

Who are the Maoris?

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Who are the
Maoris

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A fully tattooed old Maori Chief.

Note the four rays over each eyebrow terminating at the inner corner of the eyes,
also the double spirals on each cheek.

Who are the Maoris ?

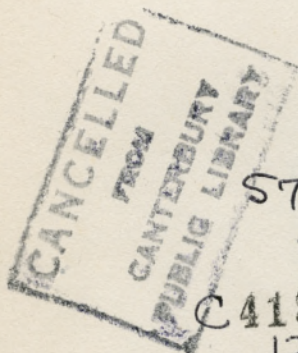
BY

ALFRED K. NEWMAN.



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I DEDICATE THIS BOOK TO MY FRIEND

MR. PERCY SMITH,
THE AUTHOR OF "HAWAII,"

IN GRATEFUL REMEMBRANCE OF HIS GENEROUS
HELP AND MOST VALUABLE ADVICE.

A. K. NEWMAN.

PREFACE.

All my life I have been interested in that splendid, charming race the Maori people, and have been keenly interested in Maori art. I have often wondered where they came from, who they were, and what was their cradle-land Hawaiki.

When I read Mr. Smith's work, "Hawaiki," wherein he traced them back positively to the islands of the Malay Archipelago, and then gave some further evidence that they came from Bengal, I determined to follow up his clues. Mr. Smith was so busy with other Maori work that he had not the time to go further into the Indian aspect. He most generously advised me to devote time to this study: and ever since I took in hand this subject he has been the truest of friends.

Three great authorities on the Maori, Messrs. Tregear, Eldson Best, and Hamilton, have also always most generously given me advice and help.

I did not set out to write a book. This book is indeed the outcome of my quest, but was certainly not the object of it. Just as the Maoris launched their canoes on the broad expanse of the great Sea of Kiwa in search of new lands, so I embarked on this quest. I had only one idea—to find out the truth. As the Maoris guided their canoes by a few stars, so I had a few clues to guide me. As the evidence grew and grew in bulk, I was amazed to find it amount to so vast a store.

I claim that this book contains evidence that cannot be criticised away, and that it establishes:—

- (1) That the Maoris came from Northern India.
- (2) That their cradle land Hawaiki was India.

- (3) That I have recovered the lost history of the Maori race.
- (4) That I have conclusively proved the route of the Great Migration from the banks of the Indus to New Zealand.
- (5) That the Maoris are an Aryan-Mongolic people but dominantly Caucasian.

When I read a paper lasting some twenty minutes at the Ethnological Society in London, a critic replied that my evidence was too slight: he was unconvinced. I replied that I could not prove any great subject like this in twenty minutes a day, but if he would permit me I would talk to him for eight hours a day for a week, and that then I should bring such an array of evidence that he must be convinced.

This book is the condensed result of a great amount of work. The facts have been derived from a large number of books dealing with India, Burma, Assam, and the Malay Archipelago, and every book on the Maori that came within my reach. I started with a fair knowledge of Maori art in the museums of Honolulu, of London, Oxford and Cambridge: the private collections of Messrs. Edge-Partington and Fuller: the Dutch museums at Leyden and Amsterdam. I visited the temples of Benares, the holy city of the Hindus, (it was Karanasi, suggestive of Taranaki, in N.Z.), and inspected the museums in Calcutta, in Singapore, and in Batavia. The curators of these museums treated me, a stranger, most hospitably, showed me their treasures, and gave me their advice most freely. And I have had the pleasure of discussing the matter with many learned men. This has been my outfit on a voyage of discovery that occupied several years.

CONTENTS.

| CHAPTER I. | PAGE |
|---|------|
| Where was the Original Home of the Maori ? | 11 |
| Who are the Maoris ? | 15 |
| CHAPTER II. | |
| Where was Hawaiki—the Fatherland of the Maori | 19 |
| Avaiki—A Fiery Hell | 19 |
| Avaiki—A Paradise | 22 |
| Hawaiki—The Fatherland | 23 |
| Hawaiki—India, a Great Ava Land | 25 |
| The Meanings of the word “Ava” | 28 |
| Meaning of the word “Hawaiki” | 29 |
| Hawaiki—Heaven | 32 |
| Java, one of the Hawaikis | 33 |
| CHAPTER III. | |
| Other Names for the Fatherland | 34 |
| Hihiri Pipiri | 34 |
| Irihia | 35 |
| Pulotu | 38 |
| Other Fatherlands of Maoris | 39 |
| Atia te Varinga Nui—India | 40 |
| Avaiki te Varinga—Java | 42 |
| Java's Many Aliases | 44 |
| Java in the Past | 45 |
| Hindus in Indonesia | 48 |
| Iti nui or Hiti-nui | 49 |
| Tawhiti, Kahiki, and Kahiki-ku | 52 |
| Mata-ora | 52 |
| Wawa | 53 |
| Pali | 53 |
| Anga and Vanga | 58 |
| Kalana i Hau ola | 59 |
| Ulimaroa | 61 |
| To and Tohinga | 64 |
| Papua | 64 |
| Summary of Maori Names of the Fatherland | 66 |
| CHAPTER IV. | |
| What Maoris knew of Hawaiki | 70 |
| CHAPTER V. | |
| The Maoris, the First People in the Pacific, came from Asia | 76 |
| The Maoris in Hawaiki (India) | 79 |
| Tribal Names, Indian and Maori | 85 |
| The Indian and Maori First Parents | 87 |

| CHAPTER VI. | | PAGE |
|--|-----|------|
| Maoris an Aryan-Naga People | ... | 91 |
| Allied Tribes of Maoris in Indonesia and Further India | ... | 95 |
| Nagas of Assam | ... | 96 |
| Evidence that Nagas of Assam are Maoris | ... | 96 |
| CHAPTER VII. | | |
| Indians and Maoris in Java | ... | 100 |
| Indians in Java and Bali | ... | 102 |
| CHAPTER VIII. | | |
| Maoris in India | ... | 107 |
| CHAPTER IX. | | |
| The Mongolic Mothers of Maoris | ... | 115 |
| Maoris the First Eurasians of India | ... | 117 |
| What Maoris Knew of their Origin: Traditions of a White Race | ... | 118 |
| Maoris and Ourselves | ... | 121 |
| Indian and Pacific Tribal Names | ... | 124 |
| The Savars and Sa Peoples | ... | 125 |
| CHAPTER X. | | |
| The Menehune Maoris | ... | 129 |
| Take Maoris | ... | 131 |
| Maoris of Mantawai | ... | 133 |
| Miscellaneous Tribes of India and the Pacific | ... | 134 |
| Maori Speech in the Malay Archipelago | ... | 137 |
| Additional Evidence of Maoris in Indonesia | ... | 138 |
| CHAPTER XI. | | |
| The Route of the Great Migration from Asia | ... | 140 |
| CHAPTER XII. | | |
| The Lost History of the Maori Recovered | ... | 143 |
| CHAPTER XIII. | | |
| Chronology of Maori History | ... | 145 |
| CHAPTER XIV. | | |
| The Antiquity of Maori Religion and Art | ... | 151 |
| CHAPTER XV. | | |
| The Religion of Maoris in India and the Pacific | ... | 156 |
| The Maori Tapu and Indian Cast Systems | ... | 159 |
| Maori Hindu Cosmogony and Legends | ... | 161 |
| The Creation and other Legends | ... | 163 |
| CHAPTER XVI. | | |
| Was Maui Manu of India? | ... | 172 |
| Manu and Maui Flood Legends | ... | 174 |
| Flood Legends | ... | 176 |
| Manu's and Maui's Feats | ... | 178 |
| Manu and Maui, the Fire-seekers | ... | 180 |
| Maui's strange attempt to be Born again | ... | 182 |

CHAPTER XVII.

| | PAGE |
|--|------|
| Other Indian and Maori Gods ... | 185 |
| Indian Rudra and Maori Rua ... | 185 |
| The God Kahukura ... | 189 |
| Queer Gods ... | 190 |
| The Boar Gods of Hawaii and India ... | 192 |
| Dog Gods of Maoris ... | 194 |
| Names of Gods of India and Polynesia ... | 198 |
| The Baskets of Heavenly Lore ... | 200 |

CHAPTER XVIII.

| | |
|---|-----|
| Maori-Hindu Goddesses ... | 204 |
| Hina, Ina, Sina, ... | 205 |
| Names of Indian and Maori Goddesses ... | 207 |
| Rona and the Moon ... | 209 |
| Miru, Kali, Lono ... | 210 |
| Pani and other Goddesses ... | 212 |

CHAPTER XIX.

| | |
|--|-----|
| Linga Worship of India and Polynesia ... | 215 |
|--|-----|

CHAPTER XX.

| | |
|--|-----|
| The Forest Worshippers ... | 222 |
| The Sacred Banyan Tree of Indians and Maoris ... | 222 |

CHAPTER XXI.

| | |
|--|-----|
| Maori Religion and that of Hindus in Java and Bali ... | 225 |
|--|-----|

CHAPTER XXII.

| | |
|--|-----|
| Sacred Rites of Maoris and Indians ... | 229 |
| Birth Ceremonies ... | 230 |
| Tattooing Rites ... | 230 |
| Marriage Rites ... | 231 |
| Burial Rites ... | 231 |
| Fire Walking ... | 232 |
| Other Religious Rites ... | 233 |
| After Death ... | 234 |

CHAPTER XXIII.

| | |
|--|-----|
| Miscellaneous Maori and Indian Rites and Customs ... | 236 |
| Various Manners, Customs and Habits ... | 240 |
| Warfare ... | 245 |
| Cannibalism ... | 247 |
| Other Racial Traits ... | 247 |
| Nose-Pressing ... | 248 |
| Cat's Cradle ... | 249 |

CHAPTER XXIV.

| | |
|-----------------------------|-----|
| Maori and Hindu Temples ... | 256 |
| Maori Wooden Temples ... | 259 |
| Cave Temples ... | 260 |
| Altars ... | 261 |

CHAPTER XXV.

| | |
|--------------------------|-----|
| Maoris as Navigators ... | 262 |
|--------------------------|-----|

CHAPTER XXVI.

| | | | | |
|------------------------|-----|-----|-----|------|
| Maori Cultivated Foods | ... | ... | ... | PAGE |
| | | | | 266 |

CHAPTER XXVII.

| | | | | |
|---|-----|-----|-----|-----|
| Maori Art | ... | ... | ... | 270 |
| Images | ... | ... | ... | 272 |
| Protruding Tongues of Maori Images | ... | ... | ... | 273 |
| Maori Carvings and their Meaning | ... | ... | ... | 275 |
| The Cross | ... | ... | ... | 277 |
| Spirals in Maori Art | ... | ... | ... | 277 |
| Miscellaneous Symbols of New Zealand Maoris | ... | ... | ... | 278 |
| Maori Temple Doors | ... | ... | ... | 279 |
| Poria Kaka | ... | ... | ... | 281 |
| Maori Tattooing | ... | ... | ... | 283 |
| Tattooing and Script | ... | ... | ... | 289 |
| Red and Yellow Sacred Colours | ... | ... | ... | 295 |
| Javan and Maori Art | ... | ... | ... | 297 |
| Maori Musical Instruments | ... | ... | ... | 299 |

CHAPTER XXVIII.

| | | | | |
|----------------|-----|-----|-----|-----|
| The Summing Up | ... | ... | ... | 301 |
|----------------|-----|-----|-----|-----|

LIST OF ILLUSTRATIONS.

| | | |
|--|-----|--------------|
| A fully tattooed old Maori chief | ... | Frontispiece |
| Distribution of Ava and Hiti Lands | ... | 33 |
| Names of Maoris and Maori tribes in India | ... | 81 |
| Idol from Hawaii | ... | 96 |
| Tattooed Maori wooden idol (Caucasian) | ... | 113 |
| Ganesa, a Maori wooden idol | ... | 128 |
| Maori people and routes of the Maori migration | ... | 136 |
| Maori Carved <i>pare</i> (Vishnu and the Garudas) | ... | 145 |
| Maori stone carved <i>pare</i> (Maui's attempted re-birth) | ... | 160 |
| Specimens of tattooing on girl from Motu | ... | 177 |
| Sacred symbols tattooed | ... | 192 |
| Signatures from Treaty of Waitangi | ... | 209 |
| Tibetan monks wearing feather helmets | ... | 224 |
| Sacred symbols | ... | 241 |
| Easter Island and boustrophedon script | ... | 256 |
| Maori wooden idol (Mongolic) | ... | 273 |
| Hindu idol on a temple of Java | ... | 288 |

WHO ARE THE MAORIS?

CHAPTER I.

WHERE WAS THE ORIGINAL HOME OF THE MAORI?

This question has often been asked ever since Captain Cook explored the Pacific in the latter part of the 18th century. Cook called them Indians, and thought they came from Asia. Lesson, a Frenchman, wrote a big work on the Polynesians and conceived the odd idea that they were autochthones of the Middle Island of New Zealand and thence spread to Hawaii and Samoa. Dr. Laing held the opinion they were emigrants from South America. All authorities are now agreed they spread from Asia to the Pacific. Tregear gives a list: de Guines, de Bougainville, Count de Gobelin, Captain Cook, La Pérouse, Marsden, Molina de Fleurier Champs, Raffles, Crawford, Bury St. Vincent, Ballin, Lutke, Beachy, Dumont d'Urville, de Rienzi, Dieffenbach, Horatio Hale, Gaussin de Bovis, Fornander, des Quatrefages and other eminent authorities. I add Keane, Rev. Richard Taylor, Stark, Percy Smith, J. T. Thompson, Tregear, S. E. Peal, Blyth, Logan, Kern, Elsdon Best. Truly a great array of investigators and a perfect unanimity of opinion *that the Maoris came from Asia*. There are no inquirers now living who hold any other opinion. This point need not be elaborated; the whole weight of evidence is overwhelming that Asia was the original home of the Maori. Having thus tracked the Maori back to Asia, there arises the question—What country in that big continent was

their Fatherland? Fornander thought that the Maori language was Aryan and noted some features of the religion as being like the Aryan religion of India. He traced the Maori back to Java—and then got off the track—to a Cushite civilization and a parent home in Arabia or Western Asia. D'Urville thought they came from the West "*mais nous ne croyons point qu'ils soient des descendants des Hindus,*" but he adds "they had perhaps a common origin, but the two nations had been separated a very long time when one of them went west to the Ocean." Tregear, author of the Maori Comparative Dictionary, invented the phrase "Aryan Maori" and believed their language was older than, though allied to, Vedic Sanskrit. Talking over the matter he said to me, "You must trace them back to the Indus—they came from somewhere there." Many others took part in the search which to them was as fruitless as the hunting of the Snark. Logan, the great Indian ethnologist, thought Maoris were descendants of what he calls "pre-Gangetic" races. Some 60 years ago the Rev. R. Taylor, half-heartedly suggested that Maoris came from Bengal. Recently Mr. Percy Smith broke fresh ground in a book called "*Hawaiki.*" A man deeply learned in Maori lore, he travelled from island to island in the Pacific, searching for evidence, and collecting many facts. He tracked the Maoris of New Zealand back to Rarotonga, to Tahiti, to Samoa and Tonga, to Papua (New Guinea) and thence to Java—which he identified as *Avaiki te varinga*—and thence to Bengal.

Fascinated by his book, "*Hawaiki,*" I took up the search where he left off. He studied the migrations, starting from New Zealand to Rarotonga, and from Hawaii, and demonstrated how all these migrations merged in Java and other parts of Indonesia. His

proofs were many, and demonstrated these facts beyond dispute. He settled finally the historical fact that Maoris left the "Indonesian Archipelago about the date of the Christian era and spread fan-shaped over the Pacific." Fornander had previously tracked the Hawaiian Maori back to Indonesia and Java. Smith gave pretty clear evidence that they came from Bengal—from the Gangetic plains. There his work ended and mine begins.

I set myself to answer these two main questions,—

(1) Where did the Maori people come from?

(2) Who are they?

I started out on my quest with my mind a blank as to where research would lead me. I had no preconceived ideas to bolster up. I went to work on two main lines. I searched through Maori legends of the origin of the race and collated the evidence. I studied the place-names of their ancestral countries and tried to fix them. I also tried to find the races allied to them in Asia.

I started with the study of various place-names of the Maori Fatherland,—Hawaiki, Pali Uli, Kalana-i-hau-ora, Atia-te-varinga nui, Pulotu, Avaiki te varinga. Smith had traced them to Java or Ava or Hava—but this was only one of the many secondary Avas. They had come from an Ava land farther back. Pali Uli, and Kalana-i-hau-ora, and Atia and Hawaiki nui (large) were *all on a mainland*—not an island. Maoris had come from farther back than Java. I decided to search for the parent Ava-land—to track the route of the migration from the Fatherland Ava, by a study of place-names and a study of the adjoining continent of Asia from which Java or Hava, as it was called, was peopled. Maoris knew they crossed the sea from an Ava country, a mainland—not an island—and then they came to a

secondary Ava. As they travelled in their canoes from the Large Hawaiki on a mainland, there "rose up" to the voyagers an island

"Then appeared the land 'Avaiki te Varinga.' "

Religion I took as my next main topic of enquiry. All religions are extremely conservative. Someone has said, "Religion is the embodiment of the life history of a people." I argued that as Maori religion is so conservative, so hostile to any innovations, their ancient prayers and sacred carvings came from the ancient Fatherland—there I shall find them. Some religion I shall find which was the parent of the Maori religion. Maori religion is ancient—its practices, its sacred stories, its holy hymns, its sacred *karakia* or spells, are thousands of years old—they will reveal to me somewhere their ancestry in Asia. They shall be to me what fossils are to geologists. By their help I shall recover the lost history of the Maori. Just as the stone carved hieroglyphics of Egypt and Babylon have been used by explorers,* so I shall try to use Maori art. These Maori legends and sacred myths and *karakia* they themselves say they brought from Hawaiki, the Fatherland. They are crystallised beliefs and ceremonies of the life in Hawaiki—as carefully and accurately preserved as any rock fossils. Maoris possess many strange sacred carvings which were not invented by them in the Pacific: for if a priest (*tohunga*) were carving a frieze for a temple and made a mistake he would at once know he had offended the angry gods, lay down his stone chisel and whalebone mallet—and die: the punishment of deviation was death.

With this dreadful death penalty hanging over him every carving must have been a facsimile of that which existed in the Fatherland Hawaiki. Again, if

a priest in performing a religious ceremony or uttering spells made a mistake, he incurred the wrath of angry gods and some dire disaster was sure to happen. A religion so ultra conservative must be my second guide.

My next course was to study customs, manners and habits. These are even more conservative, more enduring than religion, and hence more convincing proofs of race identity.

Thus I worked on these four main lines of enquiry:—

1. Place-names of the Fatherland.
2. Who are the Tangata Maori?
3. Religion.
4. Manners, customs, habits.

WHO ARE THE MAORIS?

The fact being established that the Maoris came from Asia, the next question is to find from what country in Asia they came. In order to do this we must first answer the question, To what race of mankind do the Maoris belong?

Early ethnologists classed Maoris—brown Polynesians—as Malays, but this view is now quite discarded. Fornander half-heartedly called them Aryans; Tregear boldly wrote of them as Aryan Maoris, founding their Aryan affinities mainly on language.

Keane and other authorities seem now all agreed that they are entitled to be classed as Caucasians—Aryans.

That Maoris are not a pure-bred race is evident to all who have seen them. The chiefs are usually distinctly Caucasian, but among the people no one can doubt that many exhibit most markedly Mongolic features, and every now and then appear among the

descendants of slaves, persons who are as clearly of Melanesian or Papuan descent.

I am quite convinced they are a hybrid race, dominantly Caucasian, but with a strain of Mongolic blood that is far too large to be ignored. In preference to Tregear's term I should call them Aryan-Mongols. The Aryan is the superior strain, for from that came their quickness of intellect.

Amongst Maoris are tribes and individuals of fairer complexion, the *urukehu*—persons with fair skins and reddish hair, reminding one of the Aryan colour praised by Vedic writers. Among many Caucasian dark races these fair-skinned strains appear.

Owing to the fact that Maoris showed so many Mongolic traits, early investigators thought them to be of Malay origin, and described them as Malayo-Polynesians, but others noticing their Caucasian features and the Aryan character of the language have ranked them as Caucasians and as belonging to the Aryan division. The Maoris being thus a blend of Aryan-Caucasians and Mongols it is necessary to trace them farther back than the Malay Peninsula. The Malay Peninsula and Siam and Cambodia are inhabited chiefly by a Mongolic people, though in Cambodia, Keane describes a whiter race, the Khams or Chams, who are chiefly of Caucasian blood; but they, like the Maoris, are an offshoot of the Aryans of India who had migrated there.

As the Maoris came from Asia and are three-quarter bred Aryans we must search till we find the nearest Aryan people. This of course is the Caucasian Aryan of India who, history shows us, invaded the Punjab from the north-west and gradually over-ran the valley of the Indus. They then marched east and conquered all the vast Gangetic plain, and marching still further east conquered Burma, Siam,

and Cambodia, where they built such vast temples as Ankor and Nat Wat and many others. It was these conquering Aryans who, mixing their blood with that of conquered races, over-ran Sumatra, Borneo, and Java, Bali, Sumbava, and Pima. The Aryan strain in the Maoris, it is clear, must have come from India. These Aryans who invaded the vast Indo-Gangetic plains conquered a Mongolic people who dwelt in them and in the course of centuries formed mixed races of Aryan-Mongols. The Mongolic races conquered by the Aryans in this area comprised the Munda nation, consisting of Nagas or Takkas, Kols, Kolarians, Bhumis, etc.

Some enquirers thought Maoris came from Southern India. I find no evidence of their coming from anywhere south of Orissa—whence there was a migration oversea to Java. Others thought they may have come from Ceylon, but there is no evidence whatever to support this view.

The Caucasian people, the Aryans, invaded North Western India some 3,000 years B.C., and they spread into Bengal, Assam, Arakan, Burma, Siam, and thence to Sumatra, Java, Bali, Borneo. The greatest part of Asia is inhabited by Mongolic peoples. The Caucasian Asiatics are Persians, Aryans of India, and Arabs. The Arabs reached Java probably not earlier than 1,000 A.D., whereas Caucasian Maoris began to leave Java as early as 100 A.D., and I shall show Maoris reached Java several centuries B.C. The nearest Caucasian people living in Asia at the time Maoris left were the descendants of the Aryan invaders of India. There is no other Caucasian race in Asia from which they could have sprung. Northern India was inhabited by a Caucasian people at least 2,500 years B.C., and the Maori people could not be descendants of

any other Caucasian people, for there are no others in East Asia. Fornander and Tregear showed the Maori language is Aryan, and Northern India was peopled by Caucasians speaking Aryan. All these facts would indicate that Maoris are the offspring of Caucasian Aryans of India.

CHAPTER II.

WHERE WAS HAWAIKI—THE FATHERLAND
OF THE MAORI?

I have shown that Maoris in all probability came from India, because that is the nearest country of Asia, inhabited by a Caucasian people speaking the Aryan language. Hawaiki was by most Maoris believed to be the name of the Fatherland: most legends, and they are very ancient, mention Hawaiki or Avaiki as the Fatherland. The Samoans and some others talked of the Fatherland as Puluotu, and there are other names—to be examined later. But unquestionably the general name of the Fatherland was Hawaiki or Savaiki or Avaiki. When Maoris died their spirits returned to Hawaiki: their traditions say that their original home was Hawaiki. In Hawaiki lived their old gods. From Hawaiki came their images and their sacred chants and all their civilization. A sacred chant runs,—

“The seed of our coming was from Hawaiki.”

From Hawaiki the people dispersed to the islands of the great sea: and when in the Pacific they talked of Hawaiki, it was on “the other side of the ocean.”

I find three different Maori ideas of Hawaiki,—

- (1) Havaiki or Avaiki—a fiery hell.
- (2) Hawaiki—Paradise.
- (3) Hawaiki—the Fatherland.

AVAIKI—A FIERY HELL.

In the Marquesas, Wyatt Gill says, the spirits of the dead were believed to go down to Avaiki. It was the underworld where the sun goes to rest at night.

The path of the setting sun was the "much travelled highway of death." In this Avaiki stands the great *Bua* tree beside Lake Vai-roto-ariki (noble lake). On this tree alight the spirits of the dead. This Avaiki is a fiery hell. Brave spirits climb up the tree and escape, but those of cowards fall into the fatal net of Akanga and into the fiery ovens of Miru. Spirits of dead chiefs (god-descended) did not go to this fiery hell, but dwelt in the skies with the god Rongo. In the preface to Wyatt Gill's book Max Mueller notices the likeness of this Maori hell, Avaiki, to the fiery hell Avaiki of India—but, most strange to say, thought the likeness accidental. Mueller was mistaken in this. It is the Hindu legend of the fiery hell, Avaiki, carried by Hindus to the Marquesas. Avaiki or Avichi or Avici, as it is spelt, was the fiery hell of the Buddhists—but a hell far more ancient than Gautama Buddha. In one of the Sacred Books of the East translated by Max Mueller, "The questions of the King of Milanta," Milanta asks the most learned Brahmin about this fiery hell. This Brahmin was an Aryan as was the Maori priest of the Marquesas. The whole story is Indian, as an extract will show:—

"And in his next life he shall suffer torment in the great Aviki purgatory that is 100 leagues in depth and covered as with a garland with hot and scorching, fierce and fiery blazing flames; therein he shall rise and fall for myriads of years upwards and downwards and across—a bubble as it were cast up and thrown from side to side in a boiling sea."

The Indian god of the dead, like Akanga, catches the ghosts in a fatal net. In Indian and Maori story the same tree is mentioned, and in each it is the *bua* tree. Indian story tells of cowards and bad souls being burnt in fiery ovens, and in each story they burn for ever and ever. In India there were seven hells,

Avichi, Naraka, Patala, etc. Maoris knew of these three hells, Avichi, Naraka, Patala. When the reader has perused the chapters on Maori and Indian religion he will be convinced that the Indian and Maori legend of this Avaiki is the same story reappearing in the Pacific, carried there by Indians. The hells believed in by Indians and Maoris were:—The fiery hell Avichi, Aviki, or Avaichi; another hell where spirits fed on offal, beetles, everything horrible; a lower hell where the worm Noke fed on them for ever; and a lower hell of all, complete extinction—Ameto, which resembles the Egyptian final hell Amento. The reader has heard of a hell where the fire is not quenched and the worm dieth not. The Indian and Maori hells were down below in the Infernal regions where the dead were punished, and there was a Bright World above where dwelt the brave and good. In all details the Marquesan is a pure Hindu belief. Miru or Nulu was goddess of Death: her residence is called “the pit of fire.” Miru was a horrible goddess, had one arm, one breast, one leg. Su-Meru is a volcano in Java—one of the Earthly Havas, and is named after Mount Meru in India, the bright shining home of the gods. In Maori *iki* means to consume, to devour: *toiki* is a tree charred by fire. Fornander gives one meaning of the Hawaiian form Hawaii as “Hava” and “i’i”—*iki* to burn, to rage furiously.

This fiery hell, Avaiki, is beyond all question the Avaiki or Avichi of the old Buddhists. There were Buddhas long before Gautama, and the Maori legends of the hells Aviki, Naraka, and others were beliefs in India from the earliest times.

AVAIKI—A PARADISE.

Maoris usually talked of Hawaiki: rarely of Avaiki. I have not found hell—Avaiki—as Hawaiki. Hawaiki the Fatherland was in the west. In Borneo spirits went west to Navau. In New Guinea they went west to Lavau. It was in the direction of the setting sun. The west—the path of the setting sun, was the pathway of Kanaloa—the much-travelled highway of death. Hawaiian chiefs were buried in the west of the island, the nearest point to the Fatherland. This leaping off place of the spirits starting their journey was Avaloa. In England another branch of Caucasians believed that the land of the Blest, the land where spirits of the dead went, was in the path of death, of the setting sun, and it was Avalon or Avilion. In Sanskrit *ava* means away off, down, and *avanti* the setting of the sun. *Avam* in India was low-lying land—the ricefields were usually low-lying. *Ava* in Sanskrit and Maori has the same meaning—down.

In Maori legend Havaiki was not only the place to which the spirits of the dead went, but it was a most pleasant land—a paradise.

Take Hawaiki in that sense. In India we find Savanasthana was Heaven. Swarga is Sanskrit for Heaven. It was also Savagi. Now Savagi and Avaiki are surely variants of the same word, and they embody the same idea in Maori and in India, a heaven to which go souls of the blest. Hawaiian souls of chiefs departed from Avaloa to Hawaiki, which I have shown to be India, where Avaloka was the place of the gods. In Pali, Avila and Deva are gods in Brahmin's Heaven, *avaso* is residence. In India Nga-bhavanam was the Naga Heaven: and Nagas of Assam are clearly a race allied to Maoris.

HAWAIIKI—THE FATHERLAND.

Whilst some Maoris believed in Avaiki, a fiery hell, there were many who had forgotten this tradition. Almost all Maoris knew that they came from a land on the other side of the ocean—the ancestral land to which their spirits returned after death. Most Maoris talked of this land as Hawaiki or Awaiki or Havaiki or Avaiki. Some Maoris used *s* where others used *h*; these called it Savaiki. Others appear to have called it Wawa: or Navau or Lavau or Savau: or Hawaii or Savaii or Havahiki. In all there is clearly the root Ava. Ava beyond all question was the Fatherland. There were cockneys among Maoris, and we find Hawaiki, Avaiki, Hina, Ina, etc. In most cases the spirits of Maori dead went back to Hawaiki, which was nearly always in the west.

Mr. Cowan in his work on the New Zealand Maori cites this from one of their addresses to Sir J. Carroll:—

“Turn once again your face to the shadowy land from which we came, to the homes of our ancestors far away, to Great Hawaiki, to Long Hawaiki, to Hawaiki-of-Great-Distance, to the Honi-i-Wairua (the place of spirits), the land where man was formed from the Earth by Great-Tane-of-the-Sky, and had life first breathed into him. So begin our genealogies.” Here Hawaiki is a country “great, long and far away,” where man—their first ancestor—was created. “The seed of our coming was from Hawaiki,” and in religious rites they offered “Sacrifices to the gods on the other side of the Ocean.” To Maoris of Hawaii, Samoa, and Tonga, Hawaiki (India) is to the west—and the other side of the Pacific Ocean, Avaiki, was one of the most sacred places on the Earth. So was Avahaga to Maori and Maoli of India. In Niue Island, where *tele* means to

swim or float, Maoris held they came from Ava tele. In other legends they declared Earth was floating freely in mid-heaven.

