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THE MORIORIS OF THE SOUTH ISLAND

James Herries Beattie 1941

CHAPTER I. WHO ARE THE MORIORIS'?

If this question was asked of the average citizen, he would probably reply that they were the people who were in New Zealand before, the last lot of Maoris came, and this reply, for all practical purposes, is correct.

The man in the street may not have much interest in native races as a rule, but he has always taken a little notice when the name and fame of the Moriori came up. It is within the recollection of the writer hearing a man in the nineties of last century jokingly call another white man a "regular Moriori and the name was quite commonly known then and since.

This interest is probably due to two causes. The first of these is that the name has an alluring sound-it is easy to remember, and it runs trippingly off the tongue. The second reason is that they are regarded as, being as extinct as the moa. There is always a romantic interest in things that have passed away. When the last great auk in the isles north-west of Great Britain lay down and died, collectors paid fabulous sums for the few of its eggs that had been preserved, and there arose a common saying "as rare as a great auk's egg." Similarly, when that quaint bird the dodo of Madagascar became extinct, a new proverbial saying was added to our language in the expression, "as dead as the dodo."

As with the birds, so it is also with races-there is a sentimental satisfaction in alluding to. those who are extinct like the Tasmanian blacks and the Moriori of the Chatham Islands, or who have vanished like the Lost Tribe of the Otago Fiords. Our people speak regretfully of the Morori’s of New Zealand as gone, but it will be shown later on in this work that a lot of their blood still survives in the veins of Natives now living in various parts of our country, notably in Tuhoeland, in the North Island, and in the lower half of the South Island. Information from this latter area forms the major portion of this book.

A brief comic history of Maoriland amusingly remarks that when the Maoris were nearing New Zealand in their canoes they wondered what animals they could chase and eat, when they reached their destination, but the Morioris solved the problem for a generation. When they were all chased and eaten the gentle Maori had perforce to turn to the birds and fish for his meat supply. There is a certain amount of truth in this humorous description. There is no doubt that the last Polynesian invaders, of these shores carried things with a high hand. They took the land ana killed or enslaved many of the former inhabitants, some of whom, however, fled to the Tuhoe Mountains and some to the South Island.

It is also said that the new-comers introduced cannibalism into New Zealand. To fix the date of the arrival of this warlike company, hundreds of genealogies were examined, and taking the year 1900

A.D. as a basis, it was found that the mean average was 22 generations, or 550 years, and so the year of the Maori arrival is stated as 1350 A.D.

The number of canoes that came then is generally counted as eight, and the names were Aotea, Arawa, Horouta, Kurahaupo, Mataatua, Tainui, Takitimu, and Tokomaru. This lot of canoes is sometimes referred to as "The Fleet" by pakeha (white) writers, as they all came about the same time, earlier immigrants having usually come in solitary canoes or in pairs of these at most. It is also called the "Big Migration" from its size, or the "Last Migration" from its position in the long list of canoe arrivals in New Zealand.

It has been aptly called the "Norman Conquest" of Maoriland. After the Normans took England in 1066 A.D. nearly all the aristocracy dated their family history from that event, and of several hundred peers in Britain it is said that only a mere handful (possibly half a dozen) can authentically carry their lineage back into the Saxon period that preceded that momentous Battle of Senlac.

Similarly, every Maori of good birth started his genealogy with the name of some ancestor who came in "The Fleet." So much was this the case that some early white historians writing up New Zealand history considered that the first human occupation of this land dated from the arrival·of those eight canoes. Then it began to leak out that the voyagers comprising that migration had found numerous inhabitants dwelling in this land, and this information opened up a new avenue of research. At first a thick mist of intentional obscurity blocked the way, and as we read early numbers of the Transactions of the New Zealand Institute and early Journals of the Polynesian Society, we can see the investigators patiently groping their way to fuller light and a better knowledge of the facts.

Presently the names of some of the tribes of those old-time people began to be known to us; such names as Kahui-maunga, Kahui- tara, Kahui-tu, Kahui-ru, Kahui-rangi, Kahui-tawake, Kahui-rua, Kahui-ao, Kahui-toka, and Piri-rakau, etc. The word "Kahui" means a flock, a cluster, or a company, and here implies a tribal -division or a clan allied together by relationship. The foregoing names are those of North Island tribes, but-presently we shall come across some South Island "Kahui".

These people increased rapidly, and were so numerous when The Fleet arrived that the name tini (multitude, host, a great number) was used to define them, and we find seven of the more prominent tribes known as Tini-o-Maru-iwi, Tini-o-Rua-tamore, Tini-o-Pana-nehu, Tini-o-Tai-tawaro, Tini-o-Te-wiwini, Tini-o-Poho-kura, and Tini-o-Awa.

The new-comers used the following terms to define a tribe- ngati, kati, ati, ngai, kai, and sometimes aitanga, and hence we find divisions of the old inhabitants with whom they came in contact named by them Ngati-Koau-pari, Ngati-kopu-wai, Kati-mamoe, Ati-awa, Aitanga-a-Te-Puhirere, and so on.

The North Island account of these people is that they were a mixture of Melanesian and Polynesian strains, and were dark-skinned with thick lips, flat noses, wide nostrils, bushy hair, arid side-glancing eyes. They were of spare build, and were an indolent, shiftless folk who complained of the coldness of the climate. They were found in occupation of the northern parts of the North Island only, from

Taranaki and the Bay of Plenty northward, and none had settled in the South Island. Although they were of an inferior culture, they spoke a Polynesian dialect. They arrived in three canoes, which had been swept to sea by a storm, and fortunately for themselves they eventually were rescued from the clutches of the sea by reaching the shores of Taranaki. Their names for their homeland have never been identified, and Mr Elsdon Best suggests that they came from the New Hebrides. That is the North Island description but in the South Island the Kai-tahu say that the Kati-mamoe were fairer and with more regular features than themselves, and hence the Kai-tahu chiefs sought wives who were lighter complexioned and better looking than their own womenfolk.

Some 31 generations ago or about the year 1125 A.D. a celebrated Polynesian chief came from Tahiti and settled in New Zealand. His men took wives from the pick of the Moriori women, and, being of a more enterprising nature, soon assumed a leading position in the land of their adoption. So much was this the case that when The Fleet came there were no fewer than 22 tribal divisions tracing themselves to Toi, and the names of- these have been published by the Polynesian Society. Some northern writers now assume that the Moriori period was prior to- the advent of Toi, but the old idea that everything before the coming of The Fleet was Moriori will be adhered to throughout this work.

In regard to the name Moriori, it appears to have been an early attempt to render the word Mai-oriori or Ma-oriori, which were names given by the Maoris to their predecessors. Mr. Best gives it as Mouriuri and says that it is doubtful if those people had a racial name for themselves. A common descriptive title for those people is tangata-whenua (men of the land), as it expresses the idea they were living here previous to the advent of The Fleet.

Beaten in warfare, many of these people fled to the South Island, where they mingled with the ancient inhabitants there and gradually were pushed down to Southland. It is their descendants to whom we are indebted for the information which follows. These particulars differ considerably from those collected in the North Island, and go much further back into antiquity. It was not easy to collect, and the story had to be put together like the parts of a jig-saw puzzle with much patience.

In the quick way that word travels among the Maoris the news has gone forth that this book is being written, and Maoris from Moeraki and Temuka have spoken about it. One said to the writer: "Don't call us Moriori. The real Moriori came down from the North to the South Island, and then went to the Chatham Islands. We are not Moriori here, but Waitaha and Kati-Mamoe.

It must be conceded that properly speaking, the Waitaha is not a Moriori people. The real Moriori however did not all go to the Chatham Islands as some remained in Canterbury and some went down to Southland. The Kati-Mamoe and Rapuwai tribes, also are both from North Island Moriori stock.

These tribal names will be used in their due and proper places; but the name Moriori will be used in a general sense, as it is such a convenient term and one that is popular with Europeans.

It is to be hoped that this explanation will suffice to appease the ire of any of my esteemed informants who feel they are being misnamed, and that they will not vent their displeasure by disowning' the writer and his works.

CHAPTER II. WHO DISCOVERED NEW ZEALAND?

That is the, question! Answer that and you solve some of our anthropological problems! My southern informants all seemed to know, and all proved unanimous. Over a long spell of years during which they were visited they never wavered in their allegiance.

Forgive a personal reminiscence, but it shows their attitude clearly. By some means the collector became friendly with John Puao Rakiraki, a son of the widely-known and highly-respected chief of Port Molyneux, Heremona Rakitapu. John died in February, 1938, at the age of 83 or thereabouts. Those who knew him will remember his stalwart frame, his resonant voice and deliberate utterance, and his deep and reserved nature.

He was making a fishing net--work at which he was an adept and the writer casually asked, "Who was the first Maori to come to New Zealand?" The net-maker looked up from his task and gave his visitor a long and searching glance, and then apparently satisfied that the questioner was not joking, he briefly said one word and resumed his occupation. The word he said was “Maui" and as the writer had known the answer for at least twenty years, he felt justly rebuked.

A companionable silence followed, and then the old man continued: "Not only was Maui the first of our people to find this land but we should be called after him, for we are his descendants. Our name as - a race should be Maui and not Maori."

Leaving this interesting remark for future discussion, let us turn our attention to that remarkable navigator, Maui. How many have borne this name no man knoweth, but there have probably been four and certainly at least three famous characters who have been known as Maui-the first one back in the dawn of time when the gods were getting the world into running order; the second in Indonesia with his brothers, and the third, the great explorer of the many-isled Pacific Ocean.

In the course of time and of changing scenes and varying experiences the different Maui individuals have been confused in oral repetitions, and have finally been fused into one many-sided character. The story was a favourite one in southern New Zealand and in the passage of many centuries has become embroidered with such that is marvellous. It is hard to disentangle the various items and allot them to the man we want, the man who was the great seaman.

A Rarotongan genealogy makes Maui to have lived 71 generations back from the year 1900 A.D. and that takes us baak to a period only 125 years after the birth of Christ. This would probably be the Maui who lived in Indonesia. Some writers say he lived 50 generations ago or 650 A.D., and others give it as 60 generations back or, say, 400 A.D. At the end of this book are given two pedigrees which show Maui as flourishing 56 generations ago or about the year 500 A.D. That is a long time ago and explains why the story has not been kept with the fullness of detail we should expect from such a noteworthy event.

It appears that Maui spent years exploring the Pacific Ocean, and that his discoveries were made known to the Polynesian race just at the right time when they were ready to sail forth and occupy the islands of the sea. How many canoes he used in his different voyages is not known, nor is it known how many of the islands he made known to the Polynesian race already had inhabitants on them when he came across them, but it is known that the name of the canoe he was in when he came to New Zealand was Mahunui (or Maahunui to show the "a" is pronounced long), and that he found people here.

The endeavour to find out who was on the canoe with him has not been very successful. A northern account gives the names Pokopoko, Hou, and Moka as fellow-voyagers with Maui and his brothers, but those names were not supplied to the writer. All accounts agree that the brothers were on board, but thereafter there is little agreement and much vagueness. The names gathered by the collector are few in number, and are all curiously short for Maori names, comprising Wi and Wa, a man named Ui or Ue, and Kuil and his wife. It is suggested that two brothers known as Reti and Reta were on board, but they may have been on a later canoe. Maui had a son named Kai, but it is not positively known if he accompanied him.

It will be understood that in the absence of definite tradition the information extracted by quiet consistent questioning over many years is of a very fragmentary and conjectural nature, but the above names seem to fit in with the circumstances fairly well. One of my informants, who heard the story when he was a boy, said that there was a tohunga on board, whose name he forgot, but the canoe's karakia (invocation) was called Ranga-whenua (to raise up land-"to pull up land by the roots").

The starting point and the course of the voyage are shrouded in mystery, but it would appear as if the canoe left the New Hebrides or New Caledonia and proceeded south until it met the warm sea current that comes from the Australian Bight and laves the West Coasts of the South and Stewart Islands.

While the canoe was yet a long way from land a sharp-eyed man on board, pointing to a line of white in the sky, declared it was the summits of mountains.

Another opinion was that this was but a peculiar - formation of cloud of a deceptive nature, and Maui evidently accepted this view, for he exclaimed, "He tiritiri o te moana." My informant added that the best English translation of the meaning of those ancient words was "A mirage of the ocean", meaning it was an unreal vision. But it proved real enough as they steadily drew nearer Westland and the backbone of the South Island was more fully revealed.

In memory of Maui's words the navigators named the long line of lofty heights from Mount Cook southward Tiritiri-o-te- moana, and it was frequently and figuratively applied to the whole island. It is the correct name of the southern half of the Southern Alp's, and a Maori lady who lived at Bruce Bay 50 years ago tells me that the old men there used to refer to the inland heights generally under this ancient and honorable name.

From its landfall on the coast west of Mount Cook the canoe turned southward to explore this "whenua-teitei" (lofty land-the phrase also conveys the idea of huge bulk, stupendous). What the voyagers thought of the towering cliffs and great fiords of Western Otago can only be surmised, but Foveaux Strait would seem a more hospitable coast. It cannot positively be asserted that the Mahunui cruised over to Stewart Island, but under such seasoned explorers the probability is that it did. The only evidence bearing on such a trip known to the writer is that the beach outside Port Adventure is called O-maui, “and was so named after the great navigator".

Landing at the New River Heads to enable the seafarers to stretch their limbs, we can take it that Maui climbed the heights there to enjoy the view for the cliff or bold sea-face in that vicinity has been known as Omaui from that day to this. While the party was on shore they may have caught some of the lazy native trout called the kokopu, for there is a proverbial saying in the district, "Te kokopu, te kai o Maui" (the kokopu, the food of Maui).

Other place names originated. The islet at the mouth of the New River was called O-Ue, a prominent coastal rock near Colac Bay became O-Kui, while the Mataura Mouth was named O-Wi. A journalist writing many years go said he thought this name should be O-Wa, but he was in error. Wa was the son of Wi, but it was the father the estuary was named after. If Reti was on board that may have been the origin of the name O-Reti. If Kai was on board that would account for the highest hill up the east bank of the Mataura near the sea, which was called Kai after a man who lived very long ago." My informant stressed the fact that the name was not Kae.

While we are on the question of place names it may be recorded that the voyagers called this new land after their canoe, so the correct old name of this South Island is Mahunui. The ancient name of Stewart Island was Moutere-nui (Big Island), because it was so much larger than the numerous small islands clustering round it, but it is not known if Maui bestowed this name. The honorary title of this romantic island is “Te-Puka-o-te-waka-o-Maui" (the anchor of the canoe of Maui), the South Island representing the canoe and Stewart Island the anchor. It was only in the time of Te Raki-tamau that the latter island became known as Raki-ura.

Going eastward from Foveaux Strait, it is doubtful if any of the coastal features were named by the explorers, with the possible exception of Kahukura, which is a bush-clad face on the rugged but beautiful Catlins coastline. Kahukura was the god of travellers and of the rainbow.

There is no mention of Maui and his party naming any part of the Otago Peninsula, but there is a rock in the sea near Waikouaiti known as Maui (although this name may be of later bestowal). The Moeraki Peninsula is connected with the navigators, however, through the part named Te Raka-a-Hinaatea after Maui's father, Te Raka, and the latter's mother Hina-atea.

On the Canterbury coast there is a place Te Ika-a-Maui (the fish of Maui), but it is not claimed that it was named during Maui's voyage. Strange to say, Banks Peninsula is not included in the list of places which preserve memories of the great voyager, but Kaikoura Peninsula is. Here the party landed and Maui climbed a rise from which he beheld another island across the sea. This height was his taumanu or fishing station, and from here, in the picturesque phraseology of the Maori, he fished up the North Island, The South Island was his canoe and the North was his fish and was so named, viz., Te Ika-a-Maui. The tale of a fishing exploit of an earlier Maui has become intermingled with the story of our Maui fishing up the North Island, and the combined narrative has been embellished with some graphic legendary details which have to be stripped off to leave the kernel of fact.

All my informants laid stress on the fact that when Maui fished up his "fish" it had people on it. From Kaikoura his canoe made for the "nose" of the fish, a district called Orokoroko by southerners, but probably that which is now known as Cape Turakirae.

Here or hereabouts was a village, the people all being busy at their usual occupations when the voyagers came. Th principal personage was a woman and she occupied the largest dwelling In the place. Nothing untoward occurred and the canoe proceeded from here up one side of the "fish" to Hawke's Bay. With the quick perception of the race it was noticed that this indentation was shaped like one kind of fish-hook, so it was named Te Matau-a-Maui (the fish-hook of Maui).

Somewhere up the "tail of the fish" (the Auckland Peninsula) Maui left Kui and his wife (and perhaps one or two others) to take charge of the land he was leaving, or to act as his representatives on it. Kui may have returned to Hawaiki and brought out a party of his friends or relatives; if so the name of his canoe has been forgotten. Neither has the name of the canoe of Tutumaiao been preserved, as far as is known. Tutumaiao came to New Zealand some two generations later (say, 50 years) to join Kui's people. He was a grandson of Wa, his father being called Rakiroa (long sky) in one genealogy and Kaki-roa (long neck) in another one, but the adventures of Tutumaiao when voyaging, and in the new land, have been lost in the mists of time

To return to Maui, he was welcomed back to Hawaiki by his mother and others, one of whom was a relative named Matao-tipua, and tradition says he was drowned soon after in a tidal wave he met in a strait between two islands. This was the end of an intrepid life rendered remarkable by a series of wonderful voyages in a number of different canoes. He had traversed the pathless ocean from Hawaii in the north to New Zealand in the south, and from Indonesia in the west to Mangareva in

the east, and had made known to his wondering people the existence of numerous clusters of islands.

To preserve his· fame and to present a permanent memorial to posterity, the Milky Way is said to perpetuate the knowledge of his voyages. Its course reminds one of the course of Maui's canoe across the ocean. The numerous stars represent the many islands he "fished up" or discovered, and at one part the eye of faith can discern a number of stars in the galaxy which give the discerner a view of one of the sides of Maui's canoe cruising majestically in the sky . A fitting monument to one of the greatest seamen of all time.

CHAPTER III. WANDERERS AND SEAFARERS

Who were these people who were living here when Maui came and "fished up" the "Fish of Maui" (sometime between the third and fifth centuries as far as we can tell)?

Nowhere did any of the aged southerners mention a black people as ever having lived in New Zealand, so presumably these early residents were an earlier migration of the Polynesians. It is considered that Maui could talk with them, so the language must have been of a Polynesian character, but they were a people not related to any of the present New Zealanders as far as is known, whereas Maui is regarded as "a father of the race" by all southerners.

The writer tried repeatedly to get a description of them, but without much success. They lived in whares (huts) of the traditional shape and were good fishermen. The fact that a woman was the chief person at O-rokoroko would imply that women occupied an honourable position with them. They were people of tall stature, and in the course of time this fact has been magnified into a statement that they were giants. "There were giants in the earth in those days."

It would appear that there have been three tendencies in the narration of tradition. The first is to increase the size of very early ancestors or tribes, the second is to decrease their height, and the third is to let their memory become dim, shadowy, ghost-like. All three results are apparent in Maori history.

With the lapse of centuries, the Kui people, to whom Maui committed New Zealand, are now regarded as dwarfs. We can compare this with the British conversion of the racial name Picts into Pictsy and then Pixie, a word meaning elves or "the little people." The Tutumaiao have become so indistinct and unreal that they are now often regarded as a mirage, while the Turehu, who followed them, are now looked on as fairies.

To return to the giants, my oId friend Kurupohatu claimed that it was this people who brought the gigantic moa bird to New Zealand. Another of their canoes brought a varied assortment of "ghosts" and ogres, such as Kopuwai, Karara-huarau, Pukutuaro, and other karara-whenua (land monsters).

On being appealed to Rakiraki said that there was a tradition that those ancient people were famous for erecting stone memorials. They would place great stones up on end, but for what reason he could not say. The clusters of great stones on the Rock and Pillar Range, isolated stones elsewhere, and a line of boulders on a ridge top and a mass of upright rocks in a valley in the Hokanui Hills were said to be their work. The latter spot was held to be sacred by their successors and was so regarded when the white man came to the district. Although there is surprisingly little evidence of stone work in New Zealand, the tradition about such a people is singularly interesting.

Kupa suggested that many of those very early (or indeed earliest) inhabitants may have borne the general names of hills, rocks, rivers, and natural features, and that this may have assisted in attributing personality to those inanimate objects. Others may have been called after birds, fish, and insects, and so started the ancient folk lore which says those creatures talked to each other like human beings. According to tradition, fish would net only talk to one another, but would also hold discussions with birds and insects, and the hills would talk to one another, so rendering it difficult to distinguish between nature and man in the earlier names in ancient recitals and in lists of remote ancestors.

Colonel W. E. Gudgeon, in 1894, wrote: "It certainly should not be regarded as a matter for wonderment that there were ancient inhabitants; the marvel is that the fact should ever have been doubted. It is, says a learned writer, 'a matter of history that no country is found desert by an invading or migrating race; also, that no race, however long established and however indigenous it may deem itself, but will be found to have come from somewhere else, if we can only get back far enough to find out. The writer in question might, perhaps have added these words-and there is no race, however long they may have been in possession of a country, but will be found to have a more or less well-defined tradition of other and more ancient occupants, whom they had either destroyed or absorbed. In New Zealand we have tradition of two such races, the Turehu and the Maioriori”.

The above quotation is so apt and concise that it needs no comment, so we will pass on to another excerpt, which has been extracted from Professor Macmillan Brown's "Maori and Polynesian" (1907):

"In the Maui legend we have mention of still earlier waves of prehistoric immigration. That culture hero, when he fished up New Zealand, gave it to the Kui to colonise; they were exterminated or absorbed by the Tutumaiao; who were in their turn treated likewise by the Turehu or fairies.

Judge Wilson gives names of tribes that claim to be descended from Maui and not from the Hawaiki Maoris. Of one thing we may be certain, that Polynesian immigrants came in the early centuries of

our era; and another seems probable, namely, that pre-Polynesian aliens occupied the land for hundreds, if not thousands, of years before. The last clause is not probable according to southern investigations.

