

- 3 K. A. Webster had misdated it (1825) and attributed it to the later missionary, William Williams. Webster's annotations appear at the bottom, right, of the drawing.
- 4 Augustus Hamilton, *Maori Art* (Wellington, 1901) p. 140.
- 5 Personal communication with D. R. Simmons, ethnologist at the Auckland Institute and Museum.
- 6 The storehouses drawn by Earle also possess Bay of Plenty features and there are several references in the first missionary journals to carvings then being made by men from 'the southwards', often described as 'the Thames' or 'the Tauranga'. The eighteenth century explorers did not describe the ornate *pataka whakairo* at the Bay of Islands, and as they were spectacular buildings, this omission is taken as an indication that they did not then exist.
- 7 Frank Willett, 'A Maori Store-Chamber Slab in the Manchester Museum', *Man*, LV (December 1955), 177. This *kuwaha* was purchased in Auckland about 1900; it is not one collected by Kendall.
- 8 To be discussed in full in the *New Zealand Journal of History*, April 1980.
- 9 In particular, the genealogy written down by Aperahama Taonui of Hokianga in 1849, 'The Taonui Manuscript', translated by D. R. Simmons, *Records of the Auckland Institute and Museum*. XII (December 1975) 58-9, 62-3.
- 10 'Nukutawhiti. The Pihe (Lament) for Nukutawhiti, with a Historical Narrative Explanatory of the Same, as Recorded by Mohi Tawhai. With Translations and Supplementary Notes by George Graham', *Journal of the Polynesian Society*, XLIX (June 1940) 221-234. This version, and the narrative of the origin of the Pihe, was written down by Hone Mohi Tawhai in 1885.
- 11 See John White's early account in his 1856 'Lectures on Maori Customs and Superstitions', published *AJHR*, 1861, E-7, p. 10. White was drawing on Hokianga informants and, in particular, on Aperahama Taonui, who wrote down his genealogy of the Maori ancestors, cited above, for White.
- 12 Kendall to CMS Secretary, 27 July 1824.
- 13 Kendall to CMS Secretary, 3 June 1823, Mss Vol. 71:54, reproduced *Legacy of Guilt*, p. 134. He did not use this phrase with reference to the storehouse carving but to another; however, the context of 'entrance', with the consequent violation of tapu, was identical.
- 14 Kendall to CMS Secretary, 27 July 1824.
- 15 Hone Mohi Tawhai placed 'Ranginui' as the 'eldest son' of Nukutawhiti in the whakapapa he recorded in c.1860, 1885, and 1892. Aperahama gave the son's name, or the lineage name, *whanau*, as Te Papa-tahuri-iho and explained that the name meant the 'descending of the sky to the earth', 'e ahu iho ana te rangi ki raro'. (I have taken John White's original translation in preference to Simmons's. See the manuscript, 'The Book of the Ancestors', Mss 120, Auckland Institute and Museum.) Aperahama's explanations of the whakapapa, at this point, tell the story of the union of Rangi and Papa, sky and earth, or the beginning of life. For Hone Mohi Tawhai's whakapapa, see D. R. Simmons, *The Great New Zealand Myth* (Wellington, 1976) p. 39, where two are compared with Aperahama's, and the third is in 'Nukutawhiti', p. 225.
- 16 'Notes on the Occurrence of the Lizard in Maori Carvings', *New Zealand Journal of Science and Technology*, V (March 1923), 334-5. Best is citing C. W. King, *The Gnostics and their Remains, Ancient and Mediaeval* (2d ed., London, 1887) p. 107, and a note, 'Possible Origins of the Lizard in Maori Carvings', *Journal of the Polynesian Society*, XIX (1910) 225.
- 17 Augustus Earle, *Narrative of a Residence in New Zealand [1827-1828]*, ed. E. H. McCormick (Oxford, 1966) p. 191.
- 18 Father Catherin Servant, *Customs and Habits of the New Zealanders 1838-1842*, translated by J. Glasgow, ed. D. R. Simmons (Wellington, 1973) p. 51.