In New Guinea are tribes whose dead go back to Lavau: in Borneo to Navau; in others to Savau. Spirits always returned to the Fatherland, an earthly Ava. Percy Smith traced Maoris back to Java which he shows was formerly called Hava or Sava or Yava. But Maoris were not autochthones of Java. They came from farther back. Then he discovered that there were Maoris at Pulo Nias, Mantawai and other islands west of Sumatra. He saw a picture of a girl of Mantawai in a Dutch book, and said "a pure Maori in everything," just as Professor Owen, on being shown a large bone from New Zealand, at once knew it was a large wingless bird, afterwards known as the Moa. Von Rothenberg discovered that these islanders were Polynesians. Mantawai is pure Maori, and appears as a place-name in Borneo, Tonga, and Tahiti. Maliu Sipora, Pulo Nias are themselves pure Maori place-names.

These Maoris of Mantawai and Pulo Nias came from Sumatra, which they called Holi Yava. *Holi* in one Maori dialect is "first"—the first Yava. In Holi Yava live a race allied to Maoris called Battaks. Java and Holi Yava must have got their names from some older country—still further back. Early writers lit on Ava, the capital of the kingdom of Burma; but as this was only some 600 years old, it was speedily discarded. I knew this Ava was so named by Hindus, and I sought to find an Ava farther back.

I find that in India land was divided for taxation purposes into seven classes, the first three are Ava, Duam and Siam. I thought of Ava—Holi Yava, Java and the many Avas of Maoris. Duam suggested

to me the island Guam. Next I discovered that the Kingdom now called Siam was called Ava by Indians. Ava and Siam suggested an Ava land still farther back. Next I discovered that the land of Burma near the delta of the River Irawadi or Erevati was conquered several centuries B.C. by the great Maurea or Mauriya people, and I thought of our Maoris. The Aryan Hindus who conquered this land called it Savarna Bhumi (land). Here was Savarna and adjacent Ava or Siam. But the Indians who gave these names came from further back and brought with them the names Sava, Hava, Ava, Siam, Holi Yava, Java, and Hawa. I felt the scent was growing warmer. Percy Smith had suggested Bengal. Then I found that Aryan priests in the Mahabarata called Bengal Ava, and that this Aryan kingdom of Ava had been ruled by a son of Asoka, a Maurya—and the scent grew warmer still. It seemed as though the search must end in the discovery of the Fatherland—the long-lost Hawaiki, and so lead to the discovery of the origin of the race.

HAWAIKI—INDIA, A GREAT AVA LAND.

A careful study of Maori legends showed that Maoris came from a great Ava land. Their ancestral home was a *tua whenua*—a main land, not an island. Thence they departed many centuries ago, and crossing the Great Ocean of Kiwa dispersed to the islands now called Hawaii, Savaii and the numbers of islands mostly called Hawaiki or Havaiki, or Avaiki. But to me India was not a great Ava land, and yet I knew India was their home. Here was a puzzle. Maoris I knew left India before the time of Christ. Was India then an Ava land? I ransacked our libraries and slowly the light dawned. I found

that Bengal was the kingdom of Ava centuries B.C. Next I found that all India was called Magh-Ava.

Following Tregear's suggestion I endeavoured to track the Maoris back to the banks of the Indus. Here I found a great land—Sindhava or Sindhawa, the land of Sind. South of it I found a great district Bahawal-pur; farther east in the Gangetic plain I found Malawa, Arvadh (Oude) Avanti, Hawa, Java, Rava, Tawa, Lawa, Marwar, Nawa, Gava, Sava, Ava, Yavana, Kalhawa, Avarti, Ar̥ya-Varta, Rawai-pindi and Ava (all Bengal). All India was Maghava, which suggests *Maha* (Great) Ava. All this Northern India in the ages before Christ was a Great Ava land.

It was peopled by Ava tribes: the Awans, Savas, Pandavas, Kawas, Kati-awas, Rawats, Bawa, Mawari, Malavas, Javanas, Kuravas, Pururavas, Rauravās, Kadavas, Savas, Lavas, Pauravas, Rahawas, and numbers of other tribes whose names were compounded of Ava. They were Ava people believing in a hell, Aviki. Some had a great ancestor in the sky Ava: as some Maoris descended from the great Ava in the sky. *I felt I had discovered a "great Ava land"—the Avaiki—the Fatherland of the Maoris.*

It was necessary to see what further research would reveal. I must hunt in books telling of India in the ages long before the Christian era, for facts anent this great Ava land.

The more I sought the more evidence I got that India in the ages B.C. was a great Ava land. Maoris came from Bengal *en route* from the west. In Bengal the flat lands in the Terai or foothills of the Himalayas were called Bhava. Maori place-names in the Pacific are Pava (*b* changed to *p*), Terai Hava. Hindus called Siam, Ava. An Indian district was Bharbar, which on *b* changing to

v and *w* become Wawa. A Maori Fatherland was Wawa—occurring in the oldest legends. Rice fields in India were *Sava*; and Savaii, Savaiki are Maori place-names. A district of India was Java: the land of millet. Yavanas were barley or *yava* growers; Hindus called Sumatra Holi Yava and gave the name to the next island Java or Hava. An old name of Java was Halak, and Halak was a district in Avanti, and Javaia is a place hard by. In Oude the ancient Kingdom of Arvadh is Haveli, and Haveli is a Pacific Islands Maori place-name. Fornander derived the Maori word Huahine or Uaine from Ujjain—the ancient capital of Arvadh. Arvata was a large district in India.

Another Aryan Kingdom in Bengal was Vanga, where we see the root Ava. One of the loftiest peaks of the Himalayas is Dwalagiri. Vishnava was a district inhabited by the Kathi-ava people; some Maori ghosts revisited a fatherland Navau. Avani was a very ancient village of great sanctity in Mysore. Avanti is another town of Mysore. Awah is a town in Agra and Sarawan is west of Sindhava.

Dr. Oldham says that in northern India was a country called Hawa, large and thickly peopled—a *state of great importance in ancient times*.

A district of Northern India was Java-sia. *Sia* or *siam* was black fertile soil. Java-sia suggests—*java* (millet) and *sia* the soil where it was grown. Hindus conquering part of the Malay Peninsula first called it Ava, and afterwards Siam. Asia appears as an island in the Pacific and a sacred *marae* in an ancient chant. There was no part of Northern India that was not covered by this name, and they called Lower Burma Savana, and Siam Ava, and Sumatra Holi Yava and Java or Hava and Sambhava, and further north is Palawan. All these lands they conquered; including

the islands right to the Pacific each in turn was called Hava or Ava.

It was indeed a great Ava land. The religion teemed with "Ava." Siva was Ciawa. Other gods were Ava, Parvati, Bhavani, Avaka, Malhava. One of the food grains was *yava*, barley; another was *vari*, rice. The tree of life was the Var or Vata. Hell below was Avaiki: the land was Ava: the people were Ava; heaven, the home of the gods, was Avaloka. In Sanskrit Swarga is heaven. Varuna was a great god in Swarga.

THE MEANINGS OF THE WORD "AVA."

There are many points showing the connection between the Maori root word Ava and the same word Ava in India. *Avam* in India was a field, ploughable land—i.e., low-lying land. *Awa* in New Zealand has the sense of low-lying land. In India *avaka* are plants growing in water. The plants on the altar said, "Down (*avak*) has gone our moisture (*ka*)." They became *Avakas* (lotus). *Apava* was the god who sports on the water. *Avatara* was a descent. Maori gods drank *kava*—a holy drink like *soma*. *Avani* was a village in the Pacific and *Avani* a holy city of Mysore. *Ava* was the angel of the sea prayed to by Hindus. *Avaiki* was Heaven to the Maoris. *Tusita Bhavanam* was Heaven to the *Tusita* folk of India. *Bhavanam* in Pali has the sense of producing, of begetting, and so has *avaga* in Niue Maori, and *bhavo* in Pali is birth, origin. *Avaka*, the plant laid in India on sepulchral mounds, was the lotus carved so often on Hindu temples of India, and carved anew on Javan Hindu temples. In Wilkes' "Voyages" are pictured Maoris of the Central Pacific tattooed with the same lotus blossoms copied from Javan temples,

and all Maori tattooing was a sacred art and the patterns were sacred. In Maori Colenso gives *awakari*—a water-course—water down in a hollow. Fornander gives *avata* as Sanskrit for a pool. Maoris used the word *awatai*—a salt water creek. Mangaiian Maoris believed that their island was pulled up from the depths of Avaiki—a world below. Their gods descended from the sky above to Avaiki—a world below. In India *avaliki* was a division of time; in Maori can be found *awake*—three days hence, and *awake nui*. In Pali, a language allied to Kawi, which in turn is allied to Maori, *avani* means the Earth; *ava caro* is space, a realm; *avahanam* is getting a wife for a man; *avati* is a hole in the ground; *avici* is a fiery hell below; Bhavaggaṃ is the highest heaven; and *bhava-bhavo* means birth. In effect all the varied and apparently discordant meanings of Ava in New Zealand—time, below, a river, a fiery hell, a paradise, land, the Earth, the begetting—are each and all traceable to Sanskrit, and to Pali, a softer sister language. What seemed at first a tangled skein of meanings in the Maori word is thus unravelled; and the identity of meanings shows that Maoris who brought all the Avaiki stories with them from the Fatherland Avaiki, must have brought them from the great Ava land, India.

MEANING OF THE WORD “HAWAIKI.”

Whilst land in India was *avam* or *hava*, or some variation of it, and ricefields were *sava* and *hava*, naturally the people who travelled from India to New Zealand nearly always named the new lands Avaiki or Hawaiki. In India a demi-god Manu or Manui was creator of all lands. If the “n” in Maui be dropped the word becomes “Maui.” Maoris throughout the Pacific believed that all lands were fished up

out of the abyss of the ocean, by a demi-god called Maui. Maui fished up the North Island of New Zealand. With a fishhook wrenched from the lower jaw of his almost dead grandmother and a bait of clotted blood got by striking his own nose till it bled he pulled up the North Island. It was a stupendous task, and in order to do it he had to utter a holy spell. *Hiki* in Maori means to lift up. *Hiki* is also a spell or charm for raising fish. *Havahiki* or *Havaiki* therefore means *hava* land—*hiki* or *iki*—raised up by a charm like a fish: *Havaiki* the land raised up by a spell. This legend was nearly universal among Maoris, and whenever in their canoe voyages they struck an unknown island, they at once believed that Maui had fished it up from the depths, and did so by means of a spell, *hiki*. The all-pervading notion was that every island was a fish dragged up. In the Deluge legends, the few people saved in a vessel landed on a high hill—*Hikurangi*. When the Maoris came from *Rarotonga* to New Zealand they saw on the East Coast a mountain peak, and called it *Hikurangi*—after the hill where their ancestors had been saved. Now, in Maori *hiku* means the tail of a fish, and *rangi* sky. In the floundering of the land when fished up by Maui the tail came up. The North Island was the fish of Maui, the mountain peak was *Hikurangi*, the tail—the sky. Maoris described this North Island thus—the fish of Maui: Wellington Harbour was the saltwater eye and Wairarapa Lake the fresh water eye. The Ruahine range was the backbone. The East Cape was one lateral fin, Taranaki the other fin, and the land stretching north of Auckland City was the tail. In island after island Maoris told the same story, how each particular island was fished up by the demi-god Maui. In Maori *hawa* means the fin of a fish. *Havahiki* means the fin

of a fish lifted from the abyss by a charm. In the Paumotu group there is a legend that Maui fished up a new land and called it Tahiti-nui—the big Tahiti. He did so because he fished it up with a hook. *Hiti* is the same as *hiki* where the dialect uses *t* and not *k*. Here in the common names for the Fatherland, Havahiki, Tahiti, we get exactly the same idea: land raised up by a spell. In the ancient Hawaiiki (gills of a fish raised up) were five mountains—Hikurangi (tail of a fish in the sky), Apaapa o te rangi (fin of a fish in the sky), Tipua o te rangi (a fish in the sky), Tawhito nui o te rangi (a large supernatural monster in the sky), and Tawhiti o te rangi (a monster in the sky). Hava, Apa, Tipua are place-names in Bengal (Ava) the site of the flood of Indian Manui. The following names: Avaiki, Tahiti, Apaapa, Tawhiti, Tawhito, Hikurangi, all help to confirm the legend that Maui fished up all lands. Fornander cites a very ancient Hawaiian legend of Kaulu a Kalana, or Kaulu of Kalana. Kalana is a large district of North-West India.

Up stands Aku Hinaala

The chief from the foreign land

From the gills of a fish.

In another most hoary Hawaiian chant to the God Lono, we read:—

Moving are the gills, the fins and the head of the
Earth.

Another ancient chant—I could quote many others—
runs:—

The fishhook of Maui.

The bait was the Alae of Hina

Let down upon Hawaii

Seizing upon the foundations of the Earth.

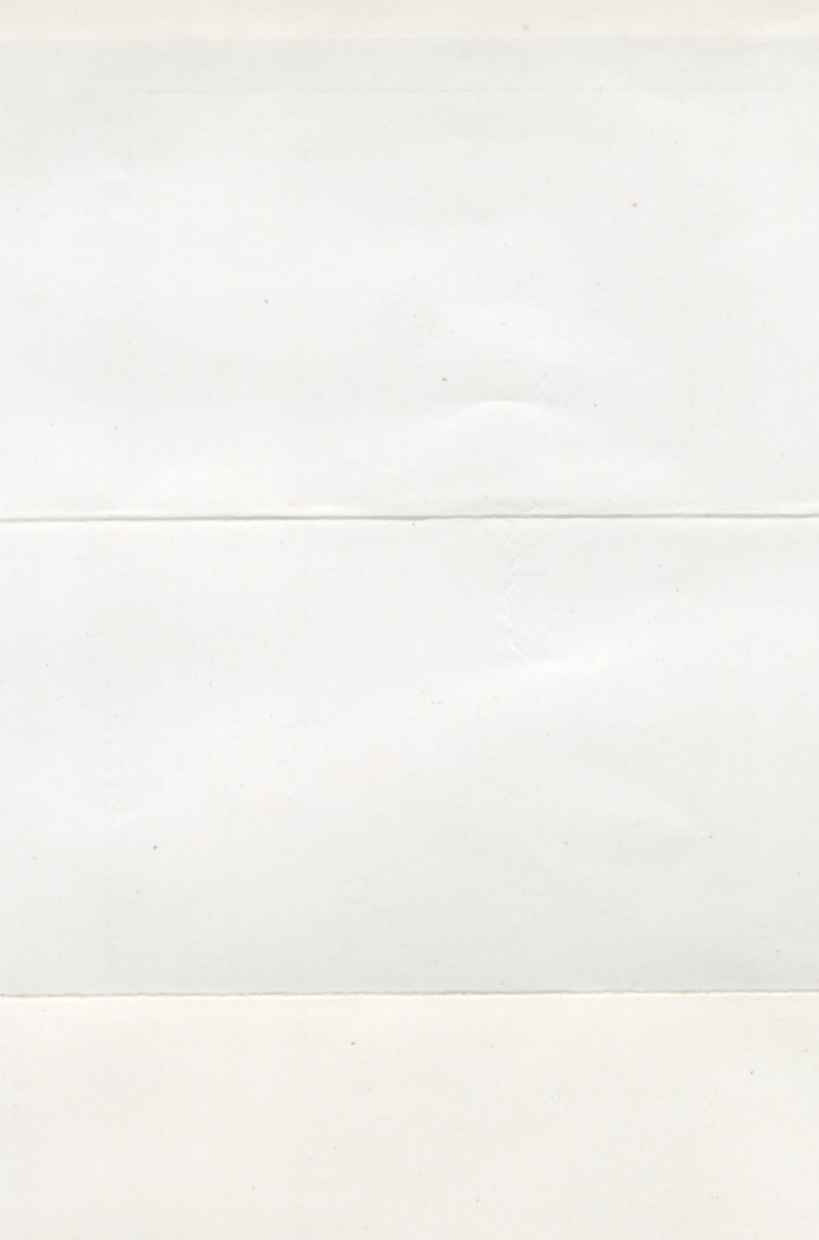
Floating it up to the surface of the sea.

Thus I maintain that the true meaning of the word Hawaiki is "the land lifted up by a charm out of the abyss of waters."

HAWAIKI—HEAVEN.

In India Havani was the Soma—the Moon god. Heaven was symbolized by the sky. In Sanskrit Surya was the Sun-god: he dwelt in the space above. He was Svar, or Suar. Swargi was the Sun, Swarga heaven. Havani, Svar, Swarga—in Maori where "s" is replaced by "h"—become Havar, Hawargi, and Hawaiki. Some Maoris called it Savii and Savaiki. Ava in India was a great aerial river in Heaven. The Aryan god Varuna lived in Va—the space above. Tregear, getting at it in another way, derived Hawaiki, the Maori heaven, from the Hindu Swarga.

But whilst Hawaiki was the Maori Heaven or Paradise in the skies, Avaiki was the burning hell—Aviki or Avichi was a Hindu fiery hell, in both cases ruled by an evil goddess Meru or Miru. I find, too, that in India Saviki was another name for Aviki—a fiery hell. Probably originally Va—space—was applied to the space on high, and also to the space below, but surely the fact that Hindus called the space above, peopled by gods, Swarga or Va or Havani, and a great god Svar or Varuna: and the hell below Avaiki and Svaitii—and the space in the middle Haroa, and all the land they knew Maghava, and that South Pacific Maoris talked of space above as Va, and New Zealand Maoris as Wa, Heaven as Hawaiki or Savaiki, and hell below Aviki, and the "great earth swinging in space" as Avaiki or Havaiki, is a clear proof that the religions are identical.



JAVA ONE OF THE HAWAIKIS.

Fornander derived the word Hawaii from Hawa and "ii" to burn—or rage furiously like a volcano: and traced it back to Java with its burning mountains. He translated the phrase—*Ke kowa o Hawaii*—as the Straits of the great burning Hawaii—the Straits of Sunda, and considered the Dyaks, Battaks, and Bugis of the Celebes as remnants of the Maoris because of their physical resemblances, language, customs and modes of thought. Su-meru is the name of a volcano in Java—given to it by Hindus: its fiery crater was by some looked upon as a hell. The Maoris dreaded Miru, a deity residing in a fiery hell. Fornander cites an old Maori legend of the migration—

“The islands stand in a row from east to west”—which accurately describes Java, or Hawa, Mada oera, Pali, Mangaerai (Flores) Timor (perhaps Timoa), Piwa, Moa I., Weta Island, Aru I., and the names are pure Maori. He placed the Maori stopping place Wawa as Babao in Timor Laut.

Another Maori legend talks of Hawaiki:—

“The distant region, far inland stand the volcanoes,”
which again suggests Java.

CHAPTER III.

OTHER NAMES FOR THE FATHERLAND.

HIHIRI PIPIRI.

Hunter in his work on "The Rural Population of Bengal," describes an aboriginal people named Santals. These were conquered by the Aryans. Some of these Santals mixed with the Aryans, producing a hybrid race. Aryans conquering these and other aborigines formed mixed castes—Varendras, Maoris, Kulis, and Raras. These Santals preserve the traditions that they had migrated from a Fatherland, Hihiri Pipiri, or Hirihiri Piripiri. These words are common to India and New Zealand. Hunter suggests the Santal meaning of the name as "the land of the butterfly." Some Maoris believe their dead came back as butterflies. Maoris, Kulis, Rarotongans of the Pacific worshipped a god Hihiri o Tu. Hihiri is a Sanskrit word. Tane te hiriri was the great Maori linga god and so was Te Piri o te rangi. "My fragrant bundle the *piripiri*" occurs in an ancient Maori chant—it was a branch of sweet-scented grass worn round the neck, a custom of some Indian people as well. *Hihiri* or *iri-iri* was a Maori form of baptism—the priest sprinkled the new-born babe with water and named it. *Uhiari* was the ceremony of cutting the navel string. Pipirau was a land of darkness to which the ghosts of the dead went. Whilst *iri-iri* is to baptise, *piri* is to sprinkle with water. These and allied words are names of the oldest gods and of birth ceremonies. Some Maoris came from Kalana i hau ola—others

talked of *hihiri* and *hiriri* and *piri* and *pipiri* birth ceremonies. Other Maoris called a district *Ihi*: and *ili* is a blessing. *Pilikua* was a far away land. A Maori told Mr. P. Smith that *Iri-hia* and *Hawaiki* were the two most sacred places in the world, and that they were close together. A Maori genealogy begins *Uru—Iriteapura* i. A priest repeated incantations to impart energy—*hirihiri*. *Hirihiri* was the seventh of the Ages before man. *Te Hirihiri* means breathing power, a spell or godly power. Maoris came from Fatherlands *Hawaiki*, that is, *Hawa* fished up by incantations from the sea: *Tahiti*, a land fished up; and from *Hirihiri*; and when the Maori of *Mangareva* went fishing for turtle he used the word *hirihiri*—to land a fish. *Hine pipiri* was a most ancient goddess and *Hiri* one of the earliest gods. *Hirangyabha* was in India the great Creator, just as was *Hiriri* or *Tu* or *Tane pipiri* among Maoris. Surely these coincidences are too many, too exact to be accidental—they must be the same legends.

IRIHIA.

Mr. S. Percy Smith sent me this hitherto unprinted legend gathered from a learned Maori: In *Hawaiki nui*, the original parent country, was a very high mountain called *Hono-i-wairua*, the assembling place of the spirits of the dead, that was exceedingly sacred. It was in a district called *Tawhiti-pa-mamao*, part of a country called *Irihia*, and it was from this country that the original dispersion took place when the people came to the East. *Iri-hia* was a great country and situated in it was a great temple, presided over by *Rongo marae roa*, the god of foods. Then they came to land which they

called Hawaiki in remembrance of the old home, the original Hawaiki nui. In Irihia was a country or division called Kura nui, of which Ngana te ariki was supreme ruler and chief, whose wife was Tangi te ruru. Their eldest son was Atia nui ariki. But Ngana te ariki came from a country called Uru, a long distance from Irihia, and in his children's time a great war occurred which led to the dispersion of the people to the East. This war was with the Turehu people of Irihia. Turehu means "fair." Atia nui te ariki also took a wife from Uru named Ani ariki, and their son was Hui te ariki. After this Maui tikitiki a Taranga was born. Atia-nui's son built a great vessel and sailed to Tawhiti-roa. He christened it Tuahiwi o Atia (mountains backbone of Atia).

This newly found but very ancient legend confirms other Maori legends. It all reeks of India. All the names in this legend are Indian. Irihia, Atia, Uru, Ngana, Ani, Kura, Hawaiki, Tawhiti (Hiti-Siti-land), Tangi te Ruru, are as good Maori as they are Indian. In India *giri* is mountain. Dwalagiri is one of the highest peaks of the Himalayas. Rudra Siva was Iriisa: and *giri* is mountain born. Irihia, in other dialects is Iri Sia. In India one kind of land was known as Avam and another as Siam. The kingdom of Siam was Ava. In Northern India near the mountains (*giri*), we find Java-sia a district,—here we find "iri" and "hia." Other Maoris came from Java and farther back from Java-sia. Tangi te ruru: In India Matangi was Devi, wife of Rudra Siva: there was also a Bhangi caste. Uru: This was a large area in Northern India. Turehu: The Turi people lived in this part of India. Atia nui te ariki: I have shown Atia is in Ava (Bengal). Atia married a goddess Ani. Many

goddesses were Ani in India. The affix is seen in Rudrani, wife of Rudra, Bhavani, etc. Hindu *ghinni*, a maid, who was mountain-born, *girija*. Maoris worshipped Hine a maunga—the mountain maid. Ngana (or Nana): The Nanda line of kings long ruled in this part of India. The legend ends “after this Maui tikitiki a Taranga was born.”

Manu or Manui was the leader of the Aryans into India, where there was a land called Tarana. *Tikitiki* is a top-knot of hair in New Zealand Maori. They gathered it together, pulled it up to the top and tied it as a bunch with string. To this day certain people of India do the same, and they call this top-knot *tiki*. Siva, who was Rudra Siva was Irija and was Girija—born in the mountains. The mountains—the Himalayas—were very sacred. Alike in India and New Zealand mountains were held sacred and regarded with the greatest awe. In this legend of Irihia and Hawaiki with its chief Atia te Ariki the two lands Irihia and Hawaiki were side by side. In Bengal, where are Hawa and Atia districts, Hava or Ava is applied to low lands. Hawa for instance are the flat lands at the base of the Terai, foot-hills of the great mountain ridges of Ava (Bengal). The hills themselves were called *giri* by Indians. In New Zealand Maori *kirikiri* means gravel or stones or stony, as are mountains.

Regarding the word “*ariki*,” in personal names—*ariki* in Maori means nobly born, a ruler, a noble. Persian chiefs were *ari*. Some derive the word Aryan from *ar* a noble. In the Pali language of India *ariyo* means noble, eminent. A Maori chief priest was *ariki*, and *ariya* in Pali was a venerated priest. *Ariyo* also meant Aryan. There

are many other words compounded of *ari*, all meaning nobly born, Aryan. Pali, like Maori, was a mixture of an aboriginal dialect and the Aryan language.

Both in Maori and in Hindu the suffix *hia* of the place-name Irihia is found in various forms. In India is Java: Sia: Atia: Katia: Patia. Hindus called a land in Further India first Ava, then Siam. Asia—perchance a combination—of the two is an island east of Indonesia. In India *giri-sa* means inhabiting mountains; *giri karuika* the Earth. In Tonga *jia* is a mound or hill. Some Maoris fond of the “h” used the form Hirihihi—which again suggests Hirihihi of the Santals.

The whole legend is as much Hindu as it is Maori: it might have been told by a Brahmin as well as by a Maori *tohunga*. When the reader realizes that Maoris lived in Bengal, in Anga, Ava, Atia close to which are the mountains (*giri*) and that Maoris Kahui Tipua, Awas, Ati Ao, Ati Kuri, Ati Apai tribes lived and *still live in Bengal* there is no difficulty in recognising it as an Indian legend.

PULOTU.

Traditions of the Samoans say they came from Pulotu, and that spirits of dead chiefs go back to Pulotu. Common people when they died, just ended and never went to Paradise. Samoans said Pulotu was the home of the gods. In Tonga Bulotu was the unseen world. The word *pulo* in Indonesia is a “common” word for island. Borneo was Pulo Kalamanta, just as Siti or Hiti was a common name applied to an island as Siti Java. The affix *tu* or *ku* is, I have shown, a Hindu affix as in Javaku, in Paliku, and other words. Off the west coast of Sumatra is Pulo Nias, an island

still inhabited by Maoris. Up the west coast of the long Malay Peninsula we can find islands such as Pulo Penang, with the word Pulo used to denote island. *Puru*, *Pulo* are forms of a word derived from India. In Pali *pulina* means an island in a river, and *pora* belonging to a town. Pulo, therefore, like the words *Siti*, *Nusa* or *Nuha*, is another name for island: it is in common use throughout the Malay Archipelago, is of Indian origin, and is an additional proof. In India *Puru* was a large district, and *tu* or *ku* an affix. Samoans, Tongans, Fijians, alike after death went back to a cradle-land *Pulotu* or *Bulotu*, or *Burotu*.

Sumatra was *Pulo parchali*. Dr. Solf, Governor of Samoa, told me that he and his friends thought Samoans came from Sumatra which was one of the many *pulos* or *pulotu*, and was *Holi Ava*—one of the stopping places in the Great Migration. Hindus gave it this name. As far as we know Hindus were there about 500 B.C., and it holds many ancient Hindu ruins. Thus the word *Pulotu*, the ancient cradle-land of Samoan Maoris, leads us back to India.

OTHER FATHERLANDS OF MAORIS.

Mr. Percy Smith discovered several Maori chants which told how the people migrated from the Fatherland. He cleverly calls them the "log-books" of their great migration. He gives this chant sung by Maoris in Rarotonga:—

(Intoned by the Priest.)

Speak, thou ancient Tangaroa!

To thy worshippers.

Praise Tangaroa, praise him!

(Intoned by the Priest.)

Atia te varinga nui is the original land

From which we sprang.

Iti nui is the original land
 From which we sprang.
 Avaiki te varinga is the original land
 From which we sprang.
 Iti nui is the original land
 From which we sprang.
 Papua is the original land
 From which we sprang.

Then the chant mentions other islands in the Pacific.

This chant makes the order of migration from Atia te varinga nui to Avaiki te varinga, to Hiti nui, to Papua (New Guinea). Next he cites a Maori chant from Pau-motu.

Grew up the land Hawaiki,
 With its king Rongo-nui;
 Then grew up the land Vavau
 With its king Toi-ane.
 Then appeared the land Hiti-nui
 With its king Tangaroa-manahune.

The chant then names a number of other places in the route of the migration, but beyond the Malay Archipelago. Here the stopping places are Hawaiki, Vavau, and Hiti-nui.

I will now show what these places were.

ATIA TE VARINGA NUI—INDIA.

In the Rarotongan chant this was the original, the First Land. Most Maori legends say Hawaiki was the original, the Fatherland. Atia, then, is a new name. Knowing that Maoris came from Bengal I searched the maps and found Atia, a large district north of Calcutta. It was an ancient land; it was in the old kingdom of Ava, ruled by a Mauri king. It is a fertile country carrying a large population, and in it are place-names that are pure Maori. In ancient

days the Aryans conquered it, and by intermarriage with Nagas, Asuras, and other people formed their mixed castes Mauri, Varendras, Kulis, Raras and others. It was part of the ancient Aryan kingdoms of Anga and Vanga. Bengal was then divided into three kingdoms, Anga, Vanga, and Bali, all of which were later included in the kingdom of Ava. Maori legends say they came from Anga, Vanga, Pali, and Ava-iki. This Rarotongan chant says they came from Atia te varinga nui. My discovery that Atia was a large district in Vanga and in Anga inhabited by Sangata Maori and Kanaka Maoli and by Varendra and Rara peoples confirms the correctness of the Rarotongan or Tangata Maori chant.