Professor Brown advances the theory of waves of migration of the Polynesians from Asia, one wave going north to form the Ainus of Japan and Indians of British Columbia; another leaving south-east Asia (Indo-China), and a third leaving the Punjaub (India) and going to Sumatra by following a trade route used as early as the fourth century B.C. This theory of Professor Brown would account for some puzzling features of Polynesian incidence, but it is outside the scope of this work. No theory of any student is likely to be wholly correct, but if it contains elements of fact, these can be welded with grains of truth from other theories to form a working hypothesis so that Moriori and Maori cultures may be reasonably accounted for.

When the writer had been gathering information for a number of years on his brief yearly visits to the southern remnant of Kai-Tahu, Kati-Mamoe, and Waitaha tribesmen, he found that at taki-aue (tangis) the historic farewell to the souls of the dead bade them go to Hawaiki, to Hawaiki-Nui, to Hawaiki-Roa, to Hawaiki- Pamamao, to Hono-Ki-Wairua (the gathering place of souls). The first three of these names represent moutere (islands) where their ancestors had passed some time, but the fourth name is that of the original homeland of the race according to the southern traditions, and Hono-Ki-Wairua was either a mountain, a building, or other famous place in that land where the spirits of the dead congregated before their further departure into the shadow-world.

One man had heard the name Irihia but could say nothing about it. Hawaiki-Pamamao (very distant Hawaiki) was better known, however. It was a very big land and had large pakihi (plains), the names of which have been forgotten, except one called Paparoa- i-Hawaiki. It also had tari-roa (long ranges) and mauka-nui (great mountains), one of the greatest of these being called Mauka-nui-a- te-whenua (Big Mountain of the Earth).

There were also rivers, the longest one being named Tohika or Tohinga. Tradition states that when living there the people's only clothing was the maro, or loincloth. For some reason not specified the ancestors living in that big country shifted from the interior to the sea coast. They had never seen the sea before, and much argument arose as to how far out it extended and as to what was on the other side. Some said it ended where the sky seemed to meet it, but others said that if they could only “push the sky up a little" there were lands beyond. To settle the argument a canoe (or raft) was made of feathers (which were the lightest thing they could think of for the purpose), and after karakia (invocations) had been said over it and its purposed voyage it was let go. A long string was tied to it, but the string broke, and the canoe drifted from sight. Some days later a tempest arose. It was the first sea-storm these landsmen had seen, and they named it "uruao" and some 2000 or more years later their descendants around Foveaux Strait still call' a sudden squall at sea by the original name of Uruao.

The storm brought the feather canoe back to the land in a very battered state, but it was held that it had passed through the horizon (visible), and, having returned, it proved that there was a passage through and that regions lay beyond out of sight. Then the people built a wooden canoe, the first the Moriori people had ever constructed, and in memory of their first trial of obtaining floatage they named this proper canoe Te Waka-huruhuru-manu (the bird's feather canoe), and in this they sailed away to Hawaiki- roa. After this, said one old man, "they became a seafaring people and found many islands, mostly inhabited by other people."

One of the first men who set out from here to investigate what "lay behind the skies" was Kiwa (whose full name was Kiwa-nui- a-tane), and he became a renowned sea explorer. He pushed on into unknown seas and found many islands. After a voyage, or series of voyages, which occupied a long time, he returned to .his base and informed the people that the sea stretched away beyond him wherever he went, and that he came across numerous islands, some of which were inhabited by people with black skins-"not a dull black, but a shiny black."

When these remote Moriori ancestors journeyed on in the tracks of Kiwa they came on these people with their glossy dark skins and called them Kiwa as a racial name. To this day in the south of New Zealand if a dark-skinned Maori hoves in sight the exclamation will be heard, "Ta! Na te Kiwa" (Hallo! Here's a Kiwa). Then when the people got past the Big Hawaikis (which may probably be Sumatra and Borneo) and in among the small islands dotted at wide intervals in the never-ending. sea they said, "Here is Te Moana-nui-a-Kiwa" (the great ocean of Kiwa), and that is the name to this day of the Pacific Ocean. A subsidiary meaning of “kiwa" is a seaman, and an esteemed friend of the writer was called Kiwa in his youth because his birth coincided with the return of an uncle who had been away in a pakeha ship for years.

Mention will later be made of two other historical figures named Kiwa and whose name and fame has been somewhat confused with his, but the one noticed is clearly the one who fulfils Coleridge's lines concerning the Ancient Mariner:- " We were the first that ever burst Into that silent sea”.

As the people moved onward toward the rising sun, wandering became second nature to them, and that roving spirit is not eradicated yet. At sea they would hoist the sail and be off-on land they roamed about like Gipsies. In southern New Zealand the relatively small population had a big area to range over, and they rambled to such purpose that the early white arrivals. were astonished at the knowledge of the interior of Otago possessed by the Maoris along the seaboard. Although they possessed permanent coastal homes, these might only be occupied for two or three months in the year, the rest of the time being spent in visits to the Muttonbird Islands and to the inland lakes and Central Otago.

To return to the people who were in New Zealand when Maui "fished" it up to the knowledge of his branch of the race, it is hard to exactly define who they were. They belong to the great legion depicted by Kipling:-

"There’s a legion that never was listed,

That carries no colours or crest,

But, split in a thousand detachments,

Is breaking the road for the rest."

They apparently. belonged to an earlier Polynesian wave than the Moriori, who were an earlier wave than the Maori. It was not long after the race left its source that it began to separate, and presently it was split into a thousand detachments, and as the divisions became more separated by the salt estranging sea and further divided by the march' of time, so the traditions began to diverge into the numerous differences that meet the eye of the student to-day.

CHAPTER IV. MORIORI MARINERS

The writer has long maintained that the Polynesian race has easily the most outstanding record in the world for two things, and these are for maritime exploits and for trained memory. He has never retreated from that oft-expressed opinion, and it is with mixed feelings he reads the diffident opinions of scholars and friends about the seamanship of the brown race.

Elsdon Best renders qualified praise: "It is clear that for a lengthy period, the Polynesians were the most daring and successful Neolithic voyagers of whom we have any record." Delete the words "and successful Neolithic" and the rest would be faint praise enough. S. Percy Smith wrote in "Hawaiki" (p. 131): "I feel justified in claiming. for these bold navigators as high a place in the honour roll as many of our own distinguished Arctic or Antarctic explorers."

To my mind, there is no comparison. The white man went out in big ships equipped with civilised comforts and scientific instruments.

Dr Peter H. Buck, in his prologue to' " Vikings of the Sunrise" says: " the settlement of Polynesia by a stoneage people who deserve to rank among the world's great navigators. "This is too modest an estimate, but on page 12 the distinguished author rises to truer heights with: …. "are worthy of being called the supreme navigators of history."

Te Rangi Hiroa, to give him his Maori name, is rather apologetic about the title of his book, but this again is due to innate modesty, for in the Polynesian Journal for 1894 Colonel Gudgeon terms the Maoris the "Vikings of the Pacific" and in his "Taranaki Coast" (published in 1910) S. Percy Smith refers (on page 73) to the "old Vikings" who guided The Fleet from Hawaiki to New Zealand.

The Vikings of the North Seas are extolled in song and story, and are pictured as sailing with winged helmets and bold looks searching for places to conquer. The Vikings of the South Seas had no picturesque horned headgear, and were scantily clad compared with their Scandinavian confreres, but they fearlessly sailed out under the same red badge of courage. They were less well equipped than the Norsemen, but in their frail canoes they put out boldly into the great spaces of the wide

Pacific Ocean at a time when European seamen were afraid to venture out of sight of land for fear of sailing over the "edge of the world" into an abyss.

Many a canoe must have been lost in the mighty storms that vex the face of the deep when the "Pacific" belies its name, but survivors were in no wise daunted, and voyaging continued for many centuries,

For the "wave of migration" contemporaneous with his life, Maui opened up the way by cruising east and west, north and south over the broad Pacific, and "fished up" most, or all, of the archipelagos or groups of islands known to the European as Caroline, Marshall, Gilbert,. Phoenix, Sandwich, Marquesas, Society, Cook, Austral, Low, Hervey, and New Zealand. It is considered that he found some of the above groups inhabited by a smallish, dark skinned people called Menehune or Manahune. The name is not unknown in southern New Zealand, where a fine-looking mountain range in the Mackenzie Country is known as Manahune, but the southerners do not hold that any of that enslaved race came to this land. They seem to consider that the people who were here before Maui's arrival were an earlier branch of the Polynesians, and were lighter coloured than the Maois.

Before passing on two statements in the third volume of the Journal of the Polynesian Society may be noticed here. One; on page 177; is to the effect that Judge J. A. Wilson is a strong advocate of the theory that this country was inhabited by the 'people he calls Maui-Maoris long before the advent of the" historical canoes" from Hawaiki. On page 176 Colonel W. E. Gudgeon writes: "The·Urewera were not strictly correct in saying that Toi was the first man to colonise this island, for there is every reason to believe that his ancestor Maui Potiki lived In the neighbourhood of the East Cape, and. that in the days of Toi men were already numerous." Maui- Potiki was, of course, the famous Maui, as that is one of his several titles, but the suggestion that he lived for a while in the North Island is new to the present writer, but could, of course, have been true for all that Maui left the Kui family in charge of the Auckland Peninsula, and two generations later Tutumaiao arrived, but the name of his canoe is forgotten.

Southern tradition says the next canoe to come to New Zealand was one called Te Waka-a-Raki after a canoe of that name away back near the Creation. This second canoe of that name has a long and honourable record. It is first heard of in the island called Te Patu-nui-o-Aio, an island named after the original land from which this branch of the Polynesians came, and it belonged to a chief named Te Moretu. "There is a god of that name, but this Te Moretu was a man". The great god Tane had something to do with the first canoe of this name, and he kept a friendly eye on its namesake and is credited with conducting it safely over the sea, although the special god of the canoe was Tukaitauru. The special karakia (or invocation) of this canoe was known as Matahua while the captain had an axe of supernatural powers that was named Pakitua, and in the highly figurative language of the Polynesian it was used to cut a way through the high seas and big waves that threatened to impede progress.

The canoe came via Tawhiti-nui-a-Rua (now known as Tahiti) and Hawaiki (identified as Raiatea), and had on board two clans with rather long names, viz., Te Tinitini-o-te-Para-Rakau and Te Ope-Ruraki. The former stayed with their leader, Te Moretu, at Hawaiki, and generations later they assisted the

famous Rata (who lived 39 generations ago and was a contemporary of Kupe and Kahue, two celebrated navigators) .In his quest for vengeance against the Matuku aborigines who had killed his father Wahieroa From H awaiki a chief named Taiehu took charge of the canoe and brought it on to New Zealand, but had to invoke the aid of the canoe's special deity and the magic powers of his axe, for they had a most tempestuous voyage. The canoe had a narrow escape of running on to North Cape one dark stormy night, but the crew managed to effect a landing In the darkness, hence they named that locality Te Au-pouri (the dark current). They went further south and settled at a place that favourably impressed them, but as a means of protection against the people, already in the country they built a stockade or pa which they named Ritua. The descendants of those Ope-Ruaraki people should still be in the Ka-Puhi Country, but the southerners heard that they had either turned into fairies or that the present inhabitants called them fairies.

The canoe did not return to Patu-nui-o-Aio, but to show the people there it had arrived safely and also to serve as a guide to future navigators its likeness was placed in the sky and transformed into a group of stars known correctly as Te Whakaahua-o-te-Waka-a- Raki (the resemblance or likeness of the Canoe of Raki), but which is known usually nowadays as Te Waka-a-Tamarereti, because the Tamarereti family in the sky was given charge of it. 'The canoe and its anchor is still visible at night time (and is said to be the constellation of Scorpio according to northern Maori information, which is to the effect that the Uruao was the first canoe ever built by their ancestors and that Tamarereti was the captain, hence the name of the constellation; which was originally Uruao, was changed to Te Waka-o-Tama-rere-ti. It is said the shape of the canoe was copied from the grouping of that cluster of stars. There was a god named Uruao, who was one of the 70 sons of Rangi and Papa, and the meaning is said to be "cloud piercer" or "a single clap of thunder.")

To return to southern Maori information, the next canoe given on the list as coming to New Zealand was named Te Waka-huruhuru-manu after the original canoe which bore that designation when they left the homeland many centuries before. They knew the original canoe was sometimes called Uruao but maintained that was really the name of the storm that battered the "feather canoe."

As this second "Huru-manu" canoe did not bring people related to any of the narrator's ancestors, there is a good deal of vagueness about it, and sometimes it is confused with Te Waka-o-Raki in narration. Te Moretu was considered to have had something to do with it, but whether this was the god or man seems uncertain. It came to the South Island, and its crew were "giants" or Maeroero (wild men of the woods; barbarians). The only thing the informants agreed on was that it came here long before Rakaihaitu (whose voyage will 'be considered shortly).

In the Transactions of the New Zealand Institute, vol. 12, page 162, Canon Stack wrote: "Tukete in his canoe, Huruhuru-manu (bird feather) achieved the reputation of being like Kupe and Tamatea, a great navigator. Asking after Tukete, the writer was told that there were three of this name, the first in the "time of the gods", the second in Moriori times, and the third about 250 years ago in Stewart Island, where there was a Maori track across the island known as Te Ara-a-Tukete (the path of Tukete). About the second of the trio no detail was forthcoming, except that he was a renowned voyager. The name of his canoe was forgotten, or had never been memorised, but now it would appear as if he had been the skipper of that elusive Canoe named after the first canoe ever made.

North Island accounts give the canoe Mamari, under Nuku-tawhiti as arriving 46, generations back from the year 1900, or about 750 A.D .The Turehu are also said to have arrived about the same time and settled the Auckland Peninsula. This is so far back that the Maoris of The Fleet refer to them as fairies. The word Turehu was not employed by the southern traditionists, but the following extract from Colonel Gudgeon's writings in 1894 is interesting and instructive: "The Maori of the present day speaks of the Turehu as fairies, but I have genealogies connecting the Maori with the Turehu, and it is to my mind very clear that they were merely a race of people who in the dim past occupied these islands, and who were destroyed by the Moriori, or Maioriori, as they are called by the Maori."

In "The Taranaki Coast", Mr. S. Percy Smith mentions the canoe called Te Kahui-maunga under Taikehu which came here before Kupe, and he also gives genealogies on pp. 30-31 to show two ancestors who came to the Taranaki district 44 generations before, or approximately about the year 800 A.D. He also says Tiwakawaka arrived from Mata-ora in the canoe Te Ara-tau-whaiti about 850 A.D., and was visited by a navigator named Maku, who returned to Hawaiki. He further quotes an old Maori as saying: "This island originally belonged to Ngu, who was the ancestor of the people called Karitehe, or Turehu, and their descendants are still amongst the tribes of Au-pouri and Ngati-kuri". The old man then recited a genealogy from Ngu to Tamatea of The Fleet, and this would place him, Ngu, about 825 A.D.

It may be said that the above North Island cases seem to rest for a foundation on a single line of descent, but in the writer's possession are ten or eleven genealogies from the illustrious South Island ancestor Rakaihaitu, and six of these show 44 names, the others less, the whole lot averaging 43 generations. The tale of his explorations will be told in a later chapter. Southern sources record that the next to come to New Zealand was Kupe, and northern records fix his date as 39 generations back, or about 925 A.D.

The next canoe on our Southern Register was the Matatua, the first canoe of that name, for its namesake accompanied The Fleet some 375 years later. The three leading families on board were known as Te Puhi-matua, Te Puhi-mau, and Te Puhi-haere. The name of the karakia (invocation) of these people was Haere, and it brought them safely over the ocean. A pedigree from Te -Puhi-mau to the year 1900 gives 37 generations.

The next name on the list is that of the chief Kiwa in the Hira-uta canoe and then comes Toi in a canoe called Te Paepae-ki-Rarotonga by northern accounts. These two canoes landed in the North Island, but the next two, Arai-te-uru and Tairea, have definite South 1sland associations, as has also the Takitimu, which came at the time of The Fleet, 1350 A.D. Consideration of these arrivals must await a later chapter.

CHAPTER V. AN ANCIENT MARITIME NARRATION

Recently when on a visit to the Bluff a friend handed the writer two old documents with a request that he endeavour to translate them, as both were beyond the powers of the owner, although he is a proficient Maori scholar. The two manuscripts were written in the Murihiku dialect, one in 1867 and the other in 1887, and contain words which are quite strange to me, although a general translation can be rendered. As the longer one concerns the launching of an historic canoe and is from Moriori sources, it is eligible for inclusion here. It presents two historic characters in a new light and not altogether a favourable one, but it merits attention for its interest as well as from the rarity of any other information from this source.

It is headed 1887. Horomona Patu. He korero mo Mata-Horua, and there is a note that this copy is completed for H. K. Taiaroa, who will be remembered as a Maori member of the Legislative Council for many years. Horomona Patu was also known as Pukuheti, and his sister was married to Captain Howell. In the second document, which is about the ownership of Rarotoka (Centre Island), he signs himself “Te upokoariki o Kati-Mamoe" (the head chief of Katimamoe). His talk about the canoe proceeds as follows:

Concerning the Mata-Horua, a canoe of ancient times coming from Hawaiki, it was made of totara wood as was the custom of old. It was a canoe exceedingly sacred and was owned by men of very great rank; it was also the first canoe (of this name). The men of this canoe were named Kake and Kupe, the latter being the younger. They had the one mother and the one father, the name of the father being Titapu-ariki, and of the mother, Hine-te-rapuai.

A younger sister of Kake and Kupe was named Hene-titapu-a-rangi, and she married Tarawhata; their family was a child named Kana-te-hirihia, a boy, a nephew of Kake and Kupe.

At that time the adzing of the canoe Mata-Horua was being finished, and this called forth the consideration of Kake and Kupe if the time had not arrived for the recital of powerful invocations that the canoe might have great power in its travelling on the sea in its search for the roads of the dawn and of the regions of the world.

The consideration of Kupe and his older brother Kake turned to the killing of their nephew, of the child of their younger sister, of the boy named Kana-te-hirihia, as a sacred. offering to their god, as a tainga at the time of the religious ceremony over their canoe, over Mata-Horua.

Their plan to accomplish the death of their nephew, of Kana-te- hirihia was at the sacred proceeding of joining the haumi, or extension, to the canoe itself. Kake saw the child on the other side of the canoe standing and looking in the sacred hole (koroputa tapu) of the lashing of the junction of the lower part of the canoe.

[Mr. S. Percy Smith, in explaining ancient canoe making, wrote: "The old-fashioned way of adding to the length of the canoe was by joining on pieces to form the pow and the stern. In those days the junction was made with square-ended pieces sewn on with sinnet."] Seeing his nephew in this way, he said to him, "O son, stand here while I go to the other Side of the rua (hollow) to see about the lashing".

Then the child came to that side, and Kake said to him "O son pull this rope" and Kana-te-hirihia stretched forth his hand and pulled the kaha (lashing of the canoe). Next Kake called, "The way of It is-thy neck for the rope" and thrust the end of the rope, the bight of which was in his hand in such a manner that the head of Kana-te-hirihia was inserted and drawn towards the canoe.

Kake took a firm grasp of the rope and tightened it, causing the boy's head to adhere to the lashing hole and strangled him. He left the child as a plug for the hole of the sacred joining of their canoe; he left him fastened there like a plug.

After the death of the child through the "fishing" (ka hi ano) of Kake, the latter gathered the canoe chips and covered the child so that he was hidden and could not be discovered by his father and the whole tribe.

The parents of the child searched for him and could not find him, but they did not forget their lost child, and eventually the plans of Kake and Kupe concerning the child were revealed.

Kake and Kupe sent for their brother-in-law, Tarawhata to come to the tiki-wai, the dragging of the canoe to the sea. Tara- whata seized hold on the shady side. Then Kupe and Kake said invocations that the canoe might proceed over the dry land and down the channels of water or creeks. Tarawhata caused the progress to be slow by laying hold of the sides where they were close together one in each hand. He was in the rear, and when the canoe w~ on the skids he struck it, and it ran down into the water; and all the tribe saw the child who had been killed trailing from the sacred joining of the canoe, and the tribe knew this was the lost child who had been left fastened to the canoe.

The canoe was then loaded, and its freight consisted of these tribes:-Te Puhi-kai-ariki, Te Puhi-manawanawa, Te Raupo-maewa, Te Rau-aruhe-taratara, Te Kaka-kaiamio, Te Pohatu-paremoremo and the multitude of the tribe of Te Koau-pari. The canoe sailed over the ocean.

Tarawhata returned to the place to find that Kupe and Kake, the latter s wife, their mother Hine-te-rapuai, and the tribe were gone, and he was sad at this. Then Tarawhata raised up a charm to cause to open the mouths of the holes in the sides of the canoe.

Te Whaka-te-rangi was the invocation that collected the powers of the winds, of all winds, the winds of the sky and the winds of the sea each gathering together in its own manner, leaving the ocean so calm that there was no breeze for the canoe. Then he removed from these sides of the ocean a canoe for himself, and those sides blew their winds, and the winds of the sky blew on those sides, and between them they sent flying on the gale "te puawiowio me te kokouri" (the whirlwind and the haziness), but the canoe Mata-Horua was without wind, for the wind had gone.

Before very long Kake spoke to Kupe and said, "O Kupe, see this thing which is coming towards us. It is a haziness of the sky or a haziness of the sea"; then he called to. Kupe, "Look!" The reply of Kupe to Rake was, "This that is coming here is something that is exceedingly evil, and the wind is extremely demomaical" (e tino tahae rawa).

Then drew near to the canoe the sea and wind hidden in the haziness of the air and of the sea surface. Tarawhata was in the sides of these disturbance striking at the canoe boisterously in the flurry of spray, the whirlwind, and the waves of the ocean The combined efforts of the sides and of Tarawhata directed against the place where the child had been bound and carried led to its being broken and split, This caused the people on board to wail.

Now Kake called out "O Kupe, the canoe is broken!"

