilising this race been the blessing that we claim for it? *Aua hoki!* Notwithstanding the paucity of their numbers, the Polynesian race occupies a larger space of the earth's surface than any other—viz., thirteen million square miles.

In the foregoing notes, reference has frequently been made to the houses of the people, and it will be seen that the *whare-puni* of the Maori has no counterpart anywhere. Whilst the square or oblong houses of the Tahitians and Rarotongans are somewhat like the ordinary Maori house, there is nothing in the least like the better class of Maori *whare*, with its substantial slab sides, porch at the end, and elaborate carvings. The Maori *whare* seems to be a local production, and due largely to the character of the climate.

The canoes of the present day differ from those of the Maori; even the description of the old Polynesian canoe, as noticed by the voyagers of last century, differ entirely from those of New Zealand, which were much handsomer craft, more substantial, and beautifully ornamented. Again, local influences, and the possession of splendid forest trees must be held accountable for the change in their naval architecture, for there seems little doubt that the ancestors of the Maori came here in the double-canoe, like the *pāi* of Rarotonga, and they probably had an *orau* or house built on them like the *pāi*. The same word *pahi* was used until late years by the southern Maoris of New Zealand for a canoe, as was *pōra*, the Hawaiian word for a platform between two canoes. *Fare-pōra* is the Paumotu name for a house on a double-canoe.

He matau nahaku i rima mai i runga o Rangiatea
I nga pōra ra e, i rere mai i tawhiti.

'Tis a fish-hook of mine brought hither from Rangiatea
In those *pōras*, that sailed here from afar.—*Old Song, Ngati-Kuia, N.Z.*

In the above lines we notice the name *pōra*, as well as the Maori and Rarotonga name of Raiatea Island—anciently called Havai'i—near Tahiti.

In the Maori accounts of the migration to New Zealand, it is often stated that the canoes were built of *totara* wood. Now, there is no such tree in the islands, and this, like the story of the introduction of

the *karaka* tree, which only grows in New Zealand, Chatham, and Kermadec islands, has been used to discredit the Maori traditions. The story of the *karaka* tree has, I submit, been cleared up.* With respect to the *totara*, the following explanation is offered: The tree in former use in the Central Pacific for large canoe building was the *tōmānu*, which grows in all those islands. It is a large tree, having a fine hard and durable wood. Its leaves are not unlike the *karaka*, but much thinner, and it bears a globular fruit the size of an egg. The wood and bark somewhat resemble the *totara*. On reaching New Zealand, the natives would soon find out the resemblance between the two trees, as given above, and also the difference in the leaves. The leaves of the *totara* being prickly, or *tara*, they called it the "prickly *to*," to distinguish it from the other *to*, and in process of time the *tomanu* has been forgotten, and it came to be believed that the ancient canoes were made of the local *to*, or *totara*.

A recent writer has expressed his surprise that, whilst the Polynesians must at one time have been acquainted with people who used pottery (as in the Fijis), they did not appropriate so useful an art to their own purposes. The explanation is, to my mind, that nowhere in Eastern Polynesia that I could find is any clay sufficiently good for pottery to be found.

Except in Samoa, tattooing has gone out of fashion; but, so far as could be ascertained, there never was anything at all like that of the Maoris in the matter of design. The peculiar spirals of New Zealand seem to be a local invention, as are the scroll patterns on their house-rafters and canoes. It is known that, in former times, cases occurred of some Maoris being fully tattooed from the waist to the knee; but the pattern differed entirely from that of the Samoans, and partook of the same character as the scrolls to be seen at this day on their house-rafters. The patterns on the *tapas* differ from anything in New Zealand, and to find anything like the handsome *taniko* pattern on the Maori-woven *kaitaka* mat, we have to go to distant Majuro Island, in the Marshall Group, seven degrees north of the line, and where the people are Micronesians more than Polynesians. In photographs from that island, the *taniko* pattern appears to be faithfully reproduced on the (apparently) woven mats of the women. An excellent illustration of the old Rarotongan style of painting the body will be found in the frontispiece of Williams's "Missionary Enterprises," where Te Pou, the grandfather of Te Pou-o-te-rangi, late judge at Rarotonga, is depicted in full war costume. There was nothing of that kind in New Zealand in former days.

* See Reports, Australasian Association for Advancement of Science, vol. iii, p. 291.

Again, in the matter of carving, nothing like that of New Zealand was seen anywhere, indeed very little of it is seen at all. There is a certain resemblance between some of the old representations of the gods in Hawaii, but they are without the characteristic Maori sculptures seen on *tikis*, &c. In fact, Maori art seems to be a local invention, and is superior to the rest of Polynesia.

Several stone adzes or *tokis* were seen in all the islands visited, but they cannot compare in finish to those of either Maori or Moriori, though the same close-grained black basalt is found everywhere, and in Rarotonga is called by the same name—*karā*. This may be due in a measure to the fact that Central Polynesians had the giant *Tridacna* shell, from which they often made axes, fish-hooks, &c. Some of the latter are of the exact shape of the Maori *paua*, or shell-hook.

In none of the islands is there anything like the Maori *pa* or fort, with its earthen ramparts and deep ditches.* In Tahiti they had places in the mountains called *pare*, which were used in time of danger, to which the women and children retired; but these, so far as could be learnt, owed their defences to their natural strength. It was the same in Rarotonga, but the places were natural fastnesses, to which art did little. In Samoa they have what they call an '*olo* or fort. I only saw one. It was an enclosure of stone, and not nearly so formidable as a Maori *pa*. '*Olo* is the Maori and Rarotongan word *koro*, an enclosure. Just behind Avarua, at Raiatea, on a hill some 400 feet above the sea, there is an apparently old attempt at a *pa*. The hill has been scarfed, and inside are the remains of house foundations. The natives told me their ancestors formerly lived there in time of war.

From this hill—I may add—is a most lovely view of the east coast of Raiatea, with its many projecting points, all clad with a rich vegetation of coco-nut and bread-fruit trees, the calm waters of the extensive lagoon, with the white breakers dashing on the reef, on which are many lovely little *motus* or islets, all covered with the deep green vegetation of the tropics. To the north, and within the same reef, is the picturesque island of Taha'a—Uporu of old—and beyond it Porapora, the ancient Vavau, the Wawau of Maori history. To the east, at twenty-three miles away, is Huahine, another beautiful island, and along the coast of Raiatea may be seen the mouth of the bay in which is situated Taputapu-atea, the famous *marae* at Opoa, more famous than any other in the Pacific, and connected with the history of the Polynesians from very ancient times. As I sat on this hill

* I must except Rapa-iti Island, Judging from pictures, this little island had *pas*.

admiring the lovely view, my thoughts went back to the middle of the fourteenth century, and imagination pictured a large double canoe with its daring commander, its stalwart crew, its priests, its living freight of women and children, with their sea stores, parting for ever from their ancestral home, with tears and farewells, bound on a voyage across what was to them an unknown ocean, in search of a home wherein peace might be found—bound for a land a month's voyage distant, and which they only knew by description of voyagers who had been there before them. This canoe was Aotea, Turi was the commander, bound for Aotearoa, or New Zealand. For Raiatea is Rangiatea, Turi's ancient home, and the Hawaiki of many a Maori story. Havai'i is the old name of Raiatea, and there to this day live the descendants of Turi and Kupe, as they also do on the west coast of New Zealand. Raiatea was the great meeting place of the wise men of Central Polynesia, about which Miss Teuira Henry's book will tell us when it appears.

The vegetation of Polynesia is beautiful, but it would take too long to describe it. Here I note some names of trees and plants from which one may see the origin of our New Zealand names. These common names of trees are far more frequent in Rarotonga and Tahiti than elsewhere—a fact which has some importance in tracing the immediate whence of the Maori. The following names are found in Rarotonga (the Rarotongans do not pronounce the "h," nor "wh") :—

RAROTONGAN.

Ara, the *pandanus*.

Au, the yellow hibiscus.

Eki, a fern tree.

Kiekie, a creeper.

Kikau, the leaf of the coco-nut.

Kakava, one of the pipers.

Kaikatea, a forest tree.

Kakava-atua, from which the *kava* drink was prepared.

Miro, a tree.

Maire, a fern.

Ngatae, the coral tree.

Neinei, a tree.

Ngaio, the same tree as the New Zealand *ngaio*.

Pukatea, a large buttressed tree, very like the New Zealand *pukatea*.

Puka, a tree with large leaves.

Poutukava, a tree.

Pukapuka, a tree.

Compare NEW ZEALAND :—

Wharawhara (*Astelia*), the leaves of which are like the *ara*.

Whau.

Wheki, one of the fern trees.

Kiekie, a creeper.

Nikau, the palm.

Kawakawa, also a piper.

Kahikatea, one of the pines.

Kawakawa. See above.

Miro.

Maire, a tree.

Possibly the *kura-tawhiti* of New Zealand tradition. It has large spikes of scarlet flowers.

Neinei, a tree.

Puka.

Pohutukawa, a tree.

Pukapuka, a tree.

RAROTONGAN.

Parā, a large fern, edible root.

Ponga, a tree fern.

Poroporo, a shrub, a *solanum*.

Rātā, a tree.

Tauinu, a shrub.

Ti, the *Dracena*.

Ti-kopa, *ti-maori*, *ti-rau-matangi*, *ti-kura*, the roots all are eaten.

Ti-voru, not eaten.

Toromiro, a tree.

Utu, a tree.

Compare NEW ZEALAND :—

Parā-tauhiti, a large fern with edible root.

Ponga, a tree fern.

Poroporo, a *solanum*.

Rātā, a tree.

Tauhinu, a shrub.

Ti, the *Cordyline*.

Toromiro, a tree.

Hutu.

In Tahiti are also to be found the names of many trees and plants identical with those of New Zealand, but they are not so numerous as in Rarotonga. When—in the following native history—we come to the story of Ono-kura, the scene of which is laid principally in Tahiti, we shall find many New Zealand names of trees, amongst them the *mamaku*, the *kowhai*, the *naupata*, the *kiekie*, the *rata*, the *parā*, and others. The Tahitian *parā* to the eye is identical with the *parā* (*Murattia salicina*) of New Zealand, and its root was also eaten in time of scarcity. Is it too far-fetched an idea to derive its New Zealand name, *parā-tauhiti*, from the island of Tahiti? for *tauhiti* is the Maori equivalent of Tahitian *tahiti*. Its translation would then be the *parā* of Tahiti.

In Hawaii was noticed quite a number of plants and shrubs, &c., which appear to be varieties of those of New Zealand, though the names often differed, and Maori names are applied to trees which are not much like those of New Zealand. Some of such names are *hau* (*whau*), *milo* (*miro*), *maile*, *ma'o* (*mako*), *'ie'ie* (*kiekie*), &c., &c. Perhaps one of the most interesting of the names is that of a shrub which bears a flower like the *Clianthus* of New Zealand, and the Maori name of which is *kowhai-ngutu-kaka*. This Hawaiian plant is named *'ohai*, or (as they have lost the "k") *kohai*. It is stated that the New Zealand *Clianthus* is not found outside of this country, but here we have a flower very like it, and part of its native name is identical with the Maori. This can only mean either that the Hawaiian name was taken from New Zealand, or *vice versa*, or that the ancestors of both Maori and Hawaiians once lived together in some country where a flower similar to the *kowhai* also grew. The yellow *kowhai* is called in Hawaii the *mamane*. A tree, to outward appearance just like our forest *ti*, or *Cordyline*, with the same wide-spreading branches, is called *halapepe*, a word much like our *harakeke*, or flax.

In Samoa, the native names of trees, &c., differ more from those of New Zealand than do Eastern Polynesian, even when the trees are sufficiently alike to have made it probable they would have the same names.

Out of sixty-three Tahitian birds, twenty-four have Maori names; out of twenty Rarotongan birds, nine have Maori names; out of seventeen birds of far-distant Mangareva Island, seven have Maori names; out of sixty-seven Samoan birds, eleven have Maori names; out of seventeen Tongan birds, seven have Maori names; out of ninety-two Hawaiian birds, nineteen have Maori names.

The ornithologists amongst our members will regret to hear that there is not a single land-bird left alive in Rarotonga, so the natives say. They all died after a severe hurricane some years ago. From this statement must be excepted the *moa-kerekere*, or flying-fox, which introduced itself to the island some twenty-five years ago, and is now a nuisance. It is believed to have come from Mangaia.

It is well known that *moa* is the name for the common fowl all over Polynesia, but the little island of Eua, a few miles south of Tonga, the Rev. J. E. Moulton told me, had a tradition of its once being inhabited by a gigantic *moa*, that stood twelve feet high, just like, in fact, the New Zealand *moa*.

In the other islands visited there are still several of the native birds left, and amongst them (in Tahiti) is the '*oma'oma'o*, which gave the name to our *komakomako*, both being of the same species. In Samoa the *manumea*, the nearest ally to the extinct *Dodo*, may still be obtained, though it is rare. This is a bird which is known to the Maori traditions, and is embalmed in an ancient chant, to be found at page 324 of "*Nga Moteatea*":—

Hiringa te Manumea, huna ki uta ki a Tane,
Hiringa te Hohonu, maka ki tai ki a Tangaroa.

Dedicated is the *Manumea*, hidden inland, to Tane,
Dedicated is the Turtle, appointed to the sea, to Tangaroa.

I take the above to be a reference to the turtle, although the word has also the meaning of "the deep." In Tahiti it is called *honu*, in Rarotonga *onu*, and in Samoa *laumei*. In the following lines from an old song is to be found, I think, a reference to the Maori traditional knowledge of the turtle also:—

He mowhiti moe paru,
He Honu manawa rahi.

The mud-sleeping *mowhiti*,
The big-bellied turtle.



TE REINGA.

BY TAYLOR WHITE.

CAN any reasonable argument be advanced to account for the Maori of New Zealand fixing on Te Reinga as the point of departure for the spirits of their dead when seeking the place of a future existence? Was the neighbourhood of Te Reinga said to be also a point of departure for voyagers returning to Hawaiki?

In the English "Illustrated Magazine," October, 1896, is an article written by James Buckland, "On one of the most remarkable sights in nature," describing the departure of the bird named godwit (*Limosa nova-zealandiæ*) from New Zealand on its northern journey across the Pacific Ocean and the shores of Asia to its breeding-place in Siberia.

Mr. Buckland says: "The southern godwit, or, to call it by its Maori name, the *kuaka*, is a long-billed, slender-legged bird, varying in length from fourteen to eighteen inches. It is, roughly speaking, stone grey above and white beneath. The breast is rufous in spring and tawny white in autumn. Many of the feathers on the upper parts, those of the tail especially, are crossed with markings of greyish brown. It is known to the settlers as the curlew.

"As New Zealand approaches its northern extremity, the narrow neck of high flat land sinks away to a wilderness of sandhills, and then, as if rebounding like a ball, suddenly springs upwards, to culminate in a bold headland which comes down sheer into deep water. This headland is Te Reinga, the earthly portal, according to the belief of the old New Zealander, by which disembodied spirits entered the realms of the dead.

"Eastward of this promontory is a bay—Spirits Bay—girded with sand. The place poetically takes its name from the old Maori

superstition. At night, when the natives heard the rustle of the wings of some belated bird passing overhead, they whispered to one another that a spirit was passing to its rest.

"Of all the spots to see the *kuaka* fly from the shores of New Zealand, Spirits Bay is the best.

"In autumn at the Antipodes (*i.e.*, New Zealand) flocks of *kuaka*, in numbers of fifty to one thousand, flying always in the form of a crescent, may be seen trending up the coast towards Te Reinga. The stream is so continuous that it is remarked, even by those who concern themselves little about such matters. Before April is three days old, they have collected upon the sands of Spirits Bay in countless numbers, preparatory to their long flight to Asia.

"Some years ago I witnessed the departure of the *kuaka*. It was a scene upon which my memory lingers. . . . I stood looking upon the sight I had come so far to see. The beach was literally covered with *kuaka*; they seemed to be all indiscriminately huddled together where there was no room for half the number, while thousands were hovering overhead in a vain attempt to obtain a footing, or were trampling on the backs of their fellows in the hope of ousting them from their places. . . . During the afternoon flocks of *kuaka* kept pouring into the bay, each new lot adding to the mad unrest which made all the atmosphere. . . .

"At length, just as the sun was dipping into the sea, an old cock uttered a strident call and shot straight into the air, followed by an incalculable feathered multitude. Higher and higher rose the host until it was but a stain in the sky. At this stupendous altitude—in a moment of time as it seemed—the leader shaped his course due north and the stain melted into the night.

"It was very impressive; there was something of the solemnity of a parting about it.

"In this manner and for ten days, flocks of *kuaka* continue to arrive at and depart from Spirits Bay.

"We are not able to follow it in its flight, but conscientious observers have noted its progress up the coast of Asia; and they tell us that in the first days of June the *kuaka* has reached a latitude in frigid Siberia as high as 74 deg. N.

"With the coming of August—having meanwhile reared its brood—it begins the voyage to its southern home. As the young birds are at that time incapable of an extended flight, it returns much more leisurely than it went. On the way back it touches at many of the numerous clusters of islands in the three zones of the Pacific Ocean.

"The spring sunshine of October welcomes the wanderer home to Te Reinga.

“The following April at the same time as that of the previous year—even upon the same day—and this is a circumstance full of interest . . . the *kuaka* again collects upon the sands of Spirits Bay, to again fly away to Asia . . .

“There can be little doubt that at one period of the earth's history, New Zealand and the numerous islets situate at a greater or less distance from its shores, were part of a vanished continent . . . Norfolk Island belonged to it and this link carries us exactly in the direction we would go. A glance at the map suggests that between this point and Asia the distribution of land and sea was at one time very different from what it is now. Consequently it is by no means a daring hypothesis to say that in by-gone ages New Zealand was united more or less distinctly with India . . . In time the connection ceased and New Zealand stood isolated as it is to-day. But no change took place in the traditional habits of the *kuaka*. Those who from age or feebleness remain in New Zealand do not breed. ‘Who has ever seen the egg of the *kuaka*?’ is a Maori proverb. Each year the old longing comes over it, it betakes itself to Te Reinga, and flies out over the ocean to the ultimate shores of the earth.”

This is the condensed form of Mr. Buckland's graphic description, and we may well feel surprise that the *kuaka* should go north to breed when the cold lands of the Antarctic are so much nearer and presumably as easily reached. Further we may ask: can this remarkable habit of the *kuaka*, and possibly of other migratory birds also, in leaving New Zealand from its northernmost point have caused the Maori to select the same route as leading to spirit land, and could the flight of birds have indicated the position of other lands to the voyager at the commencement of his journey.

Whatever powerful instinct guides the migratory habits of birds it shames the intelligence of man, and the idea of its being from a far away former knowledge of an altered land distribution, is very fascinating—yet I can hardly accept this theory as the correct solution thereof. The *kuaka* differs in habits from any other migratory bird I ever heard of, in two essential points: first, it never has experience of a winter season; and, secondly, of the two summers which it enjoys, the choosing of the colder one, which should stand in the place of winter as its breeding time, is a very remarkable and unusual occurrence. Can any members of the Polynesian Society tell us further about this singular bird, and does it depart from other islands by way of Te Reinga of that place?

NOTE BY THE EDITORS.

The Maoris recognise three kinds of *kuaka*, viz., the *kuaka* proper, a large kind with a white breast; the *kuaka-kura*, having a speckled breast; and a small kind, speckled like the *kura*, but called *parerarerera*. Sir Walter Buller, our authority on ornithology, states that the *kuaka-kura* is the *kuaka* in its summer plumage, and that the *parerarerera* is the sand-piper, *Limosa acuminata*, the *kuaka* being *L. novæ-zelandiæ*.

It is the habit of many birds of this class to go to Siberia to breed, the eggs of several species common in England for instance are never found within the British Isles. On the vast tundras of Northern Asia are to be found millions of birds from all parts of the world. They arrive there, by some marvellous instinct, when the melting snows have just released the fruit- and berry-laden shrubs of the previous autumn, and in an untold abundance of "preserved food" the little wanderers revel and feast. It appears to us to be a large induction from a slender fact to assume the existence of a lost continent of which New Zealand was part, from the flight of birds to Siberia, a food-resort of birds from all parts of the world at a certain season. We know the reason for the attraction to the Arctic shores, but we have no information of any similar store-house of nature within the Antarctic seas.

The point as to the situation of the Reinga and the "Leap of Souls" is of interest, but would require great space for discussion and consideration even in its minor aspects. "Spirit-leaps" of a similar character exist in nearly every island or island-group in the Pacific. Almost without exception they are on the western points of the islands, and the soul has in many cases to pass along a chain of islands to reach that point. "Spirits-leap," the *Rerenga Wairua* of New Zealand, is at the north-west extremity of our islands, and may indeed be a setting-out place for Hawaiki, if we regard that place as Avaiki is regarded in Rarotonga and Mangaia, viz., as "the spirit-world." But we must go farther afield than Polynesia if we wish to trace to its origin this idea as to the soul of the dying flitting westward. In almost every ancient belief (and indeed in some modern beliefs) the land of the dead, the Happy Isles, the place of departed souls, is the west, the land of the setting sun. The sinking sun and the sinking soul—perhaps to-morrow to rise again—is almost certainly the origin of this nearly universal belief.