As to the words "varinga nui," Tregear suggested as a meaning *vari*—rice—because rice grows in Bengal; but this will not do, because even if *varinga* were a form of rice it would not be called *nui*—large. Again, Maoris never called places after foods. Food to them was an unclean thing. When a certain canoe sailed to New Zealand from Tahiti or Rarotonga it carried idols and god-descended chiefs—and was so sacred that no food was allowed to be carried on it. The food for the voyage was carried on another canoe—a sort of cargo boat. It is quite clear that "varinga nui" has a very different meaning. I find north of Atia was the great Vrinda forest composed of the sacred banyan tree, the Var. This Var was the sacred tree under whose branches and aerial roots the great god Varuna or Vari was much worshipped in Atia, and in the chapter dealing with Tangaroa I show beyond all question that he was Varuna. Here too lived the Varendra people, and Varinda was a god. The Var tree was a very spacious tree, covering a great area. Maoris came from "Atia of the great varinga."

AVAIKI TE VARINGA—JAVA.

The next stopping place in the Rarotongan chant is Avaiki te Varinga. Maoris sailed from Atia te Varinga nui to Avaiki te Varinga. We know they migrated from the kingdom of Ava—to the island of Java: formerly called Ava. Now the sacred tree here of the earliest Hindus is the Javan variety of the sacred Var tree of Bengal. Here it is called the Waringin or Varingan tree. When Hindus migrated from Bengal they worshipped Varuna in groves composed of large (*nui*) var trees. Naturally they revered the varingan tree and worshipped Varuna when they arrived at Java or Hava. They planted the sacred Varingan trees anew in their low rude stone unmortared temples in Java; and when they crossed over to Borneo they planted this sacred varinga tree in the precincts of the temples they built there. And when they went on to Hawaii and other islands these Hindus, our Maoris, built anew these same temples—and planted the same varinga trees. Fire was created in India by rubbing sticks of the Var tree. Varuna was Vari worshipped in groves of the var tree. *Kari* in Maori is a clump of trees. *Kai* was a tree growing in Hawaiki the First, and the *Kai* tree was that in which the Fire Deity Mahu placed the “seeds of fire.” In India Mahu the fire god placed the “seeds of fire” in the Var tree. Another Maori legend says they came from Hawaiki-Kai—suggesting the fire-producing tree—a variation of Avaiki te varinga. A variety of the *ficus religiosa* of India was Asoka, sacred to Rudra. Maoris held sacred the same tree, the Aoa, in the Pacific. It is noteworthy that the Var tree of Atia in Bengal is larger than the Javanese variety—spreads by means of its aerial roots over a far larger area. This seems to afford a reason why the Atia Var was

large (*nui*)—to distinguish it from the Varingan tree not so wide-spreading in Java.

The Paumotu version of the migration confirms the Rarotongan when examined. It begins—

“Grew up the land Hawaiki,
With its king Rongo-nui.”

It is clear that this particular Hawaiki was not the original one, for “Grew up the land Hawaiki.” To people travelling in canoes the land in the dim distance is always low—as the canoes travel nearer it “grows up.” “Grew up the land Hawaiki,” therefore positively proves that they were voyaging from a cradle-land to this Hawaiki which grew up. So in each chant the first stopping place was Java or Hawa. Fornander discovered other Maoris came from Hawaii the volcanic, *alias* Java. And I show that the Mauri people from Bengal conquered Burma and then invaded Java, which 500 B.C. was known in India. At that date it was said to be uninhabited, but under the protection of Vishnu. Hindus as well as Maoris put all newly found islands under the protection of special gods. Now Vishnu *alias* Hari or Ari and Varuna were in olden days the two great gods of Bengal—their worship existed side by side but independent of each other. Vishnu and Varuna worships were carried by the Mauri to Java. They were religions opposed to each other, with special priests. I show later that Varuna and Hari were different religions among Maoris. When Hindus travelled to new lands each was placed under the care of a special god. So we find Java under Vishnu, and Borneo under Varuna, and Bali Island under Rudra Siva, and so on. After Vishnu worship was installed in Java his worship was largely supplanted by that of Siva and his consort, Durga or Lono, who I show was the great Maori female deity Lono or Oro or Rongo. And the Paumotu chant places the land Hawaiki under the rule of this same deity Rongo-nui.

JAVA'S MANY ALIASES.

Java has many names. Logan, the great Indian authority says it was called Hava, Java, and Sava. Long ages ago the Chinese knew it as Ku-awa. It was called Siti Java, and Siti is a Kawi (Indian) word applied to any rising land. We find many Maoris came from Tahiti or Kahiki, and we find Viti, Hiti, Siti, Fiji, etc., all over the Pacific. Java was also called "Nusa Harahara," Nuka, Nuku, and Nuha. Nuu or Nuku is a common name for island among Maoris. Harahara also is a Maori word. Java was also Japa, and Apa is a common Maori place-name. It was also called Yava. All through Java are rice fields called *sawa* or *hawa*, tiny fields bounded by mud walls to hold the necessary water. Though there is no record of the Hawaiians having grown rice there are remains in Hawaii of the same fields with walls, and the same system of irrigation, the water running from field to field and irrigating many of them in succession.

In Java I watched the Malays planting rice and weeding in these fields all covered with two or three inches of water. They became besmirched from head to foot with clinging soft mud from the *sawa* or *hawa*. Then I understood the meaning of the Maori word *sava*, to be daubed with filth. Tregear gives *hawahawa*—"dirty, especially such dirt as clings to one," the very dirt which clings so adhesively to these workers in the *sawa* fields.

Java and the adjacent islands were called Javaka. Maori legends say they came from Kahiki-ku. Ku or Tu, the same word, is often found in India. Bali Island was known as Baliku—an Indian word. In Orissa, from which part of India I shall show some Maori tribes departed is Parikud. Some Hawaiian priests said they came from Paliku. There are

Hindus still in Java, the Tengger people; whilst Bali is still chiefly peopled by Hindus.

By looking at any good atlas, the reader can find scores of pure Maori place-names in Java and Sumatra. In the Arafura (Arahura is pure Maori) Sea are Maori-named islands. Java had other names: of these Halak was one. Halak is a large district in Northern India.

The name Java was very early applied because Pliny, in the 2nd century A.D., describing the Sunda Isles, including Java, calls them Jabadios or Jabidii. Java tradition says the name was given 10 B.C. by the Kalinga people of India, who invaded it: probably the Yavanas of Orissa. Marco Polo, 1400 A.D., writes the word Ciawa. Sumatra was at one time known as Jawah and Jawaku. Here in Sumatra we find the affix *ku*, which in Maori means east. Hindus gave it the name because there was a Java in the west. Hawaiians came from Kahiki-ku and from Paliku.

Java was also Jabadii, a name which suggests Hawaii, the Hawaiian form. Arabs called it Jawa Yapoge. These endings "dii" and "ge" are the nearest I have found to those of Hawaii and Hawaiki. Other names for Java are Javada and Jawa.

Smith thinks Avaiki te-varinga and Hawaiki-roa were the same—Java. *Roa* in Maori means long; a glance at the map will show that Java is a very long, narrow island.

JAVA IN THE PAST.

Java was known to the Hindus about the year 500 B.C. It was said to be under the protection of Vishnu (Hari or Ari), but uninhabited. Vishnu and Siva they worshipped as Harihari, and Java, as we have seen, was called Nusa Harahara.

In the Celebes is a place-name Halma hera, which is properly Hali ma hera, suggestive of Hali and Hara the same gods. *Ma* in Maori means "and." Harihara the twin gods were much worshipped with song and dance. *Hari* in Maori means "to dance." In the chapter on religion I will show how Vishnu (*Hari*) and Rudra Siva were worshipped by Maoris. In Maori *siva* means dance, song. Phayre, in his work on Burma says, the Mauri-ya or Maurea, a great people in Bengal when it was the Kingdom of Ava and also Atia te Varinga nui, marched into Burma conquering it about 1000 B.C. These people marched down the Malay Peninsula and invaded Sumatra and Java. Java was, as I have said, known in India about the year 500 B.C. Dr. Hunter, the celebrated Indian authority in his work on Orissa—which includes Parikud—studied the ancient palm-leaf chronicles of the priests there, and discovered that the great Yavana people of India invaded the island now known as Java over sea across the Indian Ocean about the year 280 B.C. It was a large invasion composed of many tribes. Among the soldiers were the Savars or Saori or Ava people.

Java thus was invaded centuries B.C. by the Mauri-ya or Maurea people, by Yavana and by Sava or Hawa or Awa people. Working back from the Pacific we placed the Maori in Java centuries before Christ. My contention is that the Maoris are descendants of the Maurea, Sava, Yavana and other tribes of India. Indian and Maori history place them in the Islands at the same time. I maintain they were the same people, coming from the same land, with the same customs, manners, and traditions. Smith thought Maoris left India about B.C. 450. Working from the Indian end, I discover the Mauri-ya people in Java some 500 years B.C. Dr. Hunter says the

Yavana were Aryan Greeks. The Mauri-ya were a mixed people, mainly Caucasian, which is just what the Maori are. The ancestors of the Yavana, who invaded Java, and the Mauriya people who previously discovered it, came from the Indus, which Tregear held to be the original home of the Maori. Tregear also discovered that the Maori language was very ancient—"pre-vedic Sanskrit," he called it, and suggested that they left India 1500 to 1000 B.C. and the Mauriya people left India about 1000 B.C. Smith said that as there is no trace of Buddhism in Maori religion, that they must have left the ancient Avaland prior to the advent of Gautama Buddha—in other words they left India before 500 B.C. The Yavana, Sava people who invaded Java some 300 B.C. were not Buddhists. Our Maoris left Java, we think, about the year 1 A.D. The reader will doubtless think of Borobodor and other great Buddhist temples of Java, but Borobodor was not begun till about 600 A.D.—and our Maoris had left centuries previously. But Java has many ruins of temples far older than Borobodor: low pyramids of a much more barbaric age. In the Batavia museum I saw some very ancient and rudely carved stone idols. One with a broad grin and made of soft sandstone at once struck me. In the Dominion Museum in Wellington is an exact replica. It is Rongo, the Maori god of agriculture. No one could doubt that the New Zealand and the Javan images were made by the same people. I asked the Curator about them. He said that little is known about them except that they are the most ancient idols of Java, gods of the aborigines of the island. The earliest people that we know of in Java were the Hindus—Mauri-ya, Maurea, Yavana, Saori. As far back as we can trace working from India, and as far back as we can trace from the Pacific, the Mauri, Yavana,

Saori and Maori were living in the same Java, building the same stone temples, and planting near them the same sacred varingan tree.

Feathermann says Java was first colonized by Bhoomis, a people of Bengal. The Bhoomis are a fine race of people. Bhoomis, Maoris, Rarah, Varendras, and Savas were tribes dwelling together in Bengal. Sometimes invading forces were composed of many tribes. This statement confirms the view that Java was first colonized by Hindus from Bengal.

Feathermann's account of the invasion of Java by people from Bengal, the conquest of Burma and Arakan about 1000 B.C. by the Mauri-ya people and their migration southward—the Yavana invasion—also from Bengal, agree closely. And another writer upon ancient India says that Savars from Bengal conquered the southern part of Burma and called it Savarna Bhoomi. All these facts combine to show that in very ancient times Burma, the Malay Peninsula, Sumatra, and Java were invaded by several tribes from Bengal.

HINDUS IN INDONESIA.

It is not generally known or recognised that Hindus have lived in Indonesia from 500 B.C., and are still living in Java and Bali and other parts: a period of 2,400 years. I have told how the Mauri-ya people from India reached Java about 500 A.D. and the Yavana invasion took place some 300 B.C. Later the Telinga people of India settled in Sumatra, and Java was colonized from Kalinga, great countries of India opposite to them across the Indian ocean. Later there were invasions from the Punjab which came the long sea route *via* Ceylon. These Hindus formed kingdoms in Java. They built many temples in Java and Bali, and soon after crossed to Borneo, in whose forests are

to be found ruined temples identical with the earlier barbaric temples of Java.

Hindus invaded Madura, Lombok, Flores, Bima, Savau, Sumbava, Borneo, Sumatra, Bali, Banda Islands and many others. They also invaded Papua. Professor Keane thought that Hindus migrated from Cambodia in Cochin China to the Malay Archipelago. It is said that Java was invaded from Siam in the centuries soon after Christ. Most people fail to realize the great fact that during very many centuries Indonesia was as largely Indian as India itself. The Indian people, ancient Indian civilization, reigned not only beyond the Ganges but in Java, Sumatra and Borneo. People looking at the map and noting the great distances between New Zealand, Hawaii and India have poohpoohed the idea of Maoris coming from India; but once we grasp the fact that Sumatra, Java, and Borneo were ruled by and peopled by Hindus for long ages—it brings India right to the Pacific Ocean. From Borneo to the nearest Pacific Islands were small voyages to people who had crossed the Indian Ocean from Orissa to Java.

As Hindus from north-west India settled in Cambodia, in Siam, and in Cochin China, it is quite likely that, as a German writer suggests and as Keane endorses, part at least of these Hindus landed in Borneo, and settled Sarawak, etc. But the rude early Hindu temples of Borneo are identical with those of ancient Java, and must have been made by Javanese Hindus, and not by those who built the magnificent temples of Ankor Wat and Nat Wat, who were a later and a much more civilized people.

ITI NUI OR HITI NUI.

To resume the study of the "log-books," Hiti-nui was the name of the third original land from which they sprang. It comes next after

Avaiki te varinga. The Paumotu chant says they left Hawaiki (Java) and came to another land—Vavau with its king Toi-ane—who, it can easily be shown is the linga god Vishnu or Ari. There were several places named Wawa in the Malay Archipelago; Fornander thought one was Babao in Timor Laut. Wawau is a probable ancient place-name of Java. The Paumotu chant goes on to say:—

Then appeared the land Hiti-nui
With its king Tangaroa-manahune.

This Hiti-nui can be easily discovered. Siti or Hiti was the Indian word for land that rises up. Java they called Siti Java. The back-bone mountain range of the Malay Peninsula is Hiti—the land that grows up. The golden pinnacle on the top of Burmese temples is Ti. Now, where is Hiti-nui? As *nui* means large, and as the Maoris were wonderfully expert geographers it must have been a very large island, or they certainly would not have called it “large.” A glance at the map shows it must be Borneo. It was not New Guinea, for the chant records that after they left Hiti-nui they came to Papua.

Hiti-nui is therefore “The rising land large (*nui*)”—a very appropriate name for Borneo. But there is much other evidence. Borneo is full of Maori place-names. Mantawai Island, peopled to-day by half-bred Maoris, is off the coast of Sumatra. Here is Matawai and many other Maori place-names. Kinipalu is the highest mountain. Here is a district Tangaroa-manahune.

The Hawaiian people anciently talked of themselves as the Menehune people. The Manaune tribe is still in the Pacific. Again, I have shown that the earliest Hindu in Java were Mauri-ya, Yavana, and Sava: who built rude low pyramid temples and planted the sacred waringa tree near them. These earliest Hindu

invaders built anew the same temples in very ancient times in Borneo. In the chapter on religion I show that Tangaroa Manahune was the Hindu God Varuna. Hindus say Borneo was under the protection of Varuna, or Baruna as he was called—and Brunei, the capital, is said to have derived its name from Baruni, his wife. The Manaune tribe still exists in Further India.

The Dyaks of Borneo are a people allied to the Maoris. French and German writers on the Malay Archipelago talk of Malayo-Polynesians—Battaks, Mantawai Islanders and Dyaks, and other tribes. Their works still so describe them. Shongi was a Borneo chief, and in New Zealand a famous chief was variously called Shongi or Hongi.

If we look through Bornean art we shall find it more closely allied to Maori art than can be found elsewhere: the same double spiral, the same scrolls. Evidently an allied people carved them. Maoris of New Zealand have a tradition that they came from a large island, very hot, where the people went naked all the year round. Borneo is under the Equator.

In this island there was a curious savage race, like men, that made a sort of nest in trees and whom the natives called *nanakia*. They had fierce faces, large teeth, and bodies almost covered with hair. Being ignorant of the use of fire they ate their food raw.

This is an excellent description of the orangutans, called by Malays "The wild men of the woods." Maoris said that these wild men would seize Maori women whenever they could, carry them off into the forest, and make them their wives. Now this belief is still very prevalent in Borneo, and they assert that a chief living there quite recently, covered like an orangutan with long red hairs on his body, was the result of his mother being seized by an orangutan.

The only place to which this New Zealand Maori legend could apply is Borneo, and the Rarotongan and Paumotu chants agree in making Hiti-nui the third great stopping place. Hawaiian legend tells of a great land far across the seas called Kahiki. Then the Hawaiians were the Menehune people, and Tangaroa Manahune is a district of Borneo, and Tangaroa Manahune was king, or god, or chief ruler of Hiti nui. From the lie of the islands the natural route of the Hawaiian Migration would be Java, Borneo, Carolines, Marshall Group, and Hawaii. Fornander brought considerable evidence tending to show that Hawaiians came from Java—and Borneo lies in the track.

TAWHITI, KAHIKI, AND KAHIKI-KU.

The Hawaiians say they came from a land called Kahiki-ku. Kahiki or Tawhiti or Tahiti is in the Society Islands and other southern parts of the Pacific. Tahiti, the principal island of the Society group, was only one of many Tahitis, Tawhitis or Kahikis. As I have pointed out, the word Hiti goes back to Borneo and to Java and to the mountains in the Malay Peninsula. But Kahiki-ku is, as I will show, in India. In India "ku" or "tu" is a common affix to a secondary country. Tregear gives "ku" as "Eastern." This Kahiki-ku was on a *continent* to the east of a large country called Kalana-i-hau-ora, where mankind was first created. It was on a mainland, not an island. Kakiki-ku lay to the east of an older land. Suppose Kahiki-ku were Bengal, then Kalana-i-hau-ora must have been some country to the west. I deal with this further on.

MATA-ORA.

Elsdon Best tells an ancient legend where a Maori is particularly strong in asserting his ancestors dwelt

not in Hawaiki but in Mata-ora: and there are other legends giving Mata-ora as a cradle-land. In the Malay I find Madura, or, as the Dutch spell it, Mada-oera adjacent to Java. Farther back in India I find in Atia (te varinga nui) a district north of Calcutta subdivided into divisions, one of which was Mathura. Farther back in India was a great area spelt Madhura, Mataura; and Mataura, Mataora are Maori place-names.

WAWA.

Another cradle-land name can be traced to Northern India, where a large area was Wawa. Here also was a large and populous district called Hawa. Spirits of the Maori dead revisited the Fatherland Wawa—which was always in the west. Some Bornean folk think their dead go back to Nava-u. Other folk say they went to Lava-u. Wawanya is another form of Wawa, a district in India where lived the Kati Awan Hindu tribes, and others Waori and Kaori. Nawa, Lawa, Wawa were large districts of Northern India, and were cradle-land of Maoris.

PALI.

The Hawaiian Maoris in legend talked of Pali as an ancestral home. A few Maoris used the letter *b*, but almost invariably *p*. In his history of Hawaiian Maoris Fornander traced them back to Tahiti, and then to Indonesia, landing them at Java—one of the Hawaiki. From Java backwards he went astray, divided between Cushite civilisation and that of Aryan Indian. He was clear on this point, and all others agree with him that Maoris came through Java *en route* to the Pacific. Fornander considered the Hawaiians were one of the earliest migrations to the great ocean, probably leaving Indonesia about 100 A.D. He decided that Pali was the island of Bali,

west of Java, and that Wawa was Babao, an ancient name for Coupang or Kupang, the old capital of Timor, in the route of the great Maori migration. All other evidence seems to confirm this island as being Bali. It is in the line of march that all agree upon as the track. Bali was the Sacred Isle of the Hindus, who have dwelt for some 2,500 years in Indonesia. Maori legends have frequent reference to a Sacred Isle—Motu Tapu. Bali island is filled with old Hindu temples and Hindu images of gods, and Hindus live there still. In the chapter on Religion I show how Maoris got many of their sacred carvings and an image from the island of Bali—again on new grounds confirming Fornander's statement that Bali and Pali are the same. This island got its name from Bali, an ancient Aryan kingdom of Bengal, given to it by Hindus from that part of India which is described by Brahmin priests as part of a great kingdom of Ava. At one time, long before the Christian era, Bengal was divided into three Aryan kingdoms, Bali, west of the lower end of the Ganges, including Orissa, Anga (West Bengal), and Vanga (East Bengal). Anga and Vanga appear in Maori legends as place-names of ancient countries that they lived in. One variety of the sacred *kumara*, which they brought from Hawaiki, is called A Vanga or Ali Vanga—bred in Vanga. According to Fornander, they came about 100 A.D. from the island of Bali—which was an island colony named, as I discover, after a large district in spacious Northern India. Next I found the word Paliku in Andrews' Hawaiian Dictionary, "the name of an ancient order of priests in Hawaii, who are said to have come originally from Paliku, a foreign country." Bali or Pali island was in very early times a Sacred Island inhabited by Hindu priests, whose ancestors came from Bali. The affix *ku* is said to mean east.

Pali-ku—Bali-in-the-East, and it is east of Bali in Bengal. Hawaiian Maoris came from Bali isle, *alias* Paliku. These priests came from a country called Pali-ku. It is fair to suppose they spoke a dialect of Pali, a language carried from India, which was the sacred language of the priests of the god Hari or Ari—and Ari was worshipped by Maori priests. Adding my discovery that Maoris of New Zealand brought their sacred carvings and the image of the god Kahu-kura from Bali, all tends to confirm the fact that these Hawaiian priests of Pali-ku came from Bali isle.

I am aware that the Pali language is not Maori, though the Sanskrit words in it are like the Sanskrit words in Maori. Frederichs in his learned monograph on Bali Island says two languages were spoken on it, the one High, the other Low. He makes the remarkable statement that the Low language of Bali is like "*rude Polynesian*," and reiterates the statement that the Baliaga people of Bali spoke Polynesian.

Of course this island Bali or Bali-ku was named after a more ancient land—Bali—for it was given its name by Hindus, the Yavanas who invaded it centuries B.C. This Yavana invasion came from Orissa, part of the ancient kingdom of Bali—an Aryan kingdom of Bengal. Still further—in Orissa on the coast—whence probably the Yavana invaders sailed to Bali, is a district to this day called Parikud. In Parikud and Orissa generally the sweet potato *kumrah* was cultivated. A river here is Wainganga. Maoris knew of a river Wairuanganga, to which went back the spirits of the dead. Some legends state that Maoris went back from these islands to Hawaiki for the *kumara*; and other legends say they got it by going back to Pari nui te ra—the great sunny Bali for it; and I show Bali, a large (*nui*) Aryan kingdom in a great Havaland.

Hawaiian legends tell us still more about this ancient fatherland Pali—their legends make it the cradle-land, and rarely mention Avaiki.

Fornander translates an ancient hymn—

O Pali-uli, hidden land of Kane,
Land in Kalana-i Hau-ora,
In Kawhiki Ku, in Kapakapa-ua-a Kane,
Land with springs of water fat and moist
Land generally enjoyed by the Gods.

Pali-uli—the affix means green or dark-green—is a name specially applicable to a verdant land fat and moist as is Bali in India. It was the hidden land, *i.e.*, the land, back, in the distance, out of sight—from Hawaii. It was the land of Kane or, as he was also called, Ka in old Hawaiian legends. Ka was a great god worshipped in Northern India. Pali-uli was in Kahiki-ku. Kahiki, in other dialects Tawhiti-nui, was another name for the Fatherland, an *alias* for Hawaiki nui; thus this Pali was in the Great Avaiki land—which is just what Bali is in India. Hunter says these Javans or Yavanese of Orissa conquered *Java and Bali* about 200 B.C. Fornander thinks that the Hawaiians left about 200 A.D. Thus it would appear that the Maoris remained 400 years in Pali Island. Hunter gives the ancient name of Orissa as Odra. Maori legend states very distinctly that they came from Mata-ora and brought the *kumara* from there.

Sumatra, through which the Maoris came from Asia to the Pacific, was formerly called Poli or Pali; so migrant Maoris came from Bali in Bengal to Pali (Sumatra) and called another island Bali or Pali, and thence went on to far Hawaii. A Maori place-name is Pari-tutu or Pali-kuku. I find Ujjain (Maori Uaine) was in the old Kingdom of Avanti (Awaiki), and the people of that country

spoke Pali. A man of Ujjain is Pali-uje-nya—a descendant of Pali in Maori would be Pali Uri (Uje). Pali was the language of India long before Gautama 550 B.C., therefore it was old enough to have been known to the Paliku Hawaiian priests, who left Indonesia about 200 A.D. Pali was spoken in Kalinga by a people who invaded Java 200 B.C., and the language spread all over Indonesia. Pali was spoken by the Naga priests of the god Ari in Burma which was conquered by the great Mauriya tribe from India; these were the people who travelled to Indonesia, and spread the Pali dialect over it. A Mauri people speaking a dialect of Pali certainly suggests kinship to the Mauri priests who came from Pali, and they worshipped the same gods, with the same names, and the same rites, and told the same legends.

Again, the earliest tribes of Orissa were Baoris and Arias—and the “first man” in some Maori legends was Ariari. For 5,000 years Orissa has been the Holy Land of India. Hunter says the palm-leaf chronicles of Orissa go back to 3,000 B.C. Here Vishnu (Ari) was worshipped as a log of wood found floating in the waters, just as one Maori god—Wahieroa—is represented as a long log of firewood. He was worshipped by priests with elaborate ceremonies as a dark stone—a linga. The Pali-ku priests of Hawaii worshipped a dark blue stone—Akua uli—as a linga (Ak uli was a god in Orissa), and later it will be shown that the ceremonies were the same.

In Puri, in or near Parikud, many idols of wood were fashioned like men carved from the waist upwards just like the little wood gods of New Zealand Maori. The friezes of Vishnu temples (Hari, Ari), are as hiedously obscene as are those of the Maoris.

The Maori Pali is "the hidden land of Ka," a god. Vishnu or Ari was also called Ka. Pali was a sort of Paradise. Tregear quotes this tradition: "It was a sacred land: a man must be righteous to attain to it; if faulty, he cannot go there; *if he prefers his family* he will not enter into Pali-uli." This is pure Brahminical doctrine, where a man after he has seen his son's son, leaves his family and retires to seclusion and meditation; and it is likewise pure Maori.

I hardly like to suggest this, but Pali-uli was in Bengal, where the map shows Bali and the river Hugli running through it. Hugli is a district here. North of the Hugli (Maori Uli) is a place called Rangariri. The same name is found in the Waikato district of New Zealand. Place-names abound in Parikud or Orissa that appear as Maori place-names:—Tuka-roi, Kanaka, Tangi, Rangi-pur, Rangi-ura, Pani Kuri, Kala, Karina, Kapari, Kara-kuri, Karuka, Mapara, Puri Kanika Rorua, Kohuri, Kala, Uli, Po-Ronga, and a host besides.

In Northern India *pari* or *pali* is applied to a steep, lofty precipice. In Hawaii *pali*, and in New Zealand *pari* means the same thing, a cliff.

ANGA AND VANGA.

These names often occur in the ancient Maori legends. Anga and Vanga and Pali were Aryan kingdoms in Bengal many centuries before the Christian era. *V* in India often changed to *b*, and hence we find Bengal—or Bengala. Vanga and Anga are also known as Vangara and Angara or Vangala. Smith traced Maoris back to Bengala. Vanga and Anga were the lands running down to the long sea shore of the Indian Ocean. Maori legend says the god Ka made man out of mud on the long sea shore of Havaiki. Anga and Vanga and Bali later

merged in the Kingdom of Ava, ruled by a Mauri king. Maoris brought from Vangala one kind of *taro* which some call *kalo*. The *taro* was *kalo* in Bali, Anga and Vanga. They call this variety *avanga*—begotten in Vanga. Later pages will afford other proofs that Vanga, Anga, and Bali were parts of Bengal. These three districts were the lands partly enclosing a huge bay: and in Maori *vanga* or *whanga* is a bay.

KALANA I HAU OLA.

The Hawaiian priests who came from the country of Paliku, were the learned men of the Maolis; in their traditions they kept some remembrance of the Fatherland. They said Hawaii was in Kahiki-ku, a large land to the east of Kalana-i-Hau-ola, so that this latter place was the still earlier home of the Maoris, and was the next place to track. I discovered there were Maoli, Mauri, and Maori in the Punjab. In different dialects the tribal name was pronounced Maori and Maoli, which confirms Fornander's belief that *l* and *r* were dialectical differences before they left for the Pacific.

The earliest ancestral home they knew of was Kalana-i-hau-ora, and it was west of Avaiki. One Avaiki was certainly Bengal—the kingdom of Ava which included Bali, Parikud, Anga and Vanga. Indian history teaches us that Nagas first and Aryans next invaded India through the Punjab, and spread west into Bengal. Therefore Kalana-i-hau-ora should be found between Bengal and the western boundary of India. The search for this place name baffled me for a long time. Then in Reclus' Geography I found the earliest known *Indian* map (which I give) showed Hara-haoura as one of the great divisions of India in the north-west, including the Punjab. Kalana-i-hau-ora is still more like Hara-ihau ora, if we remember that *o* and *u* so often

change places in the Maori language, and that often it is difficult to catch whether *o* or *u* is used. Kalana-i-hau-ora by many Maoris would be Kalana-i-hao-ula. This Hara-hao ura is in the very place where Tregear with his large experience and his great powers of generalization had said I must track the Maoris to their first home. The map shows Hara-hao-ura, Mata-oro, Arvadh, Avanti, Maghada, Kalinga, all in the exact order of the Great Migration to Java—the very order in which first the Mongolic people and later the Aryans are known to have spread to Orissa and then invaded Java.

Alburoni, a writer on India, gives this as Hara-haura, which reminds one of the Arafura sea and the Arahura River as variations of the same word.

Kalana in Sanskrit is an embryo in the first stage of conception. Kalana-i-hau-ora in Maori is the place where the embryo of man first drew breath. Kalan is a place or district, *Kalana ora* is life, buoyant, vigorous.