Then he called out for the second time "O Kupe one side of Mata-Horua is destroyed," and Kupe began to recite aloud the words of the invocation beginning “Apiti tua, apiti aro, ki taitaha o Mata-Horua."

Lo, Then there returned to its place the one side of the canoe the side which had been broken; it returned and resumed its former shape and appearance.

The action of Tarawhata against the canoe in exposing the place where his child was strangled was now ended; there was no water in the canoe, and a favourable wind had arrived.

The spirit, or soul, of the god of Kupe and Kake brought the canoe and safely landed it here at this end of this world. Tuhinapo did this and caused the sea to lie quiet, and from this came the words of the proverb of our ancestors, "Tuhinapo is the first of the guardians of seafarers."

This is the story related by H. Patu, and needless to say, if we could question him a great deal more information could be elicited. The story reminded me of that ancient tale "The Babeo in the Wood" which harrowed our feelings in the day; of our childhood, In that tale there was one uncle and two children, and the victims were covered with leaves; in our Murihiku version there are two uncles and one child, the victim being covered with chips.

It is a pity that some of the words and phrases used are so unfamiliar to the present Maoris and to the translator. One or two of these may be.mentioned here in the hope that they eventually may be substantiated. One such is "Hei tainga i te kawa o te waka"; another is " Te koroputa tapu o te kohao o te haumi o te remu o te waka." Two words of unknown significance to me are "waohia" and "kuta".

We know that there were in the days of old at least two canoes each bearing the following names: Uruao, Tokomaru, Kurahaupo, Karaerae, and Wakahuruhurumanu, also Matahorua, but after the foregoing narrative the number of canoes owning the last name must apparently be increased to three, for this description will not fit in to either of the two already known.

It will be noticed that Patu states he is dealing with the first canoe of the name, and it is apparent he is not treating of the Kupe and Ngake of northern narrations. The parents are not the same for one thing, and the northern account makes Kupe ana Ngake to be brothers-in-law and not brothers as in this account.

This is the second time to my knowledge that Kake (or Ngake) has been mentioned in southern story, and the man who is here portrayed is evidently the Kahue (or Ngahue) of South Island depiction In White s Ancient History of the Maori, vol. 1, page 73.

The same volume at page 40 also informs us on southern authority that Tuhinapo and Weka-i-te-atinuku were the guardian gods who conducted the southern section of the Maori race over the vast ocean. This guardianship seems to be confined to this section.

The names of the families quoted as being on board show the canoe was very early. The writer was long ago informed of these very early arrivals in the North Island, but he never heard their canoe named. The names of these families were applied to individuals many generations later, and we find five of them on Moriori genealogies, mostly among the progeny of Kahea, whose descendants came to the South Island.

Patu speaks as if the Kake and Kupe who led this migration remained in New Zealand, and probably they were among the Moriori who arrived here in considerable numbers between the voyage of Maui, say, 400 A.D., and the voyage of the second Kupe about 925 A.D. There was a third Kupe, who voyaged here about 1300 A.D., but of him we will not particularly speak.

Although the Kupe who came here 39 generations back from the year 1900 has been noticed elsewhere in this book, a further reference to him here will not be amiss.

Voluminous details about him are given' in the fourth volume of the Polynesian Society, and although the dictators of that great mass of detail were emphatic that he was the discoverer of New Zealand there are indications that he knew of Maui's prior voyages. The evidence, in the meantime will be taken from that valuable volume, and chapter and verse will be stated.

When Kupe returned to Rarotonga and Tahiti after his famous voyage he was asked numerous questions about the southern land he was said to have discovered, and on page 216 he gives a brief description of the North and South Islands of New Zealand. Of the latter he says: "The southern island has plains on it and plenty of fish. That island is perhaps the fish of our ancestor, Maui, told of in the idle tales of the winter's nights."

The last phrase in this description is rather picturesque in the original (p. 198) running, "Told by the frothy mouths in the winter." To call a bearer of idle tales a "frothy mouth" is a good example of the Maori's apt figurativeness.

It will be seen that Kupe knew of the story that Maui “fished up" one of the islands of New Zealand, but he dismisses it as gossip. A further proof is furnished by the term he uses to define the "new land" when he was describing it. At Raiatea he reported (page 65): "There is a distant land, cloud-capped, with plenty of moisture and a sweet-scented soil. It is situated at 'Tiritiri-o-te-moana" and S. Percy Smith adds: "The ordinary meaning of tiritiri .does not seem to throw any light on this expression. It may possibly be connected with the same root as tiriwa, a space, and if so (and in any case) it probably means “The vast space of ocean”.

Before making any observations let us look at some more evidence, and then, for the sake of brevity, sum it up all together.

At Tahiti (page 66) the people gathered to hear the account of the voyagers of "the new land discovered by them at Tiritiri-o-te-moana."

When the Takitimu canoe was leaving for New Zealand Kupe's description was quoted (page 188) that Tiritiri-o-te-moana was a land on which clouds or sky-mists rested, a land with good rolling country, and one where the lofty ridges had the appearance of being like roofs.

oi, who lived eight generations later than Kupe decided (page 100) "to go to the land discovered by Kupe at Tiritiri-o-te-moana, where there is a country on which the clouds and mists rest."

This description, "the land on which the clouds and mist rest" is repeated at page 111 by another speaker, and in Toi's farewell to the people of Rarotonga (page 150), where he says, "My canoe is

directed towards Aotea, to the land of Tiritiri-o-te-moana to the land on which the clouds and fog rest."

Then when Manaia sailed to New Zealand it was said of him (page 132), "He who has departed for the land on which the mists and clouds rest, to Tiriti-o-te-moana".

Canoes making from Hawaiki to the Chatham Islands evidently made for the South Island (Tiritiri-o-te-moana) first (pages 156-7) and in a Chatham Island song it is described as a land on which heavy clouds lie. An Islander who was advised to return to Tiritiri (page 160) did so and landed in the South Island although he later went to the North.

Tamatea, who came in, the Takitimu canoe 17 generations later than Kupe, was familiar with the latter's words (page 213-4) and said he was going to Te Tiritiri-o-te-moana to Aotearoa and one of the thwarts in his famous canoe was named after the former place and one after the latter place.

The name was also frequently used in songs and invocations and was sometimes shortened to Tiri-o-te-moana, and once, by a misprint to Tiritiri. At one place (page 67) it is referred to as Tiritiri-o-te-whenua-i-te-moana, which, according to my Murihiku information, would translate, "The mirage of the country on the ocean. At another place (page 214) it is called Tiritiri-o-matangi (The mirage of the atmosphere), and this brings us to the fact that the name was bestowed by Maui as explained in an earlier chapter.

Why it should have been so freely used by Kupe seems a conundrum, when the name of the North Island, Te Ika-a-Maui, is nowhere mentioned as used by him, but only the name he gave it, Aotea or Aotearoa. Yet the old Moriori name, Te Ika-a-Maui held the field against all comers, and is still victorious, while Aotearoa is taken now to apply to the whole of New Zealand.

Kupe is said (page 62) to have named the South Island Arapaoa and this, still the recognised name for the north end of it, The name Tiritiri-o-te-moana lapsed back into its proper use as the title of the Southern Alps. The old Moriori name Mahunui gave way before the later name Te Wai-pounemu, but both it and the honorific title "Te Waka-a-Maui," are remembered in tradition.

The Chatham Islanders, in farewelling a canoe returning to Hawaiki (Tahiti); told It (page 161) to sail on "the sea of Maui the sea of Kupe, the sea of Te Rongo-patahi," naming the navigators in their correct order.

In elaborating the importance of Tamatea, the sage says (page 247) “Those Islands were called after his ancestors Maui-taha, Maui-pae, and also Aotea-roa, which is also said to be The Fish of Maui. You can now see how great a man was Tamatea, and to cap all at page 77, the sage makes the

astonishing admission: "This land did not belong to them [the Morioris], it really belonged to us (the Maoris], because we are descended from our ancestor Maui."

CHAPTER VI. EXPLORATION OF SOUTH ISLAND

As related previously, the descendants of the pre-Maori tribes cannot say who were the people who first came to the South Island, and they class them as Maeroero (wild men of the woods). Definite settlement can be traced from the time of Rakaihaitu (also known as Rakai-hautu-either form is permissible). This great chief and seaman was in the lineage of Maui, and if we take the latter as living 60 generations ago and his descendant as 43 generations ago, there is a period of 17 generations, or 425 years (approximately), between them. By a strange coincidence this is exactly the same length of time between Kupe 39 generations ago and that great chief and seaman, Tamatea, of the Takitimu canoe, who came here 22 generations ago and who is recorded as following the instructions left by his ancestor some 425 years earlier.

When. the southern Natives first brought the name of Rakaihaitu under the writer's notice, he began to look round to find out something more about this historical character, but for a time his search was in vain, for the name is not mentioned by those who first recorded in print southern Maori matters, the historians Shortland, Wohlers, Stack, Mackay, and White. Then the name cropped up in an unexpected place, viz., Professor P. Marshall's "Geography of New Zealand," where, at page 365, occurs this remark: "The genealogies of the Waitaha people show them to have descended from one Rakaihaitu, who came to New Zealand in the 'Uruao' canoe some 43 generations ago (as against 19 to 22 generations of the ordinary Maori genealogies). Traditions attribute to these people a profound knowledge of karakia (incantations) and of the science of navigation."

Both these attributes are justified in popular estimation, for there were no dissenting voices when my informants summed them up as "a very religious people" and as being thoroughly competent in marine knowledge and practice.

Then inl Mr James Cowan's book, "The Maoris of New Zealand" (first edition), at page 56 we read: " An early canoe, called' Uruao,' was commanded by the chief Rakai-haitu and came to New Zealand 42 generations from the present time-over 1000 years ago, The only traditions obtainable about this canoe are those of the Ngai-Tahu tribe of the South Island. Some Ngai-Tahu Maoris say Rakai-haitu was the first man who landed in the Wai-pounamu (or South Island), the Land of Greenstone Rivers, but it is pretty certain that there were inhabitants there before his day."

To the credit of Mr Cowan, be it said, he is the only North Island writer who has publicly acknowledged that Rakaihaitu was prior to Kupe. On a brief visit to Otago in 1905 he gathered much lore that might otherwise have been lost, and being convinced of the reliability of the southern Maoris, he nailed his colours to the mast and has never deviated from the position he then took up.

Through the kindness of Mr S. Percy Smith, who forwarded Vol. 3 (1894) of the Journal of the Polynesian Society, the writer became aware of the fact that T. R. Te Mamaru of Moeraki had sent in some information about Rakaihaitu. There was a genealogy showing 44 generations from that chief downwards and Maori notes as follows: "This talk is about Rakaihaitu who was the first man to come to this island, indeed to both the Waipounamu (South Island) and to Aotea-roa (North Island). The name of his canoe was Uruao. The man on board (i.e., the sailing master) was Te Raki-houia. His tribe was Kati Waitaha. It was by them this island was first settled by man. The genealogy of Rakaihaitu begins away back when men were gods, the tribal name being Kati-Waitaha. It was they who brought here the canoe of Rakaihaitu. This tribe had a good knowledge of incantations, one of which had a power of drawing lands toward you-the name of this karakia (or incantation) was Te Au-kukume. They had also karakia for other works. The canoe was brought from Te Tapahaka-a-Taiehu, over the ocean waves. Before reaching here the way was blocked by the sea and the sky [being joined together], but the axes used to cut a passage through were named Kapa-ki-tua and Tua-uru-te-raki, and passing through, the canoes [this and later ones} brought man to dwell in these islands."

Mr Smith appends a note to the effect that he takes the words "Kukume mai i te whenua" to mean probably a power of drawing out, or producing, or of discovering lands; a knowledge of navigation. Another note runs: "The sea connected with the sky refers, no doubt, to the appearance when at sea out of sight of land." The second note is correct, and is very frequently met with in southern story, but the first one scarcely conveys the southern belief that in olden days, although the natural tendency was for lands, to which you were journeying, to recede, yet magic, rightly applied, could bring them closer to you. Hence the writer has not strictly adhered to Mr Smith's translation.

It will be noticed that there is a patriotic fervour about Te Mamaru's assertion that Rakaihaitu was the first man in both the North and South Islands. He has certainly as·much right to state his conviction on the subject as North Island enthusiasts have to allege that Kupe was the first to come here. His mistake was perhaps natural, for he did not possess as much information about the old Waitaha tribe as some of the other southerners did.

This narrative by Te Mamaru and the genealogy showing that Rakaihaitu was 44 generations back were in print a quarter of a century before the matter was revived by the present writer, so those who criticise the tardiness of the publicity given ·the matter are left without excuse, and those who ignored it because they had swallowed the Kupe story "line, sinker, hook, and bait" are equally without excuse.

In the sixties and seventies of last century, and perhaps through the stir caused by the Maori Wars fought between pakeha and Maori in the North Island, there was a marked revival in the preservation of their own old lore. among the Maoris themselves.

At various places throughout the South the ancient teaching was resuscitated, and the younger men were encouraged to write it down in exercise books. In these there would be genealogies, and then accounts of early canoes, lists of fights, and general historical data. The collector came across these

Maori notebooks at Stewart Island, Colac Bay, Moeraki, Morven, Temuka, and elsewhere, and the owners kindly consented to copies being made; Half a dozen of these copies were sent to Mr S. Percy Smith, who translated them and surmised ,they were all from one source. The canoe information was from one source, the Waitaha tribe, but the details were gleaned from several tohuka (learned. men) and one would have memoranda not given by another and so on but in the main they all agreed wonderfully well. The composite story runs:-

In a land called Te Patu-nui-o-Aio (named after the original home of these people) dwelt the Kahui-tiua people, whose chief was Tai-te-whenua (also rendered as Taitai-te-whenua and Tahito- whenua) and who owned a fine canoe named Uruao after the storm which drove back the first canoe (a feather one) built when the ancestors of these people first saw the sea.

Matiti was the chief of the Kahui-roko people in Patu-nui-o-Aio, and he went to Tai-te-whenua and courteously asked for the loan of the canoe, and it was given to him as a gift. In it he set out in quest of Tokopa, who had control of the stars (or had power to tell propitious and unpropitious signs in star lore). He went to Te Tahi-taha-o-te-raki (the one side of the sky-also written Te- Taitaha-o-te-raki) and to Taepataka-o-te-raki (the sky hanging down) and finally at Te Tautari-nui-o-Matariki (the big division of Matariki-this may refer to the sky, or Matariki may have been a chief named after a constellation) he met Tokopa, who gave him a wealth of astronomical knowledge and also advised him when to start on his projected voyage. Armed with this wisdom, he returned to Patu-nui-o-Aio. Here his daughter, named Waiariki-o-Aio, was living with her husband, Rakaihaitu, who was the chief of the Waitaha tribe of that land. Their son, Te Rakihouia, had reached' young manhood, and was married to a woman named Tapu-iti.

For some reason not divulged in the history Matiti gave the Uruao canoe to his son-in-law, and Rakai-haitu sailed away with it. There were on board people of the three tribes already mentioned, viz., Kahui-tipua, Kahui-roko, and Waitaha. The canoe put in at the last Hawaiki, and here the Kahui-roko were left, the other two clans coming qn to New Zealand.

The writer forgot to ask questions about Matiti, so is unable to say if he remained at home or if he came on to Hawaiki. His name is still revered in Otago, and the hall at Korotuaheka (Waitaki Mouth) used to be called Matiti when it was in existence. Matua-a-rua was first the guardian god of Matiti, and then later became the god of Rakaihaitu. The axe of the latter was named Ka-paki-tua and was considered to be endowed with magical powers. The writer has recently been told that a god to whom Matiti used to say karakia (invocations) was named Hipa.

So the Uruao sailed away southward from Hawaiki into stormy seas, which were successfully conquered by maritime prowess, although the crew did not attribute it to this, for we read: The wise men on board said invocations to bring the canoe through to this land of light and life." [One of the karakia said on board is given in Journal·of the Polynesian Society, Vol. 27, page 88.)

Arrived at Auckland Peninsula, they found it well populated with the Ope-ruaraki and other peoples, so they proceeded southward. These inhabitants were much the same kind of people as themselves,

and they seemed to be well spread along the coast, so the canoe continued southward into Tasman Bay, and as this South Island did not seem inhabited like the Northern one, it was decided to divide forces and explore it. Te Rakihouia was to sail right round the coasts while his father plunged into the interior, and their meeting again was left to chance. Let us follow the fortunes of the latter party, as it is considered that quite a lot of place names resulted from their daring explorations.

They proceeded south from about Nelson and are said to have found a string of lakes down the centre of the island. The ones first met with were Roto-iti (little lake) and Roto-rua (long lake), Hoka-kura (Lake Sumner), and further south were Whaka-matau (now called Lake Coleridge) and O-tu-roto (now Lake Heron). Proceeding south along the eastern side of the great spine of the island the party came to Takapo, which, according to modern phraseology means "pack up your swag at night".

Whether the party was alarmed by avalanche, earthquake, landslide, or other disturbance is not remembered, but it is said that they rolled up their rugs mats and belongings into bundles at night and departed.

Pukak means "swollen neck" and was so named because of its bulbous outlet while Ohou was called after Hou, who was apparently one of the party and mar have discovered it. It is not quite sure why the name Hawea was given, but Wanaka was where some religious ceremony took place. For some reason the party followed up the Cardrona Valley, and so found Wakatipu. Evidently they expected this to be an arm of the sea, for the name bestowed on it was Wakatipu-wai-maori (freshwater Wakatipu). It is not certain if they proceeded via the Greenstone River into the Hollyford Valley or went up the Dart River (Te Awa-wakatipu) and crossed Ka-mauka-wakatipu (Ailsa Mountains), but the next lake in the traditional itinerary was Wakatipu-wai-tai (Lake Mackerrow).

Finiding they were in a cul-de-sac, the party came south again and visited Te Anau and Roto-ua (rainy lake). This lake was centuries later re-named Motu-rau (many islands), the name it bore when the white man came, although it is now mistakenly called Manapouri.

Arriving at Foveaux Strait, a couple named Noti and Nota (or Kiore-ti and Kiore-ta in another account) were left to guard this end of the island while the remainder of the party turned north-ward, the places named in their journey being Maranuku (Kaka Point), Roto-nui-a-Whatu (now called Lake Tuakitoto), Waihora (Lake Waihola), and Kaikarae (now spelt Kaikorai). From here the party proceeded up the coast, and at Waihao (Morven) they fell in with the other party under Te Rakihouia, but we will leave this event for another chapter.

CHAPTER VII. SETTLEMENT OF SOUTH ISLAND

After Rakaihaitu parted from his son and plunged into the wilds the latter took the canoe round the island. What he thought of it is not recorded, but tradition gives us to know that he fixed his attention on the coastline from Kaikoura to Waitaki. Up about the former place he noted that shags and seabirds were nesting on the lofty cliffs, so he had long ropes made of flax and daring and athletic men were lowered over to secure the eggs and young birds. This reminds us of the hazardous feats of the cragsmen of Great Britain but is an exploit seldom credited to New Zealand.

He also took note of the mouths of the Canterbury rivers and of the annual migrations of the eels and lampreys. Whatever his followers had been in their old home, they soon became experts at whaka-pipi-pa (damming creeks to catch eels), and near the mouths of the rivers they drove in posts and constructed pa-tuna (eel-weirs) and pa-kanakana (lamprey-weirs). They were down at the river they named Wai-hao catching the small, delicate-flavoured eel known as "hao" when Rakaihaitu and his travel-worn party came on them and there was a very joyful reunion.

How long the two parties had' been separated is not definitely stated, but in all probability, it would be about a couple of years. Where Rakaihaitu wintered is not recorded, but it is to be hoped for his own sake it was in Nelson, or near Lake Mackerrow, where the winter is wet enough but not otherwise severe. Having just come from the tropics, it would have been unfortunate for them to have wintered on the highlands alongside the Southern Alps where frosts are fairly heavy. That they encountered rain is evident from the name "Rainy Lake" given to Manapouri. The name Hawea implies "doubt" and may have been bestowed on that lake for anyone of three reasons, viz., in memory of the Hawea people, a dark-skinned race the Waitaha had met back in the Hawaikis, in honour of a man Hawea-i-te-raki, who was apparently with the party, or because they were doubtful how to proceed. It has always seemed to the writer that there must have been some doubt as to whether they should follow down the Molyneux River, or turn up the Cardrona, a course which had probably been investigated by some 'of the active young men who would be scouting for the party.

The statement that they so diverged from their direct course as to go to Lake Mackerrow through densely-bushed country also raises a supposition that they were acting on advice from some previous inhabitants. The fact that they left two people at Foveaux Strait to guard their interests at that end of the island might also imply that there were occasional visitors, if not permanent residents, there.

From Manapouri the party followed down the Waiau River to the sea, and followed the sea along Foveaux Strait, but whether they took the inland route to Port Molyneux or struggled through the dense Tautuku Forest we are not told. It has often been assumed that the Maori name for the locality just south of the old mouth of the Clutha River was merely a Maoricised rendering of the word Molyneux, but if the narrative is correct, Maranuku is the genuine old name of the place, and the writer can add he was given it as such, when he collected in Otago over 1000 Maori place-names that were on no map, nor recorded in print.

That the party did not proceed along the sea-coast when they crossed the Clutha is evident, because they added three more lakes to their long lacustrine list. These were Kaitiria (Lake Kaitangata), Te Roto-nui-a-Whatu (Lake Tuakitoto), and Waihora (Lake Wai-hola). The origin and meaning of the first was not explained to me, but the second means "The big lake of Whatu", a man of the party who had apparently pointed out how much bigger that lake was than its tiny companion, Kaitiria. Waihora means "spreading water" and, as is well known, it is tidal, contracting and spreading out accordingly. It is called Waihora in the Maori account, but this was frequently pronounced Waihola. The menu of the travellers must have varied considerably, and Kai-karae bears this out, as it means "to eat the karae", a kind of petrel known to old salts as the rainbird.

