

children would be specially dedicated to the avenging of his death. A special *tua* invocation was repeated over a child for this purpose, and as he grew up to manhood he was specially trained in the art of war.

Defeats were sometimes avenged in most singular ways. One such was to build a special house, and name it after the battlefield on which they had fallen. They would then send an invitation to the principal chief of the people who had defeated them. He would arrive with his retinue. He would be escorted to the new house, as a guest of distinction, and installed therein. In a few days he would return to his home. The defeat is avenged.

Another method of avenging a defeat was to compose a most virulent and insulting song against the enemy. Cases are on record where a people have marched to an enemy's village and sung such chants to avenge their slain friends without their being molested in any way. It is not safe to say that such would be looked upon as a completely satisfactory revenge, but it bore the name of having equalised their defeat before the world!

There are several forms of such chants used in the days of yore, which were beautifully graduated as to the language thereof. The milder forms thereof were directed against people of one's own tribe in revenge for some offence given. Others were composed in order to deride a defeated war party when returning to their homes, while the most bitter were those directed against tribal enemies.

The Sons of Mahanga strolled over to the headwaters of the Waian, where, with malice aforethought, they slew one Parahaki. Whereupon arose the Children of the Mist, spear in hand and battleaxe in belt, and marched on Te Whaiti, where they slew many, including the slayer of Parahaki, whose own son struck down the man who had killed his father. Not contented with that, he cut out the heart of his victim, roasted and ate the same. Then he took the entrails out of the body, and strung

them on the branches of a tree, like unto the *takeke* of a pigeon snare. Hence you will always find a person named Takeke among the Mahauga tribe. Thus the memory of the fate of their ancestor, of nine generations ago, is handed down.

That again is an ancient and modern custom. Offences or insults of all kinds were kept green in the memory by means of some one assuming, as a name, some term used or act committed by the offender.

Another common act of revenge was the swallowing of the eyes of an enemy.

One of the greatest insults you could offer a tribe was the fashioning of implements from the bones of their dead. This has often led to the most bitter and prolonged warfare. But it was common as an act of revenge, *i.e.*, to degrade an enemy.

Noted warriors were held in high estimation by the tribe, although possibly such warriors might not be of high birth, but had made a name by means of their personal qualities of bravery, cunning, etc. The prestige of such a man was considerable in time of war, more especially if his own powers were backed up by those of a powerful war god.

The Maori warrior was an adept in the art of scouting and ambuscading. He possessed great powers of endurance on a very scanty supply of food. He was at times capable of fighting desperately to the end against great odds, but he was liable to panics brought about by causes that would not affect a civilised people. An evil omen would substract much of his fighting power, but superior numbers alone would not alarm him. He would be more influenced by the fame and fighting qualities of his enemy. Of course when guns were obtained, a great change took place in their modes of warfare, the old hand-to-hand struggles being almost abandoned.

A force would need to be in a very severe panic before they would abandon a famed chief in battle, and the tide of many a fight has been turned by a chief refusing to fly.

The Maori was extremely cunning in leading an enemy into an ambuscade, where