THE HISTORY OF TAHITI.

BY MISS TEUIRA HENRY.

THE Council of the Society wish to commend to such of our members as take an interest in Polynesian traditions, etc., the laudable object of assisting in securing the publication of Miss Henry's work as above. The material of this work was mostly collected by the Rev. J. M. Orsmond in the early years of this century, during his long sojourn in the Society and neighbouring islands. It has now been translated and prepared for publication by his grand-daughter Miss Henry. We know very little indeed of the marvellous treasures of Tahitian mythology and folk lore. The Rev. Mr. Ellis in his "Polynesian Researches" gave us some idea of what was to be found, but his acquaintance with the subject was comparatively superficial if we consider the work at present projected. We believe that in Tahiti alone is to be found the key of explanation to many a Pacific-island mystery both of language and of tradition, and it becomes almost a duty to help forward the production of "The History of Tahiti." There are difficulties in publishing such a work, owing to the fact that it is only those who take an interest in Polynesian matters who are likely to become purchasers.

There is enough original matter in the MSS to fill probably two octavo volumes of about 250 pages each. It is suggested that those who desire to possess a copy of this valuable work when published, will communicate with the Secretaries, who will forward their names, etc., to the author. The Council is not authorised to state what the price of the work will be, but presumably it will not be more than books of that size usually cost.

CONTENTS OF THE HISTORY OF TAHITI.
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- A** **RICH** supply of Tahitian folk lore, comprising :—
- The Creation Chant**, considered “very grand” by several competent judges.
 - The various classes of gods**, their genealogy and history.
 - The genealogy of the kings** and their history.
 - The various ranks and offices of chiefs.**
 - The maraes or ancient temples.**
 - Heathen priesthood**, rites and ceremonies.
 - Legends and other romantic stories.**
 - Geography of the islands**, chanted by old navigators.
 - Incantations, prayers and songs.**
 - The Arioi, or Polynesian Masonic Society**, and their mystic rites and ceremonies.
 - Arioi and ordinary tattooing**, originated from the gods.
 - Manners and customs of the people.**
 - Proverbs, prophecies and sayings.**
 - Omens and auguries.**
 - Sports and festivities.**
 - Native astronomy.**
 - The months and their days, tides and winds.**
 - Trades and professions.**
 - The flora and fauna**, connected with myths.
 - Also authentic modern history** from old MSS and books (English and French).



TRANSACTIONS AND PROCEEDINGS : POLYNESIAN SOCIETY.

A MEETING of the Council was held in the Government Buildings, Wellington, on the 30th August, 1898, the President in the chair.

The following new Members were elected :

285 R. McNab, M.H.R.

286 W. McM. Wordsworth

The following papers were received :

185 Spurious Stone Implements. Mr. W. W. Smith

186 Maori Omens and Superstitions. Elsdon Best

187 Tamarau and Rawaho. Elsdon Best

The following books, pamphlets, &c., were received :

702-3 *Comptes Rendus, Société de Géographie, Paris.* April, May, 1898

704 *Archivo por l'Anthropologia.* Florence, xxvii

705-6 *Revue mensuelle de l'Ecole d'Anthropologie de Paris.* June, July, 1898

707 *The American Antiquarian*

708 *Trans. R.G.S. Australia.* Victoria, Vol. xv.

709 *Bulletin de la Société de Neuchâtoise de Géographie.* Vol. x.

710-11 *The Geographical Journal.* June and July, 1898

712-15 *Na Matu, Fiji.* May to August, 1898

716-18 *Science of Man.* May to July, 1898

719 *Notulen van de Algemeene en Bestuurs, Verg.* 1898.

720 *Babad Pasir volg een Banjo.* Handschrift

721 *Dagh-Register Casteel Batavia.* 1610-1671, Deel li

722 *Transactions of the Canadian Institute.* May, 1898

723 *Queen's Quarterly.* July, 1898

724 *Journal Roy. Colonial Institute.* July, 1898

725 *Annales de la Faculte des Science de Marseille.* Tome, viii

NOTICE TO MEMBERS :---The annual meeting of the Society will be held at 8 p.m., in the Lecture Room of the New Zealand Institute, Museum, Wellington, on the 9th January, 1899.



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HAWAIKI :

THE WHENCE OF THE MAORI :

BEING

AN INTRODUCTION TO BAROTONGA HISTORY.

By S. PERCY SMITH.

PART II.

IDENTIFICATION OF PLACE NAMES IN MAORI TRADITIONS.

IN tracing out the whence of the Maori, the names of places retained in their traditions must play an important part. In all the Islands there are numerous places having similar names to those in New Zealand and to those mentioned in traditions. Many of these being merely descriptive, are not of much value unless supported by other testimony. It is, however, by no means the rule with the Polynesian race to give descriptive names to places; they originate more generally from the occurrence of some act, the performance of some deed, or, as very frequently happens, as with ourselves, places are called after others—often after those only known by tradition. This seems to be universal with the Polynesians, of which numerous illustrations might be given.

Of all the names in Polynesian traditions, that of *Hawaiki*, in some one of its forms, is the most important. It was the father land from whence the race sprung, where their gods lived, and to which the spirits of the dead returned after death. And this name has been carried by the people in their migrations, and applied over and over again to their new homes, so that we have in the Pacific at this time certainly seven places so called, if not more. These are—*Savāi'i*, the largest of the Samoan Islands; *Havai'i*, the ancient name of *Ra'iatea*; *Havaiki*, the ancient name of *Fakarava Island*, *Paumotu Group*; *Hawai'i*, the largest of the *Sandwich Islands*; besides the following,

which are probably new to our members. The general name given by the Rarotongans to Tahiti and all the islands about there is Avaiki-runga, or windward-Avaiki; the general name used in their traditions for Samoa, Fiji and Tonga, &c., is Avaiki-raro, or leeward-Avaiki.* Again, their ancient name for New Zealand, with which they were well acquainted, was Avaiki-tautau. *Tautau* is the Maori word *tahu-tahu*, to burn, or burning, and the name was probably given to New Zealand on account of its active volcanoes.

It is doubtless due to the prominence of two of these names (in Samoa and the Sandwich Islands) that so many writers have supposed one or the other to be the Hawaiki from whence the Maoris came to New Zealand. But now we know that all the Tahiti Group was called Hawaiki also; the other evidence of their "whence" falls naturally into its place, and indicates this particular Hawaiki as their former home—the immediate home from whence they came to New Zealand. It is over twenty years since I came to the conclusion that Eastern Polynesia must be searched for this particular Hawaiki; but, with the exception of our fellow-member, Judge J. A. Wilson, no one appears to have followed in the same lines as myself. Mr. Wilson truly indicates in his interesting little book† that the Maoris came from Rarotonga, but, as we shall see further on, this was only a stopping-place on the voyage.

In the Native History to follow this, the name Avaiki—for such is the Rarotongan pronunciation of the word—will constantly occur, but it refers also to a former Avaiki outside the Pacific, and probably in Indonesia, or even further West. In this case it sometimes has a qualifying word after it—Avaiki-te-varinga—the same as is applied to the most ancient country they were acquainted with, which is Atia-te-varinga. Both of these names probably referred originally to the same country. The present meaning of *vari*, both in Tahiti and Rarotonga, is "mud, earth, slime," and we find from "Myths and Songs of the South Pacific," that Vari-ma-te-takere means the "very beginning" in the island of Mangaia, and that she—for it is the name of a woman—was the mother of the first human being, from whom all mankind sprang, according to Mangaian tradition. In this sense, then, Avaiki-, or Atia-te-varinga, was the country in which Polynesian mankind originated from the primordial mud, earth, or slime—in other words, the ancient home of the race. This subject is referred to further on at greater length.

* The terms *raro*, below, and *runga*, above, are always applied by Eastern Polynesians to the direction to which, and from which, the trade wind blows, i.e., *raro* is the west, *runga* the east.

† "Sketches of Ancient Maori Life and History," by J. A. Wilson.

Amongst other names of ancient places mentioned in the Maori traditions as one of those from which they came hither, is Tawhiti-nui. With the East Coast people of New Zealand there is an expression or saying mentioning certain stages in their migrations, which runs concurrently with the traditions of Hawaiki. It is Tawhiti-nui, Tawhiti-roa, Tawhiti-pa-mamao, and Hono-i-wairoa. There is a great difference of opinion at the present day as to whether the first or the last name is the nearer to New Zealand, and moreover some say that the latter is that of a tribe, not a place-name. The name Tawhiti-nui is frequently mentioned in the Maori traditions; sometimes it is Tawhiti-nui-a-Rua, the latter word clearly being a man's name. In one of the accounts of Nga-toro-i-rangi's return from New Zealand to their ancient home in the Pacific, to avenge the insult offered to him, the place he went to is called Tawhiti; in another, Tawhiti-nui-a-Te Tua, where again the last two words represent a man's name. In another account still, it is stated that Te Tua was the chief of the land to which the above expedition went.

It appears certain to me from the above that Tawhiti-nui is intended for Tahiti; indeed, the actual name of Tahiti is Tahiti-nui, so called to distinguish it from Tahiti-iti, or the Taiarapu peninsula, which extends for many miles to the south-east of Tahiti-nui. It might be held that the word *tawhiti* in these Maori legends means "distant," as it does; but in no other dialect of Polynesia does either *whiti*, *hiti*, *iti*, *fiti*, with or without the prefix *ta*, mean distant. The truth is, as it appears to me, that Tahiti, being so distant to the Maori mind, the name has become generalized or adjectived in the language as meaning distant, since the people migrated to New Zealand. "As far off as Tahiti" is, I think, the meaning of the word. Another Maori meaning of *tawhiti* is not found in any other dialect, and it has its origin, I think, from the same reason as the last. Ask a Maori his opinion of some present you have given him, and he will reply, *Kēi tawhiti*. That is, "beyond all," "admirable," "excellent," which, I venture to think, is as much as to say it is as excellent as Tahiti; here used as a symbol for plenty.

I have mentioned the name of Te Tua as that of a chief living in the country to which Ngatoro-i-rangi returned to seek revenge. Now, I was told in Tahiti that Te Tua is the name of a high chief, and has been so from time immemorial. The name Nga-toro-i-rangi, the celebrated priest of Te Arawa canoe, is known in Tahiti as 'A-toro-i-ra'i (they do not pronounce the *ng*), but it is there the name of a god, and of a place. Possibly this celebrated priest was deified there. At the same time the two names may have nothing to do with one another.*

* The same name is given to one of the very ancient ancestors of Hawaii—*Nakolo-wai-lani*.

In one of the Maori "Uenuku" legends is mentioned the name of a mountain (Arowhena), which was somewhere in Hawaiki. Now, Orofena or Orohena is the highest mountain in Tahiti. I shall show presently that this same Uenuku lived (part of his life at any rate) in Rarotonga, and that voyages between there and Tahiti were frequent, and that he made voyages from Rarotonga to the country where this mountain was, though the name of the island is not given—Hawaiki being understood.

Enquiries were made everywhere for Pari-nui-te-ra, the name of the place to which some of the Maori traditions say their ancestors returned from New Zealand to fetch the *kumara*. Only one old man on Moorea had ever heard of such a place, and he said it was near Papeete, on the north shore of Tahiti.

In Mr. Best's "In Ancient Maori Land," p. 41, will be found the Ngati-Awa of the Bay of Plenty account of the coming of the Mata-atua canoe, with the name of a tribe of Tahiti named Te Tini-o-te-Oropoa. The tribe of Te Oropaa live in the district of that name, just north of Papara, west side of Tahiti. A place is also mentioned in the same account—Te Whana-i-Ahurei; now, Te Fana-i-Ahurai is the adjacent district to Oropaa, whilst Paea, another name mentioned, is a place near Oropaa district.

I was told by our corresponding member, Mr. Tati Salmon, that expeditions were known to have left the west coast of Tahiti in former days, to find homes for themselves elsewhere, but the particulars have not been preserved. The name of only one canoe as having arrived there from distant parts was remembered; this was Manu'a-tere, about which we shall hear later on.

The only two places where the native name of New Zealand (Aotea-roa) is known, so far as I can learn, are Tahiti—where it is mentioned in an old chant—and at Rarotonga, as will be shown. Taken altogether, the evidence which has now been adduced (besides other that might be quoted) seems conclusive that Tawhiti-nui of the Maori is Tahiti-nui, and that their Hawaiki is Hawaiki-runga, which includes all the groups around Tahiti.

We next come to another island of the Society Group, the name of which has been retained in Maori traditions, but only I think in those of the Maoris of the West Coast of the North Island. This is Ra'iatea (in Maori, Rangiatea), one of the poetical names of which is Havai'i-mata-pee-e-moe-te-Hiva. It is also called 'Ioretea, Uri-e-tea, and Havai'i. About four miles to the north is another lovely island, with indented coast line, down to which the mountains fall in abrupt and wooded slopes. This is Taha'a, a poetical name for which is

Taha'a-nui-marae-atea, and one of whose ancient names was Uporu. The Rarotongan name for Ra'iatea is Rangiatea, and that of Taha'a is Taanga (in Maori, Tahanga). Some twenty miles to the north-west of Taha'a is Porapora, the ancient name of which was Vavau, probably the Wawau-atea of the Maoris. It has a very high and fantastic peak on it. To the east of Ra'iatea, at twenty-two miles distant, is Huahine, a double island, an old name of which was Atiapi'i. Some eleven and a-half miles to the west of Porapora is Maiao-iti, the former name of which was Tapuae-manu. It is a high island, but of no great size. Again, to the north-east of Huahine is Maupiti, formerly called Maurua, and Mauati. The name of this last island illustrates the change the Tahitians have introduced into their numerals and many other words, of recent times, for *piti* is the modern form of *rua*, two.

This group of islands is separated from Tahiti by the Sea of Marama, named after one of the Tahitian ancestors, and which name I believe is referred to in the following lines from an ancient Maori lament which is full of old Hawaiki names, and was composed by one of Turi's descendants eleven generations ago:—

Tikina atu ra nga tai o Marama,
I whanake i te Waima-tuhirangi.

Of the islands mentioned above, I think Ra'iatea is clearly the Rangiatea of the Maori traditions preserved by the Taranaki and West Coast people, which they say was the name of Turi's home, and where also tradition says was the great *marae* "at Hawaiki, belonging to the warrior chiefs—to the great chiefs of the sacred cult, used for their invocations in time of war. That *marae* was a temple, and the name included both temple and *marae*. It was where the deliberations of the people were held, and was a place of great *mana*. Hence is our saying—*He kakano i ruirui mai i Rangiatea*—'(We are) seed scattered hither from Rangiatea.' The church at Otaki, West Coast, Wellington, was named Rangiatea by Te Rauparaha, in memory of our island home in Hawaiki, for it was a sacred island to our ancestors."

It has been already stated that at Ra'iatea was the most sacred and important *marae* in the Central Pacific. It was situated at Opoa (called Poa in Rarotonga), at Taputapu-atea, and from which place stones were taken to use in the foundation of many other *maraes* in Tahiti, &c.; as, for instance, the stone pillar called Tura'a-marafea at Papetoai, Moorea, already mentioned, and that taken by Fanunū to found the *marae* of To'oarai, Papara, Tahiti, near which was afterwards built that of Mahai-atea, which I have described already.

There are other things which seem to connect Ra'iatea with Turi's ancient home, and one of which I think will be seen from the following quotation from an old Maori song:—

Tenei ano nga whakatauki o mua—

Toia e Rongorongo "Aotea," ka tere ki te moana,
Ko te hara ki Awarua i whiti mai ai i Hawaiki.

These are the sayings of ancient times—

'Twas Rongorongo launched "Aotea," when she floated on the sea,
Because of the sin at Awarua they crossed over from Hawaiki.

Now Awarua is the opening in the reef a little to the north of Opoa, and by which the steamers now enter the lagoon of Ra'iatea from the east, and the "sin at Awarua," according to Tahitian legends, will be described in full by Miss Teura Henry when her book appears. I do not wish to anticipate the interesting story she told me about it. Rongorongo was Turi's wife, and Aotea his canoe.

In Maori story, only one of the other islands referred to above is mentioned, viz., Vavau or Porapora, which I take to be Wawau-atea connected with the stories of Whiro, of whom Tahitian traditions are full, especially in connection with Ra'iatea and Taha'a. His Tahitian name is Hiro, but on the east coast of Tahiti, at Hitia'a (Maori, Whitianga), I found they pronounced his name Firo. Wawau is a very old Polynesian name, which, like Hawaiki, has been applied to several places in the Pacific, in memory of a more ancient Wawau, the most westerly of which at present known is probably that mentioned by Fornander, under the variation of Babao in Timor. That it is an ancient name is proved by finding that the Toaripi tribe of New Guinea state that the spirits of the dead go west from there to Lavau, which is, I think, a variant of Wawau.*

Of Turi, the great ancestor of Taranaki, Ngati-Ruanui, Nga-Rauru and the Whanganui tribes of the West Coast, North Island, New Zealand, and commander of the Aotea canoe, it is well known that he arrived here about twenty generations ago at the same epoch as the fleet, of which, however, the Aotea did not form a part. This would be about 1850. Turi—I believe the same as the Maori ancestor—is well known in Tahiti, but I regret that up to the present, a promised genealogical table from him to people living, has not arrived. Therefore the evidence is incomplete. The following is what I learnt about him; and though the stories are much mixed up with the marvellous, as so often occurs with distinguished Polynesian heroes, the historical part is easily sifted. Turi was a great chief of Tahiti, and born at Mahaena, on the north-east coast of that island, where he grew up to manhood. He there married his first wife, Hina-rau-re'a, of whom he was very fond, and very jealous. On one occasion, before going inland to procure *feis* (wild bananas), he enclosed his wife's house

* Reports Australian Association for the Advancement of Science, vol. ii, p. 318.

in a hedge of prickly thorns so that no one might go near her. Presently Turi's two sisters appeared and declared it was a shame so pretty a woman should thus be shut out from all enjoyment, and finally persuaded Hina to go with them to the beach to indulge in the favourite pastime of *fa'ahe'e-'aru* (*whakaheke-ngaru* in Maori) or surf-riding. Hina was a novice at this amusement, but Turi's sisters were adepts. On coming ashore, Hina trod on a *he* (Maori *we*) or caterpillar, which had been endowed with supernatural powers by Turi, for the purpose of watching Hina, and to inform Turi of any infringement of his orders that took place during his absence. On Turi's return he was duly informed of Hina's disobedience, at which he was greatly enraged, so much so that he decided to leave Mahaena. He gathered together his *feia* (people), and leaving Hina-rau-re'a, sailed away to Ra'iatea, where many adventures befel him. After a time he left Ra'iatea with his people and sailed away no one knows whither.

Another account is, that he left Tahiti for Ra'iatea, where, being a man of a very amorous nature he got into frequent trouble. Finally a great quarrel arose between him and the Ra'iatea people, when Turi departed with his people and never came back, nor does any one know where he went.

The most complete account I got of Turi, however, was from Tarie, Mr. A. Macfarlane's wife, at Moorea, who is the granddaughter of one of the old Ra'iatea Tahuas, (or Tohungas, in Maori) and moreover a woman of great intelligence and considerable knowledge. Turi was born at Fa'aroa (Maori, Whangaroa) in Ra'iatea; he was the eldest of his father's family; after him came Pu'i, then a girl, and lastly another girl named Nona-i-mata'i. Fa'aroa is a deep inlet on the shores of which is the ancient *marae* of Opoa. Turi owned a celebrated trumpet named Ro'o-puna, and also two canoes the names of which are not remembered. Manava-pau was the name of his spring of water* He had a *marae* of his own, near Te-umu-ape, at Fa'aroa; it was cut out of the solid earth in the shape of a canoe. Near the *marae* was a *taro* patch, in which some of the women had been on one occasion washing *taro*. Turi was angry at this, and forbade them to do so again, and for their transgression ordered that "The cocks must not crow, the dogs must not bark, there must be no waves in the sea, no man may go a fishing (*huti i'a*)" and the people were ordered to fill his house with *ruru* (rolls) of mats, and cloth made of *anu-ora'a* (bark of the banyan tree). Turi's wife set to work and filled four houses instead of one. The wife's name is forgotten, but she came from 'Otipūa at Ra'iatea. Her grandfather's name was Toto (or Hoto, it is not certain

* Can this be the origin of the name of Manawa-pou, the stream not far from Turi's New Zealand home? The Taranaki people are much given to using "o" instead of "a."

which—according to Maori story Toto was Turi's father-in-law) who was a great warrior, and through his conquests had acquired a great deal of land. There are four of Turi's direct descendants still living at Ra'iatea. Like all great chiefs Turi had a *mou'a* or mountain, it is called Fane-ufi. His *tahua* (floor) place for meetings, was named Te-umu-'ape ('ape is the giant taru'). Some say he died at Te-umu-ape, but most people say he sailed away from Ra'iatea with his wife, children, and *feia* (people). Ti'etau was the name of a woman in Turi's time, and Tōi is an ancestor of the Ra'iatea people. The name is still common at Huahine Island. Tōi-aito was a contemporary of Turi's. His *mata'eina'a* (Rarotonga *matakeinanga*), or tribe, or clan, was named Vaitoa. His *pu* (trumpet), his *patapata* (flute, played with the mouth), his *vivo* (flute, played with the nose), and his *pahu* (drum) may still be heard, but one man only has heard the accompanying *upaupa* (dance and song) distinctly, and it demented him. The song is only heard in cold weather when the people stay in their houses. When Turi left Ra'iatea he went across the *moana-uriuri* (the deep sea) and never returned in the flesh, neither does any one know where he went, but his spirit returned in former times to trouble the people."