There is no doubt that the diet of the wayfarers would be mostly birds and eels, and to prevent scurvy it would be necessary to add vegetable food. In later years quite an extensive list of vegetable products was at the disposal of southerners, but Rakaihaitu's party must have done a lot of experimenting. In the umu, or earth-oven, it was customary to enclose the meat with puha (sowthistle), succulent grasses, leafy branches of small shrubs, etc., and the steam and juice rendered these palatable as a relish to the animal food.

During the period the Uruao's crew spent at various ports of call in the North Island the residents there would show them the method to scrape flax and leave a fibre that made clothing and ropes. They would need this knowledge, for the terribly rough conditions of travel, through a country in its primeval wildness, would play havoc with clothing. The mountains would not prove the barrier some might think, for the ancient Maori often ascended 4000 or 5000 feet where travel was easier than in the rock-strewn, scrub-infested valleys or on the lower. levels where the prickly tumatakuru scratched the limbs and tore the clothes of pedestrians.

To cross the smaller rivers, or the wide shallow ones, a pole, called a tuwhana, could be held against the current by a row of the stronger men, while the weaker members of the party crossed just below them. To pass the deeper rivers, mokihi or rafts of buoyant korari sticks and light vegetation were improvised, and in the hands of these capable sojourners proved quite effective.

At the Waihao River the two parties met, and after both leaders had told their varied experiences and impressions it was decided to make Banks Peninsula the headquarters of the tribe. Everyone was pleased and happy, and it was felt that the occasion called for something spectacular. They had explored the whole country and It was theirs, so. let them celebrate to the best of their ability.

Resources were limited, but feathers could be stuck in the hair or attached to the clothing; shells, seaweed, coloured stones and bunches of feathers could be tied to sticks, and branches of trees and shrubs could be held alof and waved. Thus equipped, the procession set out shouting and singing, and If the outward pageantry was uncouth, it was nevertheless a demonstration of inward gladness.

This parade may have been repeated as the merrymakers neared their future home, but be that as it may, the initial performance was sufficient to give a name to a tract of country 160 miles Iong - Ka-pakihi- whakatekateka-a-Waiteha (the plains where the Waitaha exhibited pleasure). This name embraced the Canterbury Plains from Glenavy to Amberley, although sometimes it is restricted to the hundred miles between Christchurch and Timaru. My informants exhausted their English vocabulary trying to explain what the old Waitaha word "whakatekateka" meant, and here are some of their elucidations: "putting on style," "wearing flash clothes," "showing pride," "joyful display," and "sticking out the chest and strutting cheerfully”.

After leaving Waihao the first lake met with was Wai-nono, and this name is a puzzle to present-day Maoris. The only modern meaning for the word "nono" is " the intestines", but it is thought that it was the Waitaha name for a kind of shrub. One of my aged friends said "nono" was an ancient term for "oozing". John White, the Maori scholar, however, gives "nono" as denoting "the bindings of a

canoe". The next stop was at O-kahu, a lagoon at the place now called Otaio, but whose ancient name was O-taia.

The word "kahu" means "a hawk" but it was here the name of a man named after that bird. The next lake was Te Aitarakihi, the shallow sheet of water near Washdyke, and from here there was a long stretch to Lake Ellesmere, which was named Waihora (spreading water), the same name as the lake in Otago. It was quite a common occurrence to give the same name to several places, although sometimes this was done by different tribes naming localities, unaware that the name was being applied by other tribes in their respective tribal dominions.

The last lake passed was Lake Forsyth, which was named Wairewa (floating water), and then the joyous party arrived at their selected home, Akaroa. Tradition records that the members of the party who had explored the interior thought the Canterbury Plains constituted very easy travelling after the rough going and great hardships they had previously endured. Having fixed on the South Island as a permanent home, it can be understood that the Uruao was not required for any more long sea voyages, but it is not narrated what was done with it; It could have been hauled on shore and regarded with veneration until it decayed away; it could have been let drift out to sea as an offering to the great sea-god Takaroa, or it could have been used on coastal trips until it perished from old age. Whichever of these alternatives happened cannot be definitely decided now, but tradition affirms that its likeness is still to be seen on the face of the ocean, particularly in whirlwinds and squalls. Then the fishermen who are out at sea can see through the spray and spume the faint and ghostly outlines of the Uruao scudding before the blast like a spectral Flying Dutchman.

It was decided by the people at Akaroa to call the South Island "Waitaha" after their tribal name, notwithstanding that Maui had named it Mahunui over four centuries before. Rakaihaitu had brought his ko or spade from Patu-nui-o-Aio to New Zealand, and as he walked through the South Island he inserted it into the ground at various places to see the character of the soil. From this fact and also the prominence given to lakes it was metaphorically asserted that he dug them. Strange to say, there is no memory of the expedition having named any mountains or rivers, so that the naming of the lakes shows up very conspicuously. The figurative title of honour for the whole of the South Island lakes is Ka-puna-karikari-a-Rakaihaitu (the springs or water-holes dug by Rakaihaitu). The celebrated spade had a special name, Tu-Whaka-roria, but on the completion of the journey its name was changed to Tuhi-raki.

Rakaihaitu climbed a hill and ceremonially inserted his spade into the summit and left it there standing upright. The spade may have rotted long centuries ago, but the hill is still called Tuhi-raki (pointing skyward). It is said that a formation on that hill is a natural perpetuation of the shape of the spade.

The Waitaha were a religious people, and to mark their exploration and occupation of this new land they set up three altars named Te puna-hauaitu, Te Puna-maria, and Te Puna-karikari, and my best informant considered the first of these names meant "perishing cold" and was so called because the glacial water of the lakes was so very much colder than the' water in the land from which the party

came; the second signified that the party had calm and peaceful minds because they had explored the land, and the third was in memory of the exploits achieved by the famous spade.

There are a few proverbial allusions to the coming of those renowned ancestors still extant, sayings such as "The Kahui-tipua people brought the kauru (cabbage tree root),". "The Kahui-roko people brought the kumera (sweet potato),". "The seed given by Tai-te-whenua to plant the new land was the peoples known as Waitaha, Kahui-tipua, and Kahui-roko". An aged Southerner told Mr. James Cowan, "The Kahui-tipua today have become ti-kauru (the edible part of the cabbage tree), and the Kahui-rongo are represented now by the kumera (sweet potato). They were the first people who inhabited this land." Two sayings were not explained to the writer, viz., "Hawea-i-te-raki brought Tahu-ariki and Tapu-ki-tahaki" and "Rakaihaitu brought Te Puhi-o-te-waka-a-Rauru." There were so many Maori ancestors known as Rauru that this one has not yet been identified.

A food proverb, "Te hao te kai a te aitaka a Tapu-iti," means that the small delicious eel known as hao is the favourite food of the descendants of Tapu-iti, who was the wife of Te Rakihouia. She was very fond of that particular food, and it was through this liking that the name Wai-hao was given to a stream where that kind of eel abounded. Her husband is remembered in two well-known phrases applied geographically. The whole Canterbury seaboard is known as Ka-poupou-a-Te Rakihouia (the posts of Te Rakihouia) because that chief erected posts at the river-mouths to enable eel weirs to be built. The sea cliffs along the east coast are proverbially called Ka-whata-kai-a-Te Rakihouia (the food storehouses of Te Rakihouia) or sometimes Ka-whata-tu-a-Te Rakihouia (the standing storehouses of Te Rakihouia) because the son of Rakaihaitu procured food from them.

CHAPTER VIII. SOUTHERN SEA-KNGS

Having seen the renowned chief Rakaihaitu and his band or sturdy followers safely ensconced in the South Island, let us turn our attention to some others of the illustrious galaxy of Polynesian sea-rovers who went down to the sea in canoes and did business in great waters. These certainly saw wonders in the deep when it was angry and when the stormy winds lifted up the waves thereof and when man seemed altogether puny 'amid the warring of the elements with nothing to oppose the mighty forces of Nature except stark courage and daring seamanship.

Kiwa is a name to conjure with in Polynesian sea annals, but it is hard to sort out the various individuals of this name. Foveaux Strait is called Te Ara-a-Kiwa (the path of Kiwa), and this brings up the question of which Kiwa this was named after. A search of all the literature available to me in a place where there is no reference library is not very helpful. Tregear's Maori Dictionary says: "Kiwa (myth.), a famous chief and explorer of ancient times. Te moana nui O Kiwa (the great sea of Kiwa) is supposed to be the Pacific Ocean.-(Mair.) (2) The chief of the Hirauta canoe, in the migration to New Zealand. (Ancient History of the Maori, II, 191.)

In the third volume of the Memoirs of the Polynesian Society is given the 70 sons of Rangi (sky) and Papa (earth), all of whom became gods. No.8 is Tangaroa, No.9 is Kiwa, and No. 52 is Kewa, who is

sometimes confused with Kiwa. A century ago, the Rev. R. Taylor was told Kewa was the name of a fight in the heavens between the gods. In the south of New Zealand Kewa is the name of a kind of great whale roaming the ocean. To return to the Memoirs, Vol. 8, we are told on page 159 that Kiwa married Para-whenua-mea (the deluge) and Hine-moana (Lady Ocean). On page 180 we read that the name of Maui's sinker was Te Whata-a-Kiwa (the storehouse of Kiwa), and next page it states that Kiwa had the power to gather the waters and confine or loosen them, to spread them where he liked. In Vol. 4 it mentions that Kiwa and Tangaroa are joint rulers of the ocean, and at page 202 he is called Kiwa-huri-moana (Kiwa the ocean-overturner). In Vol. 5 Kiwa and his associates are mentioned half a dozen times, but consideration of these statements must be passed over here.

Te Mamaru, writing to the Polynesian Society from Moeraki in 1894, says: "Takaroa (Tangaroa) married Papa-tu-a-nuku, and brought forth Riwa, who married Pupu-mai-ki-waho, who had Wawau-nui-a-raki, who married Wawau-nui-a-tahi, who had Taka-mai-nui-a-raki, whose child was Kiwa, and from Kiwa came the pakeha, or white race".

This Kiwa is probably not the god, but the first great navigator of that name, the one after whom the Pacific Ocean was named as recorded in an earlier chapter, although Colonel Gudgeon, writing in 1896, says: "Among the tangata-whenua [original inhabitants] were the descendants of the great Kiwa, who must have been a chief of greatest mana [prestige], for not only is Poverty Bay known as Turanga-nui-a-Kiwa, but the ocean also is spoken of to this day as Moana-nui-a-Kiwa."

If this Kiwa (the third one) sailed, round the South Island it might explain the name Te Ara-a-Kiwa for Foveaux Strait; if this strait was named after the former Kiwa it would probably explain some of the people who were in New Zealand when Maui found it. It must be understood that the writer holds that quite a number of men genuinely discovered New Zealand. He believes that Kupe discovered this land, but Rakaihaitu pre-discovered it, and before him Taiehu discovered it, and before him Maui discovered it, but who discovered it before Maui-that is the question with a big question mark?

My corresponding friend, the late Mr Geo. T. Randall, wrote to say that the Bluff Sea Scouts had selected the Maori name of Foveaux Strait as their troop name. His letter and a subsequent article he wrote, in the press are most interesting, but are too long to quote, except an extract or two relative to the present discussion. "The troop", he writes, "has adopted, at Thomas Spencer's recommendation, the name Te Ara-a-Kiwha; which Spencer says means “The pathway of the Bull Whale” but I have disputed this with him. His splendid old father, Te Paro, a friend of yours, told me a different story, as he said to me once, “When you stand on the Bluff Hill, or on deck in the straits, when the sun is in the west, and there is a' track of light glinting down the sea, that is Te Ara-a-Kiwha, the shining pathway of the Sea God”

The spelling Kiwha is typical of the southerner-he often takes out "h" where the northern Maoris would use it, and he inserts the aspirate where standard Maori does not require it. If my friend Spencer says that Kiwha is the local name for the species of leviathan known to the whalers as the

bull whale, his word is sufficient for me, but in the, matter of the naming of the strait the weight of authority is as Mr Randall states. The question of Kiwa the Sailor must await a future solution.

The name and fame of Toi was well known to all dwellers in both islands. A great deal has been written about him, compiled from northern sources, so that all that need be said here is that the southerners say that the people of Rakaihaitu were, the same sort of people as the crew of Toi. They further remark that Toi's name in Hawaiki was Toi-te-huatahi, because he was the only child of his parents, and that in New Zealand he was renamed Toi-kai-rakau because he had neglected to bring seed-kumera and had to content himself with bush products. A place at Stewart Island is known as Kai-rakau (forest food), but that has nothing to do with Toi personally, but is merely quoted to show the underlying thought is the same. It was the absence of cultivated foods and the necessity of existing on natural vegetable yields that eventually led to the introduction of the kumera (sweet potato).

A generation or two after the time of Rakaihaitu some of the Kahui-tipua people shifted to the North Island, particularly to the least-populated part, the coastline from Cape Turnagain to Cape Palliser. It was this people who, for some reason or other, tried to obstruct Kupe. Some generations later the chief Roko-i-tua (who, belonged to the Kahui-roko people that Rakaihaitu left behind in, Hawaiki) came on a visit to New Zealand. He apparently visited Toi and other notables in the North Island. Among others he called on the Kahui-tipua, and, having some dried kumera in his belt, he gave them a taste which excited their desire to procure this delectable food, so in two canoes named Manuka and Arai-te-uru they sailed for Hawaiki. Both got quantities of kumera seed and other seeds and sailed back here. Manuka arrived first, but through some faults in repeating the correct invocations the seeds did. not grow.

Arai-te-uru returned later, and had half unloaded her valuable cargo at a place known to my informants as Whitiaka-te-ra when a sudden storm came on, and the crew headed, the, canoe for sea in a valiant attempt to save it. Then ensued an epic voyage, which deserves to be enshrined for ever in the annals of New Zealand, but no bard has yet sung its saga. No Valkyrie had destined these brave men and women to Valhalla, the palace ,of immortality inhabited by the great and heroic, but unhonoured ana unsung they fought, a Herculean battle with the storm.

And what a storm! The storm, king rode the deep for three days, and the unloosed elements rode with him in unbridled fury. Such a terrific onslaught of wind and wave is not recounted, before or since in Maori tradition. Paul the Apostle speaks of a tempestuous wind called Euroclydon, but although it was bad enough, that Mediterranean north-easter could not hope to complete with the Pacific north-easter which raged down New Zealand's eastern coast 30 generations ago. The highest waves ever measured by scientific computation are said to have been in the sea south-west of Stewart Island, and we can understand this when we realise that from .Patagonia, in South America, the Pacific has an unhindered roll round the world, and so can work up a mighty swell. Such a tumult of Nature's forces might well inspire the poet:-

"The uproar wild and hoarse

Proclaims the strong, north-easter's course,

As like a panther from his lair

It leaps upon the quivering air!

The thunder bursts with bellowing bound!

Blackness and blaze the skies confound!

The winds like demons scream and rave!

The sheeted foam blends wave with wave!

-George L. Taylor:

Once out to sea all the crew and passengers could do was to let the doomed canoe run before the gale, keep her head. On before the smothering surge of wind-lashed sea, and bail for dear life. The cross-current of Cook Strait as it drove south but added to their troubles in the vortex of waters. The mighty Kaikouras would be seen in indistinct -glimpses through the spume and froth of wind- driven spray. There was a danger the canoe would be driven on to Banks Peninsula, but by consummate handling she gained sufficient sea-room to round it, and then was driven back in toward the coast.

It was a wild ride in a stormy sea. The Vikings used to call a man who was afraid a "nithing"-that is, a "nothing." There were no "nithings" on the Arai-te-uru. As night succeeded day she still ran before the billowing surges of a gale-vexed sea, and still the storm-drenched steersmen with sleepless vigilance and aching sinews held her on her course. If they had had any time for refiection they might have thought the sea-gods and the wind-gods were looking for victims, and every hour they could stave off disaster meant another hour in which the howling of the tempest might be likened to the wailing of baffled demons.

As the sorely-tried canoe passed the mouth of the Waitaki River one of the steersmen, Moko-tere-a-Tarehu by name, was washed off, drowned, and cast up on shore like an offering from the sea which he had so long defied, and a rock there perpetuates his name to this day. By this time the canoe was getting into very bad shape through the constant buffeting of wind and wave, and off the Hampden beach some of the kits of seed-kumera were washed overboard, and were drifted in among the -famous big round boulders there.

Another peril of the deep lay ahead in Taki-a-Maru, the long reef that runs out from Moeraki Peninsula. Who this ancient Maru was history does not state, but at least three places were named after him, viz., Te Puna-a-maru (the spring of Maru), O-a-maru (gift of Maru), and Te Taki-a-Maru (the wailing of Maru). There was nearly further cause for wailing at this reef, and some more of the cargo was swept off and lodged among its rocks. Either by brilliant sea-craft or sheer good luck the battered hulk avoided coming to grief here and a calamity was averted for a further breathless space.

The next victim of the angry deep was Pohu, but it is uncertain if his body was swept ashore among the rocks or lies on the bed of the ocean awaiting the day when the sea shall give up its dead.

The canoe was now so waterlogged as to be unmanageable and was likely to go to pieces soon. It was sea-beaten, but its crew were sea-kings, and never more so than when the -sea seemed conqueror. They ran their frail vessel on to the reef of rocks, off Shag Point, since called Arai-te-uru after it, and they ran it in as near the shore as possible. Amid a cauldron of foam and swirling water they all managed to clamber ashore except Hipo, the navigator of the sailing-master of the canoe, who met his fate at the hands, or rather rocks, of the ocean he had dominated since boyhood.

Apparently he was the last to leave the fated craft, and his head may have struck a rock-in any case, he carne ashore a corpse.

With the exception of the three mentioned, all the others on board were now on shore--sailors without a ship, canoeists without a canoe-but they did not give way to despair, and their land adventures deserve another chapter.

CHAPTER IX. NAVIGATING THE LAND

Tradition asserts that the Arai-te-uru had a number of men on board who might be called artisans, as there were some who were good at carving and at making houses, some who were good at mixing and using paint, and some who were general all-round handy men. Whatever their capabilities in the line of handicrafts, there is no doubt they proved eminently practical in their procedure.

After constructing shelters, they decided to explore this land on which fate had cast them, and three parties went out to search the country. One party went down south, another north to see if they could recover bodies or cargo washed ashore, while a third lot proceeded straight inland. The first lot went down as far as the Catlins Forest, and, returning, Kai-takata, a skilful man at mixing paint, found a deposit of the coloured clay or haematite known as maukoroa at the place named after him Kai-takata (Kaitangata). It is said he settled there. A mountain was named Mauka-atua after a man in the party, and it is the mountain now known as Maungatua.

The travellers camped at the Dunedin Town Belt Bush and at Otawhata (Goodwood Bush) coming north.

The party going north found the remnants of the cargo among the Moeraki boulders, which were thereupon named Hinaki (basket) sometimes rendered Kai-hinaki (food basket). They found the body of the man drowned off Waitaki Mouth, and thereafter returned to Matakaea (Shag Point).

The party going inland proceeded up the Waihemo (Shag River) into Otago Central up to about Cromwell before returning, and according to various traditions named some places after members of the expedition, viz., Ritua (a range near Cromwell), Tikoumu (part of the Dunstan Range), Wairuapo (Old Man Range), Aroaro-kaehe (Raggedy Ridge) and Kirikiri-katata (Rough Ridge). Some of these names were subsequently replaced by later inhabitants.

Round Palmerston a group of place-names came into existence through the wreck of the Arai-te-uru. The principal personage on board was Pakihiwitahi, a name bestowed on him because one shoulder

was higher than the other, and his name was bestowed on the Horse Range, while the beautifully shaped Puketapu Hill was named after a woman on board. Another hill was called after Hekuru, and still another after his small daughter Whakai-a-pakura.

The three exploring parties having re-assembled at the scene of the wreck, it was decided to walk up to the north end of the island and trust to get a canoe to take them over the strait to their old home. This trip resulted in an orgy of place-naming, but only a few of those given are known to the writer. Justice Chapman owned a full list, and the present writer urged him to publish it, but this was never done.

The few known to me are, firstly, Puke-uri, the well-known hill in North Otago, and, secondly, Piri-a-mokotaha, the big hill across the river from Kurow township.

Surprisingly, the party did not proceed straight north up the plains but deviated up the Waitaki River and through the Mackenzie Country. Here the first name given to me was Rua-taniwha (a mountain at Lake Ohou), while Mauka-atua was remembered again in the naming of a long range, Tari-a-Mauka-atua. Two others of the party were honoured by their names being applied a second time to mountain heights, and these were Aroaro-kaehe (also known as Oro-oro-kaihe), a woman, and Kirikiri-katata a man. These lofty eminences are in the vicinity of Mount Cook, and a high mark of respect was paid to a small boy of rangatira rank by naming the highest peak in New Zealand after him, Aoraki. The name is quite appropriate, as It means "cloud in the sky".

Kaki-roa (long neck), a peak near Mount Cook, might be thought to be a descriptive name, but like the others bestowed by the party, it was named personally after a man in their midst. [There is also a mountain near Lake Wanaka called Kaki-roa, but it was named after a woman on another occasion. It is worthy of note that most Maori personal names can belong to either men or women-there is not the distinction of masculine and feminine names that there is with Europeans.]

From Lake Takapo the party struggled through to the eastern foothills of the Southern Alps, naming Hua-te-kirikiri (Four Peaks vicinity) and Tarahaua (Mount Peel). Further north they named Maukatere (Mount Grey), and the last name on my attenuated list is Tapuae-nuku, the name of a man in the party, which was bestowed on one of the loftiest Kaikoura peaks. From up hereaway the travellers foand means of getting to the North Island, where, it is said, some of their descendants live today. Strange to say, seeing the story is so well known in the south, none of the southern genealogies contain the names of any of those on board the ill-fated Arai-te-uru.