Kalana-i-hau-ora was the land where man was first created by Ka—and Ka was worshipped in Hara-hao-ura in India. Another name for it was Kapakapa ua a Kane, which is perhaps translatable as the land where Kane performed rites, *tapastapas*. In the Vedas the gods performed *tapastapas*—some religious practices. Kapakapa ua a Kane might also refer to the legend that Ka when creating woman made her *kapakapa* (female organs) there. He made a figure of a woman out of soft mud, endowed it with *kapakapa*, and it became a woman. One interpretation is “begotten of” or by Kane. It was also known by another name as “The hidden land of Ka.” Elsdon Best says *Hau-ora* is the first religious ceremony performed over a new-born child. Kalana-i-hau-ora would thus mean Kalana, a country where the first rites were performed over a new-born babe.

Réclus' map of ancient India gives Harahao ura as the name of the Punjab and a large district farther east. In this large area I find a large part was called Kalana. How naturally it runs Kalana-hao-ura and Hawaiian Kalana-i-hau-ora. This Indian Kalana land was inhabited by the Kalandari people or, as another writer calls them, Kalana. Here are people Kanaka Maoli. In this Kalana district were Maoli or Maori people. In the other form we see clearly the meaning of the word Maori—Ma-uri, which means descendant of Ma. All men were *uri* (descendants) of Maui, and this Maui, the first of several, was Maui a Kalana—and there were Ma-uri tribes living in Kalana in north-west India. Aryan Brahmins called this or an adjacent land Ava-Larama, that is, Ava Kalana.

To clinch the evidence, Manu was the first man in India and Maui the first man in the Pacific; and Magha was the Great First Mother in India, and Maga in the Pacific. Then these Indian and Pacific peoples worshipped a fire god Avaka or Mathava, and they lived in the great land called Maghava. The map of this part of India is besprinkled with place-names that are pure Maori names in the Pacific—Tamara, Parata, Karaka, Vaka, Hulak, Hina, Kanaka, Kalana, etc.

ULIMAROA.

When Captain Cook visited New Zealand he asked the Indians, as he called them, where they came from. The reply was Ulimaroa, a far away country north of New Zealand. It was thought by many learned in Maori lore that Captain Cook had been misled, for no other Europeans have gathered this name from any Maori. Recently my friend Mr. Phillips, well up in Maori folk lore, told me that early last century a

Maori was taken in one of our ships to Sydney. When he came back he told his friends he had been to Ulimaroa. He called it thus because he knew by tradition of a far-away land outside New Zealand. These stories of Mr. Phillips and Captain Cook are the only two instances known to me where the New Zealand Maori is shown to have known Ulima-roa. The affix *roa* means long. We find it in Tawhiti-roa and Hawaiki-roa, names for the long island Java.

I searched for Ulimaroa—a far-away land north of New Zealand. I found in Tahiti, in the Society Islands north-east of New Zealand, a deity Rimaroa—god of war. Next I found that an island 130 miles north of this Tahiti from which Smith showed Maoris came, was called by the Maoris there Ulitea. This was the name discovered by Captain Cook. Ulitea is a country far north of New Zealand, and Maoris coming from Indonesia discovered it, went to Rarotonga and then to New Zealand. But of course this Ulitea was a name given by migrating Maoris to it because they came from a Uli land farther back. In another island in Mid-Pacific Maoris came from a land Tuha-uli—which suggests Tuhawaiki Uli. Hawaiian Maoris came from a Fatherland Pali-Uli, and knew of a sacred land to which good men went after death—a paradise called Pali-Uli. Maoris of New Zealand, of Tahiti, of the Sandwich Islands, all alike came from a Fatherland with the affix Uli or Uri. Hence it must have been in Havaiki. Next I discovered an island in the Carolines, Ulimaroa—the very name discovered by Cook. This is very far north of New Zealand. Hawaiian Maoris came *via* the Carolines to Hawaii. But of course this was only a secondary Uli country on the route of the Great Migration. Some Maoris came from Pali-ku—the island of Bali. Hindus invading the island

called it Bali-ku or Bali in the East, naming it after Bali in the west—the Aryan Kingdom of Bali in Bengal. Hawaiians came from Pali-uli and from Paliku. Here also in Bali is the district Hugli and the Hugli River. This Fatherland Uli was also Uri. The Yavana invasion came from Oriss-a. In Orissa is Parikud and Puri, a country and a most holy city. *Puri* in Maori is a word applied long ago to a priest's house. In India the *p* is often elided in Puru and Puri, so that they are often Uru and Uri. In Orissa, in Bali, in Hugli, and in Puri they worshipped stone lingas, emblems of the god Vishnu. His emblem was a dark stone, called Uli. Hawaiians *worshipped the same dark linga as Uli* with the same rites. Hawaiians worshipped Ari and Akua uli. Vishnu in Orissa, in Puri, in Bali, was Ak Uli. In Orissa is spoken the Uriya language. Maoris were the Uri—"descendants of" Tiki.

Pulindaka or Ulindaka was an Indian land peopled by the Savars—the people who invaded Indonesia. Among Maoris we find the people of Savaii, the Samoans, the Avas. *Pulina* in Sanskrit means a sand bank formed at the junction of a river with the sea. Samoans came from a Fatherland Pulo-tu.

There were large nations of India: Purus, Uru, and Puru-ravas. Among Maoris are the Ngati or Kati or Ati Porous, of whom Porou of Heaven was the ancestor. A great Hawaiian genealogy of kings is the Uli line. A New Zealand tribe is Urewera; Uru was a deified ancestor in Hawaiki the ancient. In Raiatea, which Cook gave as Ulitea, the royal pedigree begins with Uru.

In Sanskrit Bhuri were two sons of Manui or Manu. Maoris or Mauris are the "uri" sons of Maui—the first of men. Manu was Hulu and Huru—Manu-

ariki was Lord of the Sea—Nu of the Flood. Uru in Maori is the head—the first of a pedigree. In India Ma-ule-ya was the name of a people. The word is also spelt Ma-ure-a, Maui. In Sanskrit *Manu-ga* is nobly born.

All roads lead to Rome, so in Maori all the legends lead to India. Whether we take the Hawaiki route or the Tahiti place-name route, or hunt for the Fatherland *via* Puluotu, or track the Maori by the Ulimaroa migration—all converge on Orissa, on Pali, Vangara, Bengala, India.

TO AND TOHINGA.

Maori legends say that when the flood began in the ancient Hawaiki, a man named Nuū built a raft far up a river. This river was sacred, and named Tohinga. *Tohi* was Maori baptism—the child sprinkled with water and named by the priest with many sacred rites. A tributary of the sacred Ganges is the Tons. The Iriwadi or Erivata (Maori, Arawata) had several mouths, one of which was the To. In Maori a river of Hawaiki was Wairuanganga: In India the Ganges was Gnagna. In Burma funeral dances are *topinga*. *Tohi* is also a Maori rite performed before warriors went to death in battle. In a subsequent chapter I shall cite the Maori and Hindu flood legends side by side, each placing such flood in Maghava.

PAPUA.

The Rarotonga chant says that after leaving Hiti nui (Borneo) they came to Papua. But in order to do this they must have passed through the Celebes. Here are various tribes about which very little is known. Some are taller and fairer than the rest of the people. These are the Alfouros whom Cabaton

calls Polynesian-Maoris. Here was spoken the Ahtiago language, and lived a tribe called Ati Awa. The Maori Ati Awa tribe came from Atia, a large district in Bengal. Two authors, who were in Celebes about 1750, speak of the Maure people there.

The natives of New Guinea, so far as explored do not show any trace of Maori blood, but there are indications of Polynesian civilization about East New Guinea. It is quite possible for Maoris to have passed through New Guinea and left no traces behind, and it would be indeed singular if they had not been there, for close to the east coast is an island inhabited to-day by Maoris. So far as we have been able to trace them, the Paumotu and Rarotonga chants are true. Smith doubted Papua being New Guinea, because he thought the name to be new; but it was in use long before that great island was discovered by Europe. New Guinea was discovered by Europeans some 400 years ago. Maoris probably left it some 400 or 500 A.D. Long ago Chinese called it Papuah, so that the name may therefore be much older than Smith thought. The Chinese Buddhist monk, Fa Hien, visited Java en route from India to Canton in 450 A.D., and the Chinese were living in Indonesia before then. Smith suggests that the name Enea Kura means the land of red feathers, which were very sacred, and this would seem to indicate New Guinea. Maoris left Hiti-nui and reached Papua. Then Southern Maoris reached Sikayana and travelled to Samoa, Tahiti, New Zealand. In the art of natives of British New Guinea can be traced an admixture of Maori art. They must have come from Java through Papua, and the chant of the migration asserts they came from there.

SUMMARY OF MAORI NAMES OF THE FATHERLAND.

From the previous analysis of the ancient cradle-lands of the Maori it will be seen that all of them can be located in Northern India. Apart from the leading names Hawaiki or Avaiki, Paliku, Atia te varinga, etc., which I have traced in detail, there are others of minor import, but they too can be traced back to India. Take Wawau or Vavau. Vavau was a locality in Spirit land Aviki. "Art thou bound for Vavau, the home of ghosts?" The name, like Avaiki and Tahiti, has become localized anew many times in the Pacific. The dead of some tribes in Borneo went back west to Lavau: in New Guinea they went back west to Navau. "Vavau was the original land from which we came." It was presided over by a *linga* god: "The bright gods of night in Vavao." Hawaiki and Vavau were sister lands; and the birthplace of some Maoris.

Maoris came from Pali Uli: a rich muddy land, suggesting the rich delta lands of the Ganges. They came from Tolani or Herangi. This place-name is found in the Malay Archipelago and further back in the Peninsula. They came from another Fatherland Anana-i-maliu. Maliu is an island off the West Coast of Sumatra still inhabited by Maoris. India was divided into nine Vargas or districts. Avanti was one, and Ananta and Hawa were others. Another was Varuna, who was god of Hiti-nui or Borneo. Some Maoris were particularly insistent that their ancestors came not from Hawaiki, as did their neighbours, but from an adjacent land, Mata-ora. Maoris came from one Hawaiki (Java): hard by is the island Mata-oera or Madura which was invaded by Hindus in very ancient times: the population still shows much Indian blood, a fierce warlike people. But this

Madura derived its name, given to it by Hindus from a place so named in India. I have shown that Atia, a Maori cradle-land, is in Bengal: one of its divisions is Mataura: and Madhura was a kingdom of India further west. Maoris came from Paliku: and Uli Uli and from Uri, all parts of Orissa. The Yavana and Sauri sailed from Orissa to Java, there meeting Maoris who came overland from Bengal. Orissa was part of the Aryan kingdom of Bali: here is the district Parikud. In Orissa dwelt the Sauri, like Maoris, fierce and warlike, and other people Uri and Ori. The Hugli was a sacred river in Bengal.

When all these facts concerning the Maori cradle-lands are added together: and are reinforced by finding people in Northern India under the self-same names as those of Maori tribes: and both peoples bred the same way, of white Caucasian and darker skinned people, having, as I shall show, the same religion, the same manners, customs, habits, it forms such a remarkably strong body of evidence as to be able to stand any amount of destructive criticism that can be hurled against it—and still remain triumphant. By whatever route we try to track the Maori to his ancestral home in the continent in the west, each way leads directly back to Northern India. The evidence is so varied, yet so confirmatory as to be quite startling. Further, it must be noted that this evidence is only a small part of what is almost certain to be discovered in years to come. Month by month I have accumulated fresh evidence, and I feel that a lifetime could be spent in gathering more—and then if other workers joined in the search yet far more would be discovered.

The order of the Hawaiian Migration appears to have been—(1) north-west India; (2) the Central Provinces of Northern India; (3) the ancient Aryan kingdom of Bali; (4) and the large district of Orissa, Parikud. And this is the very same route by which other legends have led me to track them.

The Rarotongan order is the same:—(1) Atia (Bengal); (2) Avaiki (Java); (3) Hiti nui (Borneo); and (4) Papua. The Paumotu chant is:—(1) a cradle-land; (2) Hawaiki (Java) or Wawa; (3) Hiti-nui (Borneo). Other Maoris were the Taki people who I show came from the Punjab.

Other Maori legends assert they came from Hawaiki (Northern India), from Pali, Anga and Vanga—Aryan kingdoms in Bengal—and from Hawaiki-roa (Java). Their dead went back to cradle-lands: Wawa, Nava, Lava, Hawaiki. Maori legends all agree that the original Fatherland was a great land, with wide spread out plains, not an island, and that it lay far to the west—on the other side of the ocean. Spirits of wicked men went back west to be burnt in a fiery hell, Avaiki—ruled by a cruel goddess Miru. In India I find the same fiery hell Aviki—ruled over by the goddess Meru. I have shown India was a great Ava land—corresponding in all things to the Maori description of Hawaiki.

Lastly, Maoris went to Hawaiki, a Paradise—a Heaven: and I show this is Paradise in India, Havani, Svar, Swargi. Some Maoris with shorter memories came from Pulotu or Upolo. I show that Pulo is island all the way back to India. The very word Pulotu shows there was a Pulo further west.

So all these legends now focussed for the first time accurately point out the track of the Great Migration from the Pacific through Indonesia right

back to Northern India: "the seed of our coming was from Hawaiki."

Maoris had a tradition that they came from a land where there were fierce man-eating animals—with a face like a cat. There are tigers in Borneo and in India, and stranger still they knew their urine was hurtful. I have shown that they knew the orangutan—the wild man of Borneo. They came from a land *Kapakapa a Kane: or Tapatapa a Tane*. Hindus believed the land of India was under the protection of the god *Ka*—and they performed sacred rites (*tapastapas*) to him. They came from a land where were the life-giving waters of the god *Ka*: as in India dead persons bathed in these life-giving waters. In the land sacred to *Ka* mankind was created. Hindus believed mankind was created in India: Maoris had another name for this land, *Pali uli*—which again identifies it with *Bali* of India. The priest who taught this came from *Paliku* (*Parikud* in *Orissa*). In a legend of *Mangaia* the *bua* tree—the tree on which alight the souls of the dying—stands near the Lake of God, and the spirits after entering the lake are restored to life—a pure Indian myth.

Thus every Maori chant and every Maori story of the Fatherland lead us back to India. We know almost nothing of the legends of Maoris of *Pulo Matawai*, *Pulo Nias* and that group: but they assert they came from *Holi Ava* (*Sumatra*) where are *Achinese* and *Battaks* allied races showing an Indian origin. The *Nagas* of *Assam*, who I show are cousins of the Maoris, are descendants of the great Maori people who once inhabited all Northern India. Maoris and their allied races—*Dyaks*, *Battaks*, *Nagas*, all migrated from a cradle-land *Ava*—Northern India.

CHAPTER IV.

WHAT MAORIS KNEW OF HAWAIKI.

The Maoris have told us much about Hawaiki in their many legends, but it had not been collected until Mr. Smith did so in his book "Hawaiki," to which I add other matters. When it is all collected it is easy to get a fairly accurate idea of the physical geography of the Fatherland Avaiki, of the ancestral Maoris who lived there: of their religion, customs manners, habits. Maoris have handed down from generation to generation the same religious rites and ceremonies, the same language, customs, etc. Where such races dwell in far apart islands having little or no connection with the outer world, their knowledge becomes stereotyped.

Mr. Smith collected this description of Hawaiki from a learned Maori:—

"Hawaiki nui (large) was a mainland (*tua whenua*) with vast plains on the side towards the sea and a high range of snowy mountains on the inland side. Through this country ran the river Tohinga." Is not this a perfect description of Bengal? *To* in Sanskrit is sacred, and a host of Maori words relating to sacred matters begin with *to*: e.g., *tohunga*, a priest : *tohunga*, baptism, etc.

Another legend calls it Te Paparoa i Hawaiki. Smith translates this as "Great-Extending-Hawaiki" again indicating a continent, and distinguishing it from other Ava places that were islands. Great-Extending-Hawaiki no doubt included all the great

Ava lands of Northern India with the snowy mountains inland and the sacred rivers and plains running down to the sea.

Another legend talks of

“The great mountains of Hawaii.”

Another tells of these great snow-white mountain ranges being lit up by the first beams of the morning sun and standing out clear in the moonlight. Elsdon Best said to me, “The Maoris were great tree and grave worshippers; Hawaiki must have been a great forested country.” The great Gangetic plain—the ancient Ava land—was a land of forests, and the people were great tree worshippers and had their sacred groves. Smith again quotes the legend of the Great-Extending-Hawaiki, “here was the growth or origin of men, and they spread from there, spreading from that Paparoa-i-Hawaiki, *spreading to the islands of the great ocean and dwelling there.*” This is a wonderfully graphic description of Ava (Bengal), and of the migration of these Ava people to the Pacific. Smith adds that Hawaiki atua is another name for the Fatherland Hawaiki of the Gods; the gods sprang from Rangi the Sky Father and Papa or Ma the Earth Mother.

They knew a good deal else about Hawaiki. It was the land where their fathers had met and conquered people who knew not the art of cooking food, because they knew not the use of fire. When the Aryans marched across the Ganges they found a people who were “raw-eaters,” that is, eaters of uncooked food, and to whom they taught the use of fire. Hawaiki was a land subject to terrible tempests which destroyed the crops and created famines—when “the food was by morsels.” They called (says an ancient chant) Hawaiki the Great-Spread-out, and I show how

it extended from Sindhava and Bahawalpur through Arvadh and Avanta to Ava in eastern Bengal. They knew that parts of Avaiki were intensely hot and some of the people went stark naked. Their legends say Hawaiki was infested with man-eating, amphibious reptiles, like large lizards—which surely are crocodiles. In Hawaiki were great stone-built temples to the gods, who, I shall show, bear the same names in Ava land and the Pacific. Their traditions told them that in Hawaiki there were large animals that carried people on their backs—probably elephants. A Naga tribe was Apai, which means an elephant, and *hapai* in Maori is to lift, to carry. In India was an elephant tribe of men Apai, and in Hawaiki were the Apai or Hapi tribe of Maoris. In Hawaiki there were houses built of stone, and, wonderful to relate, they were two-storied and had balconies, and the stone doors swung on sockets. In Hawaiki their ancestors made sacred fires by rubbing sticks. In Hawaiki people used to insert handles into the sockets of their axes.

Their ancestors told them that in the world there was a race of white men. Hindus had a similar legend. When the English first reached India and New Zealand they were recognised by Hindus and Maoris as belonging to the traditionary race. In a very ancient Hawaiian legend a great Maori navigator reached a land where there were white men “not of our race. They are like gods—I am like a man.”

When the Maori god Ka created man as the Indian Ka did, he went to the sandy beach Tupa tai roa (long sea coast) of Hawaiki. Hawaiki, the great spread out flat land was the scene of many terrible floods.

The sky which dwelt above the earth
Dwelt with Hawaiki.

From Hawaiki they brought a sacred breed of dogs—large, fierce Moho (dog) i Rangi (of Heaven). The Maoris and Bauris and other people of Ava land had the same royal breed of dogs. In Hawaiki the priests taught the lads in colleges (*whare kura*): astronomy, agriculture, occult science, fishing, genealogies, etc., just as did the Aryan Brahmin priests of Avanti and Ava in *vihares* or *varas*. In Hawaiki were man-eating monsters that retired to caves, but not the water; they had faces like cats, and were surely tigers. They killed these animals with ropes and nets and spears. In Hawaiki lived all their tribes, ancestors of the present tribes, Maoris, Ira, Kahawa, Waori, Kaori, Arawas, Kati Ao, Ati Apai, Ati Kuri, and many others given in another chapter. Avaiki was a very fat fertile land, watered by many rivers and many springs. From Hawaiki their ancestors brought all their religion, their rites and ceremonies, their canoes, the models of their temples, their gods, their sacred spells or incantations, their sacred drums and flutes and conch shell trumpet and long trumpet, the art of making fish hooks with barbs, and the knowledge of how to weave mats. They lived the same kind of lives in Avaiki as in the Pacific, for their legends betray the manners, customs, habits, mode of living, fishing arts, methods of cultivation, tribal distinctions, gods, and methods of worship, of their ancestors. And these are identical with those of the Maoris in the Pacific.

The gods worshipped by Maoris in Hawaiki were Maui, Ina, Ka, Hari, Ari, Ku, Tu, Pava, Avakea, Horo, and Kiwa.

Maoris of New Zealand knew that their ancestors in Avaiki made bread from the pollen of raupo, a marsh plant; and the Awans and Kati Awi and Maori

people of the Punjab made the same bread out of the pollen of the same plant. In ancient Hawaiki the operation called Cæsarean section was practised by Maoris, the women being cut with obsidian knives. Sometimes the child's life was saved. The people of Ava land in Northern India did the same major operation with stone knives. In Hawaiki was a people, the tribe of Kui, who ran into holes in the ground, and in Ava, north-eastern Bengal, are the Kui people—a timid folk who disappear as if by magic into holes in the ground. In Hawaiki were different tribes of men. They knew of white men, and dark and lower class people—just as there were lower darker races on the Ganges in Ava land. In old Hawaiki, chiefs wore combs in their hair, and these were one of the insignia of rank, and so they did in Ava (India). Tregear says, "The Maoris living in Hawaiki seem to have had nearly the same ceremonies, weapons, customs and dispositions as the natives living in these islands at the time of Captain Cook's discoveries." Later on I shall show that these ceremonies, weapons, customs and dispositions of the ancestral Maoris in Havaiki were the ceremonies, weapons, customs and dispositions of those in ancient India or Magh-ava in the districts of Arvadh, Avanta and Ava.

Maoris of the Pacific had only oral traditions of the Fatherland to rely upon. Hence in different islands different facts were remembered. They had no "History of Hawaiki," only fragmentary paragraphs and chapters. It was left for Europeans to piece the fragments together and work out the whole story. It is men like Fornander, Tregear, Percy Smith, Elsdon Best, Cook, des Quatrefages and a host of Europeans, each collecting traditions and fragments of traditions that have enabled us to build up a picture of

the *whole Maori race*. We know an immense deal about Maoris of Hawaii, Easter Island, Tonga, Mantawai, New Zealand, that no individual Maori ever knew. For instance in this book I have gathered fragmentary bits of knowledge about Hawaiki, many of which were quite unknown except to one particular branch of the Maoris. But they are all authentic Maori stories of the selfsame Havaiki, though gathered from Maori tribes far apart.

I present a collection of traditions of these ancient Fatherlands, but the places named are one and all subdivisions of the spacious original home—all parts of Paparoa-i-Hawaiki; there are several of these, and each confirms the fact that they came from the same great Ava land—India.

Most Maoris knew the Fatherland as Hawaiki, but some of them, Samoans and Hawaiians, always talked of other lands—the reason being that they talked of particular districts of Northern India in which their fathers lived. In New Zealand men talk of coming from England or Wales, or Scotland—seldom of Great Britain, so some Maori emigrants talked of parts of Great Hawaiki—calling them Pali Uli, Vanga, Anga, Atia, Mataora, Ulimaroa. I sought long in Maghava(all India) for these other Fatherlands. If I were right in describing the Fatherland Hawaiki nui as all Northern India, then I should be able to find these district names: Pali, Kalana, Atia, Vanga, Uli, etc. If I discovered them they would be valuable proofs in establishing my case that Hawaiki and India were the same, and would lead to many other interesting clues. Hitherto no definite search has been made for Pali uli, Atia, Anga, Kalana and other ancient Maori Fatherlands. All my work in this direction has been breaking entirely new ground.

CHAPTER V.

THE MAORIS, THE FIRST PEOPLE IN THE
PACIFIC, CAME FROM ASIA.

By the word "Maori" I mean the brown-skinned race called Polynesian by European writers. Maori was their own word and should always be used. Maoris inhabit New Zealand, Hawaii, Easter Island, Rarotonga, Samoa, Tonga, Tahiti, and scores of other islands. They are all one race—one by parentage in a common Fatherland in Asia; one race in blood, colour, tradition and religion. They used variations of the word in different dialects. In Hawaii they were Maoli: in other places they were Moriori, Mori, etc.

"Polynesian" is a useless term. Maori was their common name. It links them with their cradle-land and connects them with their ancient history. In Asia in the dim twilight of a far past they were Maoris, and they are Maoris to-day in the Pacific.

I wish to impress on my readers the fact that the Maoris were the *first people* to discover the Pacific islands. I want them to realise that they were not only the first but the *only people* that lived in Hawaii, Easter Island, New Zealand, Samoa, Tonga, Marquesas, etc., till they were rediscovered by us. I am aware that some writers talk of other races who inhabited these islands prior to their discovery by Maoris. I assert that there were never any people in these islands except the Maori.

To take New Zealand as an illustration, if we examine our splendid museums of native art we find

that *every article is pure Maori*. We have lived in New Zealand for some 130 years and have made great collections of aboriginal art. We have explored caves, drained swamps, and made huge cuttings for railways and roads. Had there ever been any other people here, we must surely have discovered traces of them by now. Yet never have we found a single article that is not pure Maori. Every one has been made and used by Maoris and bears a Maori name. The skeletons and skulls are pure Maori. Moreover New Zealand place-names are pure Maori. I repeat there is not the slightest vestige of proof that there was any prior race here.

In this respect Great Britain presents a complete contrast. Experts point to Stonehenge, barrows, cromlechs, and round towers. They exhibit remains of Picts, Celts and much older races, and of Danes and Romans. Learned men can show articles that absolutely prove the occupation of the country by different races at different times. If I labour this point it is because I wish to convince the reader that the Maori on leaving the Malay Archipelago, discovered virgin uninhabited islands. This means that Maori art, legends, customs, and language are the same as when he left Java. As I have said, the Maori is naturally conservative—his traditions of the cradle-land, his religious rites, his language have been kept pure all these many centuries because he lived an isolated life in these sea-girt lonely islands. This fact is important for another reason. As his language, his traditions, his religion, his rites, practically his life is the same as it was 2,000 years ago, in tracing his migration from any country in Asia we must disregard modern ideas and hark back to distant ages—to the civilization of his parent home as it was not merely 2,000 but 3,000 and 4,000 years ago. The Maori is not a

new race but a very old one in everything. When we discovered him he knew nothing of metals. He lived in the Stone Age when Captain Cook rediscovered New Zealand in 1769.

In order, therefore, to find traces of the Maori in Asia we must remember that he left it probably at least 2,500 years ago; for he spent 500 to 1,000 years in the Malay Archipelago, and it was not until driven by pressure of other nations from behind, that he launched his canoes from the shores of Borneo and Papua to find new homes in the uncharted Pacific.

To find his cradle-land, to find where he got his religious rites, ceremonies, customs, manners and art, we must examine countries of Asia—not as they are, but as they were 2,500 years ago. Anything more recent than 2,500 years ago was unknown to him and therefore affords no clue. As the Maori when he sailed from the ports of Borneo and New Guinea some 2,000 years ago went to uninhabited islands, and never mixed with other peoples till Europeans discovered his island homes anew, we may be perfectly convinced that his language, his religion, his art, was that of his parent homeland. It gives us excellent, sound data upon which to work: and it gives us every confidence in the work of tracing him. It is only a question of search, of much digging in the far past, and in Asia there must be a country where 2,500 or more years ago there were Maoris and a pure Maori civilization.

There are Maoris not only in New Zealand, Hawaii, and Easter Island, but also at Sikayana, a small island off the east coast of New Guinea. There are half-bred tribes, partly Maori partly Malays—Malayo-Polynesians, to-day in Indonesia such as the Dyaks of Borneo and the Battaks of Sumatra. Marsden

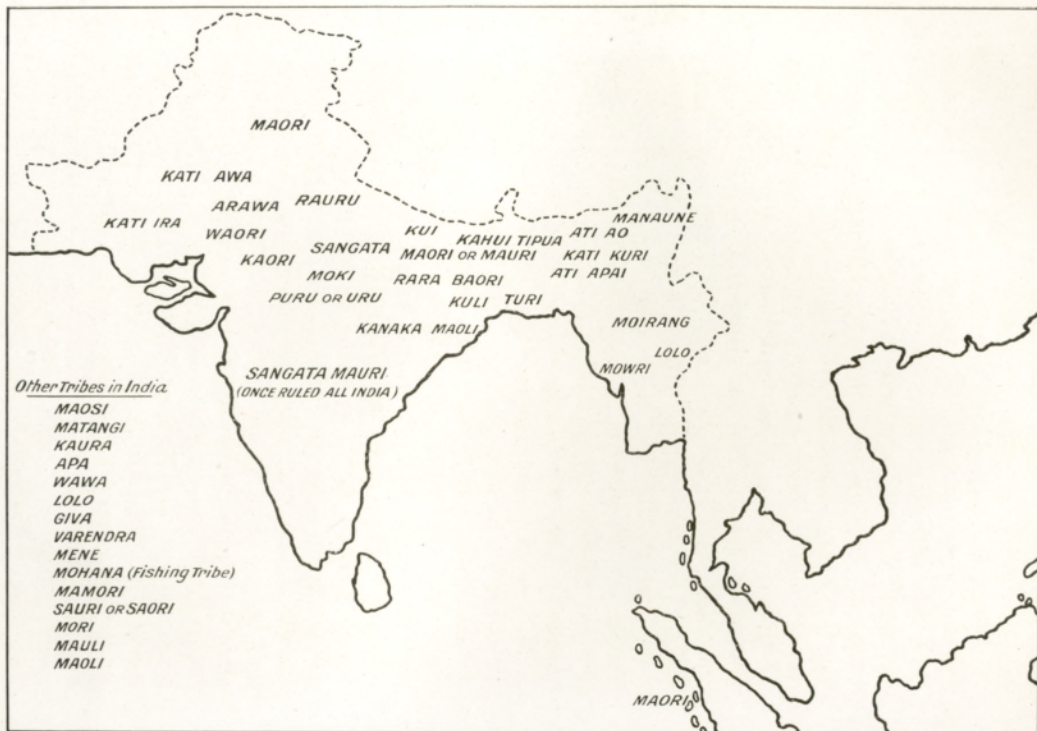
thought the language of the Battaks a form of Polynesian. There are still purer Maoris in Pulo Nias, Pulo Mantawai, Si Maliu and Sipora Islands off the west coast of Sumatra. The very names of these islands are Maori. Pulo or Pulotu is Maori for island. Mantawai is Matawai of the Pacific; Maliu—is a Maori place-name. These people of Mantawai and Nias are “dropped colonies” left on the route of the Great Migration of the Maoris from Asia through the Malay Peninsula *en route* to New Zealand. Some of these people are such pure Maoris that if they were grouped with Maoris of New Zealand no one could pick them out. Their customs, language, their art, their religion, the designs of their artistic patterns, are Maori. They worship many of the same gods under the same names. They are as Maori as the people of Australia are British in origin.

