[September, 1900

the Maori occupation to the past few hundred years.

Moreover, the people who demonstrate that this was once an open sea; that an island rock once represented the present South Island : that their ancestors reached here by an overland route ; that some came from the other side of a river; that a large river once flowed through Raukawa-Cook's Straits; that Wellington harbour was once a freshwater lake; that the seas formerly swept over the Wairarapa and Ruataniwha Plains, and but a few islets represented what is now the land system of that East Coast; that the Whanganui River channel was ripped open by volcanic action--nga kerikeringa-a-Ruamoko; that Mount Taranaki is the result of a volcanic upheaval which in the days of their ancestor, Tahurangi, destroyed the large village, Kaimirumiru; and that the Lakes of Taupo and Omapere occurred through volcanie submergence----the people who give testimony such as this, detailed with a circumstantial minuteness which is amply supported by geographical and geological evidences, can fairly claim to possess certain knowledge as to the past history of this island and of its peopling.

To proceed, however, with the cluster of terms of ancient usage, which embrace Maori.

In a very old dirge, or lament for the dead, the poet sorrowfully complains of the careless attitude adopted by the stars towards his mourning friends in these lines:

Takarokaro noa ana te whetu Maori o runga Ka momoe nga uruahu o Rehua i te rangi, Ma ana e whakamana---

Above the Maori stars all heedless play Nor heavenly Sirius sends benignant ray, Whose potent favours—

Here whetu-Maori is opposed to wheturangi, or whetu-ariki, such as Puanga-rigel, the star which ushers in the new year and presides over the first month June.

In this way we speak of waka Maori as opposed to waka atua: "He waka Atua te Waka a Maru-the cance of Maru was that

of a God." It is said of a wilful chief who, without due preparation, attacked an enemy, with the result that he himself was defeated and slain, " Na to ona whakaaro Maori ake, e hara i o nga Atua-he was actuated by entirely human motives not by those of the gods." Mate Maori was opposed to mate aitu, sudden stroke of destiny. Ritenga Maori was opposed to the laws of God. Iwi Maori became opposed to iwi ke, or tauiwi (foreigners). Manu Maori was opposed to tropical birds, such as the amokura, and the pipiwharauroa and kawekawea, our spring messengers-nga karere o mahuru, the New Zealand cuckoos. One of these tropical birds was the pet of a chief, but true to its instincts it left him and disappeared. In a lament for his lost pet the chief asks his friends to keep watch for it, and describes it to them in this way :--

" As to the duck afloating yonder, It is not that, that is a Maori bird ; Seek ye the one of richly-marked plumage."

Which indicates those from tawhiti (tropical). Tangata Maori became opposed to tangata iwi-ke, for they were acquainted with at least one other race ("Te whanau a te mangumangu kikino), the progeny of the odious and despicable blacks."

Wai Maori was opposed to wai tai (sea water).

Twenty-two generations ago, over five hundred years, Turi, the leader of the Aotea migration, lived. Turi had a brother, Kewa, whose wife was Hine-wai-tai. She was mother of Aokehu, the great hero of Whanganui, who immortalised himself by slaying with his weapon, Taitimuroa, the aquatic monster, Tutaeporoporo. According to the rules of the Maori tongue, where Hinewaitai occurs, there must of necessity be a Hinewai-maori. We therefore find her in the family of Te kahui tangaroa thus :--