The story given so far is the simple, plain, unadorned record of their experiences, but with the passage of centuries it has accumulated a wonderful growth of legendary detail. Dr. Shortland, who visited the scene of the wreck on January 4, 1844 has this to say "We halted for dinner by the edge of a wood called Otawhata. About five miles further on we reached Waihemo, a small river running through a, swampy valley, impassable at times. Near this are two remarkable conical hills, Puketapu in the higher part of the valley and Pokohiwitahi near the coast. The reef running out into the sea from this part of the coast is called Taki-te-uru, having obtained its name from one of the canoes in

which some of the ancestors of the New Zealanders came across the ocean to these shores, which was upset there. A chief, Puketapu, and his slave were the only persons who swam ashore and gave their names to the two hills just mentioned. The mystery, however which tradition loves to throw over antiquity represents the reef and the two hills as veritable transformations.

Leaving Te Whata-paraerae we proceed along the arc of the bay, where our boat had like to have been lost; and having traversed about half of it, crossed a remarkable reef which extended seaward a considerable distance. Some of the stones or rocks composing this reef were shaped like kidney potatoes or kumaras; others were round enough to serve for cannon balls, and of all sizes, from the twelve-pounder upwards. The Natives call them the kumara with which Taki-te-uru was freighted when upset."

It will have been noticed that Dr. Shortland, usually so accurate, has mixed the names of Taki-a-maru reef and Arai-te-uru canoe, and has given the latter a composite title of Taki-te-uru. The relationship between the two persons named is also confused, Puke-tapu not being a chief, but a female servant. The chief was Pokohiwitahi, which form of the name is merely a dialectal variation of the usual name Pakihiwitahi, and both forms mean the same. The name of the hill is sometimes rendered as Puke-hiwi-tahi (hill of one ridge), and its outline is considered by the Maoris to preserve in stone the shape of the "One-shouldered Man".

The Arai-te-uru reef is supposed to perpetuate in stone the appearance of the canoe, with stones representing the labouring crew, Hipo being tallest, and in stormy weather breakers dash against it with violence and fury. Legend would picture a giant canoe, for the famous Moeraki boulders are only a part of the cargo which lies in petrified form along the coast. The sail of the Arai-te-uru was petrified into a broad flat rock under Mata-kaea. There it lies with the morua (seams) plainly visible and also the hole at the top to attach it to the mast.

When the canoe was wrecked and the people struggled ashore, they were cold and sent out some of the servants for fuel. These ranged far and wide without much success, except the one who flew down to Catlins and flew back with an armful of wood. He dropped one billet which grew into the bush now known as the Dunedin Town Belt; another faggot created the bush at Puketeraki, and still another the bush at Goodwood, but he got back during the darkness of the night with the remainder of his load. A woman, Puketapu, was not so fortunate and, being caught by daylight, was turned into the hill that bears her name. Her bundle of sticks was tied with a string of flax and a withe of toetoe stalks, and these bands are visible to this day on that hill in the two gullies down it, one filled with nothing but flax bushes and the other with nothing but toetoe plants.

Legend has magnified the statement that Kaitakata found maukoroa clay in the hills at Kaitangata into an assertion that he brought it with him from Hawaiki and placed it in its present position. The statement that the canoe brought some Kahui-roko people back with the Kahui-tipua and that these experts at kumera cultivation made good use of the few landed (before the storm broke) is probably true.

The Maori is an adept at crystallising historical narration into concrete form by pointing to geographical and geological formations. In the story of various wrecks, inland ranges of long, regular configuration are said to be the embodiment of the waves that caused or accompanied the wreck. The popular idea was that each wreck resulted from three big billows in succession followed by a cross sea wave, and the Arai-te-uru was no exception to this rule. The first wave that hurled the canoe on to destruction ran inland and became the Old Man Range, its successor became Raggedy Ridge, and the last of the trio to be moulded into a permanent conformation was Rough Ridge. These three giant waves were followed by a cross-wave, represented by the Horse Range, and the fated canoe was dashed to pieces.

Leaving the Arai-te-uru, we come to the puzzling case of the Tairea. The canoe bearing this name in North Island tradition is there also called Rangiuamutu, a name apparently not known in the South, so the Tairea of the latter is probably not the Tairea of the former. The captain of the former was Tamatea-rokai, and again this is a name not given in southern accounts. The Tairea spoken of in the latter is connected with the story of greenstone.

Canon Stack says that the three wives of Tamatea-pokai-whenua deserted him and fled to the West Coast, where they were wrecked at the Arahura River, and they and the crew were changed into blocks of greenstone. He does not give the name of their canoe, nor yet that of the canoe in which Tamatea chased them fruitlessly, but there is no doubt that the chief who pursued his three absconding spouses was not this famous Tamatea.

One of my informants gave me the name of the chief as Tama-taku-ariki, frequently abbreviated to Tama. Mr James Cowan secured one short version of the story of the Tairea, and as it is rather fuller than the brief remark or two given to the writer, it can be copied here: "The wives of Tama-ki-te-rangi (captain of the Tairea) deserted him, and he searched for them from Cook Strait to Piopiotahi (Milford Sound).

The flax-like kiekie which fringes the fiord for miles sprang, according to legend, from the shreds of Tama's shoulder-mat torn off in his forest travels. Here he found one of his wives, but she had turned into greenstone, and as Tama wept over her his tears penetrated the very rock. This is why the nephrite found on the slopes of Mitre Peak, close to Anita Bay, is called tangi-wai (the water of weeping, or tear-water).

According to southern information, Tama searched every fiord for his wives, and such was his frantic haste his clothing was frequently torn to ribbons and discarded. Legend steps in and adds that from these mat remnants grew and spread the profuse vegetation that clothes the West Coast. He tried every inlet and river up the coast, but was too daring at Arahura, where his canoe was wrecked and turned into greenstone. In "Tikao Talks" pages 60·61, there is an account of the Tairea, and Tikao relates that Tama was saved and later went to the North Island, but his crew petrified into the different kinds of greenstone. A fragmentary tradition says that Milford Sound was named Piopio-tahi after a canoe that came from Hawaiki. Kahotea was the captain, and Tangi-wai one of the crew, and two kinds of greenstone now bear these names. About another canoe which came to the South Island the writer has no details except its name, Mahutu-ki-te-raki.

When the celebrated canoe Takitimu left Tahiti it was accompanied by some whales, one of which was known as Arai-te-uru, and this led to the mistaken idea that the canoe of this name came with Takitimu, whereas it was generations earlier as related in this chapter. The coming of the Takitimu marks the end of the voyages from Hawaiki to New Zealand.

CHAPTER X IN A NEW LAND

When Rakaihaitu settled his followers in the South Island some time about 825A.D. (approximately) they soon settled down to the routine of their new life. Gone were the days of luxurious ease in tropical homes, where breadfruit, bananas, and coconuts provided food without need of cultivation or sweat of brow. Here they were in a temperate climate, where exertion was necessary if man would live. The harvest of the sea demanded fishing, the birds of bush and plain required catching, and the products of the soil needed gathering. It was many generations later that the kumera was introduced, so the inhabitants had to make the best of what Nature had provided, and it was not long before they had very thoroughly ransacked Nature's storehouse.

They found two kinds of speargrass and that one, the taramea, produced an aromatic gum suitable for perfume, but the small kind, the papaii, was edible. There were three kinds of fern trees; part of the mamaku kind and a larger portion of the sort called katote could be eaten, but the poka was useless for food. The part of the cabbage-tree known as kauru and the koareare, or root of the raupo, could both be used for food, and so could the aruhe, the root of a kind of fern common on open ground. Part of the nikau palm and the fruit and bracts of the kiekie could also be eaten.

Many of the berries of trees and shrubs in the bush and of plants in the open, as well as vegetable roots of a bulbous nature, also contributed to the dietary.

Fungi of the types known as harore and hakekakeka could be swallowed on occasions, and puha (sow-thistle) and juicy grasses were steamed with meat and eaten. Kelp (rimu) and seaweed (rimurimu) formed a food rich in iodine, and no doubt contributed to the freedom from goitre that then existed. Other sea foods such as kaio (sea-nuts), tio (oysters}, and many kinds of shellfish would also assist to this end.

Nothing to produce intoxication was discovered, but the tutu berries were strained through specially woven flax bags to filter out the poisonous seeds and leave waitutu or "tutu wine," a most refreshing drink in summer. As a slight, change to the usual beverage, water, the waikorari, or flax-bush honey, was sipped.

Compound dishes were attempted, and it was found that tutu juice and kelp set into a much-relished jelly called rehia in some districts and lehia in others. Another mixture of such unlikely ingredients as fernroot and whitebait resulted in a mash or batter known as kohere-aruhe.

Along the sea coast fish and sharks were caught in abundance, and occasionally stray seals and stranded whales added to the menu, In the inland waters eels were numerous, and kakahi (fresh-water mussels), koura (fresh-water crayfish), kokopu (native trout), inaka (minnows), mata (whitebait), and other small fish were found in various localities.

The "canoe of the giants" is credited with bringing kuri (dogs) to the South Island, and as it was long before the time of Rakaihaitu it is presumed that dogs were running wild when the Waitaha people came. Various canoes of The Fleet brought dogs, but that is not to say that the canine race was not represented here for centuries before. Kiore (native rats) were flourishing, and with tukarakau (white pine grubs) and other delicacies were a welcome addition to the Moriori bill of fare.

Food having been provided by Nature and clothing from the indispensable flax, there remains the question of housing. While my informants did not state that house sites were excavated to a depth of several feet and a roof, added, so forming a kind of pit-dwelling, they did say that an excavation was made of 18 Inches or perhaps two feet and that the walls were placed against the banks. This was for the purpose of warmth, and as a further aid to keeping winds out, the portion of wall not against the banks would have sods and earth heaped against it to the eaves, while the roof would lie reinforced with double thatch. By these means they sought to mitigate the chilliness they felt after having journeyed in tropical climes. In localities which did not produce suitable timber for the usual whare (houses), branches, saplings, and scrub would be ingeniously wrought into round-shaped huts. In addition, the people became expert at making breakwinds and pahuri (temporary shelters).

The Waitaha people also made good use of caves and of cliff base shelters, and on the walls they painted crude designs with black paint. It is said that they did this of set purpose to preserve a knowledge of some of their history.

My principal informant said that tradition stated that very far back in the story of the ancestors of the Waitaha people the learned men had used a form of writing to record events. By some means not specifically described, but probably through warfare or through canoes being lost at sea, the few wise men who knew the art perished, and the tribe was left without its scribes. According to the brief description handed down, the writing. Was very unlike English printing or penmanship. The memory of this “lost lost writing” was still strong with the followers of Rakaihaitu, but alas! the ancient script could not be reproduced, so the artists among them painted designs to represent men, and also to keep In memory the birds, fishes, and reptiles met on voyages since they left the original homeland.

According to North Island accounts, the crew of the Takitimu did some of the paintings in Otago, and Mr S. Percy Smith wrote: “The traditional account of the paintings is that they are a species of writing brought by their ancestors from far Hawaiki-the fatherland-and that some of the figures represent ngarara, saurians or lizards, known to their forefathers in the same Hawaiki, others represent the adornment of Takitimu; others again are representations of the tattooing on the faces of friends and relatives left in Tahiti when the Takitimu came away from there."

It is pleasing to note that North and South Island traditions agree as to the significance of what have been variously called rock-paintings," "rock-drawings," "pictographs" "petroglyphs," and "mystic symbols" but the statement about once using a form of writing now forgotten does not meet with the approval of Elsdon Best, who wrote: "The Maori folk had no form of script, no mention of recording events or knowledge by means of any form of written character. It has been suggested that In olden days some form of written characters was employed, but that the art has been lost.

There is no reliable evidence to support such statements or theories.

The statement made by my informant was not about the present Maori folk, but about the ancient Moriori, and his statement rests on as good a foundation as that of much other oral information which has been generally accepted.

The following is the traditional account of how the black paint was made. The branches of the tree called monoao by those early settlers produce, when burnt, an unusual amount of very black soot. Screens were erected to direct the smoke against a tipaki (flax mat), and the soot was subsequently scraped into an ipu (wooden basin). Tarata trees would be chipped and the gum collected, and rautawhiri berries gathered. These berries or seeds were smashed and tightly squeezed into a flax bag and hung by the fire when the oil from them would 'drip into the ipu. The oil of the weka (woodhen) was also an ingredient, and these four items were mixed in certain proportions, “not too thick and not too thin" and the result, said my informant, was "an ink that would stand for ever."

The claim that the paint so obtained was indelible is substantiated by the state of preservation of the work, as some of the paintings are over 1000 years old. The Waitaha were a methodical people in all their ways and used only black paint for painting the cliffs. A red paint (horu) was made from maukoroa (red ochre) and was used by them for painting canoes and posts and boards in houses, and also for rubbing on the bodies of the dead. Some 500 years later the Kati-mamoe tribe came on the scene and, according to all accounts, they were not nearly so precise as the Waitaha.

"They were a rough-and-ready crowd" said one of my informants, "and used either red or black paint, which ever was handier." They used the rock shelters as sleeping places when travelling and did the red facsimiles of the black paintings to pass the time away.

Sometimes they did a red figure over an ancient black one, and sometimes a later visitor clapped some black paint over a recent red drawing, so tradition affirms that the Waitaha worked orderly and the Kati-mamoe indiscriminately. Some of the drawings are extremely high on the cliffs, and the opinion has been advanced that staging had been built to do this, but old Rawiri Te Maire said it was done with very long huata (spears) or manuka poles. Feathers or flax were attached to the end of the pole, dipped in a basin of paint, and applied as high as they could reach. Some European investigators have not accepted this explanation, but it was the only traditional one vouchsafed the writer. The great bulk of these paintings are to be found in South Canterbury at Waitohi, Opuha, Pareora, Opihi, Pleasant Point, and elsewhere. They are also to be found at Weka Pass in North Canterbury and at Otakiroa and Maerewhenua in North Otago and Rough Ridge in Central Otago; and Mr. S. Percy Smith adds that they were also in evidence at Clifden in Southland.

Tattooing ink was also made out of monoao soot and woodhen oil. My informants had never heard that Rakaihaitu and his men were tattooed, but tattooing in straight lines is called tuhi in the south and is considered to be the Waitaha style. During the sixties and seventies of last century a number of residents around Foveaux Strait had this form of tattooing, and with the love of fun that marks the Maori they were jocularly called "John Topi's sheep" . John Topi was the chief of Ruapuke Island, and those who bore the old Waitaha It face-carving were said to bear his brand, hence the humorous nickname.

A red paint compounded of maukoroa ochre, hinu-weka (wood-hen fat), and the ware (resinous gum) of certain shrubs was rubbed into the skin of the dead as a preservative, and, according to my informants, was surprisingly efficacious for this purpose. It must be realised that the Waitaha were a peaceable people, and when war was thrust on them later, disposal of the dead took the forms of cremation and water burial, but in the heyday of their existence they liked to preserve the forms of their departed relatives as long as possible. They called the process Whaka-taumiro (or sometimes Waka-tamiro) and it was done by the adepts with ceremonies and invocations. The body of a dead chief would be laid in a dark place, as sunlight must not get in and the air had to be cool. The place most sought was a cave, the deeper and colder the better cave with a cold wind in it or a cold draught through it was best for the purpose. The tohuka (priest) made the paint or oil to the right consistency, a knowledge which was not divulged to the commonalty, and this preparation was carefully rubbed into the body with appropriate karakia (invocations). This was done several times at varying intervals before the body could be safely exposed to the outside atmosphere. It is probable the contents of the body were drained away, although my principal informant had not heard of this being done, nor had he heard of incisions being made in the skin to allow the oil to penetrate. After a few months the corpse would be taken out and set up for the people to see. So efficient was the preservative that it kept the natural colour of the face, and the features were so lifelike that the people had no difficulty In recognising the various individuals among the ones on inspection.

The bodies would then be restored to the cave (or caves) and sometimes they remained there for years. When other tribes arrived and disputed possession of the South Island with the Waitaha, it was no longer advisable to preserve the dead as enemies might insultingly desecrate the remains.

CHAPTER XI. GAMES AND WEAPONS

The aged Maori men and women interviewed by the writer around Otago and South Canterbury during the past forty years agreed in attributing the following characteristics to the old-time Waitaha tribe-

(l) religious, (2) intelligent, (3) peaceful, (4) methodical, (5) industrious, (6) contented, (7) hospitable.

My informants also maintained that these people did not eat human flesh. It is said they experimented with the roots and leaves of shrubs and herbs to find out if they were good for human food and also to be remedies for the few ailments that occasionally afflicted them.

They found that the leaves of a certain herb were a splendid cure for coughs and colds. When consumption was introduced among the Maoris by the arrival of civilisation, they bethought

themselves of this ancient preventive of their remote ancestors and diligently sought for the plant, but now that it was so' much needed the antidote could not be found-the white man's spring burning, stock, and cultivation had apparently wiped the plant clean off the face of the country. The ancient Waitaha also found that cuts, wounds, and bruises could be successfully treated by steaming leaves and applying them as a warm compress to the injured part, a treatment known as tahutahu or taotao.

The Waitaha liked games and amusements to vary the routine of existence. In “Maori and Polynesian" page 208, Professor J. Macmillan Brown writes: "The Maoris, in fact, attribute the origin of their games, as well as their music and dancing, to two goddesses-Raukatauri and Raukatamea the sisters of Maui."

It is probable that one Maui had sisters, but only brothers are mentioned in connection with the most famous Maui. He had something to do with dart-throwing and kite-flying, and on his travels he either saw the game of cat's cradle or invented it, for it was he who took it to his people at home, where it was called both "whai " and "Maui." He was also connected with the origin of the old Polynesian form of draughts, but it is not certain whether he thought it out himself, or brought it from some other race. He had a son named Kai, and the latter had a son called Kaimu, and here evolves a pretty point of naming which no one living can settle. The name of the game is kaimu and of the draughtsmen kai, and the point is whether the game and men were named after the son and grandson of Maui or whether the two human beings were named in honour of the game. A common phrase when a game was in progress was " Nekehia tou kai (shift your man), and so keen were some of the players that when neither had a board, as on a chance meeting on some path, they would mark out an outline on the sand or dust, use pebbles for men, and happily proceed to play. The boards were flat pieces of wood marked out with red paint, and white mats could be used as substitutes if required. The men were small bits of wood, some plain and some painted red, or flat small stones, some grey and some white, would do quite well.

One informant told me that moves were called manihi and that there was a forfeit in the game, causing many to be drawn although sometimes there was a direct win.

Quite a number of scholars rather scornfully reject the information that the Maoris had an ancient form of draughts. Elsdon Best had doubts and in "The Maori," Vol. 2, p. 111, says: "Natives have stated It was known in pre-European times, but this is by no means assured. It is a game resembling draughts but is much more simple, and the board used bears no resemblance to a draughtboard. The writer knows no clear proof that there was a truly Polynesian form of draughts. It is not probable that this game was derived from our introduced game of draughts when the latter was so keenly appreciated. Query: Can it have been introduced by early voyagers, and does any game of other lands resemble the mu torere of the Maori?

On page 113 there is a diagram of the board showing an eight-pointed star with a circle in the centre. The present writer has never seen a board, but was told about the circle. That this simple Polynesian variation of the underlying theme that constitutes draughts was of remote origin was the opinion of the Maori experts consulted by Dr. Shortland in 1843-4, and in his "Traditions," page 158, he expresses it thus: "They say they did not learn draughts from Europeans, but have known it from most ancient times”. That was also the verdict of the reliable old men interviewed by me, and the associations with Maui take it very far back and show it was a Moriori game. From Mr. Best's

description I would take it to be more allied to our simple game of noughts and crosses than to our complex game of draughts.

The Waitaha were good at swimming, and the young folk used to take a papa or board out beyond the breakers 'and come in with the surf, a sport which my informant said they called pala (or para).

The beaches of North Canterbury and of Otago with their fine succession of combers were specially adapted for this pastime, The Waitaha also started the sport of panukunuku (tobogganing) in the South Island. The young people would climb steep hills, take off the top of young cabbage trees, sit on the leaves, put the trunk piece up between the legs and firmly grasp it as a steering rod; and set sail down the hill-the steeper the better. Where the going was over small tussocks and bracken it was fast if somewhat bumpy, but when rocks and pitfalls had to be avoided it was dangerous as well as exhilarating. The Omoua hill at Henley was a famous slide, being smooth and steep, and on the Waimate hill known as Tari-a-te-karara one could make a. breath-taking descent of hundreds of feet in quick time. Thus was the modern pakeha "scenic railway" and "cyclone switchback" anticipated by the adventurous brown youth of many centuries ago. Other good puke-panukunuku (tobogganing hills) were to be found on Otago Peninsula, at Palmerston, Puketeraki and Moeraki, and on Banks Peninsula.

The Waitaha were of a musical turn of mind and were fond of singing. They also had various musical instruments, two which were mentioned in connection with them being the putara (trumpet) and putorino (flute).

Although these people were peaceable by nature, they owned weapons and could use them if occasion arose. According to tradition they had very. little, if any, pounemu (greenstone), but used "a glassy stone" 'known as takiwai (tangiwai) and which could be found at Milford Sound. Their weapons were mainly made of wood and bone, the principal ones being the patu (mere) and a long spear called the huata. They held spear-throwing contests called wero, some being hurled by hand, but others by a means of propulsion [probably the kotaha or spear-lash] that would project the spears fully two hundred yards. Canon Stack tells of a spear-throwing duel between a Kati-Mamoe and a Kai-Tahu chief at a period centuries later than we are considering. In the fighting between the two tribes just mentioned at least four prominent chiefs were slain by hand-thrown spears hurled from some distance. Spear throwing at birds and eels was not discouraged, and one man grew so expert at spearing eels that a pool rip the Kakaunui River is named to commemorate his prowess at it.

In the Memoirs of the Polynesian Society (Vol. 4, page 73) is given the weapos of the Moriori people of the North Island- the huata, hoeroa, kurutai, and the pere. Mr S. Percy Smith adds he asked the scribe to describe the pere, and he replied that it was an arrow used with a bow, but was never so used by the Maoris except as a plaything by the children. He seemed quite certain of this, though I am doubtful of the fact.