THE MAORIS IN HAWAIIKI (INDIA).

The tribe called Maori, Mauri, Maurea, Maoli, who worshipped a goddess Maoli were a very ancient people in India, long before King Chandragupta's time; for we read a great Mauri-ya general Push-parmha ousted a king and succeeded him. He conquered or ruled over the Yavana people who, I show, left the Punjab, went through Malawa to Bali and, leaving Kalinga, invaded Java and Bali and were ancestors of some Maori tribes. By some writers a large section of them is called Baori or Bauri. Members of the Baori live in Bengal to this day—a dropped colony. Another tribe was Kaori—a name that appears in a Moriori legend from the Chathams as that of a tribe living in old Hawaii. Yet another branch was called Waori—which is another name for an ancient tribe in Hawaii. Sauri appears to have been another

name for this tribe. I think them the same, because long before the birth of Christ, the Sauri or Saori conquered Burma and reached farther south to Indonesia and left the "S" in place-names, Selang, Savii, Sarawak, Samoa, etc. And they, like the Mauri, Kauri, Baori, Kaori, were a mixed race, dominantly Aryan, with Aryan religion and Aryan speech, but descended on their mothers' side from the yellow races of the Punjab. They, like Maoris of the Pacific, worshipped Ka. In the Maori legend of Hawaiki the generic word Mauri or Maori but rarely appears. They talked of their ancestors there as Ati Hapai, Ati Kuri, Turehu, Ira, Awa and other tribes. Writers on India apparently do the same of Yavana, Khati Awa, Ira, Maori, Kalina, Shravas, Saori, Arava, etc. They all lived in Sindhava, Malava, Ava, Bengal. Originally a Mongolic people they were conquered by the Aryans who imposed upon them a higher civilization and intermingled the blood of both races. All these tribes have more or less common rites, religions, etc.

The Puru tribe of Northern India say their ancestor, Puru's mother, was Ila, and he was called A Ila from that fact. The Maori demigod Maui's father was Taranga or Kalana, and in one case Maui is called Maui A Taranga. In another legend Maui's mother was Ina, wife or daughter or sister, according to various Indian legends of Manu. The Ira people of the Punjab trace their descent from the first goddess Ira or Ila or Ida—wife or daughter of Manu. The Ira tribe of New Zealand trace their descent back to Maui and Ina his wife or daughter or sister. So the Puru of the Punjab, descendants of Ira the goddess, must have been cousins of the Ira people of New Zealand. And the Ira people of New



Names of Maoris and Maori Tribes in India.

[see page 85.

Zealand say they came from Hawaii where their ancestor Ira lived. The name of this Puru tribe recalls the Ngati Porou tribe of New Zealand. In India the initial *p* in Puru was often left out and the word was then Uru and Ulu. Some Maori chiefs derived their ancestry from Uli, and others from Uru.

In the Punjab still live the Khati-awa people, and in Assam many tribes of the Nagas there, who as I show, have names identical with those of their relations in the Pacific, take the name of a tribe Khati-awa in Scinde. Farther east in Ujan lived the Jani or Jat or Jati, and in Assam are many tribal names beginning Hati or Ati. Many Maori tribes begin Ngati Kuri, Ngati Ao, Kati Awa. Tregear gives Ati a prefix to tribal names as descendants of certain persons. Ngati is another form of the same word and in other Maori dialects it is Kati. Ati Tane are descendants of Tane. Tregear thinks it an allied word to the Sanskrit *aki*—first. In Samoa Ati denotes a number of chiefs of the same name or title. In Scinde, in Malawa, in Bengal, in Assam, are very many tribes Khati Awa, Jati, Ati, Ati Ao, Ati Kuri, Kati Apai, and all these, Kati or Ati tribes of Maoris lived in ancient Hawaiki. And I can extend the list much farther. All these tribes belong to the Pacific Maori race. And in India they were Mauri, and Maori were ruled at one time or another by Mauri-ya kings. The great Mauri or Maurea tribe that invaded Burma and Assam has left in Assam the Naga tribes, the higher class tribes of which are largely Aryanized. Many of the chiefs are tall of stature and have high bridged noses and handsome, high class Aryan features. They are divided into many tribes: Ati Apai, Ati Kuri, Ati Ao; and into these very tribes the Maoris of the Pacific are divided. And yet they are all Kanaka Maoli and Sangata

Mauri. The spread of these Mauri people of India was the spread of the Maori race in Hawaiki. The Mauri in India spread from Kalana in Northern Punjab through Hara hoa-ura, through Avanti, Avadh into Bengal (Ava), into Burma and into Indonesia. The Maori started in Kalana and spread to Hara i hau Ora into Mata-ora (Mathura) near Avanti in Avaiki nui (Ava Bengal): and thence, as place-names and tribal names show, they reached Java and spread to the Pacific.

In reading of these tribes of India I was continually struck with the many little points of resemblance to Pacific Maori. In the Maori legend already quoted saying they came from Irihia and Hawaiki nui, Uru is named as the chief. He came to Atia from the west, over which his son was Atia te Ariki nui. In Indian story Uluka or Uruka is an owl. In Maori *ruru* is an owl. There was in India Uluka, a king, who was an ally of the Kaurava people. The Hawaiians descended from Ulu. Ulipi was daughter of the king of the Kaurava, who was a Naga, and her son was Iravati. In Maori legend Iravaru was brother-in-law of Maui, and in India Ishvaku, ancestor of a line of kings, was descended from Manu. In New Zealand are not only the Kaori but the Rauru people who were a tribe like the Ati Hapai, the very name Ati Hapai being applied to a subtribe in each case of the Mauri people. The name Ulipa is Maori and Raura is Maori. Raja—chief—in Maori is *rangatira*, or *ragatira*, and certain chiefs in Java were *raunga*. In India An-uru was God of the West. In old Maori myth there were several gods whose names began with Anu, and their word for west is *uru*, and Uru was a god.

As I shall show later the Marquesan Maoris were a Take people. The Takkas were Nagas of Punjab.

On the Indus was a ford called Ahee, the site of a great and ancient town. The Marquesans came from Take Ahee. Takkas worshipped Shiva. In the Pacific we find Nuku-Hiva (Nuku = island, and Te Hiwa-rangi was a great ancestor). These Shiva-worshipping people were conquered by the Sauri people. In this Hava land live the Kusiti tribe which appears in Pacific legends. Here lived also the Gandhari tribe, and in Polynesia there is the Ari or Arioi sect who worshipped the same god Hari later known as Vishnu.

In the following list of cradle-lands and tribes that lived, or still live, in the Indo-Ganges-Brahmintra water-shed I have not altered Indian or Maori names to suit my case. The spelling of Indian and Maori names I have copied exactly from books. A great many names are spelt differently in India, and are pronounced differently by different tribes. Brahmah I have seen spelt Brumuh. We talk of Burma, the country; some authorities spell it Barma. The God Shiva is Civa, Ciava, and Siva, Manu is Manui, etc.

All the cradle-lands of Maoris can be found in the land between Afghanistan, Burma, and Java, and they lived in this great land which was known in different parts by many names.

INDIAN PLACE-NAMES.

MAORI PLACE-NAMES.

Kalana

Kalana

Hara hao-ura

Kalana i hau o la

Maghava—Vedic

India

Hava-iki

Sindhava

Hawaiki

Avati

Avatea

Hawa

Hawaii

Mata-ora

Mata-ora

Girisa

Irihia

Hihiri

Hiri-nga

Pipiri

Pipiri

INDIAN PLACE-NAMES.

Ujjain
Radha or Rara
Bali
Parikud
Atia
Atia—inhabited by
Varinda

To
To
Ava—kingdom
Vanga
Anga
Rangariri
Selang in Malay
Peninsula
Hiti, Iti, and Siti
Karanasi

Bangala
Hava
Sava
Savarua
Rawa
Nawa
Tawa
Vrinda
Pinga
Manapouri
Saraswati river
Vangala
Mataran
Wai nga na river
Apa
Suliman
Uri
Haveli
Bima
Halak

MAORI PLACE-NAMES.

Uaine
Rara
Pali
Paliku
Atia

Atia te Varinga
To
To hi nga
Ava-iki
Vanga
Anga
Rangariri

Helangi
Hiti, Iti, and Siti
Karanaki or
Taranaki

Vangala
Hava
Sawa
Sarawak
Rawa
Nawa
Tawa
Varinga
Pinga
Manapouri
Arawata river
Vangala
Matate ra
Wairuanganga river
Apa
Ulima
Uli
Haveli
Pima
Halawai

INDIAN PLACE-NAMES.

Arafura
 Hava (Java)
 Varendra
 Radha
 Pulina or Ulina
 Koshala
 Asia or Ahia

MAORI PLACE-NAMES.

Arahura
 Hawaii
 Varinga nui
 Rara
 Ulima-roa
 Kohala
 Asia

I could extend the list to occupy many pages.

TRIBAL NAMES, INDIAN AND MAORI.

Starting from Kalana in far North-West India and travelling east, south of the Himalayas to Bengal, Assam, Burma, Malay Peninsula, Sumatra, Java and Indonesia, generally I find the following tribes:—

INDIAN AND INDONESIAN
TRIBAL NAMES.

Maori
 Maosi
 Maoli
 Sangata Mauri
 Baori, Baoli
 and Bauri

MAORI TRIBES IN
HAWAII.

Maori
 Maohi
 Maoli
 Tangata Maori

Maurea
 Ira
 Khati-awa
 Ati Kuri
 Turi
 Ati Hapai
 Waori
 Kaori
 Kahui
 Tipua
 Turi
 Puru
 Moi rang
 Awa
 Ati
 Lolo

Maurea
 Ira
 Kati awa
 Ati Kuri
 Turi
 Ati Hapai
 Waori
 Kaori
 Kahui
 Tipua
 Turi
 Porou
 Moho-i-rangi
 Awa
 Ati
 Lolo

INDIAN AND INDONESIAN
TRIBAL NAMES.MAORI TRIBES IN
HAWAII.

| | |
|---------------------------|-----------------------|
| Puru—often Uru | { Uru |
| | { Porou |
| Gaura—or } | Kaura |
| Kaura } | |
| Rongma | Rongomai |
| Wawa | Wawa |
| Pali | Pali |
| Varendra—low caste people | Vare—low born |
| Rara | Rara |
| Kuli | Kuli |
| Toi | Toi |
| Koi | Koi |
| Raura | Raura |
| Tribes of Atia | Tribes of Atia |
| Arava | Rarava |
| Arawa | Arawa |
| Maruts | Maru |
| Maru | Maru |
| Mori | Mori-ori |
| Moe | Ma-moe |
| Angamai | Anga, people of |
| A Kalana | A Kalana |
| Kui | Kui |
| Shrava | Savaiki |
| Apa | Apa |
| Ulu | Ulu |
| Giva | Hiwa |
| Aru | Aru |
| Mowri | Maori |
| Moghri | Mori |
| Manaune | Manaune |
| Maori | Maohi |
| Mamori | Mamori |
| Naga | Nga |
| Lolo | Lolo |
| Matangi | Tangi-ia |
| Tuwashu, a fair people | Turehu, a fair people |
| Mohana—a fishing tribe | Moana—the sea |
| Aitanya | Aitangata |

INDIAN AND MAORI FIRST PARENTS.

I now give a list of the first parents of Indians and Maoris in their common Hawa land (India):—

INDIAN PARENTS.

Manu } Parent God
Manui }
Ira
Ila
Ila
Magha—Great First
Mother
Sky Father
Earth Mother
Hari or Ari
Ka made man
Linga or Uli
Uri
Ku
Yoni
Deo Dyo Dyu
Tu
The eel God
Ishvaku (god of dogs)
Marut
Rudra
Giwa
Karna
Pusi
Rahu
Ciawa
Rawa
Anu
Varinguhi
Turvasu (a fair
people)
Sin—the Moon
Ra—the Sun

MAORI PARENTS.

Manu } Parent God
Manui } = Maui
Ira }
Ina } Mother
Ila
Maga, or
Papa—First Mother
Sky Father
Earth Mother
Ari
Ka made man
Linga or Uli
Uri
Ku
Oni
Eo Io Tiu
Tu
The eel God
Irawaru (god of dogs)
Maru
Rua
Kiwa
Ka ane
Puhi or Pusi
Kahu
Kiawa
Tama
Anu
Ngapuhi
Turehu

Masina—Hina—
the Moon
Ra—the Sun

| INDIAN PARENTS. | MAORI PARENTS. |
|----------------------------------|--------------------------------------|
| Ho | Hotu |
| Hor | Horo |
| Ka—God of the Mahua tree | Ka Mahuta—Lord of Forest |
| Ak-Uli | Akua-Uli |
| Avaka | Avakea |
| Ushana | Uhane |
| Manoa | Manoa |
| Moui—Moruka | Moui |
| Kali | Kali |
| Kamapura | Kamapuaa |
| Manu of the Flood | Manu—swimming in the sea |
| Mother Ira—born out of swamps | Ina te repo—Ina— out of the swamp |
| Manu attamai (kindly) | Maui auttamai (kindly) |
| Manu's—brother Riwaka | Manu's brother Tiwaka |
| Pava | Pawa |
| Ak-uli | Akuli |
| Ka Mahbuta | Kane Mahuta |

There were two great races of kings of India many centuries before the Mauri dynasty of Chandragupta. These were the Solar and the Lunar races. The Solar race of kings were of Mauriya descent. Ishvaku, son of Manu Vaivasvat (the Sun) was founder of the Solar line of kings. A great Maori chief whom I knew was named Wahanui. He began his pedigree, the Sky, the Sun, the Moon, and thus was certainly a Maori of the Solar race of kings.

All the Maori legends of the origin of Maui are the same in India. Maoris traced their god-begotten chiefs through lists of men, then gods, then the Sky Father and the Earth Mother, just as did twice born Brahmins, the keepers of the Aryan creeds. In India

man was created from a golden reed (with a top like a linga) and river ooze, and in the Pacific out of a yellow marsh reed and sloppy mud. Brahma produced an Indian race from his nose. Maui sneezed and a race of men was begotten. The sneezing legend is pure Hawaiian and pure Mauri of India. The God Atea sneezed and man was born. Indian story says a bird laid an egg and a man and a woman were born; this story is found in Polynesia. The Indian story tells of a woman and mankind springing from her calabash. This too is a Maori tradition. Ka in India made man out of mud. Ka in the Pacific is said to have done the same thing. An Indian god was born from another god's navel. This too is a Pacific legend. An Indian god was found as the ovum cast away by a worm in the Ganges—a pure Maori myth.

Maui was born of an ovum cast away by his mother in the sea. A great Indian chief sprang fully armed from his mother's womb. In Maori story a chief shows his quarrelsome nature whilst yet unborn, and when born attacks his brothers. Maui was father of all men—so was Manui or Manu. Indian tribes sprang from a great sacred mountain. The Maori god Kane goes to the great sacred mountain when he wishes to produce a woman. In Aryan story, Manu, being alone in the world after the Flood, performed *kapaskapas* and, after a year, Ila, the first woman, was born to him out of the subsiding waters. In Maori story Ina, a daughter of Maui, was Te Repo—Ina from the Swamp. Hari or Ari was a creating god in India, Ari was an ancestral Maori god, and the first man was Ariari. In one Indian story man was made of red earth: in a Maori legend the first man was Onekura, which is red earth. The first man and first woman were god-descended: in both legends brother and sister produced children. Uhane in Maori was a

producing spirit—paralleled by the Ushava Indian Purusha. A creating god appears as Purika. Trees, dogs, birds, fish, lizards, and snakes were the emblems of many Indian tribes, as they were of Maori tribes bearing the same tribal names.

I have left out any evidence that seemed not easy of proof, and let me emphasize the fact, that these names of places, of tribes, of cradle-lands, of gods, of great ancestors, of the various ways in which man came into being are not garbled—they are taken just as they are enshrined in Indian books and atlases, and the Maori names are quite unaltered. The strength of the evidence is that the names are so exact and so many: they are so strangely alike there can be no question of their identity.

CHAPTER VI.

MAORIS AN ARYAN-NAGA PEOPLE.

Keane the ethnologist classes the Maoris as Caucasians and belonging to the Aryan family. He speaks of the white Chams, Khams or Tchams of Cambodia as Caucasian colonies surrounded by Mongolic people, and in effect says they are Polynesians. The Moriori in the Chatham Islands talked of ancestors named Tchamata. I agree that the Maoris are dominantly Caucasian, but, after living among them for many years, I am convinced they have a large infusion of Mongolic blood. Occasionally one sees Maoris with long pedigrees going back to the gods, looking exactly like the Chinese—small of stature with markedly oblique eyes, yellow skins, flat noses and scanty beards. These are instances of atavism or “throw back” to Mongolic ancestors. The images of many of the gods from whom Maoris descend, with their large gaping mouths, absurdly oblique eyes and pug-noses, are pure exaggerations of the Mongolic type. The Vedas relate that when the Aryans crossed the Ganges they conquered a people whose images of gods had uplifted eyes and huge gaping mouths and dark skins, and were pug-nosed, goat-nosed or noseless. In the New Zealand Dominion museums there are images exactly like these described by the Brahmins in the Vedas. Another type of images, *heikis*, etc., has round eyes and high-bridged straight noses and some have smaller mouths. Everywhere man makes the images of god

like himself—generally with the marked features of the race exaggerated. The Aryans rarely carved images in the ages before Christ. These slant-eyed, pug-nosed gods are those described in the Vedas as belonging to the aborigines of the Ganges, who were Nagas, Kolarians, Santals—all a Mongolic people. One class of gods is clearly Mongolic beyond any chance of dispute, and this of course points to a Mongolic strain in the descent of the race. The other class of gods, with round eyes and well formed noses is of an Aryan type. The great mass of the Maoris have good noses, though lower bridged, thicker, and broader than those of purer Aryans—owing to their mixed blood.

John White quotes an interesting legend in which reference is made to ancient nasal traits. Takaroa or Takara (Takara was a Sanskrit god) was of the tribe of Kahui of Ihu poro (club nose) and of Ihu ku (nipped in the nose) and of Ihu take (substantial nose) of Ure kohatu; and other tribes conquered by Takara were tribes “exact nosed” perfect nosed, non-snoring nose. Herein it is clear the tribes of ancient Hawaiki were known by their noses, club, pinched, exact, perfect, non-snoring. Takara—the ancestor of these various nosed tribes which he added to his own, is in other legends a god—and he has an Aryan name; he was under another name in this legend. Taka roa te ihu pu White translates “Takara of the exact and perfect nose.” *Takaroa with the exact and perfect nose was Ancestor of the Maoris.* It shows that the Maoris in Hawaiki prided themselves that they were a pure race distinguished by exact and perfect noses. Other tribes were club and nipped nosed. The legend finishes “From Takaroa te ihu pu (the exact nose) come the Maori people, and from Taka roa hau papa came the Europeans.”

Some tribes are markedly Aryan, others show more of the Mongolic blood. The Tongan chiefs are almost pure Aryans and are perhaps the handsomest Maoris in the Pacific. Among the Tuhoe tribe of New Zealand, who have very special legends and pedigrees of their own, appear a number of Maoris with red hair, blue eyes, lighter complexions, and Aryan noses. In Timor are many individuals of this type. These fair people are called *urukehu*. Some of their women are much more English looking than the ordinary Maori. A very noticeable fact among the Maoris is that so many children have reddish or rusty hair—which afterwards turns dark—showing of course that some of their ancestors far back must have been a red-haired race. Among the vanishing Morioris there were many men with high-bridged, aquiline, Brahminical noses. The Maoris are called Brown Polynesians; they have not the yellow skin of the Mongols, nor the Aryan white, but are a mixture of the two. It is also a noticeable fact that when Maoris and Europeans marry their children greatly resemble the Europeans. If a half-bred marries a European the double Aryan strain altogether predominates, and the progeny can scarcely be distinguished from pure-bred British people. Many Maori chiefs have the dignity, the highbred air, the princely carriage of the finest Indian chiefs. Major Johnston, who served in the New Zealand war and afterwards in Assam, said that some of the Naga chiefs and men were stalwart and handsome, and in their general appearance, in the shape of their noses, etc., greatly reminded him of Maori warriors. The purer tribes of Assam are highly Aryanized Mongolic people, and are divided into many tribes, Hati, Hapai, Hati Kuri, Moirang, Ati Ao, etc.—just as are the Aryan Maoris of New Zealand. The Tongans and the Samoans, the red-haired

people among the Maoris, show the greatest amount of Aryan blood. In some instances they might easily pass for pure Aryans. Risley, who made so many measurements of Indian tribes, said the social status of the tribes was accurately reflected in their noses. High-bridged noses went with high social status, and as the noses grew flatter, the social condition declined. This is largely true of the Pacific Maoris, the more Aryan the nose the higher the social position. Keane classes Lolo, Chams, Khmers, Lawa, Mantawai, Samoans, Tahitians and all Pacific Maoris as Indonesian Caucasians, and places them on one stem. I have shown they are the same race on quite other grounds. He places Iranians and Hindus as Caucasians on another stem. I maintain this work shows that Maoris are descended from his Iranians, and Hindus. Hunter thought the Yavana were Bactrian Greeks, and there is doubtless Yavana blood among the Maoris.

Deniker speaks of the Aryans as Indo-Germans. It would appear as though there had been an original Fatherland of the Aryans west of India, perhaps on the banks of the Caspian Sea, and that one branch went west into cool climes and became Germans and English with paler complexions, while another branch passed east and became the Aryans of India, their skins darkening as they dwelt for centuries beneath a tropical sun, and after mingling with Mongolic people travelled on till they reached Hawaii, Easter Island, and New Zealand—where the western or white branch of the Aryans and the eastern or brown branch met once more. It is a noticeable fact that the British who invaded New Zealand have always felt most friendly to the Maoris. It is an inherent friendliness, quite different from the antipathy felt towards Melanesians, Negroes, and Mongolians.

Some Maoris, but for the colour of their skin, might easily be mistaken for Europeans, because of their features and their eyes. The brown colour largely disappears amongst Maoris who are not exposed to the sun. Half-castes do not show it markedly. The Maori brown is not steadfast like the black of the Negro. The daughters of some Maori chiefs are not darker than Spanish women, and they have an excellent carriage and demeanour, showing a high-class ancestry which is clearly Caucasian.

ALLIED TRIBES OF MAORIS IN INDONESIA AND FURTHER INDIA.

The Maoris nearest to Asia are the inhabitants of a dropped colony at Mantawai Island, off the coast of Sumatra. The Battaks and the Dyaks are allied races, but having lived so long amongst Mongolic people they are more Mongolic and less Aryan than the Maoris. Doubtless they are fragments of the great Mauri race, which invaded Burma 1000 B.C., and then spread over Indonesia, but being surrounded by Mongolic people have intermarried with them and reverted to Mongolic characters. If we seek for Maoris in further India they are to be found among the Chams of Cambodia—a fair-skinned, Caucasian people, who, though surrounded by Mongolic people, have mingled only slightly with them. These white Chams are clearly the people mentioned in Asoka's edict as having lived in his day. In Burma and Siam are other tribes, fragments of the great Mauri or Sauri tribe from India that invaded this land. They were Aryan-Mongols when they left India, but surrounded for centuries by Mongolic people and interbreeding with them are Aryan-Mongols plus Mongols—and are overwhelmingly Mongolic. But the names of some tribes, Lawa, Lolo, Manaune show their Aryan

origin. Keane classes Lawas with Maoris. Thus, the people of Burma, the Malay Peninsula, Siam, and Cambodia are chiefly Mongolic, with the smaller tribes of Chams, Lawas, and Lolos showing still much of the Aryan origin. Here live the Mana-une tribe, and the Mana-une are Maoris of the Pacific. In Arakan is a tribe of Mowries who worship Karnie and the rising sun, and build houses in trees and have other features akin to the Maoris.

NAGAS OF ASSAM.

When searching for Maoris in Further India I studied Assam, and there found the Naga tribes of the hill country. These Nagas are a very mixed people, largely Mongolic; but the higher class tribes and the chiefs are much more Aryan, and show strongly the superior characteristics of the higher bred races. The higher class men and women are a fine handsome race. The women are very good looking when young, their skins being fair enough to show a blush. Some are ruddy-haired like the *urukehu* among the New Zealand Maoris. I have quoted Major Johnston's opinion, as to their martial air, handsome appearance, and likeness to the Maoris. Many of the Naga tribes have mingled their blood so largely with their Mongolic neighbours that photographs show they are almost pure Mongols.

EVIDENCE THAT NAGAS OF ASSAM ARE MAORIS.

I want to emphasize the fact that when I say these Nagas are dropped colonies of Maoris I refer to the tribes that have mingled but little with the Mongolic neighbours. Some of these tribes are and always have been fine warriors, and Assam was a difficult



Idol from Hawaii, showing feather helmet as worn by priests in Tibet.

[see page 296.

place to attack. Some of these tribes were great head hunters and cannibals. Their consequent isolation has tended to crystallize their tribal characteristics, their religion, customs, manners, habits and to keep them largely untouched by the advancing waves of civilization by people from the plains whom they hated. They have thus preserved through the centuries their civilization but little altered from what it was in the Gangetic plain,—2,500 years ago.

I was struck by the picture of a Naga chief in the "Transactions of the Asiatic Society." It represented a fine tall broad-shouldered, muscular man, like a New Zealand warrior. His face was liberally tattooed and in his ear was a bunch of white feathers such as Maoris wore. Stuck in his hair were three hornbill feathers, black in the middle and white at the tips. On his shoulders he had a dogskin mat, similar to those worn by Maori chiefs, and in his hand he carried a Maori *taiaha* or spear ornamented with a fringe of dogskin dyed red. I own a Maori spear just like it, with a similar ring of dog's hair; but instead of being dyed red it is decorated with red feathers.

The Maori of New Zealand had a curious weapon for a chief. It was a sort of spear consisting of a shaft some 4ft. long with a projecting blade of wood at one end about 6 inches long by 4 deep. This blade was decorated with a bundle of hawk's feathers, and the other end was sharp pointed. The weapon was called a *waha-ika* or *tewhatewha*. I could not find it elsewhere in Polynesia; but this Naga chief had one just like it, decorated with black feathers. The top part of this blade is usually straight across like an axe; but Hamilton showed me that the older form was curved. The Naga chief had his in this curved form, and the feathers were tied to a hole in the blade. The Maori chief

could not get a hornbill's feathers, so he caught the *huia* bird and wore that as the nearest approach he could get. The Naga's name for the hornbill was *dhune*. Nagas wore large ear ornaments, as did Maoris. They were a warlike people like the Maoris. They were head hunters, and no young man could marry until he had got a head, a custom that prevailed among the Maoris of Samoa. But I must defer further comparison of the customs of the two races to a subsequent chapter.

The prefix to a tribal name was *Hati*. Among the Maoris it is *Ngati* or *Kati* or *Ati*. I give a list of some of these tribes and of some Maori tribes:—

NAGA TRIBAL NAMES.

MAORI TRIBAL NAMES.

Hati Hapai

Ati Hapai

Ati Kuri

Ati Apa

Hati Ao

Ati Kuri

Anga-mi

Ati or Kati Ao

Ai

Whanga-nui

Kuki

Ai

Tiwha

Kui

Aitanga

Tiwa

Rongma

Aitanga

Moe

Rongo ma tane

Mori-a

Ma-moe

Moirang

Mori-ori

Moi rangi and

Moho i rangi (sacred
dogs)

Mau

Mau upoko

Numbers of Naga tribal names and place-names are Maori. Mao, Toi, Koro, Ai, Angi, Muri, Hapa, etc. Maori tribes under these very names dwelt in Paparoa Hawaiki, and they still dwell in Assam. The Mauri-ya or Maurea tribe, as we have seen, overran

Assam. In a most ancient Maori legend Maurea was sister of the chief of the Ati Hapai tribe.

One tribe of Nagas was Moi, another Ati Kuri. *Kuri* in Maori is a dog. *Moi* is the word by which Maoris call a dog to them. *Moi rang* in Naga suggests affinity with *Moho-i-rangi*—the Dogs of Heaven already referred to. The Baoris or Mauris had the dog as an emblem or token. I submit these names to show that these Aryanized Nagas were the Aryanized Naga tribes whom the Maori legends tell us lived in Hawaiki, India. In Assam live this tribe, and they live still in Polynesia.

A Maori addressing others says "*Tena koe*," or "*Tena koutou*"; a Naga says "*Tena-noke*."

Maoris tell the story of a man-eating monster who was fed by throwing red flesh down his mouth. One day a man threw down red hot stones—the creature died in agonies. The Naga story relates how a man-eating monster used to be fed with raw flesh. One day the man who fed him threw red hot iron stones down his yawning throat and the beast died.

Aryanized Nagas in India, following an Aryan doctrine, put gold on a dead man's lips to take to the underworld as an offering to the gods; for "gold is the seed of the gods," and beloved by them. Wyatt Gill says that the Maoris made offerings to the god Tiki dwelling in Avaiki, and addressed the corpse with the words, "Go, there is admission fee with that seed, an entrance into the abode of Tiki." Tiki, the Maori god, lived in Avaiki—Ava—Bengal, and in this Bengal there were Maoris who worshipped a goddess Maoli. A Maori genealogy begins Te Ahau (I) of the Sky. Nagas adored Aham (I) of the sky.

CHAPTER VII.

INDIANS AND MAORIS IN JAVA.

Maoris left Java and Bali, Fornander thinks, at the earliest about 100 or 200 A.D., *i.e.*, the first of many migrations. Smith discovered that Samoa was known in 460 A.D., but there were many migrations.