Other accounts I heard agreed in the main with the above. It is a very remarkable thing—explain it as you may—that the Maori accounts are very persistent in saying that Turi's spirit, after his death, returned to Hawaiki. One Maori story says that Turi was living at his home, Matangi-rei, on the banks of the Patea River, when the news came of the death of his son Turanga, killed in battle at Te Ahu-o-Turanga (named after him), Manawatu Gorge, and that the old man was sorely affected thereby. He went out of his house, and was never seen again—hence the Maori belief in his return to Hawaiki.

The above notes, taken altogether, seem to identify Turi, of Aotea, with Turi, of Ra'iatea; the fact of Toto, his father-in-law, being mentioned, and that of one of the name of Toi, being his contemporary, both by Ra'iatea and Maori story, also point in the same direction.

The following are the *mata'eina'a* or clans of Raiatea: Te Vaitoa, Tumura'a, Tu-henua-roa, 'Tu-henua-poto, Vaiia, Hotu-pu'u, Tē-vao, Te Hiva, and Tirara; of Te Hiva clan, we shall hear a good deal in the Rarotonga history.

It is needless to point out how frequently the name Rarotonga occurs in Maori History, especially in the old chants, but there is nothing in them that indicates any lengthened sojourn in that island. Many places in New Zealand have been named after the old Raro-

tonga, as also after the old Hawaiki, but none of the first names, so far as I am aware, have been given to the landing places of the canoes of the fleet, as has been done in the case of Hawaiki, such, for instance, as the final resting place of the Tainui canoe at Kawhia, and the ancient *tuahu* where Te Arawa landed at Maketu. This name appears to have been brought with the fleet and applied to the landing places of Te Arawa and Tainui canoes in fond remembrance of older places bearing that name. We find a Maketu in Rarotonga, in Atiu, in Mauke, and in Mitiaro, though none of these islands are mentioned in Maori history.

Of the other islands in the Cook group, only that of Mangaia appears to be remembered in Maori history, for I take Ma-mangaia-tua to be the same name. It is also, I think, known to the Maoris under its older name of A'ua'u, or Ahuahu, which seems probable from the incident in Maori story known as "*Te huri pure i ata*," when Uenuku's son Ruatapu drowned the young chieftians of his father's clan on account of the insult offered to him. In this story Paikea is said to have been the only one who, by swimming, reached the shore, and he landed on Ahuahu Island, which, in process of time came to be identified with Ahuahu or Great Mercury Island in the Bay of Plenty. As will be shown later on, both Uenuku and Ruatapu lived, for part of their lives at any rate, in Rarotonga, and the descendants of the latter are there still. The above incident occurred, according to Maori history, either in the same generation as the migration to New Zealand, or in that preceding it. Another ancient name of Mangaia was Manitea; this has not been preserved by the Maoris.

Aitutaki, neither under its present name, nor its original one of Ara-ura, are known to Maori tradition, though the island was certainly inhabited during the Maori occupation of Eastern Polynesia.

Waerota and Mata-te-ra, both places retained in Maori traditions, are known traditionally to the Rarotongans, and are stated to be islands in the Western Pacific, which appears to agree with Maori history. Both these names have been applied to places in Rarotonga, the former to a *marae* near Nga-tangiia. Mata-te-ra is also known to the Tahitians, where the name is applied to an ancient *marae*, at (I think) Vaira'o, on the south side of Taiarapu peninsula. These names have been given, I believe, in memory of the ancient homes of the people in the Western Pacific, the Fiji Group, and adjacent islands. Neither of these names can now be recognised as those of islands—the fact being that they are the ancient names now superseded by more modern ones. It was a custom of the Polynesians to change the name of conquered islands.

As there is no other island in the Pacific named Rarotonga, we must assume that this is the island known to Maori tradition. It is

true there is a *marae* at Manu'a Island, Samoa, called Rarotonga, that formerly belonged to the Karika family of Rarotonga, but it certainly is not the one known to Maori history. The name Rarotonga is said to have been given to the island by Karika as he first sighted it on coming from the north-east, because it was to leeward (*raro*) and towards the south (*tonga*). The former name was Tumu-te-varovaro and Nuku-tere, the first of which has now become its poetical name.

THE RAROTONGAN ACCOUNT OF THE MAORI MIGRATION.

But any doubt as to whether this island is that known in Maori history will be set at rest by what follows. It is now some seven or eight years ago that our fellow member, Mr. J. T. Large, who had been on a visit to Rarotonga, informed me that the names of the fleet of canoes which came to New Zealand in about 1850 were known to the Rarotongans. At that time I was under the belief that these names might have been learned from some Maori visitor to Rarotonga, of which the earliest on record is that of a few men who had been taken by the notorious Goodenough from New Zealand in the year 1820 or 1821. This Goodenough, who was well known on the northern coasts of New Zealand about that time as an unscrupulous trader, of which there were so many then, made a voyage to the Pacific, and there discovered the lovely island of Rarotonga; but his conduct is said to have been so atrocious in his dealings with the people that he kept his discovery a secret, and thereby lost the honour of being recognised as its discoverer. It was the Rev. J. Williams who first made known the existence of Rarotonga, where he arrived in a small schooner from Ra'iatea in April or May, 1822. Williams brought back to Rarotonga from Aitutaki a woman named Tapairu, who was a relative of the Makea family. She had been taken away by Goodenough (or Kurunaki as the Rarotongans call him; his Maori name was Kurunape) and she helped materially in the introduction of the gospel.

But the visit of Kurunaki was not the first occasion on which the Rarotongans became acquainted with the white man. Pa-ariki told me that many years before he appeared, a large ship was seen in the offing, and one man was daring enough to go on board amongst the *atua*, or gods, as they supposed the crew to be. On his return he described the many wonders he had seen, and amongst other things he said they had groves of breadfruit trees growing there, and streams of running water. The captain's name was Makore. There can be little doubt as to what ship this was. It will be remembered that the unfortunate Bligh in the "Bounty" had been sent to Tahiti to convey the breadfruit tree to the West Indies, and no doubt it was the

"Bounty" that first discovered Rarotonga. The name of the captain, Makore, which no doubt is intended for McCoy, one of the ringleaders in the mutiny, points to the fact that the vessel sighted Rarotonga after the mutiny itself, or in May, 1788.

To return to the New Zealand canoes. Mr. Large states that he "learned that the migration of Naea came from Avaiki to Iva (supposed to be Nukahiva, in the Marquesas) and from Iva to Tahiti, and thence to Rarotonga. This was before the time of Tangiia and Karika." This latter statement is however, I think, a mistake, for the migration of Naea arrived in Rarotonga late in the life of Tangiia—it confuses the two men of the name of Naea, the first of whom did visit—perhaps live for a time in Iva. Mr. Large adds: "The following are the names of the canoes of Naea and his *tere* :—

Tainui, Turoa was captain; Tokomaru, Te Arava, Kuraaupo, Mata-tua, Takitumu, Okotura, Muri-enua, Arorangi, Rangiatea, Ngaio, Tunui-enua, and Mata-o-te-toa; Tamarua being captain of Tunui-enua, and Te Aia captain of Mata-o-te-toa.

"The two last named were called the fighting canoes, and the first eight went on to New Zealand, the remainder staying at Rarotonga."

Naturally I made it my business to enquire into this story whilst at Rarotonga, and I soon found that Te Aia and others knew of the New Zealand canoes, but I was directed to Tamarua-Orometua as an old man who could give me particulars. With Pa-ariki and Mr. H. Nicholas, I went to visit the old man, who was living at a little village about a mile south of Nga-tangiia, the principal home of the Ngati-Tangiia tribe on the east side of the island. We found Tamarua reclining on a mat in his neat little house, which, like all others, was shaded by groves of breadfruit, coco-nut and banana trees. He was a pleasant and intelligent looking man, evidently of great age, but unfortunately very deaf. With the aid of his granddaughter's husband, however, we soon got him to understand that we wanted to ask him about old times. In answer to the question as to whether he had ever heard of any migrations leaving Rarotonga in former times, he thought a bit, then his face brightened up and he said, "Yes; I have heard of several migrations from Rarotonga. Once there sailed from here a fleet composed of several canoes, the names of which were (after thinking a little) Te Arava, Kura-aupo, Mata-atua, Toko-maru, Tainui and Taki-tumu. Tainui and Toko-maru sailed from Wai-toko, at Arorangi (Wai-toko is an opening in the reef at Arorangi, west side of Rarotonga), and all the others from Wai-te-kura (a stream not far from Arorangi). They all went away together in one fleet. The captain of Tainui was named Oturoa, and his *nganga*, or profession, was the *karakia* (meaning he was a priest), but I do not remember the names of any of the other people. Taki-tumu was the first canoe to sail to

New Zealand. It afterwards came back to Rarotonga. The other canoes did not return, only one came back, viz., Taki-tumu. This island had been settled, at the time the fleet left, by Tangiia and his descendants. Taki-tumu was the first canoe of Tangiia's *tere* that came to this island. It came to Vai-kokopu, near Nga-tangiia. I do not know the name of Horo-uta, nor of Ngatoro-i-rangi, nor of Tama-te-kapua. I know the name of Mata-atua, but I do not know the names of Toroa, nor of Muriwai, but there is a clan called Mata-atua living at Arorangi. I do not know the name of Muri-enua canoe, but that is a name given to this district of Nga-tangiia. A canoe named Raupo also left this island in former days, but she went in another direction, to Tuanaki. Kaka-tu-ariki was the captain of Raupo. His friend, Tiare, stole ten bundles of *ataroroi* (coco-nuts cooked in a certain fashion), hence he left for Tuanaki.

"A man named Ava formerly came to this country; he landed at Poko-inu (west of Avarua). He came from Iva. It was he who brought the *kokopu* (a fresh-water fish) here first, hence the name Vai-kokopu near here, of which the old name was Avana-nui, a name given to it by Ātā. The migrations to this land occurred in this order: Tangaroa, Aio, Tangiia—Ava came after Tangiia.*

"The fleet of canoes I have mentioned left here to go in search of another country for their crews, as Rarotonga was fully occupied when they came, and they also went to look for the *toka-matie*. There were two kinds of stone used in making *tokis* (adzes), the *toka-matie* and the *karā*. The *toka-matie* was taken to New Zealand and the *karā* left here. The *toka-matie* belonged to Ina. It was Ngaue who hid the *toka-matie* so that Ina should not find it. Ngaue went to New Zealand to hide the *toka-matie*. When he was at New Zealand he saw some great birds there as high as the wall-plate of this house (about ten feet) they are called the Moa. Ngaue brought back part of those birds preserved in an *ipu* (calabash) as well as the *toka-matie*. These were the two things he brought back. It was after Ngaue returned that the fleet of canoes sailed for New Zealand, but I don't know how long after. It was because of the voyage of Ngaue to New Zealand that the fleet went there. Ngaue called the *toka-matie*, "*e iku nū te moana*" †—a fish of the sea. I think that some of the canoes were built here, but I am not sure.

* There is a Maori tradition that Awa-morehurehu went from New Zealand to Hawaiki. He lived two generations before the fleet arrived here in 1350. Little is known of the story of this Awa, however. It was in answer to my question as to this Awa that the old man replied as above. The date agrees well with that of Awa-morehurehu.

† The New Zealand greenstone is always said to be a fish.

"I do not know the name of Kupe, nor of Aotea canoe, nor of Turi, as forming part of the fleet. Aotea-roa is the name, I know, for New Zealand. I heard of the doings of some of the people who went to New Zealand. Te Arava canoe arrived there first and Tainui second, and the crew of the latter on their arrival found the crew of Te Arava asleep, so they took their anchor and passed the cable underneath that of Te Arava. When the crew of Te Arava woke up next morning and on seeing the cable of Tainui underneath theirs, they were annoyed and claimed that they had arrived first. "No"—said the people of Tainui, "see the position of our anchor." I don't know how they settled the dispute. This is the same kind of dispute as occurred when Toutika and Tonga-iti arrived at this island. Taki-tumu canoe came back to this island after going to New Zealand, and did not return. Perhaps it was through her crew that our ancestors learnt of the dispute between Te Arava and Tainui crews.

"There was a canoe named Papaka-tere that came here in ancient times from Mata-kura; she went away no one knows where.

"I learnt what I have told you from my father and grandfather, and they learnt it from their *tupunas* (ancestors). Every body knew about these canoes when I was young. It was before the Gospel was introduced I learnt this. At that time (1822) I had attended ten *takuruas* (annual feasts at the presenting of the first fruits to the *ariki*) when Viliamu sent the teachers here (Pepehia of Tahiti); the feasts were held at Arai-te-tonga. I was about this high (showing the height of a boy of 12 or 14) when I first went to the *tukurua*s. (In this Pa-ariki agreed, no boy younger than 12 to 15 would be allowed to attend.)

"Yes, I know the name Mamari as that of a canoe which left these shores long, long ago. She went to some place in the direction of Tuanaki, and did not come back, so far as I ever heard. I know nothing more about her."

Such is the substance of what I learned from old Tamarua Orometua. It was pleasant to see the bright intelligent look that came over his face when he heard the questions asked—they seemed to awake old memories of things long forgotten, and he would then give without hesitation a lot of detail which I could not take down. Every now and then he was at a loss for a name, but, after looking down with serious furrowed brow for a time, he would glance quickly up, with a bright look of triumph on his face, as if pleased at his success in recalling the name. Had he not been so very deaf, much more information could doubtless have been got from him. I was most particular in getting his age; and it will be seen that, if he was twelve years old when he attended the first *takurua*, and that he was at ten of them before 1822, he would be about ninety-seven when we visited him, and therefore a full-grown man, hearing and learning the

ancient lore of his ancestors, before the disturbing influences of the Gospel obliterated them. He is a scion of one of the most ancient families of Polynesia, as will be seen when we come to the history of the Tamarua family, a name they have borne continuously for some thirty generations.

With reference to the island called Tuanaki, I learnt that this was supposed to be due south of Rarotonga, and in former times the Rarotongans used to visit it. It took them two days and a night to reach there in their canoes. There is no such island at the present time, but the Haymet Shoal exists in latitude $27^{\circ} 30'$, which is about 860 miles south of Rarotonga, a distance their canoes would sail over in about the time mentioned. The *toka-matie* puzzled us all at first, for the translation is "grass-stone," but it soon dawned on me, and was confirmed by Tamarua, that they used the word *matie* to describe the green colour of the stone brought back by Ngaue. The expression is therefore an exact translation of our word "greenstone," or the *pounamu** of the Maori. When I asked the old man if he had ever seen the greenstone, he said he had not, and, on my showing a piece I had with me, he exclaimed, "Ah! It is true then what our ancestors told us of the *toka-matie*—there is such a stone." He was very pleased at this, but his pleasure scarcely equalled mine in finding that the Rarotongans had a traditional knowledge of the greenstone, and the fact of their giving it a different name showed that they did not derive their knowledge from the Maoris.

To Maori scholars versed in the traditional history of the people, it is unnecessary to say that this Rarotongan story is almost the exact counterpart of New Zealand history. To others, not familiar with Maori traditions, it may be necessary to point out very briefly that these histories say, that Ngahue (Ngaue) came to New Zealand from Hawaiki before the fleet in consequence of disputes between him and Hine-tu-a-hoanga (Ina) as to the respective merits of the greenstone, or nephrite, and the *tuhua*, or volcanic glass; that Ngahue found the Moa (*dinornis*) in this country, and that he took some of the preserved flesh of the bird back with him, together with a block of greenstone, out of which were made the axes used in building the canoes of the fleet, the exact names of which, according to Maori tradition, were given by Tamarua. That the fleet arrived here (about the year 1850); that there was a dispute between the crews of Tainui and Te Arawa as to which arrived first, on account of those of Tainui having placed their cable under that of Te Arawa; that Taki-tumu canoe returned to Hawaiki to fetch the *kumara* tuber, and that she came back to New

* *Namu* is an old Tahitian word meaning "green."

Zealand with her valuable freight. This last is the only point on which the two stories differ; Tamarua holds that this vessel never returned to New Zealand, but remained at Rarotonga. The Mamari canoe was that of the northern tribes of New Zealand, and though she arrived here at no great distance in time from the fleet, she did not form part of it. The want of knowledge on Tamarua's part of the Aotea canoe is easily explained, for she did not come with the fleet, but arrived a little time before it,* having come from Ra'iatea, the strong probability of which has been shown. I may add that the island at which the Aotea canoe called on her way to New Zealand, named by the Maoris, Rangitahua, or Motiwhawha, or Kotiwhatiwha, is known to Rarotongan tradition as Rangitaua, but no indications are given as to its position. I identify it with Sunday Island, of the Kermadec Group.

As to where the New Zealand fleet came from prior to its stay in Rarotonga, I much regret that the excitement caused by finding such a complete knowledge of New Zealand history in Rarotonga, caused me to forget to ask Tamarua's opinion on the matter; but from the information obtained by Mr. Large, and what was told me by the late Te Pou-o-te-rangi, of Rarotonga, they came from Tahiti, though perhaps not from the Marquesas, as Mr. Large learnt. Whilst there can be no reasonable doubt that in those days, the Maoris and Rarotongans (as we shall see later on) were perfectly familiar with the Marquesas (Iva, or in Maori Hiwa), we cannot neglect the important statement of the Maoris themselves that they came from Tawhiti-nui, or Tahiti-nui, especially when taken in conjunction with the Tahitian names of the west coast of that island, preserved by the Ngati-Awa people of the Bay of Plenty, New Zealand. That Tahiti and the neighbouring islands was the home of the Maoris some generations before their migration will also be proved later on when I come to deal with some of their ancestors who are known to Tahitian history.

As to the time of departure of the fleet from Rarotonga to New Zealand, the information obtained by Mr. Large shows that the canoes arrived in Rarotonga with those of Naea. If this is so, then the Maoris must have stayed in Rarotonga for at least three generations, for Naea arrived there in the later days of Tangiia. This is unlikely however, because there is nothing in Maori history to confirm it, and, moreover, had there been such a prolonged stay, the names of Maori ancestors immediately preceding the *hake*, or migration, would certainly be shown on some of the numerous genealogical tables which will be

* I have the evidence of this, but it is too long to quote.

Tangia
Moro
Uenuku-rakeiora
Uenuku-te-aitu
Ruatapu

found in the Native History to follow this. But there are no such names. The only Maori ancestors in those tables (of this period) are the three last shown in the margin.

According to Maori history, Uenuku and Ruatapu lived in the generation that the fleet left Hawaiki; and it was not long before the departure that the incident known as "*Te huri-pure-i-ata*" occurred, when a number of young chiefs were drowned through the action of Ruatapu, his brother Paikea alone escaping, to afterwards become a famous ancestor of the Maoris. It will be remembered that Ruatapu's parting words to Paikea were, that in the eighth month he would visit his father's people, and that they were all to flee to Hikurangi to save themselves from the inundation which Ruatapu promised. This flood in Maori history is known as "*Te tai o Ruatapu*;" in Rarotonga it is known as "*Te tai o Uenuku*;" and local tradition says the people saved themselves by fleeing to Mount Ikurangi, a graceful mountain just behind Avarua, Rarotonga. Whether the scene of this inundation is really connected with the Rarotongan Ikurangi, or some other (according to Rarotonga story this mountain was called after another of the same name in Tahiti), is doubtful. As to the nature of the inundation, it was probably an earthquake wave. I myself saw the effect of the wave of 1868, where, after traversing the whole breadth of the Pacific, from South America, it struck the Chatham Islands with such force as to leave whaleboats thirty feet above tide level.

That the above Uenuku is identical with the Maori Uenuku is proved by his father and his son having identical names in both Maori and Rarotonga history. Moreover, the Rarotonga native history says, "*Ia Uenuku-te-aitu, i tona tuatau kua tupu te ngaru.*" "In the time of Uenuku-te-aitu, rose up the waves," which seems to refer to the predicted inundation.

We will now see how the genealogical accounts of Maori and Rarotongan agree as to the period of Ruatapu. On the particular line from which the fragment in the margin has been taken, Ruatapu is the eighteenth back from Queen Makēa now living. But, if we take the mean of a considerable number of lines to fix the date of Tangia we shall find he lived twenty-four generations ago. Counting down from him, we shall find that Ruatapu flourished twenty generations ago. The mean of a large number of Maori genealogies back from 1850 to the date of migration to New Zealand is twenty generations, and it is known that Uenuku and Ruatapu lived in the generation that the *heke* left Hawaiki. Hence we see the records of the two people agree remarkably well. They are in fact history, not myth.

Motoro, mentioned in the marginal genealogy, was sent by his father Tangia to become high priest of the god Rongo at Mangaia, as mentioned by Dr. Wyatt Gill in "Myths and Songs."