This introduces the question of the bow and. arrow. Rev. W. Colenso wrote: The New Zealander never knew the use of the bow and arrow."Dr. Shortland wrote: "The New Zealanders appear to have been ignorant of the use of the bow and arrow." Elsdon Best wrote: - "The bow and arrow was certainly not used by the Maori folk here, yet there is some evidence to show that the Mouriuri aborigines, or original settlers, knew and used it. He details the traditionary account, which can be

seen in "The Maori," Vol. 2, pp. 280-1, and concludes. "It appears possible that the original, dark-skinned inhabitants of New Zealand used the bow and arrow as a weapon.

The repositories of lore in the south know of no dark-skinned people ever having been in New Zealand, nor do they know that the bow was ever used as a weapon, but they gave some information which surprised me. Rakiraki said he made a bow in imitation of some white boys and got into sore disgrace for shooting an arrow into a poha (kelp bag) of preserved food which was suspended from the roof. He heard later that in olden days the Maori boys had used bows, out he was not aware of the fact when he made his one.

Kurupohatu said that the use of small bows was a practice of Maori children right up to the time when the pakeha came. It was a kind of play, and they shot at birds in sport, but there was a time very long ago when the men used bows in archery contests. These bows could be made of manuka, but the best wood to use was the horoeka or lancewood. At these shooting matches he did not think they shot at a target, but to see who could send an arrow the furthest distance. One of the places where there had been bow and arrow play was on the site of Riverton.

Riverton, long celebrated as the oldest town in the South Island, has now a further claim to fame inasmuch as what time Robin Hood and his merry men were using their good yew bows in war and sport round Sherwood Forest, some of their brown fellow-men at the Antipodes were using their pakate-horoeka (lancewood bows) in play in a clear space in the bush and scrub at the mouth of the Aparima River.

When the writer asked Kurupohatu what was the name of the bows, he replied without hesitation "pakate" and this name applied to both the bigger bows and boys bows. He could not tell when the men ceased the game of the bowmen, but the writer would say presumably it was when the Rapuwai and Kati-mamoe came down from the North Island and settled among them. In regard to the name of the bow, some sixty years earlier than my information Mr. W. H. S. Roberts, when in Southland, wrote it down as pakete and Tregear's Dictionary has this to say: "Pakete, a bow of the archer. (A doubtful word: Murihiku dialect.) As "e" and "a" are largely interchangeable in the South, either pakate .or pakete would do and either could be given an intelligible derivation, when it is understood that an arrow was called "te" (and sometimes "pere"). The name "te" is probably a Waitaha contraction for "teka" even as they shortened the word "repo" to "re" as the name for a swamp. Paka (or panga) is from the root-word "pa" one of whose meanings in Hawaii is "to shoot an arrow," and in Maori "to propel". The word "pake" means "to make a slapping sound" and could refer to the twanging noise of the bow when the arrow is liberated. So whichever form is decided to be correct it cannot be the doubtful word that Tregear thought it was.

A remarkable place-name is Tua-te-pere, the old name of a "fairy hill" in the Catlins Forest. This is interpreted as "bewitch the arrow" and there is some vague tradition of an "enchanted" arrow in that uncanny region, but the remarkable thing to me is that the name preserves the two ancient names of arrows, "te" and "pere," in conjunction,.

In Vol. 2 (pages 260-1) of "The Maori" Mr Elsdon Best writes: "Some stone clubs of somewhat clumsy form were used in the South Island. The name of miti has been given to this form, though a remark made by Captain Cook seems to identify the miti with the mere. Canon Stack stated that a South

Island stone club resembling a fern root pounder in form was called, a Kauri. This may have been the name of the kind of stone from which It was fashioned, as in the case of onewa. A stone patu of unusual and somewhat uncouth form is from the South Island. The two pronounced shoulders bounding the handgrip give it a most un-Maori-like appearance. Its surface is rough, like that of Chatham Island Implements and looks as though the final process had been one of 'bruising' with a stone hammer in order to reduce asperities. Some curiously rough forms of stone implements, presumably weapons, have been found in the South Island, types not found m the North Island. The Maori of the North would have held such rude forms in contempt.

These uncouth weapons and implements of the South are generally regarded as belonging to the Waitaha-Rapuwai-Katimamoe regime, and as there were similar types of "tangata-whenua" in the North Island it is passing strange that none of these rude stone manufactures have been found up there. The name "miti" was not given to me, but "kauri" was. Stone hammers were in frequent use in the South, one form being a hard rock securely tied in the cleft at the end of a short stick. The stone pounders could be used for a variety of purposes besides mashing fernroot, one of these uses being to pulverise the maukoroa or haematite stone used to make red paint.

One of my informants said: "The Kati-Mamoe which tribal term includes the incorporated Waitaha and Rapuwai people] remained on the east and south sides of the South Island, and (as a rule) had no greenstone weapons until the Kai-Tahu brought these among them. In some of the old encampments at Kawhakaputaputa and elsewhere in Murihiku you can find the uri, or slatestone axes, and parahi, or flint knives, of the old people of the Kati-Mamoe before they used greenstone.

CHAPTER XII. MAN VERSUS MOA

One of the most surprising things about the Morioris is their treatment of the moa. It is not known what Maui or any earlier navigator thought about this gigantic wingless bird. Indeed, it is not known what any later voyager thought of them until we come to the time of Rakaihaitu. Tradition says that intrepid chief and his giant band found great numbers of moas in the South Island.

Their feelings on first meeting the big bird are not on record, but it is safe to assume that they felt a certain amount of alarm. If the brave Te Wera at a much later date could get in a panic when he first met a sea-lion, we can forgive Rakaihaitu if he felt alarmed when he first encountered a moa. Whatever their reactions to the initial encounter, there is no doubt they soon got the measure of this new acquaintance and found the bird, was of a sluggish disposition and not easily provoked. By the time their exploration was completed they would be, living demonstrations of the fact that familiarity breeds contempt, and they could not possibly entertain fear of such such a big, lazy, harmless bird. If it was wounded or teased it, might be sufficiently enraged to turn on them but if they ignored it, then moa and man could go by each other like ships that pass in the night; and perhaps this simile is more apt than appears at first sight, for there is a tradition the moa was a night bird.

The bird from its size, provided a lot of meat and the Waitaha with their methodical ways utilised this flesh supply in a most orderly manner. There was no indiscriminate killing, no wanton murder,

or big-scale massacre, but a careful, calculated supplying of the larder. After the tall talk which has been published about the unrelenting pursuit of the moa and the great feasts on the multitudes slain it may occasion surprise to read of the way the Moriori conserved the bird. There was a proper season for it the same as for the putakitaki (paradise duck), parera (grey duck), weka (woodhen), pukaki (swamp-turkey), kereru (pigeon) kaka (brown parrot), and koko (parson bird or tui). Of course, a hungry party might kill one out of season, but it was the close season that enabled the bird to exist side by side with man for six or seven or eight centuries.

Considering its size, it was not hard to kill. My principal informant waved aside a suggestion that it was difficult and seemed to think the ancient Waitaha took the open season as a matter of course and treated the actual killing lightly as far as any danger went, it was the case with which it could be killed that led to so many ways of doing the deed, and European investigators have published at least nine ways of accomplishing its sudden demise. Without making any elaborate preparations a strong active man with a long pole could soon lay the bird low.

According to information given to the writer, the moa lived on vegetation, and in the bush could use its height to reach suitable leaves, twigs, and branches, but round the swamps it had to stoop for its living. The big kinds had not a dainty- birdlike step, but a solid tread like a heavy man. It swallowed pebbles for the same reason that a hen takes grit. A common name for all the species was, manu-nui (big bird) ; one of the smaller kinds was thought to be like a big kiwi and was sometimes called kiwi-nui, while the big kinds were known as poua (old man or grandfather) or more commonly poua kai (lit., "old man for food"; met, glutton), the origin of the name being its big appetite and the large amount of food it could eat. It was found that the best firewood to cook the big bird was that of the kokomuka (veronica) I and hence arose the proverbial saying, "He kokomuka te rakau i tunua ai te pouakai" (the veronica is the wood that cooked the moa), Later-comers altered the shrub name kokomuka to koromiko and the bird name pouakai to moa. The last name is the name of the common fowl in Polynesia, and apparently it began to supersede the older name before the bird became extinct.

North Island accounts say that Kupe and Ngahue found a moa at the Arahura River, and that Ngahue killed it. The bird was called manu-nui in Toi's time, and other names for·it or for the various kinds in the North Island were kura-nui, manu-whakatau, etc. An Otago Maori told me the big birds had legs strong enough to kill dogs, and that some kinds had feathers like a woodhen, with finer feathers in parts.

One of my informants said the male and female birds could be distinguished by their plumage, but unfortunately the writer neglected to get fuller particulars. Besides the bodies being eaten, the bones were used for various purposes, and the feathers were made into mats. Various place-names are reminiscent of the giant birds. Te Awa-kokomuka (the veronica stream) was so named because that shrub was gathered in quantities to cook a number of moas there on the occasion of·a notable feast. A hill at Clinton is Te Kohaka-pouakai (the moa's nest), while a flat rock in the Borough of Mataura has borne for many generations the name Te Kohaka-moa (the moa's nest). There is a round depression in its top, and this is said to be the shape of a moa's nest, and to add to the likeness scattered moa bones lay around it undisturbed by passing Maoris, until these relics vanished when the pakeha came.

The Waitaha tribe is not only bound up with the life-story of the moa but with its extermination as well. After reigning as monarchs of all they surveyed for some centuries their right to absolute authority was disputed or contested by other tribes, some of which took possession of the top end of the island, while the Rapuwai penetrated right down to Otago, where they clustered so much round Lakes Kaitangata and Tuakitoto that that region was called Te Mano-o-te-Rapuwai (the multitude of Rapuwai). This tribe belonged to the "tangata-whenua" of Taranaki in the North Island, and owing to disputes with Turi (of the Aotea canoe) and his followers they came to the South Island. They liked nothing better than to settle round lakes, as they were fond of canoeing, eeling, and swimming, so that the lakes down Westland way soon harboured a strong colony of them. They swam not like Maoris nor Europeans, but with their elbows close to their sides and with flapping arms, and it was their short, beating strokes which caused the other South Islanders to nickname them Rapu-wai (beating water), and the name caught on and remained established.

A branch of this tribe was called Kati-koko, and there is a tradition about them taking a lump of greenstone down from Westland .to Murihiku by sea.

According to southern information, the Moriori of the Chatham Islands left the South Island of New Zealand to proceed to what became their fixed home, but not much detail has been preserved.

It was the intrusion of Toi and the arrogance of his descendants which drove some of the Moriori people .to seek refuge in the·South Island. Some of the refugees sought a home at Akaroa, and lived peaceably with the Waitaha until they killed a woman named Hinerau. She was out spearing kaka birds, and they killed and ate her making fish-hooks of her bones. None of her relatives knew what had become of her, until one of them out fishing overheard the Morioris refer to her bones catching the fish well. The offended tribe prepared for war, and the offending Morioris fled to the Chatham Islands in a canoe called the Matakoke.

But worse was to follow. The largest part of the Morioris were given asylum in the Halswell district, their principal habitation being the pa called Manuka. For some reason not stated they were at loggerheads with their neighbours, and these drove them from that locality down into Banks Peninsula. The names given in the Moriori narrative, viz., Muriwhenua , Tauranga, Tapuika, and Whangapatiki, were all at that time in use for Peninsula places, but owing to the wholesale re-naming indulged in by the conquering Kai-tahu some centuries later, it is unlikely they will ever be identi!ied. The Morioris were defeated and many killed, the rest embarkmg in six canoes for the Chatham Islands. Canon Stack says the point from which they put out to sea is known as Nga-toko-ona (place of the six).

These Morioris took with them a remembrance or the moa a bird known to them as poua. (One of the six canoes was the Poua-riki, which could be translated "small moa.") According to one of their songs the poua had a large eye of longish- shape, was foolish, had a long neck, and made a booming call. An Otago description says the bird was much taller than a man with big legs long and strong, and with a very long neck, but no tail.

Long after the Moriori had departed for the Chatham’s the Rapuwai came down and still later the Kati-mamoe a Tangata-whenua tribe from Hawke's Bay. It was the influx of these peoples that upset the Waitaha regularity of life and so contributed to the causes t at finally exterminated the moa.

As long as the Waitaha engaged only in a seasonal killing of the moa, the bird held its own fairly well. If it was a night bird, like its nearest surviving relative, the kiwi, then the imposition of a limited season would not be so hard to observe, as the bird would not be a standing (or walking) temptation during the day to all and sundry, being presumably visible only in dawn light and twilight.

The writer had the pleasure of seeing that enthusiastic collector of ancient Maori relics, his friend, Mr D. T. Larnach, turn up quite a number of the old earth-ovens used by the moa-hunters at Koro-tuaheka, near the Waitaki Mouth. These ovens cover 150 acres of land, and it must have taken centuries to fill this extensive area.

The writer is indeed an amateur archaeologist, but he watched with Interest as the removal of a thin layer of tussocky soil revealed the black greasy earth in which the fire-blackened stones and broken moa bones lay. The blackness was only to be expected, but the greasiness did surprise him until he was informed it was the fat or oil out of the steamed moa flesh, which had impregnated the earth of the oven, and with which It had combined to make a rich oleaginous preservative for the moa remains.

Readers of Mr T. Lindsay Buick's book "The Moa-Hunters of New Zealand" will find much about the Waitaki site and at page 176 will see an illustration depicting the "Mystery Ston “, and on page 170 a description of it. When the aged chief Maiharoa, In about the year 1880, sent his young men to mark out the bounds of a modern burial-ground, he detailed to them the traditional site ofthe old Waitaha wahi-tapu (sacred spot), and asked them to include it. They did so to the best of their ability, but apparently missed a part of if it, for the mystery stone was unearthed a little to one side of it. Near this was uncovered a small pavement of fine stones, and the descendants of the old Waitaha claim both these spots should have been within the cemetery. The owner of the ground, Mr J. B. Chapman, has always averred the stone had a sacred or ritualistic significance, and traditionally he is correct, but in a rather unexpected manner.

Finding no caves to place the preserved bodies of the dead in, and finding no deep lagoons for water burial, the Waitaha here cremated the dead on the site where this stone was found. The corpse would be laid on the line of flat stones, while the priest recited appropriate karakia (invocations) before placing It on the ahi-tapu (sacred- fire). In the course of decades the residue could compact into a consolidated form, which thereupon would permanently mark the exact spot.

The advent of the Kati-mamoe put an end to the order methods of the Waitaha, and marked the extermination of the bird along the eastern seaboard. Tradition says a great flood of several of the principal rivers drowned many moas, and fires unwisely lighted m various parts got out of hand and burnt great; areas of tussock, fern hush. and scrub, causing the destruction of many wingless birds.

These causes, with the additional incentive that the new-comers instituted the practice of augmenting their food supply their food supplies with moa eggs; led the bird to gradually vanish in all easily accessible parts. The big birds retreated back into the more untrodden districts, and in the Fiords region may have survived until just before the arrival of the white man, tradition is emphatic that (for all practical purposes) the bird was extinct when the Kai-Tahu came down to Otago (in about 1745 A.D.), but, grant this is correct, that still leaves the astonishing fact that man and moa existed together in the same island for 800 years.

CHAPTER XIII.RELIGION, MYTHOLOGY, CREATION

This is an extremely difficult subject to write upon, for in the course of centuries the heavenly lore of the Moriori has become almost inextricably mixed with that of his kinsman and successor, the Maori, but certain pieces have been assigned to the older race by tradition, and other items can be sorted out by deduction and examination. It has been mentioned that the Waitaha bear the reputation of having been a devout people and very punctilious in the performance of religious observances when they went hunting, fishing, travelling, or engaged in any recognised occupation or new enterprise.

They erected a tuahu (usually translated It altar) near every village, and here the priest or learned expert (tohunga or tohuka) performed the most sacred ceremonies and recited the most potent karakia (incantations, invocations, implorations, and formal addresses to the gods). This tuahu was commonly a heap of stones, but might also be a mound of earth, an erection of sticks, or a combination of the three; Like all branches of the Polynesian race the Moriori were under the sway of tapu (which from its form of tapu has been incorporated into the English language as "taboo" and whose meaning is given in any standard dictionary) and also could be terrified with the malevolent threat of the dread makutu or harmful bewitchment. These features were common to the whole race, but when we come to the oral traditions relating to creation, the hereafter, eternity, and the names and duties of the gods, we find endless variety-in fact, almost as many variations as there are tribes. The coming of the Rapuwai and Kati-Mamoe introduced North Island Moriori ideas in among those held by the old Waitaha and led to a certain amount of duality in the accounts.

For instance, one school of thought taught that there were ten heavens, while another gave the number as fourteen, and there are other contradictory features which are rather confusing, but an effort will be made to present an outline which adheres to the commoner form.

A recent and remarkable development of the publication of Maori mythology has been the recognition given to the supreme god Io. The name was formerly held to be so sacred that it was not known to white men until they had been in New Zealand many years, and then it was only briefly mentioned in works by White, Davis; Tregear, Gudgeon, and perhaps, one or two others. The publication of "The Lore of the Whare-Wananga" in 1913 revealed a great amount of information about Io and gave quite an expansion to the knowledge of Maori ideas about a great First Cause. (Even then, that valuable work is very obscure in the details that would interest a European in an outline of the creative forces that brought the universe into being). Heretofore the Maori story of creation began with Rangi (sky) and Papa (earth) and their progeny, and was narrated to all and sundry, whereas the cult of Io was known to but a few of the higher priests. Did the Moriori know about lo?

Pardon a personal reminiscence here! One dark night the writer was calling on an aged Maori who ,prided himself on his Kati-Mamoe descent. His hut had a lofty roof and stood in some alongside the sea. By the light of a guttering candle and a few embers on the hearth we discoursed on the deep things of neolithic religion. Glancing at my watch, it told me it was just on "the witching hour of midnight, when graves do yawn, and ghosts do walk", so the final question was asked, " Had the Maoris one god who was higher than all the other gods, and, if so, what was his name?" The scene is indelibly imprinted on my memory. The candle almost out and flickering spasmodically, and the embers faint and low. The old man turned his gleaming eyes on me and then he slowly lifted them

toward the ceiling which was lost in an eerie gloom. Then he carefully looked over each shoulder and finally placed his lips close to my ear and whispered "Io".

Mr Shand mentions Io-rangi as a great heavenly deity with the Chatham Islanders, so apparently that branch of the race preserved some recollection of him, but as Io was only known to the higher priests and had absolutely no influence on the conceptions, the lives, and the thoughts or deeds of the rest of the race, we can pass on to the inferior and generally-known gods and to the customarily-outlined Maori idea of creation. This, to my mind, falls very far short of satisfactory, inasmuch as it completely ignores the largest portion of the earth's surface, and that is the ocean.

The sky weds the earth and has many children, one of whom is Tangaroa, the ocean. There are ten ages of darkness, and some say these preceded the advent of the sky and earth, and others say these dark ages were while the two primal parents were close together, that is before the sky was lifted up. This lifting was done by Tane, assisted by the other children, after which the present sky and earth were seen as they are at present. The various children of the sky-earth union were given tasks at superintending the winds, the rain, thunder, lightning, tides, forests, crops, warfare, and so on.

This, roughly speaking is a brief outline of the belief common to most Maoris, but it was not exactly the belief held in common by the Moriori people. These gave a much more important position to Tangaroa or Takaroa (the ocean) than merely being one of the sons of Earth and Sky. The anomaly of such an important body as the sea being merely a child of the other two bodies, and consequently later in date, had evidently struck some of the learned men when they first met the mighty deep, and they gave it an honoured place-in their Pantheon. Before considering the Moriori view, it may be as well to give the teaching of the higher Maori priests as defined in "The Lore of the Whare-Wananga".

At page 136 we read, "The waters of ocean that are in the world were created by waters; and then grew [out of them] the land, the Earth, which on maturity was taken to wife by the Sky Father. Next were created the minor vegetation, next the trees, next the reptiles and insects, next the animals and dogs, next the birds, next the moon, sun, and stars, and next and finally the first woman". At p. 172 we notice, "Water is the cause of growth of all things; if there were no water, or the sea, everything would go wrong in the Heavens, the Stars, Moon, and the Sun."From the same publication we learn that Tangaroa was the eighth and Kiwa the ninth son of Sky and Earth.

Tangaroa was only exceeded in power by Tane and with Kiwa he was appointed joint guardian of the sea to direct and control its waters. Kiwa's first wife was Para-whenua-mea, and this pair made the waters which flowed forth and formed the ocean. A later wife was Hine-moana (Lady Ocean), and in honour of him, Kiwa, the South Pacific Ocean was named Te Moana-nui-a-Kiwa (the great ocean of Kiwa).

In his book, "The Maori," Elsdon Best says that Tangaroa is a Tide Controller, the Patron of Fishermen, and the King of all Fish, whom he personifies. Both publications remark that Tangaroa is given more importance in Polynesia than in New Zealand. The Moriori story as pieced together by the writer is that at the conclusion of the Ages of Nothingness and Ages of Darkness a celestial being named Maku (or Mangu) married Mahora-nui-a-tea and begat Raki (or Rangi). Takaroa (or

Tangaroa); a son of a god named Te Moretu, was an uncle of Raki (the Sky), and was wedded to Papa (or Papa-tua-nuku, the Earth). He went away for a long time, and during his absence the nephew abducted his uncle's wife and by her had offspring named (according to a genealogy supplied me) Rehua, Hakina, Tane, Paia, and Wehi-nui- a-mamao. At this time Takaroa (Ocean) returned from his journey, and when he found what his nephew had done, the two fought a duel with huata (spears).

The nephew threw his spear first, but his uncle nimbly evaded it, and throwing his own spear, it pierced both loins of Raki and lamed him, Honour satisfied, he left his erring spouse with his nephew, who must have been somewhat of a gay Lothario with the ladies, for he had no less than six wives and had families by all of them. After this laming, however, the children that were born to Sky and Earth were lame and deformed. The next scene in the drama of creation was the pushing-up of the Sky by Tane and Paia, a proceeding opposed by Tawhiri-matea, who liberated the strong winds, under his charge, as a protest.

