

Maori lacks the oblique eye, and the extra fold in the lid, which in the Mongol almost makes an extra lid. The hair of the Mongol is straight, black, and of round transverse section, which qualities reach their highest development in the Japanese. In the purest Maori Polynesian type the section of the hair approaches the oval shape of the pure Caucasian stock, whilst the hair of the negro is almost flat in section. Later we shall find the Maori Polynesian mixing with the Oceanic negro, the Papuan fuzzy-wuzzy, and alliance with those has, in some sections, frizzled his hair and darkened his skin. As regards colour—the subcutaneous matter which colours the negro skin black is found in fair nations also, only it is more highly developed in the negro. Intense heat in a moist climate will promote the colouring, and a people of one nation living on a plain will be darker than their neighbours of the same nation living in higher altitudes. It has been said, and quite lately, to account for the neolithic Maori coming from India, that the latter country is of low metallic production. But the fact is that almost all the metals are found in India—iron is plentiful in many provinces, and the remains of ancient smelting furnaces are thought to be the oldest in the world. In respect of the Dravidians, it has never been claimed that these dark, bearded people are akin to the Maori, although it is thought they took the boomerang, their national weapon, to Australia. One of their most ancient singers of the derring-do of his ancestors, who describes their struggles with the lordly Aryans, speaks of the former as fierce and swift, and in complexion "like a dark blue cloud." As for the Aryans, they speak an inflectional language of far higher development than the modified agglutinative language the Maori now speaks, which had its origin in Central Asia. The term Aryan is philological and not ethnological. The Dravidians also speak an agglutinative language of a type quite unique.

How then did the Maori Polynesian reach the sea in neolithic times?—for we cannot allow that the Maoris' ancestors ever fought with iron weapons. The warrior people who would send from the Eastern Pacific a member of the tribe back to Hawaiiiki, to fetch a little wooden god, or an incantation, would surely traverse those thousands of miles of ocean to fetch iron for weapons had they ever used such a metal. Shortly, it is believed that the Maori Polynesians came from the north-west, but that they never crossed the Hindu Kush or the Sulieman Range into India, although straggling tribes may have crossed the Indus at the mouth, for Patala is a very suggestive name. Judging from the names of places west of the Indus, with "Pa" for the first name-syllable, if this denotes that they were ancient fortified places of the inhabitants, which would be the case if they were the ancestors of the Polynesians, the nation must have been very numerous, or at least widespread. The matter requires further investigation, but the evidence may be shortly stated.

When Alexander the Great descended the Indus, and started on his march of conquest west, he first came in contact with the Ortoe, whose country was named Ora (Maori for livelihood), and whose port was Mana. Their chief towns were on the Purali (Purari) River. He met another section of the nation on the Pakanahi (? Pakanae) River, and the people were named after the river. At the present day the ruling people of Baluchistan are not the Baluchs, but the Brahuis, who speak an agglutinative language, are fine bearded people, and not unlike the Polynesian. Attempts have been made to trace them from the Pakanahi, by showing that both names mean hillmen. But the attempts are not convincing. The question needs investigation. The whole of Southern Beluchistan is inhabited by remnants of many tribes, wanderers from Central Asia, who have been checked from further progress by the sea. It is a rich field for the ethnologist. More information will be given later, and further light sought from philologists and ethnologists of eminence. Marching with the frontiers of Ora was the country of the Ichthyophagii, the fish-eaters. Further west in the Persian Gulf are the Bahreyn Islands, which were claimed by the Phœnicians as the cradle of their race. This Semitic people probably shaped many Maori noses, taught the Polynesian people the use of the canoes and navigation, and largely influenced their manners and customs. Of the inhabitants of Ora, a colonising section probably emigrated to Sumatra, leaving their port of Mana in ancient Irania, and landing in another port of Mana in the first Hawaiiiki. In Sumatra there is existing an inscribed stone of the seventh century, A.D., which says that the island was the first Java, but the Polynesians must have left Sumatra long before the stone was inscribed. Nearchus, the admiral of Alexander, landed in Sumatra about 325 B.C. His pilot and many seamen were Phœnicians. His men were armed with the latest iron lethal weapons. Maori tradition, quoted by Mr. S. Percy Smith in that grand little book "Hawaiiiki," places the migration of the Maori Polynesian from Hawaiiiki in about the year 450 B.C. There were probably Hindu immigrants in Sumatra before that time, but they were of the missionary order. The chief of the Maori Polynesians, about 450 B.C., was Tu-te-rangi-Marama, and he had a sacred enclosure and an enormous house of many rooms and lofty height, presumably of stone. The lately explored Passuma lands in Sumatra are strewn with monoliths and carved slabs, with images cut in a crouching posture, and the present inhabitants say they were the work of a wandering people, who turned their enemies to stone. If these were images of bound captives they may have been made to commemorate a triumph over the autochthones who were Papuans. But it is stated by Maori people that it was their custom to bury their dead in a crouching attitude, so that they may be statues of dead chiefs. The Papuan inhabitants were killed or driven to

sea, though a large amalgamation took place with the invading Polynesians. The latter were the inhabitants of Sumatra for thousands of years, and the island is the cradle of the Polynesian race. Off the western coast are the islands of Mentawai, in which to this day the Natives speak a Polynesian dialect, are tattooed like the Maoris, and use the outrigger canoe of the Polynesian people. North of these isles are the Nias Islands, inhabited by a Malayan people, who have a large percentage of albinos among them. Maori tradition tells of a race of albino people who gave them the fishing net. That might have been a particular kind of net, for the Polynesians surely knew of nets before from intercourse with Phœnicians and Ichthyophagii. In the legend of Tamatea it is mentioned that one of the tribes of Hawaiiiki was Ngati-uru-mana. The full name of the Passumahland is Passumah-uhumana (? Pa-uma-uru-mana). In the small island of Sana, near the Timor Group, is a sacred place called Uma-uru-mana. From Asia to New Zealand, through all the isles of the sea, the Polynesian "mana" appears. The present writer does not think that the ancient Hawaiiiki, the home of the Maori, was Java. All history points to the conclusion that Java was not peopled by immigrants till late, probably 450 B.C.—approximately. Again, whilst the autochthones of Sumatra were Papuans, those of Java were of the very lowest type of negroid people. No one can deny that the Maori carries a large strain of Papuan blood, but very few will claim for them alliance with the Javan autochthonous people, who were more like monkeys than men. The last pure specimen, who was photographed, died in the latter half of last century.

But the mingling of the Papuan strain was not the only intermixture of races which took place in Sumatra. All late evidence points to the conclusion that the Malayan people were a race of sea-rovers, who came from the south. At some remote time the Polynesian and Malay were near neighbours, and the Nias Islands are probably but one example of the ancient occupation of near islands by Malayan people. But the expression Malayo-Polynesian is properly linguistic and not ethnological. The Malayo-Polynesian language is the Lingua-Franca of the Pacific. The Malays have carried it to the remotest confines of the Pacific, and left it as a heritage of the Madagasi people, who are half-castes of Bantu and Malay parentage. The Maori Polynesians have carried it to the most distant isles of the sea, left it at the Easter Islands, and in little and big isles where the Maoris now are not found. The Malays are a Mongoloid people, and the cradle of the Mongol race is Thibet, whilst the root of the Malayan language is in Central Asia, as is also that of the Polynesian. But the mixture of blood between Malay and Polynesian has not been a factor in the production of the stalwart Polynesian.

The second large intermixture which took place in Sumatra was one with another branch of the great Caucasian people.