It was about this period of Rarotongan history also, that flourished two priests named Paoa-uri and Paoa-tea who voyaged to Raiatea to present a big drum called Tangi-moana to the god Oro, at Opoa, where they were both killed, the full story of which will be found in Miss Teuira Henry's "History of Tahiti" when it appears. The above is perhaps as accordant an account of events in Polynesian History as will ever be obtained. As this paper will be read by many of our members who are not familiar with Maori history, it is necessary to say that the migration to New Zealand herein described is by no means the earliest one of which we have records, on the contrary, it was the last of several.

GENEALOGICAL CONNECTIONS.

If Polynesian traditions cannot be reduced to the proper periods to which they have reference, they will never serve the purposes of history. They will remain a series of incongruous stories. The Polynesians themselves have no idea whatever of time, any more than that such and such an event occurred long ago, or very long ago, or in the time of such an ancestor. If we are ever to arrive at dates in Polynesian history we must trust to the genealogies, and when we find that these agree approximately, as preserved by different branches of the race who have had no communication with one another for, sometimes, periods of over 500 years, we must acknowledge that they have a weight that might not be anticipated. No doubt many of the readers of this Journal look upon the large number of genealogical tables published, as so much waste space, but in order to arrive at dates they are necessary. However distasteful therefore to the general reader, it is essential that something be said about them, and comparisons be made.

Antecedently we might expect, from the nature of the subject, that very considerable discrepancies will be found on different lines. If they agree in time within ten per cent., it is perhaps as much as can be expected. In the following remarks, twenty-five years is assumed as the length of a Polynesian generation, a number that has been agreed on by several people who know the race well. It has just been shown that a large number of Maori tables fix the number of generations at which the fleet arrived in New Zealand at twenty, and this was further shown to agree with the Rarotonga account. We may therefore say that the *heke* took place in the year 1850, and that

Tangiia flourished in 1250.* This will be taken as a fixed date from which to deduce others, and it will now be shown that it is confirmed by independent data.

Amongst the notable Hawaiian chiefs who, about the years 1100 to 1200, were constantly passing from the Northern Group to Tahiti and the neighbouring islands, was one named 'Olopana, whose wife was Lu'ukia.† 'Olopana lived in the beautiful valley of Waipi'o on Hawaii, which has been mentioned already. During some heavy floods the cultivations in the valley were destroyed, which determined 'Olopana to seek a new home in the Southern Isles. He settled at Kahiki (Tahiti), at a place named Moa-ula-nui-akea, which Miss Henry identifies with Mou'a-ura-nui-atea, or the Tahitian mountain now called Tahara'a.‡ 'Olopana's residence in Tahiti would bring him into touch with the ancestors of the Maoris, if my theory is good that they were at that time living in that island. It is probable, therefore, that his name is to be found in Maori history. Now, 'Olopana's and his wife's names, if converted into Maori by known letter-changes, would be Koropanga and Rukutia. As a matter of fact, we do find in Maori history the names of Tu-te-Koropanga, whose wife was Rukutia, and that they lived in Hawaiki, which, as has been pointed out, includes Tahiti and the adjacent groups. The Ngai-Tahu tribe of South New Zealand have some long stories about these people, and I ascertained from Tare Wetere te Kahu, a very well informed man of that tribe, that Tu-te-Koropanga was the ancestor of the Waitaha people of the South Island, a tribe that has long been extinct, and whose ancestors were said by my informant to have come to New Zealand in the Matiti canoe, before the fleet. This information was confirmed by Paora Taki, an old and learned man, formerly of Kaiapohia, but now dead. On first seeing these names in Fornander eleven years ago, their probable identity with the Maori ancestors had struck me, but it was not until after five or six years of worrying my correspondents, all over New Zealand and the Pacific, that I finally obtained from the two old men named, the connection of these people with known lines of descent to the present day. Miss Henry has also furnished the probable connection with Tahitian lines, which is shown on the next page.

* The first attempt to fix dates by using the tables from different branches of the race will be found in vol. ii. of this Journal, p. 28 *et seq.* The results in this paper confirm those dates if twenty-five years is substituted for twenty years to a generation.

† Fornander, vol. ii, p. 49.

‡ Annual Report Hawaiian Historical Society, 1897.

HAWAII LINE.	MAORI LINE.	RAROTONGA LINES.	TAHITIAN LINE.
24 & 26 'Olopana = Lu'ukia	25 Tu-te-Koropanga = Rukutia	30 Ruatea (brothers), Koropanga-Ii-ana	40 Ta'aroa-manahune
	Ann (also Moe-tara-uri)	Ono-kura	Manu-tu-nu'u
22-23 Whiro (the same as)	Iro (ct. of Tangia and Motoro)	Nga-upoko-turua	Te Ra'au-'a'ana
		Nga-maru	Te Moana-rau
		26 Kotuku-tea (ct.) Kankura	Te Fa'a-nu'u
		Kaungaki	35 Te Rai-mavete
		24 Tangia	Nu'u
		Motoro	To
		Uenuku-rakeiora	Momo'a
		Uenuku-te-situ	Tafeta
		20 Ruatapu (by Maori and Rarotonga lines)	26 Tu-'Oropa'a-maaha'a*
			Tu-'Oropa'a-nui
			Hia
			Mara'a

NOTE.—ct. means contemporary. The figures show generations from the present time.

* I have added one generation to the Tahitian line, as the table was collected in the first quarter of this century, to bring it into accordance with the other lines.

With respect to the above table, 'Olopana and his wife, Lu'ukia, lived either twenty-four or twenty-six generations ago, according to which of the Hawaiian lines is taken. That these people are identical with Tu-te-Koropanga and his wife Rukutia of Maori history must be taken as almost certain, for it is extremely improbable that two men of the same name should marry wives of the same name—and their period is the same. Moreover, both from Hawaiian and Maori story, Rukutia appears to have been a woman of advanced ideas. With the former people she is accredited with having invented the female dress called *pau*, which the Hawaiians "make to this day, for no other reason than because the *pau* of Lu'ukia was of fine thicknesses." In Maori history her name occurs in an ancient *karakia* used in tattooing the women, where the operator says, "Be you tattooed after the likeness of Rukutia." In another song it is said, "Gird thee with the dress (mat) of Rukutia"—perhaps a reference to the Hawaiian story. Again, she is referred to as a poetess. That she was distinguished as a *danseuse*, the long story of the troubles between her and her first husband, Tama, will show.

According to my Maori informants, Tu-te-Koropanga's daughter was Anu-matao, and she was a *matua* to Whiro, which may mean an aunt, as well as a mother. The other Maori accounts state that Whiro was the son of Moe-tarauri, as do the Rarotongan histories, which latter give his mother's name as Akimano, and this is confirmed by Tahitian history, where Hiro's mother is shown to be Fa'imano,* a name which is identical with Akimano. The name in Maori would be Whakimano.

Whether Tu-te-Koropanga is identical with Tu-'Oropa'a-maeha'a (in Maori letters, Tu-Koropanga-mahanga) of the Tahitian line, there is more uncertainty; but they are shown to have flourished within the same, or the next, generation, and they both lived, in Hawaiki by Maori account, in Tahiti by the Tahitian account—places which we must allow to be identical. The Hawaiian 'Olopana was of southern extraction, though his father lived in Oahu. His grandfather Maweke was one of those Hawaiian chiefs who voyaged to Tahiti.

We may possibly see another connection between Hawaiian and Maori ancestors of about this period in the name Pau-matua (Pau-makua in Hawaiian). According to the genealogies published by Fornander there were two very noted ancestors of this name who he shows on different lines to have lived in the same generation, and a mean of six lines from their period down to the present shows that they flourished twenty-five generations ago. One of these men was a noted voyager, who had visited Kahiki (all the world outside Hawaii),

* Journal Polynesian Society, vol. ii, p. 26.

and the other is said to have come from Tahiti and settled in Hawaii. But both appear to have been descendants of people whose ancestors formerly lived in the southern groups. In visiting Tahiti and the neighbouring islands he must, if my theory is right, have come across the ancestors of the Maori. We find that one of the ancestors of Turi, of the Aotea canoe, was named Pau-matua, and—taking Turi to have lived twenty generations ago, or in 1350—that this Pau-matua lived, by one, twenty-three, or by other two accounts, twenty-four generations ago, or very nearly at the same date as the Hawaiian chief. According to Hawaiian history Pau-matua's son was Moena-i-mua (in Maori, Moenga-i-mua) and by Maori history it was Puha-i-mua. This is not exactly proof that the Hawaiian and Maori ancestor Pau-matua are the same, but there is a strong probability that they were the same individual.

A constant difficulty met with in the names of Polynesian people is, that they had several names, or often changed them from the occurrence of a death or other circumstance. Hence the same ancestor is often known under different names by separate branches of the race, or even by different tribes of the same branch. It was an ancient custom amongst the Polynesians that chiefs visiting strange islands should take a wife from the people of such island. It was often the case, also, that these wives and their children remained with their own tribe. So that we have lines of people in different islands, descending from one ancestor, who are not known to the records of other islands.

Taken altogether, we see that these genealogical lines, from New Zealand, Tahiti, and Hawaii, all tend to prove one another, and that we may deduce from them a fairly accurate date for the period of Tangiia, viz. : the year 1250.

A reference must now be made to the large general table of Rarotonga ancestors at the end of this paper, for on it depends the dates of events in Rarotongan and Polynesian history. That table, starting from the earliest traditionary period when the people lived in Atia-te-varinga-nui, comes down to the time of the occupation of Rarotonga in 1250. We are now getting into the "misty past," and cannot expect such agreement in the lines as has been shown in those of later epochs.

We must first consider the agreement or otherwise of the two long lines shown in the table with one another and with a third to be found in vol. iv. of this Journal, page 129. The latter was communicated to our late corresponding member, the Rev. J. B. Stair, in 1842, by Matatia, of Rarotonga, and should therefore have a considerable value attached to it, considering its date. All these three lines commence at

the same ancestor, Te Nga-taito-ariki, and come down to Tangiia, or to his contemporary, Iro. I shall have to point out directly that the Iro and the Tangiia lines differ in places as to the order of names, and they also differ in the names themselves, so much so that they must be different lines of descent, not two editions of the same. It is within my own experience that a group of names is sometimes misplaced on a genealogy, though the total number may be correct, and this is what I think has occurred on the Iro line.

If we count the generations between Te Nga-taito-ariki and Tangiia by these three lines we get the following result :—

By the Tangiia line	...	...	66 generations.	
„ Iro	„	...	69	„
„ Tangiia	„	...	71	„ (By Matatia)

Giving double weight to the first Tangiia line above, we may take the mean as 68 generations back from Tangiia, or 92 from the present time to that of Te Nga-taito-ariki. By converting this into years, we arrive at a date very far back in history, or to the year 450 B.C.

The only other line of Rarotonga which may be compared with this, is that of the Tamarua family, but it contains three groups of names on it which causes me to doubt whether it is not a cosmogony, or the three group of names are different ones for three different persons rather than a genealogy. It originates from Tu-te-rangi-marama, the nephew of Te Nga-taito-ariki, and between him and Tangiia are 119 names instead of the mean of 68 of the other lines. By taking out the three doubtful groups, there are 72 left, which does not differ so much from the mean. The full line will be found in the Tamarua history, so that Polynesian scholars may then judge of its value.

There is not much chance of checking these lines from outside sources, but it may be well to see if any correspondence exists. Fornander quotes the line from the first man named in Hawaiian genealogies, Kumuhonua (who possibly may be identified with the Rarotonga Te Tumu (the "origin or root") who married Papa ("earth, foundation") as being most reliable. From him to the present day are 98 generations, which (as Te Tumu was the father of Te Nga-taito-ariki) is exactly the same as the Rarotongan. I apprehend however this agreement to be accidental. From Kumuhonua to Wakea, whose wife was Papa, there are 87 generations, and Wakea is possibly the Atea shown on Rarotonga lines as the brother of Te Nga-taito-ariki; if so, there is a discrepancy of 37 generations.

If the Marquesan Atea is the same as the Rarotongan, then we get greater discrepancies still. Mr. Lawson gives the number from Atea to the present day as 74 generations; Mr. Christian as 128, and 140; and Commodore Porter as 88. Commodore Porter spent several

months in the Marquesas in 1818, in command of an American squadron, and learnt a good deal about the natives. It will not be too much to add two generations to his number, which will make the period of Atea 90 generations back from 1850 as against the 92 of Rarotongan, a difference not too great to allow of their being the same person. But the Marquesan genealogies in their earlier parts contain the names of islands, and otherwise do not seem reliable. There is nothing but the name, however, to connect this Atea with that of Rarotonga.

The Moriori genealogies go back further apparently than any others. We find on them the name of Tu-te-rangi-marama, the great Rarotongan ancestor, and he lived, according to the Morioris, 108 generations ago, as against Rarotongan 91. Again, it is not certain if this is the same man, but he is one of the few of whom anything is said in Moriori genealogy; he is accredited with inventing a new kind of mat or garment. We shall see later on that the Rarotongan ancestor of the same name introduced many innovations.

The Maori tables are not reliable beyond say 40 to 50 generations, and therefore admit of only partial comparison with the old Rarotongan ones.

The Samoan tables, earlier than about 40 generations, are cosmogonies rather than genealogies; the longest I have seen is 55 generations, or ages.

The Tongan tables appear to go back only 35 generations, or to just before the island of Tonga was colonized from Samoa. This, however, was not the first occupation of that island.

No Tahitian tables are at present available for a greater length than 40 generations. So far as they go, they compare fairly well with Hawaiian and Maori.

The Rotuma tables go back for 106 generations, but contain only perhaps one name identical with Rarotongan ancestors, and he is too far out of place to be the same. The whole of the names indicate a Samoan origin, so possibly this people entered the Pacific as part of the same migration. Rotuma is just on the route the migration must have followed.

Easter Island lines go back for twenty-three generations by one line, twenty-seven by another (A. Lesson) and appear to be all local, *i.e.*, have lived on that island. Thompson gives the number as fifty-seven from Hotu-matua, who came there "from the east" with his large canoes—from Marae-toehau, and named Easter Island, Te Pito-te-henua. This "coming from the east" is another mystery of this celebrated island.

The Mangareva Island tables go back for sixty-six generations, but no names are given by A. Lesson in his "Iles Mangareva."

The next period, and one of very great importance, that requires fixing, is that of the noted ancestor Tu-tarangi, in whose time the people first began their restless wanderings that a few generations after led them all over the Pacific, after having been located for some generations in the Fiji group, and those parts. Tu-tarangi is shown on two lines, but there is a great discrepancy between them—as much as eleven generations. The line ending in Iro was supplied by Te Aia, who, as a historian, cannot claim the weight that the compiler of the other line has, which ends in Tangiia. This latter was Te Arikitara-are, the last high priest of Rarotonga under the old *régime*, and therefore may be considered as the authority on such a subject. We have also a possible means of checking this line thus: If reference be made to the line which comes through Tangiia's uncle, Pou-tea, it will be seen that it begins with Tu, whose son was Tu-tavake. Now, in the times of Tu-tarangi there lived a man named Tu-tavake, as related by the traditions, and it will be noticed that in the table he is shown to be only one generation after Tu-tarangi, or a difference of one generation in the thirty-one that separates Tu-tarangi from Tangiia. There are no means of ascertaining if the Tu-tavake on both lines are identical, but they both lived in Fiji, and the inference is that they are the same. Assuming that this is so, then the period of Tu-tarangi may be fixed at about the year A.D. 450.

Passing downwards on the line from Tu-tarangi, at the forty-eighth generation from now, we come to the name of Ui-te-rangiora. Unfortunately we have no means of checking the period of this man, but he was perhaps the most distinguished and daring navigator of the Polynesian race, as will be seen when we come to deal with him. According to the table he lived about the year 650.

Another check on this long line may be shown as follows: According to the table at the end hereof, we shall find the Rarotongan ancestors Taaki and Karii (in Maori: Tawaiki and Karihi) to be brothers who flourished forty-six generations ago. Turning to the table published in this Journal vol. vii., p. 40, we there find these two brothers, according to Maori account, to have lived forty-nine generations ago. With respect to this Maori table, the compiler, Mr. Hare Hongi, says he is prepared to uphold its accuracy against all comers. The difference of three generations is not too much as between Maori and Rarotongan history. On Mr. Hongi's table will also be found the following names in the order given; Ru-tapatapa-awha, Ueuenuku, Ueuerangi. Now these same names are shown in the same order on the general table at the end of this paper, but very far back in time, which bears out what has been said, to the effect that the names given on this particular Rarotongan line (Iro's) are misplaced.

Continuing down this same line from Tu-tarangi, at thirty-eight generations ago, will be found the name of Kati-ongia, which is one of the very few that can be traced in Samoan genealogies. According to Mr. Steubel, there was an ancestor of Samoa of the name of 'Ati-ongie (which, allowing for the difference of dialects, is exactly the same as Kati-ongia), who flourished, by one line, twenty-five, by another thirty, generations ago. These differences are too great to allow of the persons named being the same, though one may have been named after the other. The father's and son's names are also different; but they both lived in Samoa.

Again, continuing our downward scrutiny of the Tu-tarangi line, at thirty-six generations ago, we find the name of Atonga, who lived in Kuporu (Upôlu), and in his time was built the celebrated canoe named Manu-ka-tere, which I have referred to as being known to the Tahitians. In the times of Atonga also lived some of the Rata family known to Maori history. Here we have an independent check on the period of Atonga, for a reference to this Journal (vol. iv, p. 129) will show that Rata-vare (known also by that name to the Maoris), who "owned the forest in which the canoe was made," lived eleven generations before Tangiia, or thirty-five generations ago, which differs only one generation from the period assigned to his contemporary Atonga, on the line we are considering. The best Maori genealogy I have from Rata makes him to have flourished thirty-one generations ago, but I feel sure there have been several people of the name of Rata, which could easily be proved, and the deeds of this one have been confused with those of others, through causes which will be suggested in the next subject dealt with.

Taken altogether, we thus see that there is a fair amount of agreement amongst these tables, sufficient I think to justify us in assigning approximate dates to a number of important epochs in Polynesian history. As we proceed, it will be seen how the dates fit into the traditions derived from various sources.

POLYNESIAN HISTORY, ACCORDING TO THE RAROTONGAN RECORDS.

The Polynesians may be characterised, in many respects, as a highly conservative race. It is needless to illustrate this, for all who have had dealings with them before they became as civilized as they are now, will allow this. It follows that their traditions, when transmitted through the proper channels, would change very slowly. The same will apply to their customs, and in a less degree to their language. Customs are more persistent than language, hence we find little mannerisms, if they may so be called, common to every branch

of the race. The upward nod of the head as a sign of assent ; the way the women hold a shell or knife to scrape or cut any thing ; the joining of the two thumbs and forefingers on the leg when in repose ; the way the women sometimes sit (*noho titengi*) ; the holding of the hand with palm downwards when beckoning, and many other things, may be noticed, from New Zealand to Hawaii, from Samoa to Tahiti, and no doubt further away. These little things the child learns from its mother, and transmits to its children. They become racial peculiarities, and are very persistent. In the language there are sources of change due to their system of *tapu*. If the name of some common article forms part of a *tapued* chief's name, that article may no longer be called by its original name. In Captain Cook's time the ruling chief of Tahiti was Tu (Otu), hence so many words in Tahitian of which *tu* formed a part, became *tia*. In New Zealand a celebrated chief was named Te Hapuku, after a fish ; that fish is still called by his tribe *te ihuroa*, or long-nose, and not *hapuku*.

And yet, with all the acknowledged conservatism of the race, and with a priesthood whose special function it was to be the "legend keepers," we find great differences existing as to the amount of historical knowledge preserved by various branches of the race. In some cases this is due to the fact that the ancient lore of the people was not collected by those who had the opportunities. But even where we have fairly full accounts, as in Hawaii, Rarotonga and New Zealand, there are important omissions in one or the other of the histories, for which there must be some explanation. This explanation seems to me to be this : That a tribal organisation has existed from very remote times, each tribe having its own priests who recorded their own tribal history fully, but who had only a general knowledge of that of other tribes. In the various migrations of the people from the west, when they once reached Indonesia, they would occupy different islands for longer or shorter periods, and gradually the tribe, rather than the race, became all important. Intertribal wars seem to have been common from the earliest times, and as the priests usually took a prominent part in the fighting, much of the tribal history would perish with them if any sweeping defeat overtook the tribe. It would seem that even if a common danger caused several tribes to migrate together, each tribe must have retained its individuality to a large extent, must have carried its own particular traditions, its own particular gods, and its own particular leaders and chiefs with it. There are no indications in any of the Polynesian traditions that very large numbers migrated together, or at one time. The inference is, on the contrary, that the parties were small ; and the probability is, that whatever may have been the cause of migrations, that such causes would act slowly, and intermittantly, inducing small parties to

move on together, not in a fleet, like the great migration to New Zealand. It is probable that this is the reason why only a few very ancient traditions are common to the race, and that some have retained them more fully than others. For a like reason, we experience a difficulty in recognising the names of places where the people sojourned at different times, on their long migration from the west.

The Marquesan account of the various stages of their migration from the west is probably more full of names than any other, but out of 18 islands they stayed at on their way, only 4 or 5 can be recognised with certainty. This is easily explained if we suppose the migrations to have been small, and made by different tribes. An expedition arrives at an island, gives it a name, and passes on to its final destination. Another one follows in the same route, the same process is repeated, and then we have the same island bearing different names in the histories of the different tribes. Such names are only known to particular migrations, each having its own. It is only by some such process as this we can account for the different names of stages preserved by different branches of the race.