Stars were studded over the broad frame of the Sky Father to beautify his person, and although he produced no more children, his greatest son Tane ably filled the vacancy and is credited with begetting offspring to the number of 200.

To return to Ocean, he appears to have had progeny by two wives, neither of whose names are in my notes, but the first was presumably his first wife, Earth. By this first union he had a son Tinirau and nine daughters, and by the second he had "tamariki e rua" (two children) named Tu-te-wehiwehi and Ikatere. The first of these lived "no uta" (on land) and the second "no te moana" (in the sea). The story goes that they both received a fright, and the first dived in among fern and undergrowth and became the progenitor of lizards, while the other dived into the deep and begat many swift-swimming fish.

In a Waitaha lineage book lent to the writer the following interesting items. appear, and it is a pity there is no one left to fully explain them :-

Whakapapa tupuna timata mai ia (genealogy of ancestors at the beginning).

To Pokuatipu married Rarotimu and begat Ruataipo, Taikikini, and Tahuwhaaiti.

Ia Ruataipo kahono o te po (Ruataipo united the ages of darkness).

Ia Taikikini te kahui te ao (Taikikini assembled the light).

Ia Tahu-whaaiti ka mate ote tangata (Tahu-whaaiti brought death to mankind).

Me timata mai ia (and in the beginning) Te Ao married Rarotakiku and begat Ruataiao, Huaroa, and Te Ao-tu-roa.

Rua-tai-ao kei aia ka hono o te ao (Ruataiao welded together the universe).

Hua-roa kei aia te oraka roa o te tangata (Huaroa originated the long life of man).

Te Ao-tu-roa kei aia te turoataka otenei ao (from Te Aoturoa came the permanency of this world).

Me hoki atu kia (and let us return to) Te Poo (Po), who married Te Ao and begat

Te Ao-tu-roa

Te Ao-marama

Te Kore

Te Kore-te-whiwhia

Te Kore-te-rawea

Te Kore-te-maua

Te Kore-te-matua

Te Maku

Raki-e-tu-nei

Raki married Papa-tua-nuku (and others) and begat

Rongo-mai-tane [also named as Roko-marae-roa),

Haurnia-tikitiki ia ia nga haunui (he sends the dews)

Tumataueka ka whawhai nui ko i atua ana te tangata (the great fights among the gods and among men are his work)

Tawhiri-matea ia ia nga ua me awha (he sends rain and storms)

Tane-mahuta ia ia nga ngahere, nga rakau (he is god of the bush and the trees)

Rehua ia ia te mahaki me te aroha (he is the god of quietness and kindness)

The record goes on to say that it was Wehi-nui-a-mamao, Tumataueka, and Roko-marae-roa who caused war among eight of the sons of Raki, and after this "te whanau" (the family) of Raki and Papa had the following additions: Ru, Hua, Weri, Puna, Uru, Konako, Tea, Tama-nui-a-te-ra, Wherei, and Kakana (who was "ka mutu" or the last of their children). Of these additions Tama-nui a-te-ra commenced a long line of descendants leading to Wi and Wa; who were associated with Maui the navigator.

At some unspecified time Raki and Papa had three sons known as Whatiua, Tamatea, and Whawhatu. The last of the trio married Wai-o-raki and begot Wai-hou-taketake, who was the end of that line.

Raki's great son Tane had many children (most of them personified as different kinds of trees), but two seem to have come into human pedigrees. viz., Ika-whenua (of whom nothing is recorded here) and Tiki-auaha (who was probably the first man), who married Io (probably the first woman) and begat Io-teeki, Io-terea, Io-whaka-takata, and Aio "ka mutu whanau" (the last of the family).

This Aio was apparently a woman and married Tiki-tohua and begot a "tama" (son) known as Wai-o-nuku, who wedded Hine-rau-wharaki, a daughter of Maui This Maui was evidently the first of that name- the one who lived in the time of the gods. The exploits of Maui are always recited early in any recounting of southern mythology, but such a mass of material concerning the Mr Alex Shand, in transcribing the traditions of the Chatham slanders, tells how Rangi and Papa were close together and darkness existed until a spirit named Rangi-tokona (heaven-proper or supporter) separated them. The words Tokona ana e ia te rangi ki runga ki te pou-ngahuru aua pou, he mea tuhonohono ake i raro tae noa ki te tumautanga o te rangi," Mr Shand translates, "He pushed up Rangi with pillars, ten in number, joined one under the other, until they reached the Fixed-Place-of-Heaven".

This idea of a pole with ten "tuhonohono" (joins) to push up the Sky is also known in Southern New Zealand, where the joints were called "hono". The idea is also used by the southern bird-spearer, who went forth to his task with a bundle of sticks, like unto a chimney-sweep's outfit, under his arm. Each stick had a point at one end and a hollow at the other, and so fitted into each other. Was the pigeon low, three or four conjoint sticks might do; was it high, add some more to suit the occasion.

The top one, of course carried the stabbing point, and with a muscular thrust, hey presto! a wriggling kereru (pigeon) for dinner. Then the long spear was disjointed until further need arose. Thus it will be realised that the Moriori was familiar with the conception of a great jointed sky prop.

Among the many Moriori gods mentioned by Mr Shand the following were known in Otago, viz., Tawhiri-manga-tea, Tu, Tane, Tangaroa, Rongo, Maru, Tama-te-ra, Rongomai, Rakeiora, Uenuku, Kahukura, Tiki, Ngangana, Uru, Io, Ioraki, Wai-o-rangi, and Tahu (and perhaps others).

CHAPTER XIV THE AFTER WORLD OF THE HOMELAND

The average Maori had no clear-cut idea as to either the locality or nature of the after-world, or as to his soul's destiny in the here- after. Of recent years the pakeha tendency has been to magnify Maori ordinary old-time notions and to spiritualise his heathen religion. For instance, in the introduction to the "Lore of the Whare-Wananga" it states: "The Polynesians were fully aware of the rotundity of the earth as proved by the fact of finding new stars as they went further north or south," and, "The supreme god 10 dwelt in the twelfth Heaven, the final abode of those human spirits whose belief in and love towards 10 entitled them to the entry into that heaven of everlasting rest."

At page 113 we are told that when the souls of the dead entered the temple called Hawaiki at Te Hono-i-wairua in the land called Hawaiki, "those spirits which by their evil conduct on this earth, such as murderers and those guilty of treachery, left the temple by the Taheke-roa (long descent) to Rarohenga (or Hades), while the others ascended the mountain where they were purified and further ascended until they entered the realm of Io the Supreme God."

At page 185, "A division takes place; those spirits who have love for the Earth-Mother proceed to Hades, whilst those who love the Sky-Father proceed to Io.

In “The Maori" (page 315) Mr Elsdon Best writes: "A few early writers refer to a belief in two spirit worlds .The Rev. R. Taylor refers to 'some idea' that the Natives had of the spirits of well-born folk ascending to the heavens, while those of persons of inferior note descended to the underworld. Among the Moriori folk of the Chatham Islands similar hazy conception of two spirit worlds seems to have existed. The more important priestly-experts of both groups could -doubtless have made matters much clearer.

As explained by learned Natives of the Takitumu district, the soul of man makes its own choice. The souls of those who, in life, had sympathised with the Earth Mother prefer to abide in the underworld. Those who sympathise more with the Sky Parent always wish to ascend to the celestial spirit world. Te Matorohanga and other learned ones never gave us reason to believe that the spirits of evil persons went to the underworld in particular.

Rather are these ideas the result of Christian teachings. These mis renderings are noted on pages 113 and 46 of 'The Whare Wananga' but on page 185 appears the old teaching as given by Te Matorohanga”.

It will be noticed that Mr Best modifies the idealised construction placed on the destiny of the old-time Maori soul, but even his modified rendering is much too ethical to be taken as at all representative of the knowledge of the whole race. Suppose a dozen or so of the higher priests knew that they had a choice of destination after death, what effect would that have on the beliefs of the 80,000 or so who had never heard of such a delectable power of selection?

No! it is apparent that when the average Maori shuffled off this mortal coil he went unafraid into an eternity that was altogether nebulous. Every wave of migration brought its own more or less fluctuating views with it, and the result was a hotch-potch of vague and oft-times conflicting ideas about what was usually a vague and shadowy hereafter.

Before passing on it may be noted that Mr Best quotes with approval the statement about the Maoris being aware of the rotundity of the earth. To me it is quite a far-fetched and unwarranted assumption based on European ideas unconsciously exerted by the translators.

Dr Buck refers to "the general Polynesian concept of a spirit world, not as a place of reward or punishment, but simply as a land beyond the grave to which the undying souls of all men may return," "Vikings of the Sunrise," page 227, and at page 111 records: "The Mangaians were doughty warriors, and created the special spirit land of Tiaria for the souls of warriors slain in battle. All other souls descended on a pua tree that reached down into the Underworld, where they fell into the clutches of Miru, a female cannibal, who cooked and ate them."

The Maoris of New Zealand were redoubtable fighters; but it is not known that any tribe created a special Paradise for fallen fighters. Mr Best wrote: "We find, in studying Maori lore, that the subterranean spirit world has become confused with the old homeland of the race in the far west. This was probably the result of the belief that spirits of the dead accompanied the setting sun in its

descent to the underworld. Any far distant land is, in Maori story, liable to be so confused with the spirit world. An interesting feature of the myth is the stress laid on the statement that the underworld is a realm wherein peace and harmony prevail, where the evils of the upper world are unknown. It might be thought that the spiritual conceptions of the barbaric Maori would be but an uninteresting study, and probably marked by extreme crudeness, or at least by evidence of the lack of introspective thought. It is true that some haziness is detected in one direction, namely, the final abode of the soul of man and its passage to that abode.

We have already seen that the underworld of spirits is sometimes termed the Po. Wohlers, in his account of South Island Natives, makes the necessary distinction between the Reinga and the Po.

The latter term is also employed at Tahiti to denote the spirit world. Mr John White gives us a story about a river called Karokaro-Pounamu, situated in the underworld, or at the entrance thereto. At this river a female named Rohe acts as ferry woman, a name known at Mangaia and the Chatham Islands, but this is seemingly the only time the name has been collected in New Zealand." This last sentence brings to mind the Greek legend of Charon and his ferry over the river of death, the Styx.

The last myth is assuredly of Moriori origin. It is pleasant to notice a remark of a commendatory nature concerning any South Island writer and doubly so when it is an early worker in the same territory as oneself. Mr Wohlers wrote [Trans. N.Z. Inst., Vol. 8, page 111): It may not be out of place to give here a short description of what the Maoris thought of a life after death.

It could not be called a belief, because they were not interested in it. It was but a vague conception, and none of the old wise men could give a clear description of it. The following, however, may be taken as a general summary. When people died, their souls went to a place called the Reinga, somewhere under the earth, but not identical with the Po, which latter seems to have been a more ancient idea, and the abode of superior gods, and very great chiefs.

The Reinga was surrounded by hills, having a lake in the centre, round which, on the banks, the departed dead lived again in their bodily shapes. When a soul arrived, she alighted first on the top of one of the hills and waited till observed from below. Then someone would call up, ‘Dost thou belong to me?' If not, the soul would shake her head; but if asked by a parent or relation, then she would throw her head back as a sign of yes. Then she would be asked to hover down, and when she reached the ground she would be again in her former bodily shape.

Rank, of course, would be respected; but there was no reward or punishment for good or bad deeds done here; yet there were stages. People died there again, and then passed on to another stage; and somewhere there was a passage through which they must go. Here stood two great spirits called Tuapiko and Tawhaitiri, one on each side of the passage, bending over towards one another, and between them the departed soul had to pass. A light soul would fly through swiftly and escape, but a heavy and clumsy one would be caught by the two spirits and destroyed. Dying again and passing from stage to stage, it is not clear if some at last landed in the Po; but some, at least, when they had passed through about ten stages, made their appearance again in our upper world, some in the

shape of bluebottle flies and some as candle-moths (the latter are still called 'wairua-tangata '-man soul); this was the last existence of common man.

This is a long extract, but most interesting, as it gives some southern ideas as held in 1844. It will be seen how unpolished they are compared to the superfine sentiments written down in Hawke's Bay in 1865 and published in the "Lore of the Whare Wananga" in 1913. The soul which had to pass the two Great Spirits leaning over toward each other must have felt as if the sword of Damocles was suspended over it. Some of the ideas, fragmentary as they are, remind us of famous beliefs held in old lands, beliefs such as transmigration and of a devolution down to annihilation. Referring to the last phase, Best states: " Several early writers mention a Native belief that the souls in the underworld pass through a number of phases, degenerating in the process until they become extinct. Quite possibly some did hold this view, though I have not myself gained any such information. Mr. White mentions it, and refers to Ameto as the lowest realm of the nether world, where extinction comes “In White's "Ancient History of the Maori; there is a diagram at the back of Vol. 1 showing the ten divisions of the afterword, the lowest being Meto (extinction). The reason neither Mr. Best nor myself gained any information about the final extirpation of (some) souls is that we began collecting too late, he about 1890 and the present writer in 1900.

The reader will be getting restive under all these quotations, but they serve to show the fluid state of Maori ideas about the Hereafter, and how it is a subject on which no writer can afford to dogmatise. Suffer one more quotation. After recording two of the Chatham Islanders 'hiri’ or invocations said for the dying. Mr. Shand says: "The spirit is urged to take its departure to the stars, the moon, the sun, to the brightness of heaven, to the gentle air of Wairua-rangi. Then, to the crown of Hiti-the east ; to the crown of Tonga-the west; to the crown-the centrality-of Hui-te-rangiora (gathering of happy heavens) and to the many, the innumerable (of their race). So that in both these hiris the heavens appeared to be the ultimate rest of the departed spirit; and but for their preservation there would have been nothing to shew what apparently was the ancient belief of the Morioris in these matters, for the old men, when questioned on what happened to death to the spirit; gave some vague statement of it going, in the case of evil-doers, to the shades (to Hine-iti) to eat worms and excrement, but had no clear conception of anything further or recognised what was alluded to in these hiris.

Further on (p, 189), Mr. Shand adds: "The spirits took their final departure and dived into the sea at Perau (Paerau in Maori tongue), coming on their way thither along the high ridge of the land down to where the rautini grew, over the crossed branch of which went the chiefs, but under them the common people then seizing the aka vine, swung off with a dive into the sea emergin ultimately in Hawaiki-the cradle of their race."

In the first invocation the soul is bade to go to Hikurangi, to Rarotonga, to the sun, to Whanga-matata (the gate of Rangiriri) through three degrees of cold, to each of eight heavens, and then to the heaven which has never been reached-Wairua-rangi.

The Chatham Island concepts as revealed by these ancient “hiri” are like unto the South Island ideas generally but differ In some details, notably in bidding the soul go to the heavenly bodies to the east,

and to the various heavens in succession. The name of Wairua-rangi (Spirit of Heaven) and Whanga-matata (Haven-opening) are new to me, but the other names are familiar ones.

Paerau is the threshold of the spirit world; Hikurangi and Rarotonga are places visited or inhabited by them during their voyaging's from Hawaiki to the Chathams; Rangiriri (angry heavens) is a name connected with the homeland of the Polynesian-there is a spring, fountain, or pool where fish are said to have originated, there is a temple of this name in that land, also probably a district, and this very ancient name from the cradle of the race was given by the Waitaha people to an island in Otago Harbour; while Hui-te-rangiora is a famous temple or place of assembly in the homeland.

When a Waitaha person died in Otago, at the taki-aue·(wailing) the soul would be bidden to go back to the homeland by the successive stages used by the ancestors in coming here, and this would run, Go to Hawaiki, to Patunui-o-aio, to Hawaiki-nui, to Hawaiki-roa, to Hawaiki-pamamao, to Patu-nui-o-aio (the first or original), to Hono-ki-wairua (the gathering of souls). This journey was supposed to be accomplished by the soul leaving the body and proceeding overland to North Cape, where it dived or slid into the sea.

Whether it remained under water all the way or came to the surface and flitted over the waves seems to be uncertain, but nevertheless it visited all the places requested and arrived at the cradle of the race, from which it departed to the regions controlled by Hine-nui-o-te-po (Great Lady of Death). This was away beyond the homeland, and the soul passed through some very cold atmosphere or space to reach there. According to this view the descriptive term should not be Underworld, for it is not under us, but to one side, although there may be a long sloping descent into it. The task of portraying the after-death experiences of these souls as understood by Stone Age men is too baffling and will not be attempted.

As the Waitaha people came from their Original Home through thousands of miles and hundreds of years they passed through equatorial seas and lands and saw strange animals, reptiles, saurians, and birds. They brought memories of these with them, and in some cases eventually localised a few of these in their southern home. It has always seemed to me from the description of the maeroero that it is a remembrance of the orangutan of Borneo. The Malay or Dyak name is said to mean Living Inland or "Forest Dweller" and so would agree with our explanation of the maeroero as a '" wild man of the woods.

An Otago account collected in 1844 by D. Monro runs: "Strong, cunning, mischievous, and addicted to running off with young people and damsels. His body is covered with long and coarse hair, which also flows down from the back of his head nearly to his heels. To compensate for this excessive quantity behind, his forehead is said to be bald.

Another description is merely two words, :Hairy Giants" but it seems to fit the great ape of Borneo. The memory still remembered centuries later and the wilder parts of New Zealand were said to harbour a few: Then when fugitives and broken tribes took to the bush the old name was applied to them, and hence we have the many modern stories of the maeroero.

The kaurehe is another well-remembered creature, as also is the puku-tu-ora (also known as puku-tuara), and from the good description given by Taare Tikao [see "Tikao Talks, , pp. 53-54-64] these two have been identified as the Komodo dragon and as a snake of the boa-constrictor or python species respectively. The python is stated to grow to a great size in the tropical forests of Borneo and the East Indies.

The taniwha was probably the big man-eating shark of the tropics and the name may have been applied to the crocodile, seeing the Maori localises it at river-bends. Another shark was called puku-atua (demon stomach), and the karara was probably the crocodile, but what the karara-whenua was is uncertain, although it sounds like a big serpent.

A general name among Moriori and Maori alike for any unspecified monster, reptile, saurian, or unusual form of life was tupua or tipua. In one of the Hawaikis, tradition says, there was a red-haired people or tribe. In the same land there was a big flying bird which could carry off babies to its mountain eyrie.

On their way from the original home to New Zealand, a Journey which took many centuries, the Waitaha people met black races, and four of these are enumerated as named, Kiwa, Manahune, Matuku, and Hawea. A branch of the Waitaha was later named Hawea after its founder, Hawea-i-te-raki (doubt in the sky), and centuries later the last-comers to the South Island, the Kali-Tahu hearing of these people confused them with the black race of the tropics and said black people had once inhabited the South Island. While my informants would not contradict the North Island statement that three canoes of black people landed in Taranaki about 35 generations ago, and a stray canoe or two at the Bay of Plenty, they held that no black race had ever held this land. When the Waitaha became established in the South Island, they commenced three principal wharekura (colleges of oral teaching), one at Kaikoura, one at Temuka and one at Wakatipu. These were to preserve the knowledge of mythology, astronomy, agriculture, and history. Later their places were usurped by the schools of later tribes, but in the sixties" Te Maiharoa revived the Waitaha teaching at Temuka, and that is how we know as much about them as we do.

CHAPTER XV. GENEALOGICAL

Before we begin to study some long genealogies preserved in the south, it is only fair to first present what some eminent Maori scholars say about the value of such tables of ancestors. In any study it is always better to know the worst first, as it spurs any conscientious student on to examine things for himself. It is said that those who live in glass houses should not throw stones, and apparently some of those who should be the first to defend Maori oral recitals are the first to attack them.

The first witness for the offence is the following book extract: From" Man and the Sea," by J. Holland Rose, Litt.D., F.B.A., p, 163, "The most wonderful feats of navigation ever accomplished by man must remain but dimly known; for the Polynesian and cognate peoples who spread over the Pacific Ocean have left no records whatever; and their pedigrees and legends, handed down from generation to generation, are of doubtful value for the early periods to which those migrations are ascribed. Professor Buck, an expert on this subject, thus sums up: "The family pedigrees dating from an immigrant ancestor, and covering from twenty-two to twenty-six generations, are fairly reliable as oral records and may even be extended to thirty generations. The migrational period extending

beyond this is confused and contradictory. Its use as a chronological basis for dating historical events must be treated with' care and reservation. Chronological dates based on genealogies and traditions must increase in error the further they go back in time.

Also the dates formerly assigned must be treated as an approximate sequence in time.[Summary of his "Communication to the Royal Anthropological Institute in "Man" (August, 1933.)] Elsdon Best says of genealogies: "The first part of such lines ape entirely mythical, and, indeed, cosmographical. It included the Sky Parent and Earth Mother, with their supernatural offspring, and so on until genuine ancestors are reached about 30 generations back.

After these two extracts the question might well be asked, "Why gather Maori history at all?" If none of the Maori genealogies are genuine over thirty generations, why do both gentlemen accept the statement that Kupe came to New Zealand thirty-nine generations ago? It can be conceded at once that many of the older genealogies begin by stating gods, and some give a cosmological recital, and some are not even concerned with human beings, but some have historical personages far beyond thirty generations.

For the defence one could call Rev. Colenso, Dr. Shortland, and Col. Gudgeon, while S. Percy Smith occupies a peculiar position. He wrote: "The 'Moriori genealogies go back further apparently than any others. The Maori tables are not reliable beyond forty or fifty generations, and therefore admit of only partial comparison with the old Rarotongan ones."

Although Mr. Smith thus limits the reliability of Maori lines of ancestors, he later accepted as genuine two genealogies of fifty- two and sixty generations, and he recognised two Rarotongan lines of a much greater length than this. Critics include the whole Polynesian race in their sweeping condemnation of any information over thirty generations old. If this criticism came from European anthropologists, one could make allowance for it, but its existence among New Zealanders explains why we know so little of the pre-Maori inhabitants. If these collectors, instead of saying, "Nothing is true over thirty generations," had searched out and sympathetically questioned the numerous descendants of the Morioris, they would have unearthed a surprising amount of very ancient detail.

