

which result in the production of printed matter, in the Government Printing Office. He returned home and taught his companions, and a plant being procured, the Puke-ki-likurangi is produced entirely by Maori labour, edited by a Maori editor, and the whole operations are free from European superintendence. A well-known Maori doctor gave lectures on the Maori Race during the vacations in Chicago, in order that he might supplement his income with money to pay his fees to the University. Nikorina Taiaroa, a Patea native, went to Waikouaiti, in the South Island, and for years held his own in competition with European watchmakers. Two natives of the tribe considered by Europeans the most ruthless and bloodthirsty—viz., the Ngatiruanui—went as missionaries of the Christian religion to Taupo, and suffered martyrdom at the hands of infidel natives. To speak of their skill and bravery as soldiers is to utter but a truism. Maoris have passed all examinations and are eligible for the Bar. Is this material such as a thrifty nation, hungering for settlers, can afford to let lie derelict? It may be said that these are happy exceptions. It remains for us to establish such conditions as will make them the rule. When a little over a century ago Captain Cook landed, he found a neolithic people with neolithic minds. No material advance can be effected whilst the mind lags in obscurity. Much has been done in the way of education, but more remains to be done in the way of providing technical education and schools of actual manual work, where skill in artisanship is practically taught. All such things will be advocated in the MAORI RECORD. This will not be a party paper, but all legislation as to land and social affairs will receive earnest attention in the interests of the Maori race, striving at the same time to make these interests identical with the Europeans'. But because our paper is of no party, it must not be supposed that it has no political sense of right in regard to the administration of native lands, and the only way to escape its censure is to do right, as that also is the only method of earning its approval, which will at no time be wanting in warmth when the object deserves such. We ask for the support of the public. There are some working with us without money and without price, and we hope to make two ends meet whilst striving for the education and advancement of the Maori race. And we also hope to provide a medium in which the Maori can impart to his European friends his causes for sorrow and joy.

Investigation into the Past of the Maoris.

We hope to provide an opportunity for all investigators, European and Maori, to discuss the many matters touching the origin, emigrations, manners and customs, and ancient days of the Maori race. Since the following work was completed much has been done by Dr MacMillan Brown in providing us with information as to

the probable origin of the pre-Maori population of Maoriland. It is hoped that readers of this work on the "Origin of the Maori" who differ will say so, remembering at the same time that "cutting down forests is not the end and aim of agriculture," neither is destructive criticism as valuable as suggested improvement. The author will welcome cordially the latter. The serial rights of the "Origin of the Maori" are entirely confined to this paper, and the copyright is held by Mr R. S. Thompson, the author.

The Origin and Destiny of the Maori.

PART I.—THE ORIGIN OF THE MAORI.

CHAPTER I.

It required considerable courage on my part—and some may call it by a ruder name—to undertake any task having for its object the imparting of information on the above subject, soon after so valuable a writer as Mr. S. Percy Smith, F.R.G.S., had given the world his erudite and at the same time quite charming book on "Hawaiiiki: The Original Home of the Maori." In respect to the history of the Maori people during their long wanderings and temporary journeyings in the isles of the Southern Pacific, it appears to me that in our present state of knowledge there is nothing to add to what Mr. Smith has so ably written after exhaustive investigation. As a matter of fact, Mr. Smith has traced his Maori neighbour near Mataimoua, from his home in New Zealand to an ancient dwelling-place in Java or thereabouts, and only a wish to find fault with the book could possibly result in fault being found. For myself I can find none. Putting on one side the occasional lapses for generations in Maori traditions pointing to events contemporaneous with the genealogies, in the homes of the people then living, there is no lack of continuity in the steady march of the race and its temporary homes from Java eastwards and southwards. In the aggregation of Polynesian genealogies there is no hiatus from the present day to ninety-five generations back, when tradition domiciles the race at Hawaiiiki-nui, otherwise Avaiki-te-varinga-nui or Atia-te-varinga-nui. In doing this alone the author of "Hawaiiiki" has conferred an immense service in arranging in chronological order the events of the native record. But the fixing of the date of these means, at so late a time as B.C. 65, as being that when the Polynesians arrived in Java, which he and other writers tentatively identify as the first Oceanic home of the Maoris in the Malay Archipelago, differed so much from my own reading and investigations that I was compelled to withhold my confirmation from that part of the work. That difference of opinion increased when I found that the author of "Hawaiiiki" and others had traced the Polynesians direct down the Straits of Malacca to India, without any sojourn in Sumatra, and that he placed the time when the two Maori ancestors, Te Ngataito-ariki and Tuturangi-marama ruled in India, which he recognises as Hawaiiiki-nui, at so late a date as B.C. 450. Soon after "Hawaiiiki" appeared, the "New

Zealand Magazine" advertised a paper on the "Birthplace of the Maoris" as to shortly appear. I waited anxiously for the issue, thinking that another view of the subject might be taken, but when I read it I found nothing at all original or departing from the line of enquiry followed by Mr. Percy Smith, from whom, indeed, he quotes an article published on the subject some time ago in the Canterbury Press. It was then that I finally determined to write what I had learned in the matter from a study of Professor Keane and other authorities. I am well aware that Keane's decisions were received with doubt at first, but his theory has been steadily gaining recognition, and from writings in the "Encyclopaedia Britannica," published in 1902, I conclude that it has now been pretty generally accepted. It will at once be seen how very convincing would be any two theories, the one confirmatory of the other, which starting from the two opposite hemispheres, and relying on a different class of evidence respectively, came to one identical conclusion at a given point. And this, I think, will be found, and the scheme derived by Mr. Percy Smith from tradition, and that of Professor Keane, argued on ethnical, philological, and general anthropological grounds, will satisfy all requirements.

First it will be necessary for me to point out where and why I differ from the theories which have been formerly, and indeed are now, so generally accepted in New Zealand. I will quote the pointers which writers have depended upon to prove the theory that the Polynesians came from India to Java or thereabouts, leaving the former country in such recent times. And I will notice what Mr. Shaughan, the writer of the essay in the "New Zealand Magazine," has to say to account for a neolithic people having resided in India. He says:—"The Maori had no knowledge of metals. His songs and traditions show no trace of metals having been possessed. As soon as he came in contact with metals he made all haste to use them, by changing the stone adze and cutting tools for metal ones. It may be mentioned here that India, while rich in gems, is poor in metals."

This latter appears to me a most rash assertion. I quite agree that the Maori would seize with avidity any opportunity to acquire iron or other metals, for his weapons especially, and more. I think that once having seen them in use he would never be happy till he got them, and would travel any distance to renew his supply. He would go as far after iron to destroy his enemies as he would after a wooden god (so-called) to aid him in the same end. But we have no record of his seeking in his old homes, generations after he had left them, a new supply of iron, though it is recorded that a canoe returned from the South Pacific to Hawaiiiki to fetch a god or an incantation. And to recognise exactly where that land was, we must first find an island which was still neolithic as so late a date as the time of Tangiia, A.D. 1250. Now, India was not neolithic at the time the Polynesians are erroneously supposed to have left it, neither is there in India a dearth of iron. And it must be remembered that possibly before iron was used there was a bronze age, and, at least in one country, prior to that, copper was hardened to a fitting temper for cut-