The Hawaiians appear from Fornander to have retained the greatest number of very ancient names; of countries where the childhood of the race was passed. Extremely few of these names, or the incidents connected with them, are known to other branches.

We shall see from the Rarotongan account that their traditions go very far back in time and distance, yet scarcely any of the early Hawaiian names are known to them. It is the same with the Maori; whilst they have, in the legends of Rangi and Papa, probably part of the most ancient of all Polynesian myths, their history after leaving their original Hawaiki, until we find them in the Fiji group and its neighborhood, is a complete blank. I have shown that the Samoans have little or no history that is not connected with Samoa. It is remarkable from the close connection between Maori and Rarotongan ancestors that can be shown in very distant times, that the traditions of the latter people only mention, as it were incidentally, the separation of Heaven and Earth, which they ascribe to Ru and Māui, not to Tane, and are silent as to the creation of the greater gods and man. From the absence of any reference to this ancient Maori belief, in its Maori form, it would seem that the Rarotongans, in the garbled and comparatively modern version they have, could not have brought away with them in their migration any of the particular class of priesthood to whom was entrusted those particular mysteries. The fact of the Samoans having a somewhat perverted account of this great myth (much like that of the Rarotongans) together with the Maoris and Morioris—who have it much as the Maoris have—would

seen to indicate that it is extremely ancient, and brought into the Pacific by the first migrants. It seems to me that this myth of Rangi and Papa, and the creation of the greater gods and mau, belonged to the *tangata whenua* of New Zealand, rather than to the later migration of 1850, and that the latter learned it in its present form from the former.

Maori tradition, starting at the creation and the evolution of the great gods of the Polynesian race—Tane, Tu, Rongo and Tangaroa, and the creation of the first man and woman—is from that time silent, until the story is again taken up in the times of Hema Tawhaki, Wahie-roa, Rata, Apakura and others, all of whom will be shown by Rarotongan history to have flourished in the Fiji and neighbouring groups. There seems to be some great break in their history, which, I can only suggest is due to a disaster befalling their priests and "legend keepers." Rarotongan history is different in this respect, as we shall see. This break may be due to the fact that few people in New Zealand ever attempted to collect the history of the Maoris until it was too late. It is unfortunately the case that the early missionaries here, who had the chance, neglected it. Again, it is not certain if any priest of a high order came here with the migrations. Presumably the highest class remained in Eastern Polynesia with the bulk of the population. Of those who did come, probably Nga-toro-i-rangi, of Te Arawa canoe, was the most prominent and most versed in their old history. The Morioris of the Chatham Islands, together with the *tangata whenua* of New Zealand, having a record of the Creation myth, points to this suggested disaster having occurred (in the central Pacific) since those people first occupied New Zealand in very early times. The cause of this "break" may possibly be due to the wars and migrations from the Fiji group shortly after the time of Tu-tarangi, which are referred to later on.

With a fair knowledge of the various genealogies and traditions derived from different branches of the race, I come to the conclusion that those of Rarotonga are reliable within certain limits. They are derived from the highest historical source, that of the principal priest of Karotonga; in this they have an advantage over many others. The accordance that has been shown in the genealogies is presumptive evidence of their general accuracy. This accordance is quite unknown to the compilers themselves, and therefore of the more value.

After the conscientious labour bestowed on the study of the Hawaiian traditions by Fornander, we must also accept them as correct, so far as the material at his command allowed. It remains to be seen whether the history of the race, derivable from those tables and their accompanying legends, mutually agree with those of

Rarotonga, and wherein they differ. Everyone who takes up the study of the Polynesian race must allow that the general lines on which Fornander built up his history of the race, are in the main correct. We may differ as to detail, but his theory as a whole will probably always hold good.* We may, for instance, think that in tracing the race back to the ancient Cushite civilization of Saba of old, he has gone too far. On this particular subject I do not feel competent to offer an opinion, but he was supported in it by our late Honorary member, Mr. F. D. Fenton. Personally I am inclined not to go so far to the west, nor so far back in time, to seek an origin for the race.

Fornander's researches resulted (very briefly) in the following :—

1. At the close of the first and during the second century of the present era, the Polynesians left the Asiatic Archipelago and entered the Pacific, establishing themselves on the Fiji group, and thence spreading to the Samoan, Tonga and other groups eastward and northward.
2. During the fifth century A.D., Polynesians settled on the Hawaiian Islands, and remained there comparatively unknown until—
3. The 11th century A.D., when several parties of fresh emigrants from the Marquesas, Society, and Samoan groups arrived at the Hawaiian Islands, and for the space of five or six generations, revived and maintained an active intercourse with the first named groups ; and—
4. From the close of the above migratory era, which may be roughly fixed at the time of Laa-mai-Kahiki and his children, about 21 generations ago, Hawaiian history runs isolated from the other Polynesian groups, until their rediscovery by Capt. Cook in 1778.†

In order to compare the Rarotonga and Hawaii traditions, it is necessary to point out that Fornander used thirty years as the length of a generation, whereas I use twenty-five. Now, if his dates are calculated on the latter basis, we shall get, from Fornander :—

	A.D.
1st period—Polynesians left Indonesia ...	390
2nd ,, —Polynesians settled on Hawaii ...	650
3rd ,, —Commencement of voyages from the South	1150
4th ,, —Close of Southern voyages to Hawaii	1825

* Fornander was not the first, of course, to indicate the far west as an origin for the race, but he was the first to show how the traditions of the people supported this view, and he was the originator of the theory of their Cushite origin.

† The Polynesian Race, vol. i, p. 168.

We will now follow out the Rarotonga traditions from the earliest times, basing the dates on the genealogies given at the end of this paper. I would say, however, that when the reader comes to the Native History itself, he must not expect to find it given in the generalized form I have adopted, for the native writer does not draw any conclusions from the series of isolated traditions he has collected. Allowance must also be made for the love of the marvellous common to all races in the same culture-stage as the Polynesians. This constantly crops up; but a close study of the traditions soon enables anyone to sift it from the substratum of history which underlies the whole. Many years of familiarity with Maori traditions has caused me much surprise at finding these Rarotonga stories so remarkably free from the grossness often characteristic of the former. In this, I think, may be traced the teaching of the Rarotonga missionaries; the native historian has omitted this characteristic feature, in deference to his Christian teachers.

We must bear in mind that, in tracing the history of the Rarotongans, we are following the histories of both Maoris and Hawaiians as well, and perhaps, after a certain time, and to a less extent, those of Tahitians and other branches. It will appear later on that the Maori ancestors, particularly are the same as those of the Rarotongans; we shall often come across them. We must look to these Rarotongan traditions as furnishing the history of both branches of the race, and as filling in many gaps left vacant in Maori history.

ATIA-TE-VARINGA-NUI.

The above is the most ancient land known to the Rarotongans, and under the variation Atia, is the first name that is mentioned in their *karakias*. It has already been shown that one meaning of the word *vari* is mud, slime, earth, and the deduction drawn that it meant the origin of the race from the primitive earth. There is another and very interesting meaning of *vari*, which will be new to Polynesian scholars, and as it bears intimately on the origin of the people, it may be here stated. In one of the Rarotongan stories to follow, it is stated that when living in Atia, the common food of the people was *vari*, and this continued to be so until the discovery of the bread-fruit and the *ui-ara-kakano*, the latter of which was discovered by one Tangaroa. The writer of the Native history evidently thought this word *vari*, found in their traditions, referred to mud, as he calls it *e kai viivii*, or disgusting food, evidently not knowing what the other meaning of the word is. Thinking there was a history in this word, and that it might be connected with *pari*, rice, I asked Mr. Edward Tregear to see what he could make of it, and this is the result: In Madagascar, the name for rice is *vari* or *vare*; in Sunda (Java), Macassar, Kolo, Ende, rice is

pare; in the Bima tongue it is *fare*; in Malay it is *padi* and *pari*. It is stated that the Arabs changed the original Malay "f" into "p," so that originally the Malay name was *fari*. It is sufficiently clear from the above that *vari* means rice, and the Rarotongan tradition is correct, though not now understood by the people themselves. It would seem from this that Atia was a country in which the rice grew, and the name Atia-te-varinga may be translated Atia-the-be-riced, or where plenty of it grew.

De Candolle, in his "Origin of Cultivated Plants," says that rice was known to the Chinese 2800 years B.C., and that they claim it as an indigenous plant, which seems probable. Rumphius and other modern writers upon the Malay Archipelago give it only as a cultivated plant there. In British India it dates at least from the Aryan invasion, for rice has the Sanskrit name *vrihi*, *arunya*, &c. It was used in India, according to Theophrastus, who lived about the fourth century B.C., and it was grown in the Euphrates Valley in the time of Alexander (B.C. 400). "When I said that the cultivation of rice in India was probably more recent than in China I did not mean that the plant was not wild there." The wild rice of India is called by the Telingas *newaree* (in which we recognise the word *wari* or *vari*: the Telingas are not Aryans). "Historical evidence and botanical probability tend to the belief that rice existed in India before cultivation," with much more to the same effect.

All this leads to the legitimate conclusion that rice is a very ancient food plant in India, dating certainly from before the time of Tu-te-rangi-marama, which we have seen was possibly about B.C. 450. I am inclined therefore to think that Atia-te-varinga-nui (Great Atia-covered-with-rice), was India.

As *vari* has then the double meaning of both rice and mud, it will be interesting to try and ascertain which is the older meaning of the two. As mud must have existed before rice was used, the second meaning is probably the more modern, and the Polynesians, on their first discovery of the rice, applied to it the name of the mud in which it grew. If this is true, it follows that the Polynesians were the originators of this wide spread name of *vari* and its variants, and further, that they gave it this name when living in India.

De Candolle and others say that rice is not indigenous in Indonesia, hence it probably came from India, and from what follows as to the discovery of the bread-fruit by the Polynesians, it seems to me a reasonable deduction that this people brought the rice from India and introduced it into Indonesia. Otherwise how could they have discarded rice after obtaining the bread-fruit if they had not brought it with them as it is not indigenous there? The bread-fruit is native to Indonesia, and does not grow in Asia. This shows that

they had moved on from India to Indonesia (Avaiki is the place named, which I take to be Java), where they first became acquainted with the bread-fruit. It seems to me that, when the Polynesians left India, they bequeathed—as it were—their word for rice to the Telinga and other peoples they left behind. I claim for the Polynesians that they are the original owners of the name for rice, and that they cultivated it in India before the irruption of the Aryans into that country.

It will not be inferred, I hope, from what has been stated above, that the Polynesians were the first to occupy Indonesia. It is clear, upon several grounds, that they were preceded there by the Papuans or Melanesians—branches of a Negritto race. It seems probable, from what is known of these people, that they also came originally from India, and it is possible they may have introduced the rice with them, but until it is shown that they did so, it seems more reasonable to suppose it was the Polynesians—a race of a much higher standard. Judging from “Earle’s Papuans”—a term he applies to all the Negritto people of Indonesia, wherever found—this people, although fond of rice, do not grow it, or only to a very limited extent; they obtain it by trade with the Malays. The inference is that they were not a rice-growing race originally; had they been so, we should find them still cultivating it in parts of Indonesia where they have not been disturbed, such as in New Guinea, or even further afield, in the Solomon and New Hebrides islands. The Polynesians—a superior race—would find little difficulty in expelling the Negritto race, wherever they came in contact with them. No doubt they would often enslave them, and hence, probably, their references to the Manahune people, already referred to. I assume that the Manahune were of the lighter-coloured Melanesians—or Papuans—not the almost black people. It is known that there are degrees of blackness amongst the race.

In connection with Atia, as being a name for India, I would say that, in the very old Maori traditions, is mentioned a great river which is connected with their story of the deluge. This river was called Tohinga.* Now, I learnt from Taare-Wetere-te-Kahu, a very learned man of the Ngai-Tahu tribe of South New Zealand, a tribe that has retained many of the most ancient Maori traditions (derived possibly from the Waitaha, Ngati-Mamoe, and other tribes they displaced), that the river Tohinga was in the most ancient Hawaiki they knew of; that this country was a *tua-whenua*, a mainland, not an

* *Tohinga*, in Maori, is the ceremony of name-giving—their form of baptism. It is also the cleansing of the *tapu*, by immersion in water, after the warriors return from battle. Is it too fanciful to connect this with the sacred Ganges, where Hindoos go to this day to cleanse them of their sins by bathing?

island; that inland it was bounded by high mountains covered with snow; that below the mountains were great plains; that food was there very abundant. Is not this, in brief, a description of the Ganges and the plains of India bounded by the snowy Himalayas?

Although this ancient Atia was probably India, it is quite clear that it was known also as Avaiki and Avaiki-Atia; and, as in the case of Avaiki, they have probably applied that of Atia to some second country, or used it as a general term for Indonesia. This would seem so from the fact that voyages have been made from Avaiki-runga (Eastern Polynesia) to some place named Avaiki-te-varinga as late as the thirteenth century. We shall see later on that Tangiia, after his expulsion from Tahiti by his cousin Tutapu, went back to Avaiki-te-varinga to visit Tu-te-rangi-marama,* in order to obtain the help of the gods, who are said to have lived there. Although these are the words used, I am inclined to think he went to consult the priests of the ancient gods and obtain their counsel as to his future course. From that land he obtained a sacred drum, a trumpet, and a large number of *evas*, or ceremonial dances, which he subsequently introduced into Rarotonga, besides the *mana* or supernatural powers specially given him by the gods. Judging from analogy, the *mana* would be in the form of potent *karakias* or incantations. It seems to me that India is too far off for Tangiia to have returned to. There is no doubt he introduced some innovations on previous customs from this Avaiki, wherever it may have been. Possibly the old keepers of legends used Avaiki here in a very general sense, as referring to the remote lands where they sojourned on their migrations.

In the name of Atia itself, there is a strong temptation to make use of the Tongan and Moriori pronunciation of the *t* (*ch*), and connect Atia with Atchin (which is pronounced and spelt by the Dutch, Atjeh). But Atchin is at the north-west end of Sumatra, and I think too far to the west for voyages to be made there from Eastern Polynesia. The second Atia is more likely to be the ancient name of some place in the Celebes, or perhaps Ceram, the oldest known appellation of which was Seran, a name that may probably be identified with the very ancient Maori one of Herangi, Hawaiian, Helani or Holani†, and Rarotongan, Erangi-maunga. I am not aware if any ruins exist in those islands which might be identified with the Koro-tuatini. We must not allow ourselves to think that this ancient temple is one of those in Java (also one of the Hawa-ikis), because it is known that they were built by the Hindoos in the sixth century, whereas the Koro-tuatini, if we may trust the genealogies, was created long before that.

* There are notices in other legends of a man of this name living at the period of Tangiia, as well as in the ancient days.

† Fornander, vol. i, p. 15.

There is one other place which suggests itself as a possible Atia, and that is the Island of Ponape (Pan-u-pei) in the Caroline group, the ancient ruins of which at Matalanim have been described by our corresponding member, Mr. F. W. Christian,* but the rice is not known there, and Mr. Christian has shown the strong possibility that the remains are Japanese. I am forced to the belief, therefore, that Atia-te-varinga-nui is India.

Wherever Avaiki-te-varinga may be, it is clearly not Avaiki-raro in the western Pacific, one piece of evidence of which is, that in returning to Samoa from there, Tangiia first made the land at Uea or Wallis Island, directly west of Samoa and north-east of Fiji—I have little doubt it is Java.

Over this land of Atia-te-varinga-nui, there ruled in very ancient days (B.C. 450 according to the genealogies) a king or ruling chief named Tu-te-rangi-marama, who is accredited with building a temple twelve fathoms high, which he enclosed with a stone wall, and named it a “Koro-tuatini,” or place of many enclosures. It was built as a meeting place for gods and men; and here the spirits of the ancients after death foregathered with the gods. It was a “*ngai tapu kakā*,” “a sacred glorious place,” of great space within, and filled with many beautiful and wonderful things. Here were originated the different kinds of *takuruas*, feasts and games, by Tu-te-rangi-marama, to dignify the land. From Atia came the “trumpets, the drums, of two kinds, and the numerous *evas*” or dances. Here also originated the *karioi*,† or houses of amusement, singing and dancing, besides many other things and customs. Here first was instituted the *takurua-tapu*, or sacred feasts to the gods Rongo, Tane, Rua-nuku, Tu, Tangaroa and Tongaiti, and here also was the meeting places of the great chiefs of that period, of Tu-te-rangi-marama, of Te Nga-taito-ariiki, of Atea, of Kau-kura, of Te Pupu, of Rua-te-atonga and others, and of the great priests of old when they assembled to elect the kings, to meet in council to devise wise measures for “men, slaves, and children. These were the orders of men who dwelt in that land, and these were the people who spread over all this great ocean” In Atia also originated the great wars which caused the people to spread to all parts.

* Transactions New Zealand Institute, vol. xxx, p. 99.

† *Karioi* is the Rarotongan form of the Tahitian ‘*arioi*, the term applied to a class of roving actors and players, who were also the custodians of much of the historic traditions. In the Marquesas the name is *kaioi*. We have the word *Karioi* as a place-name in New Zealand, but enquiries always fail in obtaining the meaning of the name. As a verb it means, to idle, loiter.

Tu-te-rangi-marama and others of those mentioned, appear to have been subsequently deified into gods, but they do not take the supreme place of Rongo, Tane, &c., mentioned above.

In "Life in the Southern Isles," Dr. Wyatt Gill gives the following ancient chant or "form of prayer used on public occasions at the *marae* of Tangaroa, Rarotonga, until the subversion of idolatry, which illustrates the native tradition as to their origin." Another, but very similar version will be found later on; it is called a "Kauraura."

INTONED BY THE PRIEST.

Vananga mai te tupua Tangaroa,	Speak, thou ancient Tangaroa,
Ki tapatapa atua.	To thy worshippers.
Kimo, Tangaroa! Kimo!	Praise Tangaroa! Praise (him)!

THE PEOPLE.

Kimo! kimo! Ourourourō, Ie!	Praise (him)! praise (him)! Ha! Ha! (war-dance)!
Vananga mai nga atua,	Let the gods speak,
Vananga mai nga ariki,	Let the chiefs rule,
Teia te turanga pure, aku atua.	We offer thee worship, O my gods!

INTONED BY THE PRIEST.

O Atia ra te pou enua ia,	Atia is the original land
Ei tupuranga, tupuranga, e toro.	From which we sprang.
Avaiki ra te pou enua ia,	Avaiki is the original land
Ei tupuranga, tupuranga, e rire.	From which we came.
Kuporu ra te pou enua ia,	Kuporu is the original land
Ei tupuranga, tupuranga, e toro.	From which we sprang.
Vavau ra te pou enua ia,	Vavau is the original land
Ei tupuranga, tupuranga, e rire.	From which we came.
Manuka ra te pou enua ia,	Manuka is the original land
Ei tupuranga, tupuranga, e toro.	From which we sprang.

The other versions of this chant are somewhat longer and mention other lands at which the people stayed in their migrations; they express in brief form the route followed by that branch of the race to which Maori and Rarotongan belong, the last name being that of the easternmost island of the Samoan group from which Makea Karika came, when he and his people settled in Rarotonga about A.D. 1250.

AVAIKI-TE-VARINGA, OR AVAIKI.

From Tu-te-rangi-marama downwards for fifteen generations, or 375 years, the history of the people is a blank, but at the end of that time—or about the year 65 B.C., we come to the first sign of any migration. The history says of Te Kura-a-moo, "He went to the east, to the sun rising, and remained there, in consequence of the troubles that arose between him and his sisters through a basket of *matau* which one sister had trodden into the mud." I cannot say if

matau here means fish-hooks, but it is probable. "He remained there, and there were born to him," &c., &c., the genealogy following. From the next incident in the history I come to the conclusion that the place Te Kura-a-moo migrated to was Avaiki-te-varinga, which I take to be Java.

During the period that the people were dwelling in Avaiki-te-varinga, which is certainly in Indonesia, we meet with the story of Māui, the great Polynesian hero or demi-god. He is said to have been the son of Tangaroa, by the wife of Ataranga, named Vaine-uenga. It seems that this Tangaroa was really a man, and not the god of that name, though in the process of time the attributes of the latter have been in some cases ascribed to the man Tangaroa. It is scarcely necessary to say that Tangaroa has been used as a man's name from remote times down to the present day, as a reference to the genealogical table at the end will show. I suppose this particular Tangaroa to have been one of the early adventurers into Indonesia, where he is accredited with having discovered a new kind of food, or fruit, the name of which, however, does not throw much light on what it was. It is called in the Rarotongan history *ui-ara-kakano*,* and was found by Tangaroa on the beach; it was white in colour, and became a common food of the people, almost to the exclusion—as history says—of the *vari* or rice. Tangaroa met with some notable adventures with a monster fish called a *Moko-roa-i-ata*,† which is probably intended for an alligator, and which "fish," with a stroke of its tail, inflicted a humiliating defeat on Tangaroa. Tangaroa married Ina, the daughter of Vai-takere, and if this is the same person as mentioned in the genealogical table, the period must be fixed as early in the first century.

We find the names of several countries or islands mentioned that Tangaroa visited (besides the skies), such as Rangi-ura, Vai-ono, Avaiki, Vairau-te-ngangana,‡ Raro-nuku, Rangi-make, &c.