All that we know of Maori migrations to the Pacific shows that there were fresh migrations extending over hundreds of years, and that the earlier emigrants were a simple people, less civilised than the later. I show by dates in the Chapter on Chronology that Maoris of New Zealand must have had connection with Java and Bali probably as late as 1,100 to 1,200 A.D. Then again the Maoris of eastern Polynesia, Samoa, Tonga, Tahiti, nearest to Indonesia show in many things that they were affected to a much greater extent by the Hindu civilization of Indonesia, than the Maoris of Hawaii and New Zealand, and the tribes of Maoris who came first to New Zealand were a less cultivated people than those who came with the fleet in 1350. The oldest priests of Hawaii came from Pali ku (Bali) Island. Five hundred years later Hawaii was invaded by Maoris who came from Tahiti in the south, and they brought the worship of the new gods, Kanaloa and others, some new rites and legends, and a later civilization. In "Hawaiki" Smith relates many return voyages made by Maoris to Java, demonstrating that for centuries there was communication between the Maoris of the Pacific and the Maoris of Java, Bali, Pima, and Timor Laut. Thus

these Pacific Maoris were brought into touch with the later migrations of Indian-Maoris to Java—with the Indians who built the temple Vatu Kahukura, made the images of Bali, and carved the sacred friezes of temples in Bali and Java which were made after the year 600 A.D. The unmortared pyramids of the Carolines, the trilithon of Tonga, the low pyramids of Tahiti, the carvings and images of New Zealand are each and all copies of temples of Java and Bali. The Maoris thus for centuries from 100 A.D. to 1,100 A.D. kept in touch with Java and Bali. During this period of a thousand years the Maoris of the Pacific were receiving fresh supplies of Indian blood, of Indian civilization, of Indian religion. It has been the belief of all writers that Maori civilization is very ancient, and so it certainly is; for at its base it is the civilization of India 2,000 B.C. But the new feature I discover is that it is mixed with the later Indian civilization of Java and Bali from 500 A.D. to 1100 A.D.

The history of Java shows that it was uninhabited till the Indians arrived there in successive waves, beginning 500 B.C., and continuing for centuries after the birth of Christ, and further that, until perhaps the year 1000 A.D., there was constant communication between the Indians of India and the Indians of Java. Indeed the Yavanas, Savas, Hos, and Bhumis of Bengal were invaders of Java before Maoris left. During this period Hindus multiplied very largely and the population of Java and Bali was as purely Indian as that of India itself. The whole civilization of Java, Madaoera, Bali, Bima, Sandhava, and Savau was purely Hindu.

During this 1,000 years Maoris dwelt in Java, Bali, Timor, etc., and some of them are still there. It was during this time that the various migrations

of Maoris to the Pacific took place. I believe I am quite justified in saying that *Maoris left Java and Bali in successive migrations from the year 100 A.D. to 1000 A.D.*, and that Bali and Java were then as much India as was Bengal.

INDIANS IN JAVA AND BALI.

It was during the period, 500 B.C. to 1,100 A.D., when Java was inhabited by powerful tribes of Indians that Borobodor and other great temples were built, and Bali was the Sacred Isle, where Hindus and the Hindu religion still exists. After living in Java for centuries these Indians became independent of India, and eventually practically ceased to have any communication with the Fatherland. Then arose certain inevitable changes. Indian civilization in India and Java each changed slowly on different lines of evolution. In Java there grew up a distinct dialect, and changes took place in the habits of the people, and in some of their sacred rites. The magnificent ruined temples of Further India, Java and Bali—Ankor Wat, Nat Wat and others—are Indian temples, but with a character and style of their own that is distinctly Javanese. Indian architecture developed in a different direction.

Raffles gives extracts from Javanese sacred poems which are Indian poems and dramas, but the dialect is Javanese-Indian, and the names of the gods, though differing slightly from the Indian, are in Kawi. In the architecture of the temples, in the images of the gods, in the sacred symbols carved on the temples, in the names of the gods, in the ideas expressed they are the same; and yet they all have a Javanese style of their own. Though Java was all Indian it was peopled by waves of Indian immigrants

who came to it at intervals of centuries, and comprised different tribes of Indians with different dialects, different legends, and different civilizations. These differences in the crucible of contact and centuries melted into the Javanese-Indian, an amalgam of different Indian elements.

It is of immense importance to realize the existence of this Javanese character of India in Indonesia. These Javanese Indians passed all over Bali, Flores, Timor, Timor Laut, Moluccas (Maluka was the early way of spelling it), Celebes, Borneo, and Papua—islands bordering on the Pacific, and from these islands Maoris migrated to the Pacific during the Javanese rule of from 100 A.D. to 1,200 A.D. It is an actual fact that Maoris left Java and Bali during the Indian dominance over Java. Thus the Maoris who migrated to the Pacific were living together in Java, in Bali, Flores, Timor, Papua, with later coming Hindus. Maoris migrated to the Pacific when Java, Bali, etc., was altogether Indian, a land of India with an Indian civilization. For fifteen hundred years, from 500 B.C. to 1,000 A.D., Maoris lived in Java and the islands to the east; and during all that time they were, I maintain, one and the same people.

Though these great facts have never before been stated so emphatically by any of my predecessors, it is strange they have been overlooked, for many writers called the Maoris pre-Malays. Unquestionably they were a pre-Malay people in the sense that the Malay invasion of Indonesia came later. But they were not pre-Indian, for they were actually Indians.

In order to grasp the case for identification it is of the utmost importance to remember that Indians and Maoris lived together in Java for fifteen cen-

turies. These Javanese Indians were Aryan Nagas, so are the Maoris, and that they are the same people I proceed to show. In Java is a tribe called Tenggerese who some writers show are much like Maoris, a tribe quite different from the surrounding Javanese who are Malays. There was a caste in India called Tenggalaïs. These Tenggerese people by other writers are called Hindus. Their customs are distinctly Maori and they speak a dialect allied to Maori. With them, as with Maoris, the head is very sacred. They do not like anyone to be higher on a hill than themselves. Some Maoris were amazed that anyone dared to walk on the deck over the head of the *ariki* of the vessel, Captain Cook. The Tenggerese never carry weights on their head. Like Maoris they have two meals a day. They live in huts like Maoris, and have many kindred rites and ceremonies. Apparently to some investigators they are a Polynesian tribe, to others Indian. My contention is that they are both Indians and Maoris.

The Hindus of Bali speak a High and a Low form of Kawi. High Kawi is a sacred language for chiefs and priests, and Low Kawi is spoken by the uneducated. Among the Maoris in several parts of the Pacific there was a High dialect with many words spoken by priests and chiefs, and a Low language spoken by the common folk. There are other tribes in Java the Badui or Bahui reminding one of the Kahui of the Maoris, a people like the Tengger people, whom some writers class as Hindus and others as Polynesians. In Timor Laut there is a people akin to Maoris. One tribe Crawford says is called Manatoto—which reminds one of the Maniapoto tribe of New Zealand: and Indians lived in that island. An ancient order of Hawaiian priests come from Paliku, the island of Bali, where they

must have heard Kawi spoken. Another tribe in Java was called the Rejangs, whom some writers consider Hindus and others more like Maoris. The people of Bima and Sambhava are generally classed as Indians, but Tregear assures me they talk a language like Maori and are a Maori people. There are other tribes that one explorer calls Indian and the next classes as allied to Polynesians.

It is clear then that Maoris and Indians in Indonesia are much alike. If the reader will turn to the chapters on religion he will see a list of Maori gods, that are also Javanese gods. Of course these were Indian gods, but in the dialect spoken by Javanese Indians, the names slightly differ—and these differences appear in Maori names. The sacred tattoo patterns of Maoris are copies from Javanese sacred art. Some of the wonderful carvings of the New Zealand Maoris are facsimiles of works in Java, and though they were originally Indian the Maori copied his carvings from the Indian Javanese variety. The Maoris tattoo sacred patterns, copies of Javanese Indian carvings; the names of Maori gods are the names of Indian Javanese gods; and his carvings are Indian Javanese. Maoris went back from Polynesia to Avaiki (Java) to get the power (*mana*) of the gods, and brought away sacred drums, and ceremonic dances, and images. They would scarcely have made these long return voyages lasting 200 and 300 nights (the very phrase nights is Indian) unless they had been people of the same religion, unless these gods had been their own gods.

My list of gods shows that the gods of Avaiki, the *varinga* were the gods of the Maoris, for they are the names of Javanese gods. In the chapter on musical instruments used by the Maoris I show they are identical with the musical instruments depicted on

Borobodor friezes; and that amulets, sacred spirals and snakes carved on Indian temples are repeated in Maori carvings. Is it possible to conceive that all these things could have obtained unless the Maoris, as we call them, had been Javanese Indians?

CHAPTER VIII.

MAORIS IN INDIA.

In Sanskrit works we read of Sangata Mauri, which is very close to the term Tangata Maori of New Zealand. Both Hawaiians and Indians talked of themselves as Kanaka Maoli. Thus there were Maoris in India using *k* and *l* where others used *t* and *r*. Tanata, Janata, Sangata, Kanaka, were Hindu variations of the same word "man" or "mankind."* A Maori of New Zealand and Hawaii knew of three races of men—*tangata* or *kanaka*, namely, his own race, the black people of the Pacific, and the white people of his ancient traditions. If a Maori talked of himself as distinguished from other races of men he called himself Tangata Maori or Kanaka Maoli, according as he was a *k.l.* Maori or *t.r.* Maori. To distinguish himself from other Maoris he used tribal names: Kati Awa, Kati Ao, Nga Puhi, Menehune, etc.

So in India a Maori was Sangata Mauri or Kanaka Maoli, as distinguished from the other races who were not Maoris. Years ago Fornander foretold the discovery that some Maoris were accustomed to use *k*, *l*, and others *t*, *r*, in their ancient Fatherland, and this I find to be correct. I find further that in India there were Maori tribes using *s* where others use *h*. In the Pacific there is an island which the Maori residents call Samoa, but which the New Zealand Maori calls Hamoa.

Let us examine the word "Maori." In India, *ri*, *ori* or *uri* meant people; in New Zealand *uri* means

*Note also that in Pali woman was *junani*; in a dialect of India the word was *baghini*; in Madura Island, near Java, it is *bainti*; and in New Zealand Maori it is *wahine*.

descendants of. In India are the Maoris, Kashmiri, Miri, and scores of other tribes or peoples with this affix appearing in the tribal name.

In India the word Maori was variously spelt—Mauri, Maurea, Maori, Maoli, Mauli, Baori, Baoli, Kaori, Waori. Mori is said to be the same as Maori. In India in one dialect it is Maosi, and in Tonga, where there is no *s*, it appears as Maohi. Now in the Pacific we find Maori, Maoli, Maurea, Mauli, Kaori, Waori, Momori, Maohi. In India is the Tamori tribe. Maoris sometimes call themselves Mamori. Nahe, a learned Maori, said, "We are Mamori, Morimori, or Mormori. When writing was introduced to us the middle 'm' was dropped." The name was also Mamore, More and Momore. In Bengal was the Mohri tribe.

The legends of the Maori show that they originally sprang from a white race. The word Maori means descendants of Ma. In Maori *ma* means white, pale. The Sangata Maori of India were a blend of white and dark races. Hence the name Ma-uri. They were white-dark or darkened white, the *uri* colour showing that they were not pure descendants of Manu or Maui.

The great Mauri, Maoli, Baori, or Mori tribe of India became a dominant race in Northern India. They were divided into many tribes—At Ao, Ati Kuri, Menehune, Moirangi. They were definitely described as one people in the old Hindu literature as Sangata Mauri, which expresses the idea of a race distinct from other races of India. They appear to have existed as individual tribes from early days. Being descended from Aryan fathers and Mongolic mothers they were a hybrid race. Mixed castes in India were called *varna*. Among them Varendras were people of low caste, and in New Zealand *iwi*

vare is a low class tribe, one with a poor pedigree or ignorant of the canoe in which their ancestors arrived.

As the Mauri of India grew in power they got longer pedigrees—became blue-blooded. Pedigrees were a craze with Maoris of India and the Pacific. In India the Kuli grew so powerful that they ranked as almost pure Brahmins and were received by them on terms of equality. Some of their priests became twice-born, and in fact worshipped with Brahminical rites. They were no longer Sudras or Vasyas—low caste. Even the haughty Rajputs, and Brahmins in time lost their boasted purity of blood through intermarriage with women of the less aristocratic races such as the Nagas. As time went on these Maoris of mixed Aryan-Mongolic blood ranked with the high-class Aryans, for these two people constantly intermarried. The people of mixed blood were always striving to appear more and more Aryan—to hide their meaner ancestry. It was the fashion to be Aryan, and so they became more and more Aryan.

In the Vishnu Purana is a prophecy, "Upon the cessation of the Nanda race the Mauriyas will possess the earth." This prophecy could not have been made unless at that time they had become a great and rising people. Naturally it followed that one of their victorious generals established a kingdom. Chandragupta, a successful general, founded the Mauri dynasty. His son was Sasa. Another descendant was Sangata, and other names had the prefix Sa.

Asoka was the third ruler in succession from Chandragupta. His Mauri mother was named Mura—a pure Maori word. Writers on Indian art talk of the art and sculpture of Asoka's time as Maori art.

Under the Chandragupta kings the Mauli ruled all India, but on the death of Asoka their glory declined. Their power gradually dwindled until they became the scattered tribes they now are: Maoris, Baoris, Awas in Punjab, Raras, Ati Kuri, Maoli, Mauli, Ati Apai, Ati Ao, Lolos, etc. On my telling a friend who had been born in Calcutta that Maoris came from Bengal he objected strongly. "They are not Bengalees," he exclaimed. I did not say they were. Bengal holds many races from the proud Brahmin to the lowliest savages, some of whom are as black, as poor in feature and in civilization as the Australian aborigines. It is 3,000 years since our Maoris left Bengal, and it is over 2,400 years since they ruled India, but a few remnants of this great people still linger in Bengal, Assam and Further India, mere relics of a great past. The purest are to be found among the Awans of the Punjab, and a few more isolated tribes among the Nagas of Assam.

Long before Asoka's time the Mauri, then great and powerful, conquered Burma. The Burmese of to-day are not Maoris, but, as I have shown in Chapter VI., there are Maoris in Assam, relics of the great Mauri people who conquered Assam, Burma and Arakan. This great Maori people went further down the Malay Peninsula to Sumatra, Java, Hawaii, and New Zealand. In Further India we can still find them: Lolos, Wawas, Manaune, Moirang, Chams. The Chams of Cambodia are the Camboja people mentioned in the script carved on the columns of the Maori king, Asoka. None of these tribes of Further India are pure Maori people; for in the past 3,000 years they have been largely Mongolised by inter-marriage with neighbouring people. But those who passed on, dropping colonies at Mantawai, Pulo Nias, etc., are purer. Then we find

some Mongolised by intermarriage with Malays as the Battaks of Sumatra, and the Dyaks of Borneo, but in the islands of the great Pacific they are still free from all taint of Malay blood, and as pure as they were in India 3,000 years ago.

Of course the Maoris of the Malay Archipelago and the Pacific left long before Asoka's time, for he was a Buddhist, and there is no trace of Buddhism in the Mauris who migrated from India. Yet they must have been a most highly esteemed people, for Asoka was of Maori descent. And the Buddhist priests who formed a sort of heralds' college doubtless invented the best possible pedigree for Gautama whom they declared to be a Mauri by descent. If Mauris had been an insignificant people some nobler pedigree would have been discovered for the founder of their religion. They seem to have been one of the largest, most powerful people of northern India long before the age of Asoka; for they conquered Bengal before they invaded Burma and made India *Ultra Gangem* their territory. As Tregear christened the brown race of the Pacific Aryan Maori—so we might rightly call these old Mauris Aryan Maoris. These Maoris followed the Brahmin religion and some of their priests were of the highest order. They sang Aryan Vedic hymns, worshipped Aryan gods, and practised a religion of a very debased order. There is no trace in Maori of the purer religion of Gautama Buddha; but in Buddhist rites and ceremonies and worship there is much that belongs to the older religions of India, which became incorporated with it. And of this we can find traces among Maoris. The Maoris of India were a warlike race, and had reached a high state of civilisation. They formed great kingdoms and built great temples. They had a form of art now called Maulykan, and were skilful carvers.

Their boats on the Ganges were built for as many as 100 rowers.

Some of the Maori tribes of India were but little Aryanized. Different castes were distinguished by their colour, the skin tints showing the degree of Aryan blood in their veins. Hindu Brahmin priests "drew the colour line" with great definiteness, and scorned the mixed castes of non-Aryan colour. They would not, for instance, officiate at the religious rites of dark-skinned Sudras. They also distinguished the castes by their noses. "Our beautiful nosed gods," sang the Vedas. The purer Aryans despised the mixed castes with non-Aryan noses. Pure Brahmin castes had high-bridged noses, and were proud of them. Some of the Morioris, who were amongst the earliest migrants of the Tangata Maori from India, had these high-bridged Brahminical noses. And among other Maoris, and particularly among the chiefs one can see noses of the Aryan type. The Maoris knew that people were of different breeds by the shape of their noses. A Hawaiian Maori legend, given by White in vol. i. of his "Ancient History of the Maori," tells how there were tribes in Hawaii with different sorts of noses: some long-nosed, others chub-nosed or pug-nosed. A god of our nose begat white men; a god begat a chub-nosed people; and, as might have been expected, another god—Takaroa—with a correct nose" begat the Maori people. The legend concludes, "From *Takaroa te ihu pu* came the Maori people, and from *Takaroa hau papa* came the Europeans." It is clear that they distinguished peoples of mixed blood by their skin colour and by their noses, as did the Maoris of India. They also recognised them by their different sorts of eyes—some being rounded, others oblique. Persons with "uplifted" eyes were despised by Aryans of



A tattooed Maori wooden idol of the Caucasian type.
Note the head-gear, like a fez as worn in India, often of a red colour; note also the
three fingers on each hand.

[see page 272.]

high descent. "O God with the 'uplifted' eyes" is a most ancient Maori appeal to a deity.

The degrading and barbaric caste system of India is practically non-existent in the Pacific. It reached its climax there after the Maoris had left.

In India was the Ho tribe, one of those ruled by the all-powerful Mauri, and which in early days before the birth of Christ migrated to Java bearing with them Naga gods and Naga rites. Hotu in Maori mythology was the first man killed in the world by men jealous of his success with women. In Maori a *hoa* is a friend, a companion. Hotu led some Maoris in their canoe *vayoges*, *e.g.*, to Easter Island.

Their genealogy shows that the Mauri were a highly intelligent people, and though hybrids, were of the best blood in India.

The great Vedic hymns they remembered are proofs that their ancestors were not savages. Maori language has so rich a vocabulary that already some 15,000 words have been discovered in New Zealand, and this is certainly only a part of what they brought from India. Many of the chiefs were really famous orators, dignified in bearing and showing great intellectual powers. The carvings in wood in New Zealand, the wooden images of Easter Island, and the feather cloaks and helmets of Hawaii are really fine works of art. The speeches of some Maori members of Parliament show a high order of intellect.

The Brahmins, Rajputs and other more or less pure Aryan races in India are stern and haughty—a proud reserved people, heartily despising lower caste or casteless people from whom they keep strictly aloof. Maoris on the other hand, are as a rule a distinctly happy race. When they meet they joke and laugh, and make merry round the camp fires. They are fond of singing and dancing, and have

always been much given to singing and dancing in worship. They worshipped the pure Aryan gods with great hymns, and also the half-bred (Aryan-Mongolic) gods of later date with music, songs and dances.

In India the half-bred people, Aryan-Mongols, are a much more merry people than the pure Aryan. The Bhutans of Darjeeling are, like Maoris, a happy people. They sit round their camp fires and make merry. It seems natural for them to be light-hearted. The Baoris of India, originally a Munda (Mongolic) people that became more or less Aryanised are also a remarkably merry people. They laugh readily, enjoy life, and are "not stolid like the Dravidians."

Among the images of gods in Burma are the same two types, some with Caucasian and others with Mongolic features. Between Burma and Samoa is Timor Laut, where the same distinction is found between native gods.

If I say to the reader that there is an island in the Pacific where the people are divided into tribes—Welsh, English, Scotch, and Irish; that their parent homes were far-off islands; that place-names in this island and in the home land are Thames, Balclutha, Lincoln, Oxford, river Avon; and that the race inhabiting both lands is Caucasian, he would at once say the people are of course British and came from Great Britain. And when I find in the Pacific a race called Maori with tribal place-names identical with many in Northern India who came from a Maoriland far to the west, the proofs are surely just as convincing and the identity as completely established.

CHAPTER IX.

THE MONGOLIC MOTHERS OF MAORIS.

I have perhaps given sufficient information concerning the Aryan ancestors of Maoris, and will now furnish some additional details about their non-Aryan progenitors. Unlike the Aryans the latter had no written history, and consequently but little is known of them. Centuries before India was invaded by Aryans there was an invasion from the north-west by Mongolic peoples called Scythians, or Turanians. These Mongols conquered the black aborigines and extended their dominion all over Northern India. In course of time they became very numerous and formed great kingdoms. Their principal tribes were called Takkes or Nagas, Kolarians, and Santals. The whole are now classed as the great Munda people of India. These people kept their blood fairly pure, only mingling to a very small extent with the inferior conquered races. Any hybrids there were, formed the most degraded types and were the pariahs of India.

The Aryan invasion and conquest resulted not only in a hybrid Aryan-Mongol race, the ancestors of the Maoris, but in a hybrid Aryan-Mongol civilization. The Aryan civilization imposed on the conquered Mundas was accepted in a Mongolised form. Even the Aryan religion became largely mixed with non-Aryan rites. Aboriginal rites, aboriginal gods, the worship of the lingam and the yoni, and many of the aboriginal legends were admitted into the Aryan religion by the Brahmins. The great Siva was one of the non-Aryan gods admitted into the Aryan pantheon.

It is important to remember in connection with the rise of the Aryan-Mongol race that it is the offspring of Aryan fathers and Mongolic mothers from different tribes. In many cases Aryan men enjoyed a plurality of wives. If we hark back to the Maori stories of their ancestry, an ancestor god always has an elder son or daughter, father of the white race, and a second son or daughter, who begets the brown Maori. So this Maori story exactly agrees with the Indian history.*

Dr. Hunter shows that we have over-estimated the number of the Aryan people. This is probably because we know so much more about them, and because their Sanskrit literature, which dates from a very early epoch, has been much studied. Hewett in his "Ruling Races" almost ignores them, and brings into prominence the Mongolic peoples who, I think, have been too much ignored. Still, allowing for over-estimation of numbers, the Aryans did rule India, and did impose much of their civilization on the masses of inferior people. In fact, as we shall see, much of the "caste" system of the Brahmins was a device adopted by these clever people to shut out, and to keep in subjection these mixed tribes, who were far more numerous than themselves. Indeed the hybrids eventually overthrew their Aryan conquerors, and became the ruling races of many kingdoms.

*See the story of Tane, p. 119.

MAORIS THE FIRST EURASIANS OF INDIA.

The offspring of marriage between the tribes of India and the British people are termed Eurasians. The word is a compound of the words Europe and Asia. Despised by both whites and natives, these half-breeds occupy an unhappy position.

All research into the history of the Aryans shows that they dwelt originally in a cold land. It is now generally agreed that this was near the Caspian Sea. It is probable, however, that the climate there though far colder than that of India was not nearly so cold as that of Holland and Great Britain. Whilst the modern Caucasians of Britain and Holland are unable to maintain their race in India and Java except by the yearly importation of home-bred adults, the Caucasians who invaded Northern India were able at first to live in the cooler parts of the Northern Punjab in or near Peshawar, and ultimately to perpetuate their race by marriage with native women.

The modern Eurasians of India and Java are very few compared with the natives born. In Java there are some 40,000 in a population of 30,000,000 Malays. In India the disproportion is still greater. These Eurasians of India and Java born of natives do not seem to suffer from the heat. Both in India and Java, the British and Dutch have a growing feeling that the practice of mixed marriage is undesirable. Public opinion is trending against it; and in both countries each year there are fewer and fewer. The same tendency is felt in New Zealand, where the half-castes are decreasing in number.

The Caucasian Aryan invaders of 3,000 B.C., then, were able to make India their home. As we have seen, they formed many mixed tribes, the Baorli, Maoli, Mauri, Kati Awa, Mori, Varendra, Kuli, Rara,

Yavana, Savara, etc, who, I claim, were the first Eurasians of India. In process of time all the Aryans became more or less Mongolized, and all the Mongolic tribes more or less Aryanized. As the races blended the pure Aryan language died out and there arose new dialects, such as Sanskrit and Pali, closely allied to the original Aryan, and a host of dialects of the conquered peoples, tinged more or less with the Aryan language. And not only language but, as I shall show, religion, customs, manners, and habits were influenced by the fusion of races that took place in India during the 2,000 years that elapsed between 3,000 and 1,000 B.C.

WHAT MAORIS KNEW OF THEIR ORIGIN: TRADITIONS OF A WHITE RACE.

I have shown who were the Sangata Mauri of India—now let the Tangata Maori tell what they knew of their ancestors. Fornander writes—"I would say that I have found a vague, almost obliterated consciousness that the head and front and beginning of Polynesians lay in a white (the Aryan) race." A very ancient legend tells how a chief made a very long voyage to a far-off land Kahiki—

Men of our race are not there

He is a white man, he is like a god.

This ancient Maori saw white men and thought they were like gods. Evidently he believed the gods were white, and therefore the white man was a superior being. When the Hawaiians saw Captain Cook's white skin they thought he was their god Lono, and worshipped him with gifts. Now, according to their legends, Lono was their ancestor—sometimes a god and sometimes a goddess.

In New Zealand legends Tane was the great Male of Heaven, who made the first woman out of sappy

mud, and by her begat all mankind. Now Tane took two women to wife. From the superior wife, sprang a son, Te Rapu Wai, from whom came a race of white men. And when the Maoris saw white men they remembered what their ancestors had told them, and called these white strangers sons of Te Rapu. Tane's second or less important wife begat the Maori race. The same great linga god Tane or Ka in India begat the white and the non-Aryan coloured races of men.

A Tongan story of the origin of Maoris relates how the great god Tangaroa had two sons. The elder one, named Tubo, who by birth was of superior rank to his brother, married and begat the white race of men. The second son, Vaka-akau-uli, married another woman and from her sprang the Maori race. Let me examine this name Vaka-akau-uli. In India several gods were each called Ak-uli. The emblem of Vishnu and Rudra was a dark stone called Uli. Vaka Akau, then, was *uli*, that is, dark. So these Tongans descended from a fair-skinned grandfather whose elder son begat the white race, and whose second or dark (*uli*) son begat the Maori race. This story tells of the origin of the Maori race from a white father god, and a dark mother. Tangaroa had flame-coloured hair, and was Varuna, who was a glittering, Aryan god, and therefore white. All fair-haired people were "the children of Tangaroa," according to the Maoris of Mangareva. When they first saw Europeans they called them "the children of Tangaroa," their own father god.

Maoris of Hawaii, of Tonga, of Mangareva and New Zealand each knew that they were descended from a white father-god, and that this father-god had a wife who was the mother of white men, and another wife of lower rank, who was their mother. The Sangata Mauri knew their fathers were white-skinned Aryans,

and their mothers were of a different, a dark (*Uli*) race. The Eurasian Mauri of India knew his ancestors were fair and dark, and so did the Eurasian Maori everywhere in the Pacific.

Fornander's statement, then, that the Maoris had notions of a dual origin of their race is proved by these legends to be correct. Again, Tangaroa, the fair-haired god, in many legends is Manu or Maui of the Maoris. Manu, the fair-skinned Aryan father of the Mauri, reappears in these legends as Varuna *alias* Tangaroa, the fair-haired divine ancestor of Maoris. Priests of Northern India taught that there was a great mother Vayu, half black, half white, evidently a half-caste goddess. Hindus believed that in the far past the same parents gave birth to children, some white and others dark.

The Mauri of India descended from Manu, "blessed and glorious." Maoris descended from Manaoa—a fair-skinned god. I have shown, too, that in India, Burma, Bali, Java and in New Zealand itself two distinct types of idols were carved, clearly revealing the makers' knowledge of the dual origin of their race. Of the white Chams of Siam Fornander remarks, "Here again we have the national consciousness of a mixed origin of race revealing itself in a legendary half mythical form, where the body of the first man was made of red earth and the head of white clay." He cites the very ancient legend that Nuū, the hero, saved in the Maori deluge, and his offspring peopled the world: one of his sons was father of the white race, another of the Kanaka Maoli. This is the old Indian story of Manu of the Flood, whose offspring peopled the world with white and brown people. It is noteworthy that these legends are alike in this—they came from a parent god who had sons. The elder son begat white people, and the junior son

married another woman who must have been of a different skin tint to beget Maoris. These legends prove conclusively that in the Fatherland there were white and dark races. These legends were the life history of the race at least 2000 years before Europeans discovered the islands of Polynesia. And they are clearly most ancient, for they are the common property of Maoris. Albinos were by Maoris believed to be the offspring of Maori women and fair skinned spirits. This again shows a belief that the old gods were white—a belief to be found among Maoris of Pulo Matawai, and traceable back to Asia. Some of the tribes of India were anxious to keep their skins as fair as possible to prove their high breeding. High born Maori chieftainesses sometimes did the same. The Meena tribe, a low-born dark-skinned people, is much despised in the Punjab.

We have seen that the images in use among Maoris prove that they are a hybrid race. In Hawaii, indeed, the chiefs worshipped great gods, while the women prayed to goddesses, who were “quite different.” This is exactly Indian religion. The few great original Aryan deities were quite different from those introduced by the mothers of hybrid tribes.

MAORIS AND OURSELVES.

I am aware that the word Aryan is going out of fashion as did the word Turanian, but it is a convenient word to use.

In a previous section I have shown that the Aryan race from an ancient Fatherland on the shores of the Caspian sea migrated west and east until they met in the islands of the Pacific Ocean.

Mr. Smith hands me this extract from a recent French writer, Caillot, on the Eastern Polynesians:—

“The Marquesans are the fairest of the Polynesians of the East. Their colour is not more brown than those of the South of Europe. But half-castes are certainly rare at the Marquesas, whilst in the Tahiti they constitute a majority of the population. The Marquesans have also the most regular features of all the people of the island: their foreheads, noses and chins, are all beautiful and approach the type of the Asiatic Aryan. *Later on I was in India, and I was greatly struck with the astonishing resemblance which certain Brahmins bore to the old men of the Marquesas.* The women of the Archipelago often present a profile and a bodily form worthy of the antique types. I have seen many female Marquesans of whom the beauty was such that they approached the ideal. They certainly far surpassed the Tahitian women, so often too much vaunted to my thinking.”

