

Polynesian status, in primary association with *moa* remains, commencing possibly as early as the eighth century (and not later than the tenth) from the C. 14 analysis of the Moa-bone Point Cave post butt, still strongly represented at Wairau Bar in the twelfth century, and surviving in the Redcliffs flat until the fourteenth.

Although as Golson reminds us (1959) the presence of agriculture in this period can neither be proved nor disproved, its absence may be inferred. The situation of the Moa-hunter sites implies a hunting and fishing economy and does not favour the hypothesis of agriculture, unless undetected kumara fields existed in the arable soils inland from the river mouth villages.

Following an unknown in the fifteenth century, the Classic Maori culture appears in sites associated with the sudden incursion of the Ngati Mamoe in the mid-sixteenth century and the Ngai Tahu in the mid-seventeenth. In the Kai-koura district, notably at Peketa (? 1550), Omihi (? 1600) and Pari Whakatau (1636), the material component of the culture includes the fortified village, the pit habitation, cannibalism, nephrite working, the barbed one-piece hook with shank barb, the composite bait fish-hook with barbed point, the turret bone comb, the 2B adze, and other elements identical with the Classic Maori phase of the North Island. Nephrite amulets such as the *hei matau* and the *hei tiki* and the nephrite *mere* are reliably associated only with the Ngai Tahu settlements, among whom the nephrite trade reached an early nineteenth century peak. Although agriculture is traditionally associated with Ngati Mamoe, field evidence in the dual forms of stone shelter walls and barrow pits for mining gravel to heap over the mounds are firmly associated only with such Ngai Tahu sites as Kaiapohia (1700-1830) Panau, Banks Peninsula (1820-30) and Te Wai-a-te-rua-ti, Temuka, early nineteenth century. In view of Douglas Yen's stipulation that *kumara* tubers could not survive the winter except in subterranean storage the apparent absence of storage pits in such sites is puzzling. It is possible that the Ngai Tahu in particular exploited their nephrite surplus to obtain annual replenishment of tubers from their North Island relatives, and that the harvest was totally consumed annually. In the absence of sufficient field archaeology, the question is highly speculative. South of Temuka there is no field evidence of agriculture and no traditional claim for it.

N.Z. MANIFESTATIONS OF EAST POLYNESIAN I

The importance to the reconstruction of tropical Polynesian pre-history of the demonstration of its archaic survival in N.Z. as the Moa-hunter phase of Maori culture cannot be over-emphasized. Major modifications were inherent in the transfer of culture from a tropical to a temperate outpost; notably the limitations imposed by climate on tropical food plants, the need for clothing substitutes, warm house types, etc. However, in the limited categories of durable artifacts such as adzes, ornaments and fish-hooks, the common denominator of general resemblance rather than difference between the tropical and New Zealand forms is the outstanding phenomenon observed to date.

The same considerations which enable us to use its New Zealand outpost, as in many ways the purest survival area for recapitulating a significant assemblage of East Polynesian artifact categories, apply to the New Zealand area in our search for the earliest local manifestations of East Polynesian culture. The ancestral culture will in theory be recapitulated by tracing with precision, particularly in cultural terminology, its three manifestations. These are: The South Island manifestation, now differentiated into an early and prolonged Moa-hunter phase separated by an unknown transitional from a brief and intrusive Classic; the North Island manifestation exhibiting an increasingly explored early phase