Vai-takere, Tangaroa's father-in-law is accredited with the introduction of the bread fruit to the knowledge of his people. The

* I can only make a guess at the meaning of this word. *Ui* is the Rarotongan name for the yam. *Ara* has no sense in this connection. *Kakano* is a seed, such as that of the pumpkin, &c. I am not aware if any species of yam bears seeds.

† The change from *k* to *nga* being common to the language, we may probably see in this name the Maori, Mango-roi-ata.

‡ In the Journal of the Polynesian Society, vol. iii, p. 105, it will be seen that the Maoris have retained in their traditions the name Wairua-ngangana as the place from which they originally obtained the *taro* and introduced it into Hawaiki. The two names are not exactly the same, the *u* and the *a* being interchanged. No assistance in identifying this island can be derived from the native habitat of the *taro*, which seems to have been common to India and Indonesia.

story about it is overlaid with mythical incidents, as are so many Polynesian tales, but there is no doubt a substratum of historical fact. It appears to have been first discovered growing in the mountains. There were great rejoicing at the discovery. Vai-takere's wife is accredited with having produced the *ii*, which is, I think, the Tahitian *ifi*, *ihi* or chestnut, called also by the Rarotongans, *mapa*. The story says, that two new foods having been discovered in Avaiki, the use of *vari* or rice was abandoned.

Notwithstanding the fanciful dress in which we shall find these stories in the original, they point strongly to the first arrival of the people in a strange land, where new kinds of food were discovered.

The bread fruit is stated by De Candolle in his "Origin of Cultivated Plants," to be a native of Java. "The bread-fruit is evidently a native of Java, Amboyna and the neighbouring islands; but the antiquity of its cultivation in the whole of the archipelago, proved by the number of varieties, and the facility of propagating it by buds and suckers, prevent us from knowing its history accurately." The rice of course grows in Java at the present day, and I hold, the probability is, the Polynesians first introduced it there from India.

At this time the people were apparently divided into tribes, for we find the names mentioned of Ati-Apai and Ngati-Ataranga, both Ati and Ngati being tribal pre-nominals.

The hero Māui is said to have been the son of Tangaroa above. It has long been thought by some of our members that Māui was in reality one of the early voyagers into the Pacific, who through his exploits has been clothed by succeeding generations with the miraculous deeds of a god. The Rarotongan story seems rather to bear this out, whilst, at the same time, relating much of the marvellous. After describing his nurture in a cave and his wonderful uprising therefrom, which reminds us of the Tahitian story of Hono-ura,* it then relates his overcoming the sea-monster Moko-roa-i-ata, after which he started on his travels. During this voyage—if it may be so called, but no mention is made of the canoe—he visited and fished up Mani-hiki Island, north of Rarotonga,† then went to Tonga-ake, which is the name of the east side of Tonga-tapu, then to Rangi-raro, to Rangi-uru, to Avaiki-runga, the Tahitian group—to Vaii—the Hawaiian group—to Ngangai, Te-aro-mar-o-pipi, then south to the Marquesas, the several islands of which groups are referred to as Iva-nui, Iva-rai,

* Journal Polynesian Society, vol. iv, p. 256.

† This is an instance of a more modern story incorporated in a very ancient one.

Iva-te-pukenga, Rauao, and Iva-Kirikiri,* then westward to Paumotu, Tahiti, Raiatea, Porapora, to Atiu, Mangaia and Rarotonga of the Cook group, from whence he returned westward, and finally to Na-vao, the place of departed spirits in Avaiki.

There are some things worthy of note in this expedition. I would particularly call the attention of our Hawaiian members to the fact that Māui is stated to have called that group Māuiui, in remembrance of his efforts in lifting up the heavens, and he gave it another name Vaii (or Vaihi or Waihi, known as such both to Tahitians and Maoris), and a third name he gave was Ngangai. Now in Hawaiian this would be Nanai, and as the change from *r* and *l* to *n* is common in Polynesian, we may see the origin of the name of Lanai Island, off Maui, Hawaiian group. It is stated that Māui named this last island on account of the *ui-tatauanga*, or "tatooing with the *ui*," or tatooing comb. It was in Avaiki-runga (which by one account is made to include the Hawaiian Islands) that he visited Mauike, *te pu o te āi*, the lord of fire, whose daughter—amongst others—was Pere (the Hawaiian fire goddess Pele). Now, this is a remarkable deviation from the Maori and other stories relating Māui's visit to Mahuika, the god or goddess of fire, whose residence is always said to be in the nether-world. Here it is said to be in Hawaii; evidently a reference to the volcanoes of that group. I am not aware whether any of the ancient names of the Hawaiian islands bears any resemblance to Te Aro-marō-o-Pipi.†

Bearing in mind the common change from *n* to *l* in Polynesian, we may probably see in Na-vao, the place of departed spirits, a repetition of the New Guinea La-vao, to which place, in the west, spirits depart after death.

I would suggest that Māui's "lifting up of the heavens" is a metaphor, used to describe his onward course from horizon to horizon "where the sky hangs down," and his penetration into new seas beyond the limit of the knowledge of his compeers. The lifting—in fact—of the clouds of ignorance by the discovery of fresh island worlds. This has an analogy in the Maori account of "felling with an axe" the storms and difficulties they met on the voyage to New Zealand in later times.

Whether the theory hinted at above as to Māui being a real historical person or not is correct, must be left to the decision of some one who will study the whole body of legends relating to him as derived from all branches of the race, but the Rarotongan account in a measure supports Fornander's hypothesis that this series of legends

* Iva is retained still in the present name of Hivaoa and Nuku-hiva of the Marquesas.

† "The dry or hard front of Pipi," or perhaps "The dry chasm of Pipi."

is older than the migration into the Pacific.* There have been very many Māuis in Polynesian history, and in process of time the deeds of some ancient and mythical Māui have become confounded with those of men who lived in later ages. The Rarotongans do not, so far as I know, trace any descent from Māui of this period, though Hawaiians and Maoris do from one who lived in a later age.

* Fornander, vol. i, p. 200.

(To be continued.)





NUKU-ORO VOCABULARY.

BY F. W. CHRISTIAN, B.A.

SOME 200 miles to the south of the Mortlock Group, and some 600 miles from the coast of North New Guinea, lie two little coral islands, Nuku-oro and Kap-en-Mailang, inhabited by a small number of light-brown natives speaking a remarkably pure Polynesian dialect—akin to the Maori, Tahitian, and ancient Samoan. In it are found, existing side by side, the *r* and the *l*, the *s* and the *h*, the *k* and the break ('); also the *f* and the *h* (as in Tahitian). The grammar is pure Polynesian, the numerals also. The personal pronouns have a curious and distinct character of their own, strongly recalling those of Tonga and the Neulanberg dialect of German New Guinea. There is just a tinge of an intrusive Malay and Japanese element. From the archaic cast of the dialect it would seem that the Nuku-oro islanders fell behind and settled down in the wake of the great wave of an early Polynesian migration sweeping out through the Gilolo Passage, grazing the coast-line of North New Guinea, and swelling away east and south-east, leaving its mark on the Central and South-east Carolines on its way. There is another Nuku-n-or, or Luku-n-or, in the Eastern Mortlocks, probably a similar relic-name of the past. A like phenomenon is noted on the island of Ontong Java, further east, and also on the islands of Sonsorol and Tobi off the coast of Dutch New Guinea, far to the westward, whose languages have a most decided Polynesian infusion.

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A, what?
Aha, what?
Ahea, when (future).
Ahi, fire.
Ahihi, evening.
Ahi-mai, to return.
Ahine, woman.
Aila-nei, to-day.
Aka, a root.
Akoako, to learn.
Ala, a road, path.
Alelo, the tongue.
Alualu, to go round.
Anahea, when? (past).
Anahi, yesterday.
Angaanga, the body.
Angi, wind.
Angiangi, a fan.

Anu, a queen.
Anuanua, rainbow.
Ao, a cloud.
Aoa, the Banyan tree.
Apasasa, a foreigner.
Arahaki, to awake.
Arero, the tongue.
Ariki, a king, chief.
Aroha, to love.
Asu, smoke.
Ata, a shadow.
Atu, a dog. (Cf. Tagalog *asu*, Timor
aso, Formosa *wasou*, *asou*, German
New Guinea *asche*.)
Atua, a god, a spirit.
Au, I.
Au, don't!

E

Eika-tuaka, a species of sting-ray.
itu, a god, a spirit.

Ete, a basket.

F

Fara, the pandanus or screw-palm.
Fare, a house.
Feangai, to meet.
Fefine, a woman.
Feka, squid.
Feng, the north-west Trade Wind. (Cf.
the Chinese *fun* or *fung*, wind;
Mortlock *le'feng*, the season of
north-west trade winds; Micro-

nesian *afong*, *pali-afong*, *effeng*,
the northern quarter; Yap *n'feng*,
n'fen, wind in general.)

Fia, how much?
Fonua, full.
Fufulu, to wash.
Fulua, to wash.
Futi, to pick, to pluck.

H

Ha, four.
Ha (*ha*), a crab.
Ha'a, causative prefix.
Haa-ako-atu, to teach.
Haa-langona, the ear.
Hai, causative prefix.
Haiava, a road, a path.
Hai-maka-vaa, to watch, guard.
Hai-mai, to come.
Hai-manu, a species of sting-ray.
Hai-me, to help.
Hai-ngata, industrious.
Hai-uru-rakau, a doctor.

Haka, causative prefix.
Haka-au-atu, to sell. (Cf. Samoan *fa'a-
tau-atu*.)
Haka-au-mai, to buy. (Cf. Samoan *fa'a-
tau-mai*.)
Haka-ke, to alter.
Haka-kitea, to show.
Haka-iho, to go down.
Haka-mate, to kill.
Haka-ngaro, to pardon.
Haka-oti, to end, finish.
Haka-pini, a beetle.
Haka-rara, to end, finish

H—continued.

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Haka-riroia, to hide.
 Haka-sura, to want, to desire, to wish.
 Haka-sura, to grasp, to hold.
 Haka-soenga, glad.
 Haka-takou, an axe, adze.
 Haka-tare, to try.
 Haka-tari, to wait.
 Haka-taumaha, to forbid.
 Haka-tenua, to believe.
 Haka-tulu, to pour out.
 Hala-neveneve, a spider.
 Hangota, to fish.
 Hano-saine, to go round.
 Hano-atu, to depart, to go.
 Hanu, a little.
 Hao, iron.
 Hapo, to grasp, to hold.
 Hara, the pandanus. 2. A mat.
 Hare, a house.
 Hati, to break.
 Hatu, a stone. (*Pae-hatu*, a wall.)
 Haturi, thunder.
 Ha-tu-muna, to lie, to speak falsely.
 Hau, the hibiscus plant (*H. tiliaceus*)
 Hau, a garland.
 Hei, a garland.
 Heianga, wise.
 Meri, grass.

Ia, a fish.
 Ia, he or she.
 Ihe, the gar-fish.
 Ihi, the native chesnut tree.
 Iho. See *haka-iho*.
 Ihu, the nose.

Ka (*kā*), a crab.
 Kaharava, red.
 Kahu, clothing.
 Kai, to eat.
 Kaiaa, to steal.
 Kai-atu, to depart.
 Kai-ki-haho, to go out.
 Kai-ki-roto, to enter.
 Kai-lalo-poli, mean, stingy.
 Kake, to go up.

Hetau, the name of a plant, a species of
Callophyllum.
 Hetu, a star.
 Hia, how much?
 Hikai, to be angry.
 Hirohiro, sinnet.
 Hitu, seven.
 Hoa taheni, to sing.
 Hoe, a paddle.
 Hoki-mai, to return.
 Holu, a turtle. (*Cf. Samoan volu, Ha-*
waiian homu.)
 Horau, a boat-shed.
 Horau-nanui, a council-house.
 Horo, to swallow.
 Hoto, to stab. 2. A spine, thorn.
 Hoto-ariiki, a chief, a king.
 Hou, new.
 Hua, fruit, seed.
 Hua, to swell up.
 Huarangi, noon.
 Huai-tino, the body.
 Hue, to open.
 Hue, the calabash or gourd.
 Hue-vatavata, the calabash or gourd.
 Hunga, a flower.
 Hunu, ten.
 Huru, ten.
 Huti, the banana.

I

Iku, a tail.
 Ingo, a name.
 Io, yes.
 Ipu, a cup.
 Isi, some, a little, a few.
 Isimu, a rat.

K

Kangi, sharp-pointed.
 Kano, flesh, meat.
 Kanonga, yellow.
 Karakara, a sponge.
 Karati, the plantain. (*Cf. Hindu kadli,*
kela.)
 Karere, to troll for bonito.
 Karisi, a species of lizard. (*Cf. Samoan*
'alisi, the cricket.)
 Katakata, to laugh.

K—continued.

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- Kati, to bite.
 Katoa, all.
 Kau, a yard-arm.
 Kau, to sw m.
 Kau-aroha, poor.
 Kaua, the blue heron.
 Kava, the beard.
 Kava-hutu, the *Barringtonia* tree.
 Kavakava - atua, a species of *Piper methysticum*, the *pupul-on-aniti*, or "pepper of the gods" of the Mariannes. *Pupui* is probably the *polo*, *poporo*, of Polynesia, and Hindu *pippal*, *pipil*, pepper.
 Kava-niu, coco-nut toddy. (Cf. the East Micronesian *chakau*, *choko*, or *soko*, the Marquesan *ava-echi*.)
 Kavatu, to give.
 Kave, to seize.
 Kea, turtle-shell.
 Keni, to dig.
 Kerekere, dirty. 2. Brown.
 Kerikeri, pebbles.
 Ki, in, at, to, by, for (a sign of the dative or locative).
 Kia, unto (sign of accusative).
 Kilau, they two.
 Kili, the skin.
 Kili-tenua, clean.
 Kima, a clam.
 Kimoa, the rat.
 Ki-na, there.
 Ki-nei, here.
 Kinoi, to dislike.
 Ki-raro, below.
 Kiri, the skin.
 Ki-roto, within.
 Ki-runga, above.
 Kitau, to tie, to fasten.
 Kitau-ngatahi, to unite.
 Kite, to see.
 Ki-vaho, without.
 Kivikivi, a species of sand-piper. (Cf. Maori *kiwi*, the apteryx; Motu *kibi*, a quail.)
 Koe, thou.
 Kohu, dark.
 Koko, the domestic fowl.
 Kolu, ye two.
 Kopai, a hat of pandanus-leaf.
 Koro, the throat.
 Koro, man.
 Koromatua, old man. (Fefine *koro-matua*, old woman.)
 Koru, ye two.
 Koteu, ye (plural).
 Kueiti, the squid. (Cf. Samoan *kuita* id.)
 Kui, old woman.
 Kumi-sara, a tattooer.
 Kumi-tonu, a tattooer.
 Kupenga, a fish-net.
 Kuru, the bread-fruit.
 Kutu, a louse.

L

- La, the sun. 2. A sail.
 Lahalaha, broad.
 Lalati, to scratch.
 Langa, to float.
 Langi, the sky.
 Langilangi, to laugh.
 Langona, to listen.
 La-o-te-manu, a branch.
 Laputa, the sea-eel.
 Lata, mild, gentle.
 Lateu, they (plural).
 Laumalie, large, great. 2. Fat.
 Lava, enough.
 Le-fea, where?
 Lefu, ashes.
 Lele, to leap, jump.
 Lenga, ginger.
 Lenga, foolish.
 Lika, a nit (young of louse).
 Lili, a fan.
 Lima, the hand. 2. Five.
 Loa, long.
 Loi, an ant.
 Lolo, oil.
 Loloa, long.
 Longo, to hear.
 Longo-mai, to believe.
 Lua, two.

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Ma (*mā*), ashamed.
 Mahaa, to break.
 Mahana, hot.
 Mahata, to awake.
 Mahe, strong.
 Mai, from, out of. (Sign of ablative.)
 Mai, to come.
 Mailakela, to forget.
 Maile, a polypodium fern.
 Maimai, sweet.
 Makaka, hard.
 Makanini, cold.
 Mako, a storm.
 Malae, a cleared space, an open space,
 a plantation.
 Malaelae, flat.
 Male, a garland.
 Malele, to die.
 Malino, calm.
 Malo, a dress, clothing.
 Malu, soft.
 Mama, to chew.
 Mamu-riki, the name of a small blue
 fish.
 Mana, a miracle.
 Manako, to want, to wish.
 Manatua, to remember. 2. To think.
 Manava, the belly.
 Manifnifi, thin.
 Manino, calm.
 Mano, one hundred.
 Mano-tini, a very large number.
 Manongi, fragrant.
 Manga, to chew.
 Mangamanga, crooked.
 Mango, a shark.
 Man-somo, a tree (generically). *Man-*
 somo, "the living thing that
 grows."
 Manu, a tree (generically).
 Manuka-pasanga, the name of a littoral
 tree.
 Manu-kono, the dove. (*Cf.* Araucanian
 konu.)
 Manu-lele, a bird.
 Manu-mangamanga, a star-fish. (*Cf.*
 Malay, Tagala, &c., tangantangan,
 the many-handed; *Pelew Islands*
 tengetang; *Nauru tetang*.)
 Manu-mangamanga, the parasol-fern
 (the *manamana-o-Hina* of South
 Marquesas).

M

Manu-mangarua, a scorpion.
 Manu-roa, the centipede. (*Samoa atua-*
 loa.)
 Mao, far.
 Maoha, to break.
 Mara, bitter.
 Marama, the moon. 2. Bright.
 Marohi, brave. 2. Strong.
 Maru, shadow.
 Masa, dry.
 Masi, bad-smelling.
 Masi, low tide.
 Masui, the left hand.
 Mata, the eye.
 Mata, dry.
 Metakite, a soothsayer, prophet.
 Mata-kapupu, blunt.
 Matakau, to fear.
 Matamua, formerly.
 Mata-punou, blunt.
 Mata-paupau, ugly.
 Matau, a fish-hook.
 Matau, the right hand.
 Mata-tenua, pretty.
 Mata-ua, rain-drops.
 Matira, bamboo.
 Mate, to die.
 Mateu, "we" (exclusive).
 Matia, grass.
 Matolutolu, thick.
 Matuku, the blue heron.
 Maua, "we two" (exclusive).
 Mau-koroa, rich.
 Mea, brown. 2. Yellow.
 Mimi, to urinate.
 Miro, a species of *Thespasia* (the *binonga*
 of the Philippines).
 Misi, to kiss.
 Miti, to kiss.
 Moe, to sleep.
 Molemole, soft.
 Momo, small; a little.
 Morau, quick.
 Moto, the bat. (*Cf. Quichua masu*.)
 Mouni, to live.
 Mule, slow.
 Muna-pu-tonu, true.
 Mune, a ship. (*Cf. Japanese bune, fune*,
 a junk.)
 Muri, after, behind. 2. In future.

N

Na, of (genitive).
 Namu, a scent, a smell.
 Namu, a mosquito. (Cf. Pampanga *yamuk*, Sulu *hamock*, Japan *yabukka*).
 Nango, a fly.
 Nanui, large, great.
 Na-roto, in the middle.
 Nei, now.
 Ngafa, a fathom.
 Ngaio, the gar-fish.
 Ngangake, the east. } Cf. Samoan *sasa'e*
 Ngangaiho, the west. } and *sisifo*,
 Tongan *hahake* and *hihiho*; also
 ancient Samoan *ngangae* and *nga-*
ngaifo (at Manu'a and Savaii).
 Ngatau, a year.
 Ngaro, to lose.
 Ngatime, dry.

Ni-aku, mine.
 Ni-ana, his.
 Ni-au, thine.
 Niho, a tooth.
 Ni-ki-lau, theirs (dual).
 Nini, to be angry.
 Nio-kolu, yours (dual).
 Nio-i-otou, yours (plural).
 Nio-i-mau, ours (dual).
 Nio-i-mateu, ours (plural).
 Nio-i-tateu, ours (plural).
 Nio-i-tau, ours (dual).
 Ni-rateu, theirs (plural).
 Niu, green; light blue.
 Niu, coco-nut palm and fruit.
 No, of (genitive).
 Noa, to tie, to fasten.
 Noho, to sit.
 Nonu, *Morinda citrifolia*.
 No te aha, why?

O

Oai, who?
 Oi-hea, where?
 One, sand.
 Ono, six.

Ope, a worm.
 Oso, to smell.
 Otimahe, weary.
 Utuku, the white heron.

P

Pae, an altar.
 Pae-hatu, a wall.
 Pahu, a drum.
 Paitu, lazy.
 Pakea, weak.
 Paku, to fall.
 Pa-mai, near.
 Pamani, light (not heavy).
 Pangapanga, lean, thin.
 Papapa, flat.
 Papapapa, low.
 Paparangi, a foreigner.
 Paranga, iron. (Cf. Malay *parang*, a knife.)
 Para-o-te-langi, rain.
 Parapapa, soft.
 Pasa, to speak. (Cf. Malay and Hindu *basa*, voice, speech; Kusaie *pasra*, voice.)
 Pasapasa, to command.
 Pasua, a clam. (Cf. Fiji *vasua*, Maori *paua*, haliotis.)
 Patapata, to fall in drops.