Caillot thought them of markedly Aryan Indian type. Marquesan Maoris are a distinct tribe, and use a softened form of Maori speech. They have a few great Vedic hymns of their own describing “the Creation,” and some special legends, while their carvings and tattooing have distinct patterns. They also built low rude temples of flat stones, the same in every detail as the Hindu temples of Borneo and Java. They were great worshippers of the old Aryan god Varuna. In another chapter Caillot notes that though there is an admixture of blood in these people yet that they are “dominantly a white race.” They came from Hawaiki—a high country, a plentiful and humid land. It was placed by them towards the sunset. They worshipped Pele, the deity living in volcanoes; yet they lived in islands far remote from volcanic action. Hawaiians who speak a similar softened form of Maori, and to whom the Marquesans

are more akin than to the Maoris of New Zealand, worshipped Pele, goddess of volcanoes. Fornander said they came from Java, where volcanoes abound. Caillot also describes the Brahminical noses of these Marquesan Maoris. In New Zealand Maoris talk of "long foreheads" as a superior class, and of "low foreheads" as inferior. This again indicates that those with Aryan foreheads were superior to those with low foreheads derived from other ancestors. Colenso says that *rae-roa*, large forehead, was an epithet of chiefs, indicating high birth.

If they were as careful of their complexions as the Caucasians of Europe are many Maoris of high caste would be fairer than the peoples of southern Europe. A series of excellent busts of Maoris was recently made in white plaster by a talented English sculptor. Standing on pedestals they are so like English busts in the Royal Academy that one is forced to look at them carefully to pick out their Maori traits. Some Easter Island wooden images have pure high-bridged Brahmin noses. Many a Maori half-caste would pass as an ordinary Eurasian in Calcutta. The hands of high-born Maori women are the hands of high caste women of India. Some Maoris are as pure Caucasian in features as any Caucasians in Europe. But these are exceptional examples of reversion to Aryan ancestors, for the general body of Maoris usually have much broader noses and thicker lips, as well as eyes and skin much more markedly of the Mongolic type. It is noteworthy that the Kati Awa people of India, like the Kati Awa of New Zealand, are a tall race, often six feet high. Compared with other Indian people they are fair.

The Maori chiefs of Tonga are fairer than the people over whom they rule, and are of very strongly marked Caucasian features. In their carriage and

general appearance they are among the aristocrats of the human race. Having so many marks of high breeding, it is abundantly clear that their ancestors in Hawaiki were a ruling people. Like Hindu chiefs, they are proud of their high lineage, which they trace back to the high gods.

INDIAN AND PACIFIC TRIBAL NAMES.

I now give a comparative list of Indian and Pacific tribal names:—

| NAMES OF HINDU TRIBES. | NAMES OF PACIFIC TRIBES. |
|---------------------------|-----------------------------|
| Arawa | Arawa |
| Rauru | Rauri |
| Akaran | Akarana |
| Aori Ao | Kati Ao |
| Kahui | Kahui |
| Kui | Kui |
| Toi | Toi |
| Kuri | Kuri |
| Tangii | Tangiia |
| Atharvan | Atarangi |
| Awa | Awa |
| At Ira | Ati Ira |
| Turi | Turi |
| Kuli | Kuli |
| Ho | Hotu |
| Anu | Anu |
| Ira | Ira |
| Manahune | Manaune |
| Ati Apai | Ati Apai |
| Ka moi | Moi |
| Bhuiya | Huia |

There was a tribe named Wohi in Hawaii while a tribal name Bugi or Wugi is found in Celebes and elsewhere.

Maori history teaches us that there were gods—the horde of Anu—and an Anu tribe. We find Anu tribes living near the Ati Ira in the Punjab, and they gave rise to the people of Anga and Vanga. Huna, Una, Manahuna, names of Maori tribes, appear in Indian history. The Huna were a great people, and the Dahuna (Maori Tahuna) were a tribe of the Rajputs. Huna and Hunia were tribes of Northern India and a Kahuna was a Maori priest. Marquesan Maoris said they belonged to a great people named Arani. Now the Aranya are a large sect of Sivaïtes, and there was an Indian tribe—sons of Arani fire worshippers. Maoris of Arani descent were both linga and fire worshippers. The Marquesans were positive about the greatness of their Arani ancestors. As all roads lead to Rome, so every Maori tradition of their origin takes us to India.

THE SAVARS AND “SA” PEOPLES.

The Savars were a great people in India, of mixed castes like the Maoris, but never as numerous or as powerful. Sarasvati was a great Aryan female deity, and Sati was a goddess of Northern India. Each was the mother of a number of tribes. The Savars appeared first in the Punjab, and then spread east. The Yavana army, which left Orissa to invade Java about 250 B.C., was composed of Savars and other kindred people. They must have invaded Java while the Maoris were there. A large allied tribe were the Shravas. History tells us that in very early times the Savars crossed the Ganges and entered Burma, and thence passed south into Java. One of the Manus of India was Savarna; so they had the same Father Manu as Mauri and Maori. It seems that they were very closely allied in blood to the Maori. The brief glimpses we get of their migration through

Burma to Java reads like the Maori invasion which preceded it. These Savars were also called Sauri and Saori. Apparently they invaded all the Malay Archipelago. They called Burma Savana and a rice-field *sava*. Sarawak is in Borneo; Salawati is a place-name in New Guinea; two islands in the Archipelago are called Sava and Sambhava; and there are other places beginning with Sa; Maoris of Pulo Matawai worshipped Sangaroa. The Mauri of India were Sangata Mauri. When we reach Samoa we come to the Samoan Maoris, an *s* people. These people of Samoa use the *s* very frequently. One tribe of them was named Sa-tangaloa—descendants of Tangaloa—who in some chants changes place with Manu. They talked not of Hawaiki but of Savaiki. Tangaroa was their great deity. They worshipped a goddess Sina and prayed to Tangaroa—savah. Tangaroa or, as the Pulo Matawai people call him sometimes, Sangarofa, had a son called Moa; and it is said the word Samoa is derived from him. Samoans called him Tagaloa; and he over-shadowed all other gods. The god Rongo was his child by the goddess Sina. Samo and Te Samoa were ancestor gods, Salamasina was a chieftainess of great rank; others came from Saleimona and Salefa. Samoa was also Samoa Uma; probably the Uma is the Indian goddess Uma—under her protection. Sari, Sarasvati, Salavati—all seem to have merged in the goddess, Devi or Uma. Samoa was known, Smith discovered, about 450 A.D. Maoris of New Zealand passed through it in those early days. It is believed that the Samoans are a late invasion—one of the last from the Malay Archipelago. Hawaiian history tells us there was a second invasion of those islands 500 years after the first by a people who introduced the worship of Kanaloa with peculiar rites and special priests. Formerly they worshipped a

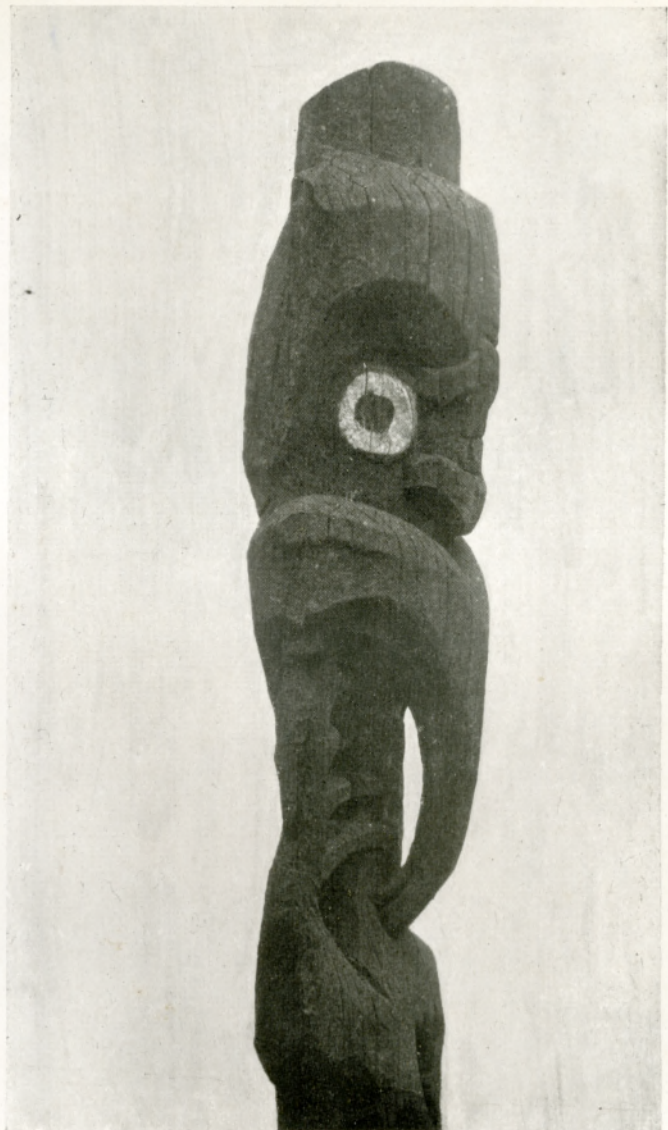
Trinity—Ka, Lono, and Ku. Apparently this later coming god was admitted to equal rank with them. In New Zealand Tangaroa is little more than a dim recollection—a god shrunk to nothing, seen now and then in sea-spray. Salevao was a god who descended from heaven to Samoa, and Saa was one of his offspring. Savaii is the largest island of the group, and Salai is a village. The Samoans had few traditions of their past. Their carvings and their art are probably the poorest of all Maoris, but they excelled in weaving mats.

I find that the Sava or Savaii people are descended from Sari. The Baori were of the same genealogy, which again shows that Savars, Baoris, and Mauri were much the same people. Sarama in India was the heavenly bitch, mother of the dog-descended races of that land. *Sa* means sacred, holy, and *sasa* is a divine portent, and *moa* is sacred.

Smith thinks the Samoans reached their islands after New Zealand Maoris left for New Zealand. These Samoans are quite a distinct tribe of Maoris. Smith discovered that many centuries ago they talked of the Maoris of New Zealand, which would seem to show that they regarded them as a distinct tribe. "Sa" people seem to have been closely allied to Maoris of India. The Samoans were apparently the advance guard of the Saori. In India Savas would talk of a goddess as Sarasvati, whereas other tribes called her Haravati. Sari the goddess in the Punjab became Hari the god; so in the Pacific we find Savaii and Havaii, Havaiki and Savaiki. Thus "Sa" is the first syllable of place-names from Bengal to Samoa. This Sa migration ended in Samoa; there is no other Sa people in Polynesia. In India was a place Saulik, a country inhabited by people with big ears, and in it or near it lived the Maulik

people. Sangarofa was the great deity of Maoris of Pulo Matawai; I show elsewhere that he is Tangaroa—*alias* Varuna. Matawai is a place-name in Borneo, of which Varuna was god, and Tangaroa was the greatest deity in Samoa. Matawai is a place-name in Polynesia. In the Vedas the deity Saranyu became Varuna of the Hindus; and Saranyu was a god of the Sauri or Savar. Moreover, it is noteworthy that the images of the goddess Saranyu were white, showing that she was an Aryan deity. In north-west India, where she was an early deity, were the Sangala or the Sakala people. The Savars and Mauri knew they were of mixed blood and partly descended from a white people.

Regarding the India legend-name Sarama, the "bitch of Heaven," I note that in Samoa *sa* is a dog. *Sa* before a name signifies a family, as *Sa Muhaga*, and in the names of India beginning *Sa* it would seem to have that meaning. The Baori of the Punjab were the dog races; so apparently were the Sava or *Sa-uri*—a name which means descendants of *Sa*.



A Maori wooden idol, representing the Indian elephant god, Ganesa.

[see page 274.

CHAPTER X.

THE MENEHUNE MAORIS.

In Bengal dwelt many warlike hill tribes who were partly aboriginal but were largely Aryanized. They were called Meena, and their great chief Hune. The words suggest Menehune or Mana-une, a tribe in Bengal, and in Burma, as well as the Menehune of Hawaii and the Mana-une of Tahiti and of Marquesas, the people who were the first Maori discoverers of Hawaii and of Tahiti. The Hawaiian Menehune came from Bengal and from a place Lolo-i-Mehani. They are a distinct Maori tribe with a distinct dialect and differences in religion and art. The Lolos and the Meena were kindred folk in Bengal. The dialect of the Menehune people of Hawaii and the Menaune of the Marquesas is alike—a softened form of Maori, and they are evidently the same people. Probably they were dwelling together as one people in Borneo where a large district was Tangaroa Manahune, and from there they branched to Hawaii and the Marquesas. In Tahiti they are a hill people conquered by the superior race of later arriving Maoris. They are a dark people and of inferior civilization, and so rank low in the social scale. Fornander tracked the word back to Pulo Nias, off the west coast of Sumatra, where the Maoris had a legend that Lua Neku Mehana who arrived from Holi Yava (Sumatra) taught them the arts of civilization, and how to speak. He was their ancestor, and is clearly Lua Nuu of the Maori flood legend. Fornander thought Holi Yava was heaven, but I find it was an ancient name of Sumatra. As they were not autochthones of the Pulo Matawai

group they must naturally have come from Holi Yava which was the large island adjacent. In Borneo is a place named Mena, and in Siam there is the Meenam River. Fornander traced the word back through his favourite Cushite line, and discovered that there was a race in Egypt named Mene or Menei, or Men—an old world appellation claimed by Arabians, Egyptians, and Maoris. We agree that the Menehune were in Pulo Nias, but I trace them back to the Manaune who dwelt in Burma, and thence to the Meena or Mena people of India, who have been described as an Aryanized Dravidian people. In many works on India Manu is often called Menu. Manahune is a place-name in Afghanistan whence the Aryans came to India.

Now, Menu was the father of the Aryanized Meena people of India, and I identify him elsewhere with Lua Nuku Mehana and Lua Nuku of the Maori Flood legend. Menu or Manu was the first man—and these people were Menehune or Manahune and descended from Maui, the clever, the thinker. Moreover, all these people are in the track of what is known to be the route of the Great Migration of Maoris from the Punjab to the Marquesas. In North-West India are the Meena people, and at intervals they appear as isolated tribes on the route to the Meena people of Bengal. The Maori people came by this route. The Manaune of Burma is a dropped colony of the Maoris, and we find the people in Pulo Nias. They once dwelt in Borneo, but were driven out to find new homes in the Pacific.

In Indian religion appears Mena, wife of Himavat, and mother of the goddess Uma. A daughter of this Mena or Menaka was mother of the great Bharata race of India, which included the

Sangata Maori ancestors of Maoris. So Mena was mother of the Maoris, and of their tribes the Manaune or Menehune of India, of Burma, Pulo Nias, Tahiti and Hawaii. The Menehune Maoris were descendants of Lua or Rua. The Indian god Rudra was father of Menu or Manu. Lua Nuu was hero of the great Flood legend, as was Rudra's son Manu. Again, Mena or Meneka in other Indian legends was the moon god. The Mene or Mana people of Sumatra and Hawaii worshipped Tangaroa Manahuna, who was Lord of the Moon, of its waning nights. This god of the waning or dark nights, Manahuna or Menehune, was their ancestor, just as Meneka, god of the Moon was ancestor of the Meena tribes of the great Sangata Mauri of India. Nuu-lolo-i-Mehani of the Flood, ancestor of the first people of Hawaii, father of the Menehune, suggests other thoughts. Mehani suggests that he came from a land called Mehani; Havani was heaven; and the word Lolo is his name reminds us of the Lolo and Raro tribes in India and Indonesia to which reference has already been made.

TAKE MAORIS.

Maoris of the Marquesas called themselves the Take people. Their mythology and genealogies make Take the First Father of the race. Take was the father of the twelve sons, the eldest being Atea, god of light. In New Zealand they believe that Taki was a younger brother of Maui. One of the most famous canoes that brought Maoris from Hawaiki to New Zealand was the Takitumu. This Taki helped his great brother Maui in several of his wonderful feats. When Taki became very old Maui chanted incantations and he climbed to heaven on spiders' webs, and his right eye

became the bright morning star—Takiara. The 19th day of the moon was Takira.

Just before the Great Flood when all the people fell away from the true worship of the god Tane, his brother Taki was one of those who, in the world of sin, boldly preached the true gospel. Takereto piloted the Takereto-Aotea canoe from Hawaiki to New Zealand. Smith quotes from the Marquesan chant of the Migration, the log-book of their wanderings. "The Take wandered or spread." Take-heehee was the original land from which they wandered or spread. They stopped at Ao-nuu, Papai-nui, Hawaii, etc., and each land was under the protection of particular gods, Kouri, Atea, Manu-io, etc.

One of the lands they stayed at was Tu-uma. The ending *uma* suggests Samoa-uma. Uma was a great goddess among Maoris of India. She was wife of Rudra-Siva, and worshipped in Java. New Zealand Maoris called her Papa Uma. One of the islands of the Take migrations was under the protection of Manu-io and his wife Atuma—in other legends he is Maui Autamai.

As we have seen the name Takke or Takka was applied in olden days to the Nagas of the Punjab. They spread all over Northern India and became the Maghadas who deified Mathava, god of fire created by rubbing sticks. Like Maoris, Takkas worshipped a god of Light, Atea or Awatea, who married a goddess called Papa or Marua. Hewett makes Baoris and Takkas the same people. Maoris, Baoris, Nagas, Takke, and Asuras all seem to have been much the same people. As they all descended from Manu, they must be allied to the Marquesan people who descended from Manu's brother Take.

MAORIS OF MANTAWAI.

There is very little literature relating to the Mantawai Islands. What there is I found in the libraries of the Royal Geographical and the Ethnological Societies of London. The islanders of Pulo Nias and Pulo Mantawai are a tall, well-made, muscular race, brown in colour like Maoris, a pleasant people but fierce and warlike. They were head-hunters as well as cannibals, and built large carnival houses. They fortified their *pas* with ditches, palisades and gates and adorned them with quaint wooden images of war gods, just as Maoris used to do. They worshipped a god of the ocean, Sangaloa. Another of their great gods was Hono or Ono; Maoris worshipped Hono and Ono, Oro and Horo. They spoke of heaven as *langi*, and Maoris used the words *rangi* and *lani*. Some of their gods were winged just as are some New Zealand gods. Like Maoris they sculptured the *linga* in wood and worshipped it with the same ideas and rites. They placed wooden images of gods, male and female, at the doors of their houses to safeguard them from evil deities, just as Maoris did; and they, like Maoris, worshipped in groves.

No one has made a dictionary of their language, but in a fragmentary vocabulary I noticed several Maori words. The "nga" so common to the Pacific is used by Mantawai folk.

When discovered by Europeans their civilization belonged to the Stone Age. They had stringed drums like those in Hawaii, and nasal flutes as in India and Tonga. Their baskets are pure Maori, plaited Maori fashion, and they had baskets for catching eels. They built canoes similar to those of Maoris. Pottery manufacture was an unknown art to them as it was to most Maoris. They thatched their houses in Maori

fashion, and carved rude wooden idols, which strongly suggest Maori art. Of all Indonesians the Mantawai people are the most tattooed. They tattooed their breasts like the Tongans. The women wore bright corals and decorated their hair with bright flowers like Samoans. Just as was customary in the Pacific certain foods were tabooed to Mantawai women.

Mantawai people came originally from Sumatra and are allied to the Battaks of that island and to the Bugis of the Celebes. Cabaton and an Italian author both class them as Malayo-Polynesians. Rothenberg, who lived some months among them, said they closely resembled the Hawaiians. Fornander suggested that they were allied to Maoris. Modigliana, who lived in Nias, held that they came from India, which is exactly what Smith and I maintain on other grounds than his. Their long genealogies suggest Maori genealogies, and begin with chaos, the Maori *kore*. Their comparative isolation and their character enabled them to maintain their purity of race and civilization though other dropped colonies of Maoris in Java, Bali, and Borneo were absorbed by later invasions of Hindus, Malays, and Chinese. This discovery of the affinity of Maoris to a race so close to Asia as Mantawai formed a most valuable clue in tracking the Maori back to their Fatherland.

MISCELLANEOUS TRIBES OF INDIA AND THE PACIFIC.

Two learned men in Java informed me that the people of Engano, an island to the south of Mantawai, are a different race from those in Java, and are not akin to Maoris.

In India dwelt the Bharata people and a Maori tribe is Parata. Parata was a great Maori chief in the old Hawaiki, and the *para-tawhiti* is a fern with a large

edible root which Turi brought from Hawaiki. Parata with others built the great canoe called the Arawa, which brought many tribal ancestors to New Zealand.

In ancient India there were people with enormously distended ears—who were famous far and wide. The traditions of Easter Island Maoris told of a race called Big Ears. In Maori legend there was an island inhabited only by women. Men were allowed to land only once a year, and, having stayed a time, were forced to depart. There probably never was such an island in the Pacific, but it was a current legend of India that there was a land peopled only by women, who allowed men to come once a year for six months, and then they had to depart. Perhaps the real origin of this queer idea is a solar myth, for Maoris believed the Sun had two wives. He lived with one in the summer, then departed and lived with another all the winter.

In New Zealand is the great Nga-Puhi people, sons of Puhi Moana Ariki and Puhi, Lord of the Ocean. *Puhi* is a sea snake or sea eel which was deified. Some tribes would not eat eels—the eel was their ancestors' god. Puhi-ariki of the Nga Puhi suggests Arika, mother of the eel, parent god of the Hindu royal races, among whom Sagara was worshipped as Lord of the Ocean, just as Maoris worshipped Tangaroa, Lord of the Ocean. Mauris of Bengal worshipped Ila Putra, snake son of the eel mother, Ira or Ila. Maoris told how the same deity, Ina, wife of Maui, as Ila was wife of Manu, was abducted by Tuna, the eel god. The priests of Ira, sons of Ira, worshipped Arika, mother of the gods of eels. Maori priests of Ira worshipped Puni Ariki and both Indian and Maori priests baptised with water. The New Zealand priests called it Puhi kai ariki. Pushari was the Hindu creating god—carved as a two-

headed god. Maoris also carved a two-headed god, on one body—Tangaroa, the ocean god, and with them *pu* means to create. In India Ira was the mother god of the Ati Ira, sons of Manu, who was first the eel god, then the fish god, the Makara. The Ati Ira were Maoris descended from the goddess Ira, mother of Maui and their fish god is Makara. The Indian eel god became Indra; for the royal mother of the Indian divine race of kings was the eel daughter of the sea hawk, so it will be seen that the proudest people of India and New Zealand boasted of their eel ancestry.

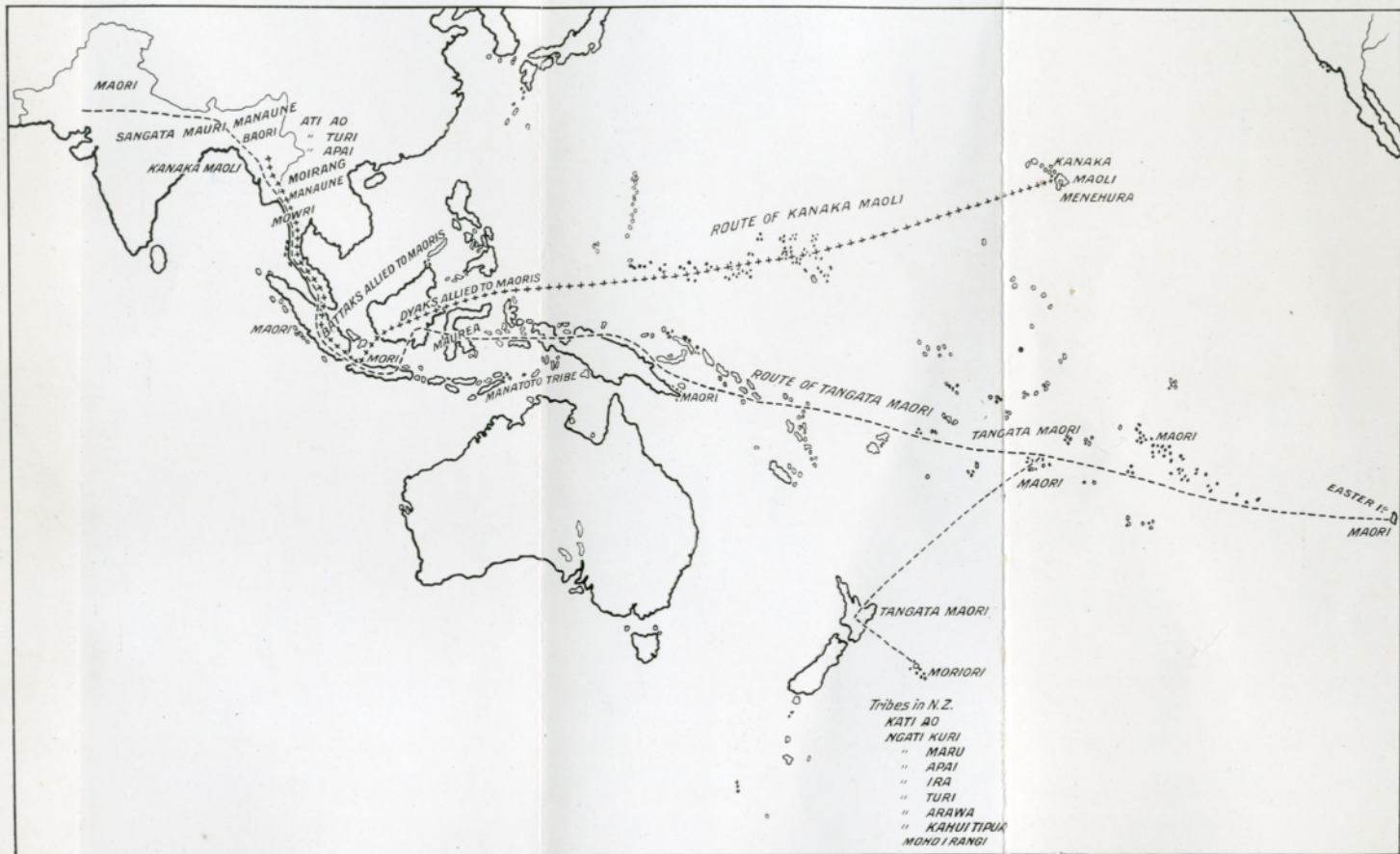
The Nga before Puhi is believed to indicate snake. The Naga people were snake-descended.

Tregear thinks this Naga is shortened from Naga. In Javanese Indian dialect there was a goddess Ponagara. In Maori legend Ngarara was an ogress with the tail of a reptile. Nagara was a reptile, a demon, a god. Ngarara atua were Maori gods. *Pue* in Indian was a crocodile.

Among the ancestors of Puhi-moana ariki mentioned above were Awa and Awa nui, ancestors of the Ngatiawa Maori tribe. The Awa tribe lived in Hawaiki—India; and these Naga Puhi people also came from there.

The Morioris of the Chathams, when rediscovered by later coming Maoris, were called Hiti. Some people of Fiji with Maori blood in their veins were named Viti. Java was called Siti. Hiti, Oppert says, was an Indian tribe. Maoris, we have seen, came from a Fatherland, Tahiti.

The god Lono is also called Rono. The names Raras, Roros, Lalos, and Lolos are the same word in different dialects. In the Celebes is a place-name Gi-lolo or Jailolo. There was a Lolo tribe in Burma, and a French traveller discovered a Lolo tribe in China of Indian descent. There were Lolos



Maori People—Distribution and Routes of the Migration

[see page 141.]

in India. In the kingdom of Ava, near the Varendra forest north of Atia, were the Radha tribes.

Hawaiians said their God of Light Wakea dwelt in O-lolo, which clearly was much farther back than Gi-lolo in the Celebes. Maoris came from Wawa, and Wawa was a district of Northern India. There are Wawas in Burma. Van Leent says that the Maure of Celebes speak a variety of the Polynesian language.

MAORI SPEECH IN THE MALAY ARCHIPELAGO.

Even the most cursory glance at Rigg's dictionary of the Sunda language shows that a host of words are pure Maori. It is a commonly-used, widespread language of the Malay Archipelago, and is apparently a compound of several languages that have been spoken at various times in that wide area. An immense number of the words are of Hindu origin. It brings home to one the fact that a large constituent of the language must have been used by Maoris of Polynesia whilst they sojourned in the Archipelago. Tregear tells us that the language spoken in Pima Island, one of the Sunda group, is very closely allied to Maori. As Maoris entered the Archipelago 500 B.C. and their descendants live in Pulo Mantawai, Sumatra, Bali, Pima, and Borneo, it is certain their language must have been retained to a considerable extent. Though we know Maoris left the Archipelago about 100 A.D., others left much later. It would also seem probable that there was no large migration; that those who left were far less numerous than those who stayed behind. The latter inter-bred with invading Malays and later-coming Hindus, and became submerged in the newly-compounded peoples.

ADDITIONAL EVIDENCE OF MAORIS IN
INDONESIA.

In addition to a crowd of Maori place-names I came across many curious bits of evidence that Maoris came from Indonesia. Maoris came from Wawau atea and knew of monkeys by tradition. A monkey inhabiting lower ranges of the Hiti mountains of the Malay States is called Wawau, and Maoris came from Hiti. Maoris, as we have seen, came from a large land, Atia te Varinga; in Borneo is a place Kota waringin, and there are other places with the name Varinga in this archipelago. In northern Sumatra is a district Achin or Atjeh, which suggests Atia, whence came Maoris. The brave warlike people here are a mixed race, but it is known that some of their ancestors came from India, and though they have a strain of Arab blood, they resemble the Maoris of Pulo Nias and Mantawai. Some Maoris came from Peru, which made people think of a country in South America, but Peru is a place-name in the Celebes, which fits in with other traditions. Serang is a district in Java. Maoris came from Herangi. Mataram is a place-name in Lombok. Pulo and Porapora, Maori place-names, reappear in Pulo Pora, an island to the west of Sumatra, inhabited by people like Maoris of Nias and Mantawai; and Avikola, a district of Sumatra, suggests Avakoha, in the Pacific. A chant dealing with the stopping places was:—

The land comes gliding along,
The land comes creeping along,
Hiti taravai is the land.

Maoris came down this long coast, the Malay peninsula, creeping along. Hiti is the Malay main range: the adjective *taravai* means a stripe or streak. The land comes gliding along, and “*comes creeping*

along like a stripe or streak'' is really an excellent description of the Malay peninsula.

A Hawaiian chant of Kualī, a great navigator, says:—

O Hawaii with the lofty mountains,
Shooting up to the Heavens is Hawaiki,
Below is the cluster of islands.