S. Percy Smith wisely says: "Long genealogical tables are all important for historical purposes, for without them we could never arrive at any dates whatever in Polynesian history, and without dates history is useless.

Therefore a number of genealogies follow herewith.

1. RAKAIHAITU'S ANCESTORS AND DESCENDANTS.

60 Tama-nui-a-raki		30 Taki-porutu
Haumia		Te Hau-tumua
Mahuika		Turaki-potiki

Maru-nui-a-kahoe		Au-paha
Hua-waiwai		Huri-popoia-rua
55 Tahito-kuru		25 Peke-raki-tahi
Te Kohurere		Wai-korire
Te Ao-hiawe		Para-karehu
Tu-te-atua		Roko-te-whatu
Hae-a-te-awa		Te Ra-here
50 Putaitua		20 Tua-whiti
Putaiwaho		Upoko-hapa
Te Maha-nui-a-Raki		Te Kura-whai-ana
Te Putaka		Pokeka-wera
Ru		Turi-huka
45 Uako		15 Te Paetara
Rakaihaitu		Taku
Te Raki-houia		Te Wai-a-Mataau
We-a-raki		Upoko-ruru
Te Awe-awe		Te Whatu-kai
40 Te Whatu		10 Puna-hikoia
Te Whatu-hunahuna		Hikitia-te-raki
Te Whatu-karokaro		Taka-o-te-raki
Te Whatu-ariki		Te Kuru-taki-ao
Te Whatu-karokota		Te Pananehu
35 Waitaha		5 Au-te-ihi
Tane-au-roa		Kokiro
Titi-tea		Te Maiharoa
Te Wai-takaia		Tiriata
Ko-Au-taia		Wikitoria, born 1879

Remark

In a published list of the earlier names of this long pedigree the third name is written Manu-ika, but the two separate sources my list comes from both give the name as Mahu-ika, and both put No. 1 against it, because there is a later man of this name. The -remark "i a ia te ahi" (he of the tire) shows it was the grandparent of Maui, who would thus be 56 generations ago by this line. Glancing at the name of Te Aohiawe, there is a note against it of a marriage with Te Kanapu. There was a man of this name in the history and also a god, the second child of Tu and Roko-marae-roa; but nothing is known of this particular Te Kanapu.

Little is known of the ancestors of Te Rakaihaitu, but he himself comes prominently before us. He had two wives, Waiariki-o-Aio and Hine-rautu (who is some was a descendant of his. My principal informant said that by the first wife Rakaihaitu had two sons, Te Raki-houia, who came to New Zealand with him in the Uruao canoe, and Te Uhitataraiakoa who remained behind in Hawaiki. He had never heard of any daughters by the first Wife, nor of any children by the second wife. In addition to bringing his own tribe, the Waitaha, there is a whakatauki (proverbial saying) that "Te Rakaihaitu brought with him Te-Puhi- o-te-waka-a-Rauru, Te-Kahui-Tipua, and Te-Kahui-Roko. "Some of his descendants in some of the lines shifted between the North and South Islands, but as far as is known, this line is wholly southern.

The old men who were gone could have given a great deal of detail about these genealogies, but the collector arrived on the scene too late, as the learned men had died in the seventies eighties and nineties of last century.

2. A LINEAGE FROM MAUl.

61 Mahu-whaka-ra		Rau-aruhe-taratara
Mahu-take		30 Kaka-kai-amio
Te Raka		Te Pohatu-paremoremo
58 Maui-tikitiki		Te Hina-ki-taka
Hine-rau-wharaki		Te Kurupatu-kai-kakahu
Wai-o-raki		Rohutu-papa
55 Wai-hou-taketake		25 Te Kaki-koe
Ka-mauki-uta		Te Kaki-haua
Ka-mauki-roto		Tahu-po-nui
Ka-mauki-waho		Tahu-po-roa
Ka-mauki-tahito-o-te-raki		Taupo-pihako
50 Kae		20 Te ,Harua-nui-a-taupo
Kae-nui		Mata-pane
Kae-roa		Mahiti-koura
Kae-puehu		Tane-reia
Kae-akiakina		Te Marama-huakea
45 Tapatapa-i-awha		15 Maru-kore
Tu-Manu-waero-rua		Tama-rae-roa
Awa-mutu		Te Ao-hiku-raki
Awa-tope		Tuahu-riri
Awa-nui-a-raki		Tane-tiki
40 Puhi-rere		10 Moe-kaherehere
Puhimanatu		Te Rua-tu-whenua
Puhi-kai-ariki		Puaka
Te Kahea		Te-raki
Te Upoko-i-tipukia-e-te- paretao		Te Ua-whaka-taka
		5 Raho
35 Te Kiore-whaka-poro		Te Ra-tunuku
Raupo-manu		Kahu
Ta-huka-rere		Korehe
Te Matuku-whare-koti		Wikitoria

Another List from Marukore.

Maru-kore		Puruweka
Huirapa		Te Rehe
Rakimatakore		5 Te Maiharoa
Te hutai		Taare Reweti
Te Tawhana		Whakaririka
10 Te Ariki		Hipa
Wahakai		Koata
Whakaririhau		

Remarks

This is a Southern Maori lineage from the great Maui down to the present day. In 1881 Rev. W; Colenso wrote, "There were several heroes of old named Maui," and strange to say; his words were overlooked, and later writers groped about in darkness and confusion trying to limit the accounts to one man. There is a great deal of work to do to try and sort out the various Maui, but in the meantime we can consider the one in this ancestral line. Mahu-whaka-ra had two sons named Mahu-take and Mahu-ika, the latter becoming the celebrated guardian of fire. The former married Te Aniwa-a-raki and begat Te Raka. The other brother had a daughter known as Hine, and she married her cousin Te Raka and begot five sons, the youngest being the renowned Maui-tikitiki-a-Te Raka, around whom so many stories centre. This celebrity had several wives, among whom were Hine-tura and Hine-tu-repo-a-Wairotu, the latter bearing a daughter Hine-rau-wharaki, who married Wai-o-nuku, and bore the son whose name is sometimes spelt Wai-o-raki and sometimes Aio-raki. There is a run of five progenitors whose names begin with Kae (or Kai), and the last one, Kae-akiakina had two sons named Tapatapa-i-awha and Te Kahui-tipua. The former married Manu-waero-rua, a great-granddaughter of Rakaihaitu, and had a son known as Te Manu-waero-rua or Tu-manu-waero-rua ; practically the same name as the mother.

Awa-nui-a-raki married Rauru or Puhi-a-Rauru and had four descendants named -Puhi-rere, Puhi-mau, Puhi-manatu, and Puhi-kaiariki, and these are said to be progenitors of the Nga-Puhi tribe.

There is a saying, "Te Puhi O te waka a Rauru", but it has to do with the story of Rakaihaitu . After the time of Te Kahea, some of the descendants came to the South Island, but others remained in the North Island until the time of Tuahuriri and Tanetiki.

The Maoris lay great importance on what they term whaka-tu-tane, that is, a list of ancestors all males.·The second reading from Marukore is to complete a register of male names from Te Kahea to the present, a long record of thirty-seven generations. The genealogist proudly wrote alongside it in Maori, "This is a whaka-tutane".

3-AN ANCIENT GENEALOGY.

72	Wi-wi	55	Kai-roa
	Wa-wa		Kai-pehu
70	Mahu-tu		Kai-akiakina
	Mahu-rea		Te Kahui-tipua
	Mahu-whaka-ra		Rehua
	Mahu-take	50	Tamaiti-o-kotahi
	Te Raka		Te Wai-tu-tahi-a-iwa
65	Maui-tikitiki		Te Tihika
	Hine-rau-haraki		Te Rakeka
	Aio-raki		Te Raki-makawekawe
	Aio-hou-taketake	45	O-Uru-taka-nuku

Kamauki-tua O-Uru-taka-a-raki

60 Kamauki-roto 43 . Whaitiri (m. Kaitakata)

Kamauki-waho Hema

Kamauki-tahito Tawhaki

Kai Wahie-roa

Kai-nui 39 Rata

This genealogy comes down to the famous Rata, who lived back in one of the Hawaikis, and about whom the southern Maoris tell some interesting tales. There were several men of this name, but the identity of this one is shown by the four preceding names. The Journal of the Polynesian Society has fixed the period of this Rata as thirty-nine generations ago, so numbering back from then we get Maui as sixty-five generations back (from the year 1900, which is the year the tables were focussed to). This takes us well back to the beginning of the present era of grace and would. suit the time of one of the Maui celebrities. The names preceding the five famous names with which the pedigree concludes are unknown to me.

Speaking of long genealogies, the writer has some ten lineages from Rakaihaitu, mostly from forty-two to forty-four generations up to the year 1900. Two, however, are longer, one having forty-eight names and the other fifty-three. As Maui was at least some dozen generations earlier than Rakaihaitu, it can be seen how one could get sixty to sixty-five generations since Maui's day.

Quite a number of southern Natives trace their descent from Paikea some twenty-three or twenty-four generations back, and one ancestral register contains thirty-seven names before Paikea's. According to a very interesting story told all round the south, Paikea came to New Zealand on the back of a whale, and a species of the bigger whales is known as paikea to this day.

Another long. family tree contains the name of the great Tamatea, the circumnavigator, about halfway, and he lived twenty-two generations ago. These southern efforts are very mild in comparison with other branches of the race, the Urewera people having preserved one with 137 names.

Professor Macmillan Brown wrote: "When we take the generations of their ancestry given by the Marquesan’s, there are 145, and this, calculated on the usual basis, takes us back 3625 years. And an old Moriori priest in the Chatham Islands capped this: He traced his own ancestry to Rangi and Papa through 182 generations ... This takes us back 4550 years. Surely this is a heraldry long enough to satisfy the aristocratic birth hunger of any family on earth. It is, on the whole, safer to trust for our chronology to the less definite indications of the records of the earth than to this heraldic embroidery of the past, which is so apt to be guided by the vanity of :family or race."

To sum up, he concludes that Polynesia was peopled from 50,000 to 150,000 years ago-a profuse exuberance of fancy that would make the most imaginative Moriori effort pale into insignificance.

4-THE FOUNDER OF THE KATI-MAMOE TRIBE.

His Father's Line.		His Mother's Line
44 Rakaihaitu		Te Kanapu
Te Uhi-tataraiakoa		Haere-mai-tua
Te Manu-waero-rua		Haere-mai-whano
Maraka-oneone		Haere-aro-arouri
40 Hine-rauti		Haere-te-ao-potako
Toi		Te Kitea
Rauru		Te Waiho
Te Rakau-manini		Te Ao-mataki
Te Rakau-manana		Turumeha
35 Te Rakau-hape		Kanihi
Te Rakau-whaka-matuku		Te Whi-mata-hoka
Roko-i-pae		Rei
Roko-i-taha		Pou
Roko-i-te-Aniwaniwa		Pou-a-takataka
Roko-i-haeata		Pou-raka-hua
Roko-i-tua		Tuhuku-tira
Raki-roa (1)		Te Mataku-ariki
Roko-mai		Te Wai-tu-taki
Raki-roa (2)		Tu-kau-moana
25 Whatu-teki (or Nuku-teki)		Kirirua

Te Watere married Kirirua

Whatu-mamoe (or Hotu-mamoe) m. Te Au-kukume

Auai-taheke m. Whaturea

Matai-raki m. Kura

20. Houmea m. Te Utu-poraki

Hikao-roroa m. Urupa

Tumai-kuku m, Ue-mata

Roko-kote m.

Tahu-pitopito

Manawa-takitu m. Rakai-whaka-ata

Tuhaitara m. Marukore

Tama-rae-roa m. Te Ra-hua-nui

Te Ao-hiku-raki m. Rakai-te-kura

Tuahu-riri m. Kahu-ki-ao

Tane-tiki m. Hua-noa

10. Moe-kaherehere m. Te Kete

Te Rua-tu-whenua m. Mate-rau

Puaka m. Raki-nui

Te Raki m. Makuru-te-hua-nono

Te Ua-whaka-taka m. Hakina

5 Raho m. Pawhati

Te Ra-tunuku m. Korako

Kahu m. Wai-ore-takina

Hoani Korehe m. Tiriata

Wikitoria m. Pita Paipeta

It is extremely difficult to secure Kati-Mamoe genealogies, and probably the reason this one has been preserved is that It comes through Kai-Tahu circles by intermarriage. Even then there is a certain amount of ambiguity about some of the ancestors.

There were a number of men known as Toi, and my principal informant was positive that the one mentioned early in the list never came to New Zealand. His grandson Rakau-manini may have done so, for there is a note in Maori in several of the family trees that the four "Rakau" ancestors is the "wahi" (place) of the "wahanga" (division) of the two tribes of Kahui-Tipua and Kahui-Roko. Some of them must have stayed back in Hawaiki, for Roko-i-tua came from there in the well-known story about the kumera sweet potato). There were three brothers named Whatu-teki, Whatu-tere, and Whatu-maruahi (the front portion of the names is sometimes rendered" Nuku," which is a Southern form) and some genealogists have confused them. Whatu-Mamoe is the North Island form, and Hotu-mamoe the South Island form of that chief's name, and the Ngati-mamoe or Kati-mamoe (or Gati-mamoe) tribe took its name from him.

On the mother's side the genealogies agree very well, except that some reverse the positions of Kiri-rua and Te Ao-mataki, making the latter the mother of Hotu-mamoe.

5. ANCESTORS AND PLACE-NAMES.

Te Rakaihautu	This line is chiefly interesting because many of the names are perpetuated in the place-names of the south. The places may have been named after these people, although in some cases people were named after places as well as through events and in memory of ancestors
Te Rakihouia	
Awe-a-raki	
Te Aweawe	
Te Whatu	

Te Whatu-hunahuna	
Te Whatu-karokaro·	
Te Whatu-ariki	.
Te Whatu-koro-kata	name of a peak in the Southern Alps
35. Tane-auroa	name of a mountain near Wanaka
Titi-tea	name of Crown Range
Turu	name of Diamond Lake)
Orau	name of Cardrona River)
Ari	name of head of Wakatipu
30. Takaha	beach at Glenavy
Te Wai-reika	name of Gentle Annie Creek
Tokopa	name of range on West Coast
Koroiko (name of Roaring Meg Creek	
Te Papapuni	name of Nevis River
Tatawhe	name near Ben Nevis
Toromikimiki	name in Kawarau Gorge
Tahauri	name of mount near Kawarau
Tamaipi	name near Otaraia
Roko-te-whatu	name near Waimate
20. Kawa-rau	name of well-known river
Parapara	name near Hawe
Waimeha	name of Waimea Plains
Te Karetu	name of place near Mataura Fall
Tamaipi	name of place near Mataura Falls
Wai-whero	now called Waiwera-in Otago
Kahu-wera	now called Kaiwera
Taraia	now called Otaraia
Te Kuru-moeanu m. Uru-wera	name of Lake George at Colac
Kiri-tekateka m. Koa	
10 Hine-te-awheka m. Te Raki-whaka-puta	
Te Ropuake m. Mako	
Te Rakikokonui m. Wai-matuku	name of a river in Southland
Te Korerehu m. Te Rakiamoa	
Te Whai m. Tuawhe	
5. Pona-tukituki m. Puru-weka	
Te Rehe m. Kokiro	
Te Maiharoa m. Rutaki	
Tiriata m. Korehe Kahu	
Wikitoria m. Pita Paipeta	

At the end of this whakapapa there are some interesting remarks in Maori to the effect that this genealogy marks the dividing part of the lines going back from the respective families of Te Raki-amoa and Te Kore-rehu. The latter is the "rohe" (boundary) of the lines from Te Puhi-kai-ariki and Te Puhi-manawanawa and there is extant a "whakatauki" (proverbial saying): "The children of Te Korerehu are the descendants of Tapu-iti" (who was the wife of Te Rakihouia-there is a much later lady named, Tapu also).

Among other descendants of Rakai-haitu whose names are identical with place-names may be mentioned Peke-raki-tahi (Mount Earnslaw), Turi-huka (a mountain at Lake Hawea), Pae-tara (a

place at Lake Wanaka), Te Wai-mataau (the Molyneux River) Hekeia (Longwood Range), Arowhenua (near Temuka), Te Anau (the lake), Aparima (Jacob's River), Te Harua-nui (Kaka Point) Huirapa (various places), Tu-te-kawa (South Canterbury), and many others.

6. ORIGIN OF HAWEA TRIBE.

48. Rakai-haitu		Tu-wairua
Uhi-tataraiakoa		Takiri-puke
Manu- waero-rua		Toka-hapuku
45. Maraka-oneone		20 Te Kahika
Hine-rau-ti		Kura-marakaraka
Toi		Whiwhi-a- Kura-taki-meha
Rauru		Titaha
Rakau-manini		Te Pitoka
40. Rakau-manana		15 Toka-karoro
Rakau-hape		Te Kura-waka
Rakau-whaka-matuku		Tu-te-manaha
Parea		Maika m. Hine-tauhara
Riua		Tu-te-kawa m. Rakanuku
35 Waitaha-nui		10 Te Ata-whiua m. Tu-puku
Waitaha-a-raki		Piri m. Hikitia-o-te-raki
Hawea-i-te-raki		Taka-o-te-raki m, Hana
Tapu		Te Kuru-taki-ao m.
Te Wai-reika		Kite-raki
30 Whatu-ariki		Taorua m. Te Ratahi
Whatu-karokota		5 Kahu-kaka m. Hau-te-ihi
Pohaitaka		Kiro m. Te Rehe
Kuha-makaia		Maiharoa m. Rutaki
Hine-makewa		Tiriata m. Korehe Kahu
25 Te Whirika		Wikitoria m. Pita Paipeta
Kahu-kura		

The ancestors of the Morioris when voyaging in tropical seas met a black people whom they called Hawea, but this race never came to New Zealand. The Hawea tribe took its origin in a chief called Hawea-i-te-raki (No. 33 in accompanying genealogy). There were two or three men of this name, and there are indications that a man of that name was in the Uruao canoe with Rakaihaitu. Be that as it may, the chief who lived thirty-three generations back from the year 1900 gave his name to what became the most aristocratic sub-tribe of Waitaha and later of Kati-mamoe. In the fighting days the

Kai-tahu drove some of these people round to the Fiords, and Bligh Sound takes its name; Te Ana-hawea (the cave of the Hawea), from this fact.

As mentioned before, the Toi on this list is not Toi-te-huatahi so famous in the North Island. The southerners have several genealogies from this latter famous Toi who lived thirty or thirty-one generations back from the year 1900, and they also have some from Apa, a brother of Toi who remained in Hawaiki when Toi sailed for New Zealand. Toi named one of his sons Apa after the latter's uncle. The fact of there being so many men (and women) of the same name has been a source of boundless argument and has led to some confusion and error. The Awa-nui-a-raki who married Rauru (or Puhi-a-Rauru) is not the well-known North Island progenitor.

There is a southern fishing ground known as Toka-hapuku (No. 21), and as this man's name is vaguely associated with the North Island, it was probably some time about then a shift was made up there, for eleven generations back we have Tu-te-kawa, the first Kai-Tahu chief to come to the South Island, where his successors intermarried with the Kati-mamoe.

7. RAPU-WAI GENEALOGY .

25. Pou		Te Kura-heke
Pou-mua		9 Te Potiki-tautahi
Pou-ahu		Kanekane
Pou-whaka-kohako		Wheta
Te Mataku-ariki		Te Aki
20. Hine-i-te-piua		
Hawea-i-te-piua		Ko Te Rapu-wai tenei
Popoto		Kanekane-Tukete
Tu-te-waimate		Te Hoki-Taratuturi
Tapana		Te Raho-Hinerakura
15 Te Po-nui-a-ho		Poti-Te Rehe
Tarataia		Tarawhata-Kukuwhero
Puriri		Whatuira-Teherekau
Te Roko-whenua		Moreti
Tukete		

Although there are 100 main whakapapas (and numerous short genealogical lines) in my collection, this appears to be the only one designated as belonging to the Rapu-wai tribe. Although some individuals still living have a faint trace of the Rapu-wai blood it is very rare to get any pedigree distinctly stated to be theirs. The line begins and ends abruptly. The first name, Pou, is that of a chief who is said to have arrived in New Zealand on the back of a great, bird. This was probably a. picturesque or figurative way of saymg that the canoe he came in was called some name like Manu-nui (great bird), and in the course of time the figure of speech was accepted as actual fact.

The name Tu-te-waimate may denote the Moriori chief immortalised by the historian Stack, and Tukete here could be the prodigiously stout chief killed on Stewart Island.

Te Potiki-tautahi was killed at Lake Wanaka, and a big range of mountains perpetuates his name. In the massacre that took place, his two daughters were preserved, and one of them, Kanekane, is named here. She married Tukete-not the Stewart Island one, but one three or four generations later.

Accompanying this is a short genealogy from her down to recent times. The collector has a large collection of short lines of descent to illustrate southern Maori history, and they can be of use at the proper time and place.

CONCLUDING REMARKS

The material of which this book was written, and of which it forms but a 'small part, .was gathered on brief annual holidays between the years 1900 and 1920 . Some of the old men were quite pleased to know that an effort was being made to gather and preserve the lore which they remembered, but circumstances have been against its publication, and it is sad to know they have departed one by one without seeing any tangible result of the long interviews which taxed their time and memories.

They stood for the authenticity of what they knew, and all that is asked is an unprejudiced consideration of the result, remembering that fair play is bonny play. It is no direct concern of mine if critics accept or reject the information-the writer has fulfilled his trust-the old men are dead; but their descendants live, and it is hoped that these will value this book.

NOTICE

It is the intention of the writer, if God wills, and if financial assistance is forthcoming, to publish much of his extensive manuscript collection. The most of this original material was taken down by him in numerous notebooks, in a lead-pencil writing which is growing fainter' as the years pass.