Pati, to kick.
 Paupau, bad.
 Pehea, how?
 Peka, a bat.
 Pela, earth, soil.
 Pelapela, dirty.
 Penipeni, the sea-slug, bêche-de-mer.
 Pengipengi, *Thespesia* sp. (the *binonga* of the Philippines).
 Pepe, a butterfly.
 Peti, fat.
 Pihe, to sing.
 Piho, the head. (Cf. Futuna *puso*, Pelew *path*, Sikayana *paso*.)
 Pie, arrowroot.
 Pikopiko, crooked.
 Pili, lazy.
 Pilu, a species of lizard. (Cf. Samoan *pili*, Hindu *palli*, Araucanian *pallum*, Sulu *pinit*, Bismarck Archipelago *pallai*, German New Guinea *pari*.)
 Piro, bad-smelling.

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P—continued.

- Pito, the navel.
 Po, to seize.
 Po, night.
 Poko, narrow.
 Pongi, night.
 Pono, to shut.
 Potopoto, short.
 Pou, a mast.
 Pu, a trumpet. (Cf. Micronesian *puk*,
 Hindu *buk*.)
- Puaka, a pig.
 Puhano, to run.
 Puipui, a fence, palisade.
 Puhi, to blow a trumpet.
 Pulaka, the giant taro (*Arum costatum*).
 Pune, a shell.
 Purapura, bright.
 Pusa, steam.
 Pusenga, a feast, festival

R

- Ra, a day.
 Rahie, fuel. (Samoan *fafie*, Maori
 wahie.)
 Rakau, a tree (generally).
 Rakorako, plenty.
 Rang, a day.
 Raranga, to plait, weave.
 Rari, a drum.
 Raro. See *ki-raro*.
 Rau, a leaf.
 Raurau, a net.
 Rau-uru, hair.
- Rehu, dust.
 Rimu, sea-weed.
 Ro, an ant.
 Roa, high.
 Rori, the sea-slug, bêche-de-mer.
 Roto. See *ki-roto*, *na-roto*.
 Rua, two.
 Ruaki, to vomit.
 Ruhe, a large fern.
 Runga. See *ki-runga*.
 Ruta, to swell up.

S

- Sailenga, a road, path.
 Sakasaka, a dwarf. (Cf. Ponape *chaka-*
 hair, Futuna *sakasaka*, Maori
 hakahaka, Japan *chika*, *chiko*, Peru
 saka, *sacha*, *taksa*, *siksi*, Arau-
 canian *tigiri*, Formosa *takke*, Pelew
 dekise, Motu (New Guinea) *dogi*,
 Quichua *dogi*.)
 Sala, to show.
 Sapai, to carry.
 Sara, to search.
 Sau-karo, to mix up.
 Saurapa, father-in-law.
 Save, the flying-fish.
 Se'ese'e, to go round.
 Selesela, to carve, to engrave.
 Selu, a comb.
 Seru, a comb.
 Siku, the tail.
 Silenga-muna, to interpret.
 Sina, grey.
 Sini, to ask.
 Singako, an egg. (Cf. Bikol *sogok*,
 Sonsorol *sakai*, Buk *sokun*, Mort-
 locks *sokul*, St. Davids *tagai*.)
- Siosio, a waterspout.
 Sisi, to write.
 Siva, nine.
 Sivi, a bone.
 Soa, friend.
 Soe, straight.
 Soka, friend.
 Soka, to pierce, to stab.
 Soko-isi, some, a little.
 Somo, to grow.
 Songi, to kiss. (Sanskrit and Hindu
 sungh.)
 Sopo-ake, to go up.
 Su, a bag.
 Suai, to exchange. (Cf. Yap *chuai*,
 Japanese *suai* id.)
 Suia, to exchange.
 Suisui, wet. (Cf. Japan *sui*, Chinese
 shui, water, moisture.)
 Suki, to pierce, to stab.
 Sulu, to dive.
 Suru, to dive.
 Surusuru, to anoint. 2. To rub. (Cf.
 Japan *suru*, to rub.)

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T

Ta, to cut.
 Taamaha, a sacrificial feast.
 Tae-ao, morning; the morrow.
 Tahanga, to deceive, to cheat.
 Tahea, to drift along.
 Tahei, to seize.
 Taheili, to dance.
 Tahi, one.
 Tahora, a whale.
 Tahu, to kindle fire.
 Tahuna, a priest, a wise man.
 Tai, the sea; salt water. 2. The south.
 Taka-tonga, prohibition.
 Takapau, a mat.
 Talanga-tai, the sea-eel.
 Tali, a rope.
 Talia, the native almond tree (*Terminalia catappa*).
 Talinga, a horn.
 Tama-fefine, a girl, a daughter.
 Tamana, a species of *Callophyllum*.
 Tamana, father.
 Tamariki, a boy, a son.
 Tamata, to begin.
 Tane, a man, a male.
 Tanga, a bag.
 Tangata, a man (*homo*).
 Tangi, to cry, to lament.
 Taniha, a shark.
 Tanninga, the ear.
 Tao, a spear.
 Tao, the taro (*Colocasia*).
 Tapalahi, thin.
 Tapu, prohibition.
 Tapurepure, parti-coloured.
 Tapuru, a species of lizard.
 Tara, a spine, spike.
 Tare, to touch.
 Tarea, weary.
 Taro, the taro (*Colocasia*).
 Tarotaronga, prayer.
 Tasisi, parti-coloured.
 Tatau, to mark, to tattoo.
 Tateu, we (inclusive).
 Tau. See *ngutau*.
 Tau, to count.
 Tau, to arrive.
 Taua, we two (inclusive).
 Taumaha, a feast. 2. A sacrificial feast.
 Tau-puna, plenty.

Taura, a rope.
 Te, the article—a, the.
 Te (*tē*), no, not.
 Tea, white.
 Teai, no, not.
 Te-hea, where.
 Teimaha, heavy.
 Teina, a brother.
 Teina-hine, a sister.
 Teki, generous.
 Tena, that.
 Tenei, this.
 Te-mahai (*tē-mahai*), "cannot."
 Tenua, good.
 Tenwa, good.
 Te-tonu (*tē-tonu*), "don't know."
 Ti, a cabbage palm (*Dracena terminalis*).
 Tilo, to see.
 Tinana, mother.
 Tinei, to put out fire.
 Tino, the body.
 To, to fall.
 Toka, a stone.
 Toka-ea, coral.
 Toki, an axe, an adze.
 Toko-iai, some; a little.
 Tokotoko, a pole (originally of bamboo).
 (Cf. Ponape *chokou*, a pole; Chinese *chok*, a bamboo; Aymara and Quichua (Peru), *sokos*, *soko*, bamboo).
 Tolo, the sugar-cane.
 Tolu, three.
 Tongitongi, to carve, to engrave.
 Tongitongi, parti-coloured.
 Tongo, the mangrove tree. (Cf. Jap. *tangara* id.)
 Tonu, true, straight.
 Topa, to fall.
 Toru, three.
 Toto, the blood.
 Tu, to stand.
 Tua, the back. 2. The north. (Cf. Polynesian *tuarangi*.)
 Tuai, ancient.
 Tuangane, a brother.
 Tuhunga, a carpenter.
 Tui, to sew.
 Tuki, to beat, to strike. 2. To pound.
 Tuku, to permit, to allow.

T—continued.

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Tuku, to put, to place.

Tuli, the sand-piper. (Cf. Araucanian
chili, thili.)

Tuma, a louse.

Tumu, to grow.

Tuna, an eel.

Tunani, blunt.

Tunu, to cook.

Turuturu, to fall in drops.

U

Ua, the neck.

Ua, yes.

Uasei, a knife.

Uhi, a yam.

Uira, lightning.

Umu, an oven.

Unu, to drink.

Unga, the hermit-crab. (Cf. Micro-
nesian *umpa*.)

Uniuni, black, dark blue.

Ura, a lobster, a prawn.

Uraura, bright; red.

Uru, the head.

Uru-hai-pokorua, a variety of sting-ray.

Uru-manu, coral.

Uru-rakau, medicine.

V

Vae, the leg.

Vaha, the mouth.

Vai, water.

Vai-kerekere, dirty.

Vaka, a canoe.

Valevale, foolish.

Valu, eight.

Varu, eight.

Vele, to pick, pluck.

Vera, hot.

Voi, a species of *Callophyllum*.





OMENS AND SUPERSTITIOUS BELIEFS OF THE MAORI.

BY ELSDON BEST, OF TUHOE-LAND, N.Z.

PART II.

IF a star is seen within the crescent moon, it is a war sign. The moon represents a *pa* (fort), and the star a war-party attacking that fort. That star knows all about the coming trouble.

Should it pass to the other side of the moon, the *pa* will fall. Just before the battle of O-rakau we saw this sign, and we saw the star re-appear at the other side of the moon. As we were a war-party, of course our warriors made much of this good omen. But alas! we perverted the signs of the gods, and thereby fell. We built a *pa*, and thus turned the star against us. We were then the moon, and so fell. You know how the Aitanga-a-Tiki* rolled down upon us at O-rakau. Son! I wondered where so many men could come from, for the lines of marching men rose and fell like the waves of a great flood, and the sun shone not upon our mother earth, so covered was it with the *pakeha* hosts. Then the roar of the big guns smote against the heavens, and the world of death was upon us. So fell we at O-rakau.

Papakura.—This is a glow of red light resembling that of Uenuku (the rainbow). It is darker than a golden sunset, and is seen in rainy or damp weather in valleys (probably a bank of mist illuminated by direct or reflected light). Should it extend in the direction of a *pa* (fort) or village, it is an *aitua* for the people of that place. It is a *kaupapa tahuri* and a *mate hauaitu*—that is, they will become unnerved and irresolute, something akin to the affliction known as *pahunu*, which again differs from *hukiki*—the latter being fear of a seen danger and the former of an unseen one. Anyhow, the *papakura*

* Here used for the British troops.

in the above form is an *aitua*. Should it appear in an upright or arched form, it is merely a sign of wind or bad weather.

A spider spinning his threads on the roof of a house, should he let a thread descend to the floor, that is a *whare wera*, a burned house. That house will surely be burned down. Again, to say it is a fine day is to ask for rain.

Maikuku and Makaka. These are two household *atua*, or gods, who ever dwell in the corners of each house. They give warning to the inmates of coming troubles, by means of a curious sound, which seems as if some unseen hand is fumbling within the wall.

In the strange ceremony of *kumanga kai*, when food is held clasped in the hands, or wrapped tightly up in a garment and so held, and is then abstracted or absorbed by the god, without anything being seen by the spectators, should that food be a bird, it is an *aitua* if any of the feathers be left behind in that garment. Presumably the omen is for the *kaupapa* (medium).

It is an *aitua* to interfere with a sacred tree, a *tipua rakau*, or tree demon. The guardian spirits of the land, forests, mountains, &c. reside in such; the tree is the *kohiwitanga* of the *atua* or god. Hence the ceremony of *uruuru-whenua* is performed at such trees (or stones).

When about to make a speech before an assembly, should the speaker pull off his cloak without untying the string thereof (*unu pukoro*) it is an *aitua* for him. Or in singing a song (*tau*) at such a time, should he make a mistake, that also is an evil omen for him. In quarrelling with a plebeian, should a chief be thrown down, it is an *aitua* for him. (Here the collector would beg to differ from the sages of the land. Far more likely to be an *aitua*, for that *tutua*; if a slave, the oven would soon be steaming.) If a man falls when among a number of people, it is an *aitua* for him. It is an evil omen if one's eel-weir be interfered with—that is, should any mischievous person pull up or destroy the *tuki*, or *paihau*, or *whakareinga* of that weir.

At the ceremony of *umu-kotore* (wedding feast), when the *ohaoha* and *whakapiri* invocations were repeated by the priest over the couple, the bride's sisters would often decline to partake of the feast, lest they be childless when married.

Koparepare.—This is to avert an *aitua*. When paying a visit to another village, it is bad form to go empty-handed (*kaore e pai kia haere ko te rae anake*), but rather take something as a present for the people of the *marae*. That present is termed a *koparepare*.

A woman may not step over a male child, or it will be stunted in growth; nor may she step over a man, should he be lying in the way, though in the latter case it would merely be looked upon as an act of impertinence.

It is an *aitua* to beat out fern-root (to prepare it for cooking) at night. Should I do so, then ere long my head will be pounded by the club of an enemy.

Seeds were planted at the full of the moon, that the crops might be plenteous.

The superstitious Maori is ever prepared to give a good solid reason to account for any disaster. When the crops at Rua-tahuna were destroyed by frost in February last, the reason given was that it was a punishment sent by the gods on account of the Tuhoe tribe having discarded their long-cherished policy of isolation, and turned to have dealings with the Government. When an epidemic swept off their children by scores during the latter part of 1897, that was punishment for the tribe having taken the *tupu* off the big carved house, Te Whai-a-te-motu, at Mata-atua.

In discussing the relative merits of the East and West Coast tribes in regard to their knowledge of ancient Maori lore, old Paitini of Tuhoe said, "The people of the setting sun are a very ignorant lot. There is no knowledge among them. No sun arises in that region, and all knowledge comes from the rising sun. Therefore we of the East Coast, who are the nearest to that rising sun, must be a wise people. No knowledge proceeds from the moon. The moon dies and comes again to life, but the sun ever lives, and knows not death." His reference here to the rising sun would really mean that the fatherland of the Maori lies to the east, from whence came the voyagers of old, bringing with them the ancient history, *karakia*, cosmogony, &c., of the race.

Toi
Hine-ruarangi = Te Uri
Te Nana Rua-rere
Wai-o-nuku
Wai-o-rangi
Poupa Kiri-kino
Te Whaka-wairua
Te Whaka-tangata
Tama-mutu = Ani-i-waho
Whetu-roa
Te Kapo-o-te-rangi
O-tahatu-o-te-ao
Te Iki-o-te-rangi
O-tau-ka-iho
Tu-te-rangi-ka-iho
Te Rangi-puarewa

Another form in which *aitua* come to man is in the appearance of *tipua* or demons. Many of these demons are ancestors of the Maori, and were at death transformed into *taniwha*, birds, &c. Of such nature is Hine - ruarangi of Te Whaiti. She was the daughter of Toi, the wood-eater, and at her death she became a *kawau* (cormorant), which ever dwells within the dark cañon of Toi. And when death or disaster is about to descend upon the tribe of Ngati-Whare then Hine leaves the sullen cañon and soars above the ill-fated village or war-party. Then men know that death is upon them.

There are also *tipua* trees, stones, lakes, &c., which it is inadvisable to

Te Wehi-o-te-rangi

Topa

Te Wetena

Hine-wai

Tutaka Ngahau

Pinohi

Te Ika-poto

meddle with. If you do so, you will meet with some disaster or encounter stormy weather. The diminutive lakelet Rongo-te-mauriuri, on the summit of Maunga-pohatu is a *tipua*, and it is a serious thing to even approach it (see this Journal, vol. vii, p. 84).

The *tino** of Wairau at Waikare-moana is, or was, a small lake. This pond was surrounded by many fine bird-snaring trees; so fruitful were they that even the *hiwi* (permanent poles lashed to tree-heads, and on which the *kokirikiri* bearing the perch and snares were hung) were carved by grateful fowlers. A certain chief, when bird-snaring there, impressed upon his wife never to pass before him bearing food. But she forgot one day, and passed in front of him, instead of behind his back. The mischief was done, the evils of the *tamaoa* came upon them, and that lake with its *pua* (fruitful lands) disappeared for ever; no man has since been able to find it.

At Manga-o-Hou is a stone *tipua* known as Te Komata-o-te-rangi. It is said that Tane-atua endowed that stone with divers strange powers. Should any ordinary person approach it, there at once descends a deluge of rain. In approaching such *tipua*, it is well to repeat the following:—

Tuhituhi ou tauhou

Mau e kai te manawa ou tauhou

Whakapiri ki tautohito.

Should the *tipua* cause a fog to descend on account of your trespassing on its domain, the best thing you can do is to take a stalk of *rarauhe* fern, strip the leaves off, and then stick it in the ground, butt upwards. You then split that butt end and insert in the cleft a piece of earth. That's all. The fog will clear away. Even should the whole sky be obscured, two fern-stalks manipulated thus will clear that sky. That is the way to dispel a *tipua* fog, but you must not do such a thing with an ordinary fog. To dispel the latter you take up a handful of wood ashes, and cast the same from you into the fog, with an action as of sowing seed. To dispel frost, a strange ceremony is performed. As night approaches, should it appear that a frost is settling, which may destroy early crops, an old man will say, "A frost! Take a firebrand to the *mianga* (urinal) and dispel the frost, that we may save our crops." Then a man will take a firebrand and, going to the *mianga* of the village, he walks round the spot, waving the firebrand to and fro (*towhiriwhiri*), even so that it lights up the ground. He

* *Tino* = the exact spot from which a place takes its name.

then casts the firebrand aside, and turning to the east and facing the heavens in that quarter, he raises his hand and repeats the *karukia* known as *tatai-whetu*, moving his hand, with index finger pointed towards the stars, at each few syllables of the *karakia*, as a person who is counting a number of objects :—

TATAI-WHETU.

Katahi ka ri—ka wara—ka titoki—
 Manu ki—manu ka toro—kai o—tungongo—
 Ko te—koata—rau a riki—tara kaina—e hi—
 Tarera—ko te ara—e tika—ra waho—tikina—
 Kapohia—te arero—o te rangi—wiwi—wawa—
 Heke—heke—te manu ki—o tai tihe.

He then repeats another such, probably to make assurance doubly sure :—

Ka tahi ti—ka rua ti—ka haramai—te pati tore—
 Ka rauna—ka rauna—ka noho—te kiwikiwi—
 He po—he wai—takitaki—no pi—no pa—
 Ka huia—mai—kai ana—te whetu—
 Kai ana—te marama—ko te tio—
 E rere—ra runga—ra te pekapeka—kotore—
 Wiwi—wawa—heke—heke—te manu—ki o—tau tihe.

(The dashes show the jerky style in which the *karakia* are repeated.)

This concludes the ceremony. That frost will be killed, and clouds overspread the sky. It is interesting to note that a similar practice, for the same purpose, obtains among the Irish. Possibly our childish jingle—"Rainy, rainy go away, and come again another day"—is a relic of something similar.

Another *tipua* is the canoe of Taurua-ngarengare at Titi-o-kura, which is said to be a stone in the form of a canoe.

For many years a *tipua* log of *totara* was imbedded in the channel of the Rangi-taiki River, at Nga-huinga, above which log no eels would ever pass. It is said that the Native Contingent, when stationed at Fort Galatea, endeavoured to destroy the *mana* of that *tipua*, but failed therein.

Te Puku-o-Kirihika is a stone *tipua* at Pu-kareao. If shifted by anyone, it will return of its own accord to its former resting-place. Another such is the Opunga in the Waihui Stream, just above Te Umu-roa. An ancestor named Paia recited *karakia* over it to endow it with power to destroy anyone who should interfere with it. Another famous *tipua* is Muriwaka, in the Tauranga River, at Te Waimana, and near Mohoao-nui. Many of these *tipua* were also either *uruuru-whenua* or *rahui* marks.

We have seen that trees, waters and stones were supposed to have spirits dwelling within them, also mountains are credited with the possession, not only of life, but also of sex, and the powers of speech

and locomotion. An old Maori told me that, as water sings, it must, of course possess a *wairua* (spirit)—hence the *pu-wawau* already mentioned. Also that trees emit sounds, as witness the *takiari*; besides, trees are the children of Tane. The south wind is known as Te Potiki a Raka-mamao (The Child of Raka-mamao), god of winds. In Mangareva Island, Eastern Pacific,* the south-east wind is said to be a daughter of Raka. [TREGEAR.]

There is one stone especially that is endowed with life, according to the Maori. This is the *pounamu* or greenstone, which is always spoken of as a fish in old native traditions, &c.

When the *pounamu* fled from Tuhua Island, in dread of the lacerating obsidian, it passed down the East Coast, but was afraid to land there on account of hearing Kanioro grinding away (*e tioro ana*) at her work. It then fled to the South Island, where it has remained ever since. Kanioro is said to have been the guardian of the *pounamu* and the wife of Pou-rangahua. Her sacred name was Tangi-kura-i-te rangi.

In very ancient times it was Hine-wehe, daughter of the famous Kiwa of the Great Ocean fame, who placed the three fish—the *pounamu*, the *mimiha* (bitumen), and the *pakake* (whale) in the ocean. The saying for Hine-wehe is *Ko te nanua pounamu, ko te mimiha*. *Nanua pounamu* is said to be the *nyako* (fat) of the *pounamu*, and is found in hard, white lumps on the sea beach. It is possibly white crystallised limestone.

The workings of the primitive mind are passing strange, and in early culture stages man would be guided by his senses, thus it is not singular that he should believe all moving waters, rustling trees, winds and the heavenly bodies to be possessed of some kind of life or spirit. And doubtless such beliefs were the first origin of religion.

