

and Southland, there had been such a widespread archaic survival of early styles in these categories that the distinction between the Moa-hunter and Classic Maori phases was not so marked as in Canterbury and Marlborough.

The chief purpose of the Otago School was to disprove the contention that "a race different from the Maori" had ever lived in New Zealand. From the "overwhelming evidence of the tools and ornaments from the ancient village sites and from the total absence of anything of Melanesian origin, there can be no doubt at all that the inhabitants of Murihiku have always been racially and culturally Polynesian" (Teviotdale, 1932).

#### THE WAIRAU MOA-HUNTER REVIVAL

It was the fortunate discovery in 1939 of burials at the Wairau Bar (with their wealth of grave-goods including moa-bone necklace units and water-bottles improvised from moa-eggs), which "resolved this riddle of likeness versus difference by revealing a culture sufficiently like 18th century Maori culture to be regarded as the production of a people essentially similar to the Fleet Maoris but different enough to be regarded as ancestral and originating in pre-Fleet times." (Duff, 1949.)

"For want of a better term I propose to revive Haast's original term Moa-hunters to describe those settlers who began and probably completed the extermination of the important group of avifauna described (notably the moa, swan and eagle) in the certainty that some of their camps must be of pre-Fleet date, and in the possibility that all may so be." (Duff, *ibid.*, 1949).

In the first edition of the "Moa-hunter Period of Maori Culture" (Duff, 1950) the widespread if scattered recovery of artifacts of Moa-hunter type was employed to assume a former general, if not prolonged distribution of the Moa-hunter culture in the North Island. The principal diagnostic Moa-hunter artifacts which were not then recorded from the North Island were the horned 1A adze, the stone copy of the unmodified sperm-whale tooth and the triangular-sectioned minnow lure-hook with unbarbed point. Because of the primary association of moa bones with artifacts typical of the South Island assemblage, the following North Island sites were specifically nominated as Moa-hunter: Opito, Coromandel; Waingongoro, on the south-west coast; Porirua and Paremata, in West Wellington.

With reference to a current proposal to eliminate from the foundation of our reconstruction of Maori pre-history the corner stone of the primary association of a cultural stratum with *moa* remains, let us recall the magnitude of the breakthrough towards clarity from the moment the Wairau burials made known the distinctiveness of the Moa-hunter pole of differentiation.

#### N.Z. ORIGINS EARLY EAST POLYNESIAN

At that time the technique of C14 analysis was not available, nor had any distinctive assemblage of Moa-hunter artifacts been shown to underlie a recent Maori stratum. From the surface comparison in Canterbury-Marlborough of the cultural content of sites distinguished as Moa-hunter by the primary association of moa remains alone, with those associated by tradition with the sixteenth century intrusion of the Ngati Mamoe and Ngai Tahu, it was possible to contrast the upper and lower poles of the pre-historic succession. The Moa-hunter phase of Maori culture was seen to be the first detectable manifestation of New Zealand's earliest culture. The Moa-hunter adze kit was shown to be derived from Eastern Polynesia, specifically the Society Islands, despite the difficulty at that time of demonstrating the presence of important types in the Cook and Society