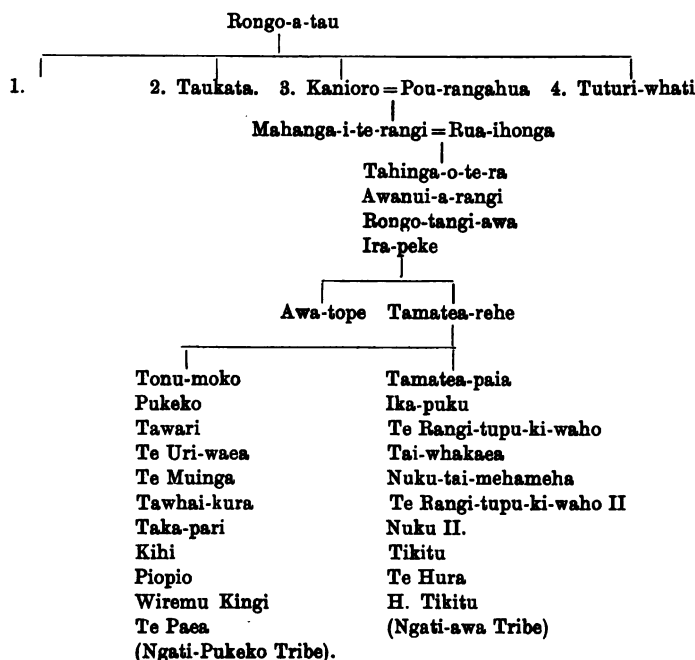
We may observe a remembrance of such a belief when we senselessly punish a lifeless thing, as Xerxes the Persian despot, ordered the sea to be scourged, or as Cyprus drew off the waters of the Gyndes by canals, to punish it for having drowned a favourite horse; "I will so weaken this insolent stream that even a woman may cross it without wetting her knees."

Thus do we draw sermons from stones, trees, and running brooks, and read the mind of early man when we read of—

. . . Old, unhappy, far-off things
And battles long ago.

* Tregear's Dictionary gives Raka-maomao as the god of the South. In Samoa, Laa-maomao was a name of the rainbow, and was the representative of a war-god. In Mangaia Raka was the god of the winds, and in Rarotonga all the winds are said to be the offspring of Raka-mamao. It was with them that Maui beautified the heavens.—EDITORS.

To show that Kanioro, connected with the greenstone, was a human being, the following genealogical table from her is given—



DIVINATION.

There were many different modes of divination, but as they mostly applied to war we will have a look at them later on, when we go on the war-trail.

Tohu, or Signs.—When, in the fall of the year, the *koko* (*tui*) birds sing for a few minutes in the early part of the night, it is a sign that the crops will be abundant in the coming season. Old men would also carefully note the direction in which the entrance of the nest of the *horirerire* was built, and predict from it a plentiful supply of food, or otherwise.

The stars were also observed carefully in order to see whether crops, birds, berries, &c., would be plentiful. Thus Tamarau :—"The high-born (*i.e.*, the principal) stars alone, such as Whanui (Vega) gave us the signs of the seasons. All the small stars were common people. All stars are people to us. All the principal stars are from Tawhirimatea they are the grandchildren of Rangi (the Sky Parent). As they grew up, they were taken by great Rangi, who nursed them in his bosom. The first-born was Autahi (Canopus). It was he who thrust aside Te Mangoroa (the Milky Way) that it might not envelop him. Te

www.libtool.com.cn
 Mangaroa is a fish, it is called the Fish of Māui.* Autahi rises in the evening, in order to escape from the Mangoroa. Autahi never entered the *kete* (basket), but hangs outside. Now, listen. Kopu (Venus) has three names. In summer, when it rises in the afternoon, it is termed Meremere-tu-ahiahi. In the seventh, eighth, and ninth months (of Maori year), it rises at dusk, and is called Tawera. In the winter it rises in the morning, and is then known as Kopu. The saying for a beautiful and finely-dressed woman is this: *Me te mea ko Kopu ka rere i te pae* ("Like Kopu flashing in the horizon"). Of Whanui, we say that should it rise slowly—that is a sign of a plentiful year, the *taro* and *kumara* will be prolific; birds, berries, and all foods in abundance. But should it move slowly, that is a lean year, and food will be scarce. When Whanui is seen flashing above the horizon, in the direction of Hawaiki, then the *kumara* crop is dug. If not dug then, the *kumara* will become *houhunga*, sweet to eat, but will not keep, like the potatoes known as *tauhere* or *puakiweu*, which have been left in the ground when the crop was dug. Potatoes should be dug in the month of Pou-tu-terangi.

Kurawaka was the first woman. She was the grandchild of Tiki. Ro-iho and Ro-ake† led her to Tane-nui-a-rangi, who married her, and Hine-ahu-one was born. Tane married her, and she had Hine-ahua-rangi. Tane married her also, she had Hine-titama. Tane married her, his great granddaughter. One day Hine-titama asked, "Where is my father?" Tane said, "I am your father and your grandfather." Then Hine fled to Tane-te-wai-ora, and besought him to hide her, which he did, placing her behind the wall of his house. Tane came in search of his wife, but his brother said, "She is not come here." Just then Hine-titama filliped (*toropana*) with her finger on the wall. Tane said, "There is our child, signalling to me. I shall return." Tane-te-wai-ora replied, "Do so. When you pass behind the wall of the house, you will return here no more." "Even so," said Tane-nui-a-rangi; "but let me take the *tatai* (adornment?) of your house with me, for the breast of our parent is bare indeed." "It is well," replied his brother; "let a *kete* be woven." So a *kete* was woven. Its name was Haruru, and into it the *tatai* of the house were placed; but one of them was hung on the strap of the *kete*. Then the company of Tawhiri-matea, their elder brothers, arrived and performed a *haka* (dance) before Tane. Then Tane returned, and he took the *tatai* from

* Compare Mokoroa-i-ata of Rarotonga, the Milky Way, placed in the sky by Māui, after he had slain this fish on account of the defeat it inflicted on his father, Tangaroa.—EDITORS.

† These are the messengers of the gods, according to Rarotonga story.—EDITORS.

the *kete*, and arranged them on the breast of Rangi (the sky). Those are the stars we see in the heavens. (See White's "History of the Maori," vol. i, p. 117, m).

Takeretō and Mumuhau are the names of two sacred *tieke* birds said to have lived on the islet of Repanga* for centuries. When heard to sing, it is a sign of a change of weather.

When the different kinds of toadstools and fungi grow plentifully, it is a sign of a *tau hiroki*, a lean year. Birds and all other foods will be scarce.

If, in weaving, the *aho* (woof threads) become knotted, it is a sign that visitors are coming, they will arrive to-morrow. Also, should the *turuturu* (rods to which garment is attached in weaving) fall, it means that visitors are coming (*na te rae tangata i turaturaki*).

A jet of gas (*hutororē*) from burning wood is a sign of coming rain. It is really a *wairua* (spirit) which has come to obtain fire.

While eating, should a portion of food fall from the mouth, it is a sign that a visitor is coming.

To sneeze is an *aitua*, and the sneezer must at once repeat the short *tihe mauri*—a *karakia* to avert the trouble. Should a person sneeze while eating, he will ere long be slain, and his flesh cooked and eaten as a relish to the same kind of food that he was eating when he sneezed.

If embers pop out from a fire, it is a sign that a visitor is coming.

The genial Maori readily accounts for the inferiority of woman and her connection with primal sin, almost as clearly as does the equally ingenious Christian. Tiki formed the first woman. He formed two mounds—one was Tuahu-a-te-rangi, the other was Puke-nui-o-Papa—and erected a wand on each mound. The first represented Life and Virtue, the latter stood for Death and Sin and Hades. Tiki produced woman from the latter (her name was Kurawaka), and cast down the wand on the mound of Sin. Ro-iho said, "See, Tiki! you have overthrown the woman." The reply of Tiki is not on record. Anyhow, woman was formed, although she is of the earth, earthy, and the trail of Puke-nui-o-Papa is over her for all time.

It is excessively bad form to allow a person to pass your place without inviting him in. Even if you have no food to offer him, you must still ask him to stay awhile. To neglect this would be an *aitua* for you. The "heard voice" averts it.

It is a sign of bad weather when the young moon lies on its back, but a good sign when it is upright, or "leaning" against the sky.

It is a sign of fine weather when spiders build their webs.

* Cuvier Island.

www.libtool.com THE EIGHT TALENTS.

Kaore koe e mohio e waru nga pu manawa? ("Do you not know that there are eight talents of man?") Literally, eight apertures (*puaha*) or openings of the heart. It is a term applied to wise and able chiefs, those who are good leaders of men—brave, clever, industrious, &c. H. Tikitu, of Ngati-Awa, gives the eight *pu manawa* as under :—

1. Industrious in obtaining or cultivating food.
2. Able in settling disputes, &c.
3. Bravery.
4. Good leaders in war—an able general.
5. An expert at carving, tattooing and at ornamental weaving.
6. Hospitality.
7. Clever at building a house or *pa*, and in canoe-making.
8. A good knowledge of boundaries of tribal lands.

A plebeian has but four *pu manawa*.

The expression means innate cleverness—the *pu manawa* are really formed before birth. They cannot be implanted in anyone in the *whare mairi*, or school of sacred and abstruse learning.

With the above may be compared Dr. Woods' seven *pu manawa* of man :—

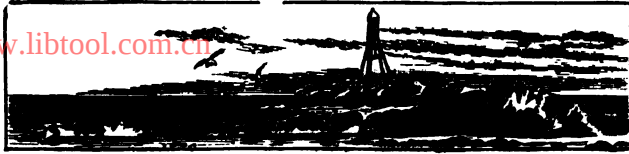
- Strength—self-reliance.
- Power—to conquer.
- Courage—to undertake.
- Magnanimity—including honour and liberality.
- Penetration—power of observation.
- Generalisation—power of combining facts.
- Ideas—power to create.

Some of the reasons given by natives to account for their accepting Christianity are characteristic, though not likely to find favour among Missionaries. Old Taituha, of Maunga-pohatu, said, "When the Missionaries first came among us, we were not inclined to turn to their gods, until they had shown us many wonderful things, which we attributed to the superior power and knowledge of their gods. When they told us of writing and explained its uses we did not believe them. We made many tests, getting them to write from one to another, being careful to see that no other communication passed between them. And we saw that the tests held good. Then we said, one to another, 'The god of the white man is a very powerful god,' and we turned to Christianity."

When a young man was being educated as a priest, great care was taken by the teacher to avoid all *aitua*, lest the knowledge acquired by the pupil should be lost. The teacher priest (*tohunga*) was not paid for his services, except in the following manner: When the pupil had obtained a sufficient knowledge of the Black Art, &c., &c., to start for himself, a person was named by his teacher, who should be brought before the young priest, in order to be slain by him, that is slain by the potent *karakia makutu* (spells of witchcraft) which he had acquired. Now the priestly teacher would often select a relative of his pupil, even a parent, to serve as a *tauirā patu*, and the anguish thus caused the pupil, through having to slay one dear to him, was really the price paid for the services of his teacher. If paid in goods of any kind, the teaching would have been in vain, the invocations, spells, &c. acquired, would have no power. The same effect would follow should the pupil slay any other than the person selected by the priest. I have heard of cases where the priest named himself as a *tauirā patu*.

The length to which an article under this heading might be carried is somewhat appalling. One would need to describe all the many rites and invocations of *makutu* or witchcraft, of war, of birth and death, of spiritual beliefs, and many other items, which of a verity, are as the sands of the sea shore. *Kati te tangi, apopo tatou ka tangi ano, āpā ko te tangi i te tai, e tangi roa, e ngunguru tonu*—("Cease crying, for to-morrow shall we cry again; were it the crying of the sea—that ever cries, ever rumbles").





SPURIOUS STONE IMPLEMENTS.

BY W. W. SMITH.

ETHNOLOGISTS who have carefully studied the various forms of stone implements used by the ancient and more recent tribes of Maoris before the advent of the Anglo-Saxon in New Zealand, will have observed, of late, the numerous spurious imitations of the older stone weapons now being sold by dealers and others as genuine relics of old Maoridom. During the last three years I have examined thirteen stone axes and adzes that were bought in Auckland, New Plymouth and Wellington, which were unquestionably fraudulent imitations of recent manufacture. Four were of a somewhat dark coloured limestone, which had apparently been hued, then sawn into size and shape, and afterwards ground smooth on the flat side of a smooth grained grindstone. The polishing had undoubtedly been done with very fine emery paper, which did not efface the coarser circular markings on their flat faces and sides of the grindstone that reduced them into the required form. Two were of argillite, and these had also been ground into shape by some rotary grinding process. I examined them all very carefully with a strong lens, which clearly revealed their manufacture by the process I have described. Apart from these methods of detection, their faces and sides were too flat and too level to compare with the neatly bevelled and well polished genuine old Maori implements. These six spurious imitations of Maori stone tools ranged from seven to ten and a-half inches in length, and were all too broad at the part where they begin to bevel to the cutting edge. Instead of the neatly bevelled and polished cutting edge, as in old Maori implements of this class, the bevelling of these clumsy

imitations was flat, and bore the same coarser circular markings as on their sides and faces, thus showing them to have been ground into shape on the flat side of a grindstone. These articles were purchased in Auckland, and cost from 7s. 6d. to 12s. 6d. each. Judging them from their close similarity in form and finish, they appeared to me to be the handiwork of one individual. Among the remaining seven was one of dark greenstone, bought in New Plymouth, which had been simply ground into form on a grindstone, and afterwards polished on an emery wheel or with emery paper. I possess one of inferior greenstone three-quarters of an inch thick, purchased in Wellington a year ago, and sent to me by a local friend. Through the centre of it is a thin decayed longitudinal vein. The edge has been ground at an angle across the vein, which is so soft as to break when rubbed slightly with the finger. No one having any knowledge of *bona fide* implements of the older Maoris would credit them with manufacturing this article. It is clearly a counterfeit of Pakeha origin, or it may possibly be the work of some dishonest Maori. Yesterday (June 20th) a lady friend brought me a valuable broad-faced greenstone axe, ploughed up a few days ago by one of her ploughmen in lower Wakanui. It is a relic of Ngai-Tahu occupation of the district. A comparison of this finely formed and polished axe with the two purchased articles referred to clearly shows them to be counterfeits. The five others included in the thirteen were also bought in New Plymouth and Wellington; and although they are slightly better formed and finished, I am convinced they are all spurious articles.

Fortunately for this interesting branch of old Maori handicraft, our Museums now contain valuable collections of types, while several valuable papers have appeared illustrating types of their older characteristic stone weapons. The publication, at the present time, by the New Zealand Institute, of Hamilton's valuable and superbly illustrated work on Maori Art is opportune before these nefarious imitations become common and widely distributed. The practice is regrettable and reprehensible. The interest evinced by some guileless and unsuspecting tourists in Maori curios, etc., enables unscrupulous vendors to dispose of these and other counterfeit articles at good profit. It is one of those tricks of the trade which it is impossible to prevent being practiced. It may, however, be well-timed to caution tourists visiting New Zealand, and collectors in other countries, to be careful when purchasing or otherwise procuring Maori stone implements to obtain them from some reliable source, or, when possible, submit them to some competent judge before accepting them, thus avoiding fraud and disappointment. No aboriginal people ever used a greater variety of forms of stone tools and weapons, or manufactured them from a greater variety of materials—some common, some rare and

valuable—than the Maoris. This fact adds greatly to the difficulty of detecting spurious imitations. To unscrupulous vendors of native articles, the worship of Mammon is of more importance than the scientific advancement of Maori ethnology.

Since despatching the foregoing to the Editors three months ago, I have received from London a copy of the recently published second edition of Sir John Evans's magnificent work on the "Ancient Stone Implements of Great Britain." In referring to the characteristics of authenticity of implements from the quaternary beds of River Drift in Europe, Sir John has remarked (p. 658) that:—When the demand for an article has exceeded the supply, spurious imitations of these have been fabricated, and in some cases successfully passed off upon avid but unwary collectors. In England, indeed, this has perhaps not been the case to the same extent as in France; but I have seen a few fabrications of Palæolithic forms, produced both by the notorious 'Flint Jack' and by more humble practitioners in Suffolk. More skilful, however, have been some forgers in the North-East of London, whose productions can with difficulty be distinguished from the genuine articles. . . . Not unfrequently the metallic marks of the iron hammer with which an implement has been chipped out are visible, the angles are sharp and harsh, or, if smooth, show traces of having been ground, and the character of the chipping is usually different from that of genuine implements, as is also often the form." When I forwarded my paper, I had not the remotest idea that this class of archæological forgery was practiced in Europe. In any country, however, the pernicious practice is despicable, and should be discountenanced in every possible manner.

NOTES AND QUERIES.

[121] The Samoan "*Taumua-lua*." (See Journal, vol. vii, p. 158.)

The date of the introduction to Samoa of the *taumua-lua* ("double-stem") boat was the year 1849. The origin arose from an incident which occurred during the Samoan war of '48-'51. At the outbreak of this protracted war Captain Worth, of H.M.S. "*Calypso*," urged the Manono and Savā'i'i party to avoid the conflict, and said that if they persisted in carrying on war he should hold Malietoa and his adherents responsible for any damage committed on British subjects by the war. Consequently, on his next visit, Captain Worth, finding that much damage had been done to the property of British subjects, he imposed a heavy fine on Malietoa and his followers. The war-party was then settled in a fortified position at the Mulinu'u promontory, near Apia. Captain Worth thereupon blockaded that place, and a long-boat from the "*Calypso*," manned by a few marines, was sufficient for the purpose, and kept the *itu-taua* ("war-party") in their fort. This event filled Samoans with astonishment and dismay, from the fact that the large force of Malietoa was held in check by a single war-boat from the ship. The other war-party, A'ana and Atua, took a hint from this circumstance, and resolved to build similar war-boats; and an American resident at A'ana, Mr. Eli Jennings, undertook the work. Two boats of some fifty feet in length were built by him, on the model of a large whale-boat. They were further improved for the purpose required. Planks were fastened across the thwarts, projecting about a foot from each side of the boat, and on the planks were raised bulwarks of bamboos closely fitted together, to protect the warriors and crew from the missiles of the enemy. These boats were also ornamented fore and aft by figure-heads decorated with white shells, &c. Since that time the *taumua-lua* has come into fashion, and are highly-prized by Samoans. They soon learned to construct them themselves. Some are clinker-built, others after their old mode—of dressed slabs, sewn with sinnet fastenings. A spirit of emulation set in as to who should possess the longest *taumua-lua*, and they have advanced from fifty feet to sixty feet, and so on, until the size of a steamer is aimed at. These boats are very costly, and Samoans (like the inhabitants of some other countries) are exhausting their funds in raising a big fleet.—SAMUEL ELLA.

[122] Birds of Rarotonga.

At page 177 of this volume Mr. Percy Smith states that not a single land-bird is left alive on Rarotonga. We still have the *Iri*, the *Kakaia* (which lives on the land, but also goes to sea), the native *Rupe* or Dove (rare), and also the *Kukupu* or Pigeon. The *Kuriri* or *Torea*, which I am told is one and the same bird, is partly land and partly a sea-going bird. The *Koputu*, the *Kakirori*, or, as some call it, *Katirori* (*t* and *k* have interchanged) have all been eaten by the cats in the mountain.—J. J. K. HUTCHIN.

[I was told, on what I considered good authority, that no land-bird was left. I certainly saw none, though always on the look out. The *Torea* I did not include in land-birds. I am much obliged to Mr. Hutchin for the correction.—S. PERCY SMITH.]

NOTICE.—Members are reminded that Subscriptions for the Year 1899 are due on the 1st January.



TRANSACTIONS AND PROCEEDINGS : POLYNESIAN SOCIETY.

A MEETING of the Council was held on the 7th November, 1898, in the Government Buildings, Wellington, the President in the chair.

The following letters were read from :

The Evening Journal, New York
Pauahi-Bishop Museum
The Chairman Parliamentary Library Committee
Dr. A. Martin
The Royal Geographical Society of South Australia

The following papers were received :

188 Polynesian Clothing. Rev. S. Ella
189 Lima (5), Ngaulu (10). Dr. Fraser

The following new Members were elected :

287 John Duthie, M.H.R., Wellington
288 W. Beetham, Masterton
289 R. Maunsell, Masterton

The following books, pamphlets, &c., were received :

726 *Australian Museum*. Report, 1897
727-28 *Science of Man*. August to September, 1898
729-30 *Na Mata*. September to October, 1898
731 *Revue mensuelle de l'École d'Anthropologie de Paris*. August, 1898
732 *Bulletin de la Société de Géographie de Paris*. Tome, xix. 2
733 *Comptes Rendus, Société de Géographie*, Paris. June and July, 1898
734 *The Geographical Journal*. August, 1898
735 *Occasional Papers*. Pauahi-Bishop Museum.
736 *Annual Report Hawaiian Historical Society*. 1897
737 *Central Australian Exploring Expedition*. Tietkens, 1899
738 *The Elder Scientific Exploring Expedition*. 1893
739 *Volume of Maps of the Elder Scientific Exploring Expedition*. 1893
740 *The Horne Scientific Exploring Expedition*. 1894
741 *Volume of Maps of the Horne Scientific Exploring Expedition*. 1894
742 *Proceedings Royal Geographical Society Australasia*. S.A., March, 1897-98
743-4-5 *Transactions Royal Geographical Society South Australia*. Parts 1, 2, 3, Vol. xvi., 1892, 1893, 1896
746-7 *Catalogue General Assembly Library*. Vol. i., ii., 1898.

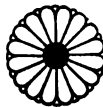
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