In the sea they are gathered up,

which suggests Java, with the mountains 12,000 feet high, and the Thousand Islands in its waters gathered up. Fornander believed that the people of Java whom the Kalinga folk of Orissa conquered and named Rashakas (foreigners) or Devas were Maoris, and this is a conclusion I had reached before I read his statement. Rashakas were also in Bali, and were claimed by Balinese as their ancestors.

CHAPTER XI.

THE ROUTE OF THE GREAT MIGRATION
FROM ASIA.

There are dropped colonies of Maoris all through Indonesia. There are traces of them at Motu in British New Guinea. Maoris are in Timor and Pima and at Mantawai and Pulo Nias off the coast of Sumatra, and by place-names it is easy to trace the route through the Malay Peninsula, Arakan, Burma, Manipur to India. The Mauri tribe came from Bengal and spread through Ava (Bengal) and Burma, and welled over into Siam and Cambodia. Some went *via* the Malay Peninsula, Sumatra, Java, Bali, Timor, Papua to the Pacific. Others later invaded Java, coming by sea from Siam. Others went from Cambodia to Borneo. Some tribes came from Kalinga over sea to Java. Hunter says thousands of Indians went the long sea route *via* the South of India from the Punjab to Java.

Looking at a map of Indonesia I find that if a ship is in the middle of the straits between the Malay Peninsula and Sumatra, and in the various straits between Java, Flores, Timor, and other islands extending to New Guinea, *such ship is never out of sight of land*. This remarkable fact shows how easy is the navigation from Asia to the Pacific Ocean, and how naturally a migratory people would wander from Asia to the east coast of New Guinea. Look at the map and note how easy and how safe is the overland route from India through Burma, Malay Peninsula, Sumatra, Java, Borneo, and New

Guinea. An ancient Maori chant says that from Java (Hawaiki roa) or the Long Hawaiki—"The islands stand in a row from west to east," which is exactly what they do—Bali, Lombok, Flores, Timor, Timor Laut, Ari, and Papua. The map from India down this route is filled with Maori place names.

From evidence adduced in later chapters it is clear that Maoris visited the Pacific islands by different routes. Fornander held that the Hawaiians were probably the first migration from Indonesia, about the year 100 A.D. The Hawaiian migration was from Borneo to the Carolines, to the Marshall Group, and thence to Hawaii. The Hawaiian language, the religion, the art designs though pure Maori, differ considerably from that of the other Maoris from whom they parted so long ago. After leaving Borneo the people of this migration dwelt apart: though it is said that 500 years after they discovered Hawaii, the islands were rediscovered by some Maori-laden canoes from the south.

Maoris left Indonesia then by two main streams, the one going from Borneo to Hawaii, the other great division to Papua, then to Samoa, Tonga, Easter Island, Rarotonga, and New Zealand. Having once parted, the two streams of Maoris never came together again, and for nearly 2000 years have had no communication with each other. The stages from India to Borneo and Papua were easy voyages through calm seas; the long daring sea voyages began after they left Borneo and Papua.

It is worthy of note that the Maoris of Western Polynesia more closely resemble modern Hindus in many things than do the early Maori migration to New Zealand and the Chathams. The later waves from Borneo, having started centuries afterwards,

apparently were for that time longer in contact with the later and more civilized Hindu invaders of the Malay Archipelago.

It is a very remarkable fact that though the island continent of Australia is so very close to Java, Bali, Flores, Timor, and Papua, there is no trace of the Maori, not a sign that any Hindu ever discovered it. Why should they have discovered Hawaii, Easter Island, New Zealand, the Chathams, and apparently never discovered Australia, so very much closer at hand?

The question still remains unanswered. The extent of our knowledge is that Australia was discovered and peopled by what are commonly known as Australian blacks; and it is believed they came from India and are descendants of its black aborigines.

CHAPTER XII.

THE LOST HISTORY OF THE MAORI
RECOVERED.

As learned men have recovered much of the lost history of the Egyptians and Chaldeans, so the combined labour of many investigators—Fornander, Percy Smith, Tregear, Elsdon Best, myself and others—has made it possible to reconstruct with fair accuracy the lost history of the interesting Maori race. The first-named authorities tracked the Maori back first to the Malay Archipelago and then back to Hawaiki or Northern India. This book shows that his ancestors were the great Eurasian race—the Sangata Maori.

The labour of reconstruction, to be done accurately and completely, would have to be done in two parts—one in India, the other in the Pacific. The Indian portion would have to be undertaken by some one with a life-long knowledge of India, and with access to all Indian literature. It would be possible for this investigator to compose a very fair history of the Maori people of India from their birth till the time of their migrations from India to Further India and to Java. By means of the palm-leaf chronicles of Orissa he could further track them to Java. By a study of works on Assam and Arakan, of Burmese chronicles, and of accounts of the invasion of Siam and Cambodia and Annam he could follow the Maori to those countries. Then by studying what is known of the Indian invasion of Sumatra, Java, Borneo, and of the entire Malay Archipelago he could construct a history of the Maori people from their origin in the Punjab,

say 2,500 B.C., till they left the Archipelago soon after the year 100 A.D.

An historian commencing in the Pacific would have an easier task than his colleague in India. So much now is known of the Maoris of the Pacific, there is such a large literature of their traditions, such a knowledge of their dialects, of their religion, customs, manners habits, that it would be comparatively easy for him to present a fairly accurate history of the Maoris in the Pacific. The two works combined would give a very clear life history of the Maori people. The present work contains a summary of the lost history of the Maori.

It will be possible to collect material for a history of the Maori people. This history will, however, never be quite complete, for the Indian portion is largely hidden, and much of the story of the wanderings of the Maori in the Pacific will never be known. At one time we knew little of the past history of Egypt or of Asia Minor, yet in the last fifty years very much has been learnt. In another fifty years we shall be able to recover very much of the lost history of that most interesting people, the Maori of India and the Pacific.

In the search for the Maori Fatherland I stop at Kalana and Hara i hau ora—North-west India, because that was the Maori traditional birthplace; but of course the reader, if he wishes, can trace the Maori history still further back; for there are books which tell more or less imperfectly the story of the Mongolic, or Turanian race invading India from the west through the Khyber and other passes. And there are works telling more clearly of the history of the Aryans who invaded India from Afghanistan, Persia, and from their cradle-land adjacent to the Caspian Sea.



A Maori carved *pare*, the replica of a Javan cross-piece representing Vishnu and the Garudas.

[see page 279.

CHAPTER XIII.

CHRONOLOGY OF MAORI HISTORY.

With the varied sources of Indian and Maori history and genealogies at our command it is now possible to have some approximate ideas of dates in Maori history. To Mr. Smith's book I am indebted for dates relating to the Maoris.

| | | |
|---|------|------|
| A Mongolic people (some were Nagas) | | |
| entered the Punjab | | B.C. |
| Aryans invaded the Punjab later | 2500 | „ |
| Aryans crossed into the Gangetic plain and produced mixed castes | 1500 | „ |
| Maurea people from Ava invaded Burma | 1000 | „ |
| Burmese Chronicles say Indian kings arrived at Manipur | 550 | „ |
| Dr. Hunter says Arakan invaded by Hindus prior to | 500 | „ |
| Chinese Chronicles tell of Hindus in Annam | 460 | „ |
| Java uninhabited but known to Hindus | 450 | „ |
| Smith thought Maoris living in Bengal before | 450 | „ |
| Yavana invasion of Java from Parikud | 250 | „ |
| Nagas in Trans-India | 250 | „ |
| Smith thought Kura Amoo, a Maori, visited Avaiki te Varinga, Java | 65 | A.D. |
| Adji Saka, a famous ruler in Java | 79 | „ |
| Fornander believed Maoris left Indonesia | 200 | „ |

| | |
|---|----------|
| Fa Hien visited Java, which was well known to the Chinese centuries earlier | 450 A.D. |
| First mention of Samoa | 450 " |
| Hawaii settled | 650 " |
| Maku discovered New Zealand | 850 " |
| Paumotu colonized | 1000 " |
| Morioris in Chathams | 1175 " |
| Tangiia, a Maori, visited Java | 1250 " |
| The fleet of Maori canoes reached New Zealand | 1350 " |

Tregear thought that the Maori language was the language of Northern India about 2500 B.C. The great Vedic hymns were written some 2000 to 2500 B.C., and the Maoris chanted some of these very hymns. It seems pretty clear that the Maurea people who invaded Burma 1000 B.C. were the Hindus who came the overland route down the Malay Peninsula to Holi Ava or Ciawa, Bali, Sumatra, and discovered Java about 500 B.C., which gives them 500 years from Burma to Java. If Hawaiian Maoris left the Archipelago in 200 A.D., as Fornander thought, they must have spent 1,200 years *en route* through Burma, the Malay Peninsula, Sumatra, Java and Borneo, and about 700 years in the two last-named islands. The Mauriya race invading Burma 1000 B.C. means that Maoris left the Gangetic plains nearly 3000 years ago.

"We dispersed to the islands of the great sea in consequence of great wars." It is quite clear that when Maoris left Hiti-nui, Borneo, and Papua (New Guinea) they did not do so from curiosity or love of adventure, or because they were skilled navigators. The history of all the islands is the same—they left in consequence of great wars. The emigrants were

nearly always the beaten people, and they left island after island for the same reason.

I have already described the succession of invasions of Hindus to which Java was subjected from about 500 B.C. Hindus ruled Java from B.C. 500 to 1400 A.D., when the Arabs overcame them. All Hindu tribes, like all Maori tribes, were constantly at war with one another. About 250 B.C. the Yavanas drove the earlier Hindu tribes before them; probably some of them went about this time to Borneo. The ruined temples there show that they visited Borneo, probably shortly before the beginning of the Christian era. They spread all through the Celebes and probably into New Guinea. From Maori history we gather they were in these two large islands prior to the birth of Christ, and research from India to Borneo and New Guinea shows that Hindus were in Java in 65 A.D., when Kura Amoo, the Maori, lived there, and that they were in Borneo and New Guinea when Maoris lived there. These dates, obtained from India and the Pacific islands, really dovetail quite closely. And in the chapters on history and art I show that Maori religion and Maori carvings are allied closely to Hindu worship and Hindu art as modified during the centuries they lived in Java. Fornander fixed 200 A.D. or earlier as the date when Hawaiians left the Malay Archipelago. It is quite probable that there were other migrations from Borneo, Papua, at a later date. It seems clear from the legends that they revisited Java several centuries later from the Eastern Pacific. Borobodor, the great Buddhist temple in Java, was erected according to one authority in 550 A.D. So Maoris must have left Java before that date. Maori stone temples, exact replicas of the oldest Hindu ruins in Java, were doubtless begun about 500 B.C. Maoris came from

Wairoti and Waerota, believed to be places in Indonesia. Wiroti was a prosperous state in Java probably about the dawn of the Christian era—and was flourishing in 300 A.D.

Smith, Fornander, and Tregear agree that Maoris were in Java before the Christian era. Smith, working from the Pacific, thought they left Bengal about 450 B.C., and I, working from the Indian end, make out that the first migration from Bengal down the Malay Peninsula began 1000 B.C., that the Sava and Yavana left for Java some 250 B.C., and that the Mauriya people probably arrived from India about 500 B.C.; so Smith and I agree pretty nearly as to dates. One authority says Mauriya people conquered Burma 800 B.C., which comes still nearer to Smith's dates. I believe that Yavana, Sava, Ho, Mauriya, and Naga in Java commingled, and then went on to the Pacific.

The fact that Chams and Lolos were in Annam 460 B.C. shows that they left India long before then, this date being derived from the earliest known reference to them in Chinese Chronicles. It seems probable that they were part of the great Mauri-ya, who conquered Burma 1000 B.C. or 800 B.C. Taking the latter date, it gives them 340 years till they are heard of in Annam, and about the year 500 B.C. the year we have seen that one section of them reached Java.

There is in Javan history a story of the invasion of the island by Hindus from Siam, some time after the Christian era. A king of Arakan paid tribute to an Indian king 1000 B.C.

I have quoted the ruined temples of Assam and Java as evidence of the higher civilization of the later Hindu immigrants to these lands. The later

immigrants to the Pacific also were much better civilized than the early ones. Morioris, part of the first Maori invaders of New Zealand, were a rude uncivilized people. Their few arts, their rude barbaric carvings on the bark of trees are not to be compared with the art of Maori tombs and the highly ornate temple doors of Maoris who came with the fleet centuries later. Easter Island Maoris who had a script, manufactured stone idols, and carved the anatomically correct wooden idols of starved Maori gods, now in the British Museum, had a standard of civilization immensely superior to that of Morioris.

The table of dates shows that Hindus left India viâ Burma for Indonesia about 1000 B.C., that Hindus reached Java about 500 B.C., and that there was a fresh migration from India across the Bay of Bengal about 250 B.C. From the age of the ruined temples of Java and Borneo we can surmise that they reached Borneo from Java some time before the year 1 A.D.; further that Hindus were in Annam prior to 450 B.C., and at an unknown date they reached Borneo. Suppose as they were in Annam prior to 450 B.C. they took 300 years to discover Borneo, then they, too, would reach it some 150 years B.C. Taking Fornander's date of departure from the Malay Archipelago 200 A.D.—this would give Hindu Maoris a stay of several centuries in the large island of Borneo before the first of them drifted into the Pacific.

Buddhism was prevalent in India some 450 B.C., and there is no trace of it among Maoris. There were Brahmins in Burma and Annam long before there were Buddhists. Maoris must have left India prior to the rise of Buddhism, and they must have left Java before the Buddhists arrived there. Now Fa Hien reached Java about 450 A.D. *en route* from

India to China, and he says that Java was filled with Brahmins; he himself was a Chinese Buddhist, but soon after Buddhism spread all over Java. From about 500 A.D. Javans began to build temples, and about 650 A.D. their great temple building culminated in mighty Borobodor. The Tengger Hindu people of Java still worship Brahma or Bromo as they call him. The people of Bali and Lombok worship Siva, and there is no trace of Buddhism in these islands. In Borneo are no Buddhist temples, and apparently Buddhism never reached that island.

Thus Maori and Hindu chronology, Maori language, Maori customs, combine to place the departure of the race from India some 1000 years B.C., the very period when the great Mauri-ya people left India, invaded Burma, and marched, one division to Annam and thence across the sea to Borneo, and another down the Malay Peninsula to Java and Borneo—the track of the Great Migration of Maoris from Bengal to Borneo—and the dates are contemporaneous.

CHAPTER XIV.

THE ANTIQUITY OF MAORI RELIGION
AND ART.

Maori religion, Maori art, Maori symbols, are all most ancient. All was brought from Hawaiki, and was the religion of Northern India of very ancient date. Many years ago Tylor wrote in his "Primitive Culture," "Just as the adzes of polished jade and the cloaks made of flax fibre which those New Zealanders were using but yesterday, are older in their place in history than the bronze battle-axes and linen mummy-cloth of ancient Egypt, so the Maori poets' shaping of nature into nature myths belongs to a stage of intellectual history which was passing away in Greece five and twenty centuries ago."

Maoris are not a *parvenu* race, but most ancient, with a civilization going back as Tylor said more than twenty-five centuries. All their rites are archaic. Hindus revered the divine law of *Ritena*. Maoris clung with scrupulous fidelity to *ritenga* (custom, ancient habit).

Each race was a slave to the customs of its forefathers, which bound the people's lives and all their actions. It is this cast-iron adherence to old things which enables us to work out their ancient history.

Though I have traced Maoris back to their fathers, the Caucasian Aryans who invaded India so long prior to the birth of Christ, and to their still older Mongolic parents who invaded India prior to the Aryan invasion, their religion is still older and so are their customs and habits. The religion of the invading Aryans was itself far more ancient. The oldest

of their legends—the story of the Creation, the Deluge stories, the Aryans brought with them and planted anew in India. On reading Maori legends modern Aryans might easily make the mistake of exclaiming: “These are the teachings of missionaries.” There are evidences of their teaching in Maoris stories of to-day, but I have been careful to avoid them. The Maori hymns of Creation, the story of the Flood, their stories of the very beginning of things were their very own. They have known them for thousands of years. These legends were common property of the ancient Egyptians and of many nations of Western Asia. The Maori stories of the Flood are pure Indian, and the Indian story of Manui and the flood is clearly the same as the Chaldean story of the Flood as lately deciphered in their hieroglyphics. Some Maori gods and their legends and rites can be found in ancient Greek mythology. The ancient Greek religion and art is not the parent of Maori art; but they had a common Caucasian parentage. Fornander showed many Maori words appear in German, in Irish, and in Sanskrit—parts of a common Indo-German language. I can find Maori gods in Western Asia: Nu, Anu, Tan, and the same story of the first man made out of river mud. Of course this likeness is only between the Aryan portion of Maori religion and does not apply to the baser portions.

Hewitt says the Kati Awa of India were the Hitites of Western Asia. There was an Aryan tribe Awa in the Caucasus and a Hina tribe. As the Aryan forefathers of Maoris invaded India coming through Persia from further west they must have brought much of their religion from that region.

I now give a number of anecdotes and legends affording confirmatory evidence of the antiquity of Maori religion and art.

On seeing me carrying in my hand a Maori dredger for fishing up shell-fish in deep water, Major Whitney, whose ancestors owned an estate in Herefordshire, exclaimed, "Hullo! you have an oyster dredger from the Severn," and pointed out its resemblance detail for detail. I have a very old Maori *ahao*. It is nothing but an English marlin-spike, and was used in the same manner. In museums there are greenstone *ahaos* made by Maoris centuries before Captain Cook came to New Zealand.

The Rev. Richard Taylor, in his work on New Zealand and its inhabitants, noted how similar their customs were to those of the Jews, as detailed in the Old Testament:—Sacrifices of the dead, the raising of the bones, the assembling of the natives, the scraping and painting of the bones red, the food supplied to them, the dancing at night by the light of fires and the eating of offerings of the dead, cutting the flesh for grief, slavery, witchcraft, tattooing, crying when friends meet, eating their enemies, burning their dead, the bridegroom paying for his bride, casting lots, regulations for cleanliness, uncleanness of women, cutting the hair in mourning, drinking blood, hair used in sacrifice, the younger brother taking his elder brother's widow as a wife, the nearest male relation marrying the widow if the deceased husband had no brother living, as Obed married Ruth, the elder brother taking his sister as his right, the touching of food, God present in the whirlwind, wives bought, ventriloquism by priests as by the witch of Endor, women unclean after childbirth, all unclean who touched a corpse, the custom of betrothing infants, the scapegoat, bulrush vessels as mentioned in Isaiah, the ancient cubic from the top of the middle finger to the elbow, worshipping in groves, warriors going to battle being *tapu*, sacred trees, serpent worship. I

could greatly extend the list. Some Maoris were wailing over a death. A friend of mine, a Hebrew, who heard it, exclaimed, "My God, the lamentation of my people, the very air, everything is the same."

After the flood of Noah in Western Asia God set the rainbow in the heaven as a sign he would not again drown the world. Several most ancient Maori legends tell how the Great God Tane, to whom they prayed as the great Father in heaven, set up the rainbow after the Flood of Manu or Nuu as a sign of forgiveness.

Tane was God of Light—Tane the Light Giver. Tane is the warmth of sun and fire. Maori priests lit fires of Tane by rubbing sticks. In England in the last century they lighted the beltane fires with rejoicings. In the year 1230 A.D. a Scotch farmer, finding disease among his cattle, lighted a special fire by rubbing sticks together—a beltane fire—so lit it had a special value. The straw was lit and the cattle crossed over the flames.

At the siege of Troy the Greeks made a horse of wood as a gift to the besieged, filled it with armed soldiers, and captured the city. "*Timeo Danaos et dona ferentes.*" In far-off New Zealand a Caucasian Maori chief again and again assaulted a fortified *pa*, but was always repulsed. He thereupon devised a new stratagem. Having withdrawn his army, he killed and skinned all his dogs, and sewed together their skins. Then one morning there appeared a stranded whale on the beach. The hungry besieged, seeing the enemy had vanished, rushed across the plain to feast on the dead whale. Then from an ambush burst forth the attacking army and, slaughtering many, captured this New Zealand Troy.

There hangs on my library wall an ancient Maori club made of a dark stone and called *onewa*. It is

chipped. Why? Some Maori chief hit a woman on the head with it, and a bit was broken off. He forgot that when you hit a woman with an *onewa* it is necessary that you should first of all strike her pudenda or anywhere but in the head; then in some mysterious way the club would be strengthened, and if it struck her head would not break. The Greeks made stone axes, and believed the axe would break unless first the woman were struck in this particular way.

Maoris worshipped the Priapus, as did the Greeks. Maoris carved human images, and drew human figures with three toes and three fingers on each hand. These three-toed, three-fingered images may be seen on old Etruscan images in Italy.

CHAPTER XV.

THE RELIGION OF MAORIS IN INDIA AND THE PACIFIC.

The prevalent religion of India is a fusion of two distinct religions belonging to the two great nations whose progeny inhabit the land. The religion is an admixture of two distinct creeds part Aryan, the rest non-Aryan.

Monier Williams says the Brahmin religion is a demonophobia—a religion of fear and dread. Fear, too, everlasting fear, was the keynote of Maori religion. There were a few kindly gracious deities, but most lived to do harm to mankind. Brahmin priests and Maori *tohungas* alike “squared the angry gods for a consideration.” Only after offerings—the first fruits of the land, the first fish caught had been made, did the priests appease the always wrathful gods. The ideas of doing good works, of hope, and charity, of mercy and loving kindness and graciousness were unknown to them.

As I have said, Maori hymns and legends and rites are all most ancient. All the religion was imported from Hawaiki. They had no connected story, just a chaos of legends as disconnected as the words in a dictionary. In every newly discovered island they localized these legends anew. You may find a legend in New Zealand with all details of the place, full of local colour, and in far Hawaii, thousands of miles away, the same legend localized. After they left the Malay Archipelago they settled upon uninhabited lands, and so

kept their old creeds unchanged. They were most particular to tell the same legend in the self-same words each time. Any variation was an offence to gods always prone to anger. It was the religion of old Hawaiki of 3000 years ago, changed only to a slight extent during their sojourn in the Malay Archipelago. Here they arrived B.C. 500, and probably some stayed here till 600 A.D. We have not much data upon which we can go as to the latter date, but it was before Buddhism became triumphant in Java. During this 1000 years, whilst Maoris and later migrations of Hindus dwelt in Java and Bali Island there were changes chiefly in the carvings of idols and images. New Zealand Maori art shows much likeness to these. Though Smith tells how Tangiia, a great Maori navigator, went back from Southern Polynesia to Java in the 13th century and brought back images and drums of two kinds, and the *mana* (prestige, power) of the gods and new dances used in worship, still to understand Maori religion accurately one must think of Indian religion about 3000 years ago. The reader who has some knowledge of Indian mythology will please discard from his mind the later worship of Brahma, Vishnu, Siva, and go back to that of older gods and older rites, though of course many of these are continued in modern Vishnu—Siva worship. I do not find Brahma, Vishnu, Siva, as names in Maori religion, but I find their predecessors, whose worship and rites were transferred to these later gods. For instance Rudra, the linga god, became merged in Siva; sometimes he was in the transition stage worshipped as Rudra Siva, then as Siva alone. Vishnu was a great deity, Hari. Maoris knew Hari; they have not the name Vishnu. Maoris worshipped the older gods Dyans or Dyo, Varuna, Rudra, Manu, Mahu, Avaka,

Devi the goddess, most of whom merged in Vishnu and Siva. I have shown that the worship of Vishnu or Hari and Varuna was prevalent in Bengal and later in Indonesia, and I will prove their prevalence in Polynesia.

It is the fashion for English enthusiasts to write in such lofty strains of Indian religion that our notions of it are absurdly false. Arnold's "Light of Asia," and Max Müller's works, do not depict Hindu religion at all accurately. They are fanciful pictures drawn by these cultured authors. Monier Williams, in his work on Brahminism, truthfully depicts its glimmerings of greatness and its tremendous mass of absurdities. On my way to India last year I read a work which described how striking it was to see shaven priests of Calcutta, with little more than loin cloths on, discussing Herbert Spencer's philosophy and studying the secret of Hegel. Of course this is fiction.

I visited Benares, the City of a Thousand Temples. Many of these Thousand Temples are no bigger than dog-kennels, mere niches in a wall. I visited the linga temple of Siva, so frequently described. It has no particle of architectural merit, is dirty and miserable; but it has a small gilt dome upon which they say some millions of money were spent. *Credat Judeus!* In this temple was a stone image of Siva's bull, and over it hangs a punkah. I asked my Brahmin guide what that meant. "Oh," he said, "in summer time Siva very hot, so they pull the punkah all the time." And this is Hindu religion in 1910. In a niche of the temple was a stone image of Ganesa, his son, an elephant-headed god. Its head was wrapped up in some blue and white worsted stuff. I asked my guide why. He replied, "This winter time Ganesa very cold." I visited a temple with two

hundred monkeys running about it, held as sacred. I visited a highly venerated temple on the river side with much wood carving in the form of a series of friezes. It would be impossible for any man to invent any more obscenities than are carved and venerated here. There never has been invented by any nation anything more repulsive, more obscene than the rites of the left-handed worshippers of Vishnu and Siva as practised to-day. The common religion of India is as purely savage and barbaric as can be found in the world.

Of course this being the true state of the case I found it easy to discover Maori religion in India, whereas I could not find in Maori the religion of India as pictured by Arnold and Müller. It was Monier Williams's description of the religion of India that pleased me, for he described it as it really is—a few traces of greatness swamped in a mass of barbaric worship and rites of Vishnu, Siva, and Kali.

As I got nearer and nearer to a true understanding of Indian religion I felt I was in the religion of the old Maoris of Hawaiki: the gods, their very names and attributes, the legends, the rites, the whole atmosphere is the same. Here I found Maori chants from New Zealand and Hawaiian prayers, and Maori images and Maori rites.

THE MAORI TAPU AND INDIAN CASTE SYSTEMS.

The rigid system of caste devised by the Brahmins with all its horrid cruelties was almost unknown in the Pacific. It did not exist in India amongst Aryans when they, as a pure Caucasian people, invaded the land, but was a vicious system built up by Brahmins to keep themselves from contact with mixed castes, to elevate themselves and to keep others in subjection.

It is the most cruel and most revolting system imaginable, and has caused intense and widespread misery. Apparently it has grown into full force since Maoris left India over 2500 years ago. Of course it may be that the Sangata Mauri who invaded Burma, being mixed castes themselves, were so much alike that there were no castes among them. Though there was no caste system among Maoris, one that divided the purer Aryans from non-Aryans, yet Maoris had an allied system, the *tapu*. The difference between the two may be expressed by saying that the caste system was a distinction of races, whereas the *tapu* system was a distinction between individuals. It was only great *ariki*s (nobly born people) who exercised the power of *tapu*. It was applied by a chief to his own tribe, and had no effect upon outsiders. In India a Hindu writer wittily called it the doctrine of "not touchism." Every clean person or thing was easily defiled by contact with uncleanness. A Brahmin was defiled if he touched anything belonging to a Sudra. If a Maori chief were eating his food and the shadow of an inferior fell upon it, it became unclean and was thrown away. If the shadow of a man of low rank—a non-Aryan—fell on the food or drink of a superior in India, it was defiled and was thrown away. If a Maori chief touched a spear, or comb, or anything it became *tapu*; the doctrine of 'not touchism' applied. It was death to a common man to touch it. Sometimes if an ordinary man touched anything and found it was *tapu* to a chief, he would lie down and die. Anyone touching a chief's mat infringed the *tapu* and either died or was killed.

Tapu means, "under restriction, prohibited." Anything made *tapu* was sacred, could not be touched. A *tapu* thing was hedged with religious sanctity. Cooking at a sacred fire was *tapu*—forbidden. *Tapu* also



A Maori stone-carved *pare*, representing the legend of Maui's attempted re-birth. Note the quadrupeds as gargoyles.

[see pp. 182 and 280.]

means "sacred or holy." If a chief took a fancy to a young woman, he could make her *tapu*—sacred, to himself—and her lover, if of an inferior rank, dare not touch her. If he broke the *tapu* the chief killed him. The *tapu* was thus the power by which a chief entrenched himself, marked himself off from common people. The two institutions are alike in this: Among Maoris god-descended chiefs had the right of *tapu* against the common people; the great chiefs in old Hawaiki had this power and transmitted it; so in India the Aryan conquerors, and their descendants—the god-descended chiefs and twice-born priests had this power against the lowly-born. The *tapu* system existed all over Polynesia, and is so ancient that it was brought entire from India. In India caste distinctions were based on skin colour and people of mixed blood were called *varna*. Best gives me *wana* as a Maori word implying contrast of colours. A mixture of colours was *wana*, which of course is the same word as *varna*. In Timor and Timor Laut the system of *tapu* is called Pomali, and it is identical with Maori *tapu*. It will be thus seen that the Maori *tapu* and the Indian caste system are in essence and in origin the same thing.

MAORI HINDU COSMOGONY AND LEGENDS.

A legend in the Pacific runs: the Sky Father lay in contact with the Earth Mother, and all was dark. The god Ru or Rua lifted the Sky Father high above the Earth Mother, and light appeared. Ru was the "proper-up of the sky." Having raised the Sky Father high above the Earth Mother, he kept them apart with four props for ever. In India the god Rudra separated the Sky Father from the Earth Mother, and kept them apart by means of four props,

one at each corner, "undecaying, unperishable supports." The reader can find the version in full in Vol. I. of "White's History," and in Muir's "Sacred Text." In some Maori legends Ka did this feat: now Brahma was Ka. Each was the Great Male who produced all things.

In the Sanskrit texts of Muir we read—"Vishnu, thou didst prop up the lofty vast sky." "Vishnu, thou didst prop asunder two worlds." Another hymn relates that Indra propped up the heavens for the four-footed beasts and for the two-footed race of men. Rudra lifted the Heavens high above the earth, and kept them apart with four unperishable supports. Maui was the propper-up of the Sky. Skantha, an Aryan god, formed the first abode, he who with a prop held apart the two worlds.

When Ka, alias Tane, had separated the Sky Father from the Earth Mother, he thought his Father Raki (Sky) looked plain, so he covered him with stars to make him look beautiful. In a Hindu version, after this separation the Vedas chant, "The Fathers strew the Heavens with stars." Some Maoris believed that rain was the tears of the Sky Father crying because he was separated from his wife. Hindus had the same idea.

The Maori and Hindu conception of the universe was the same. In the sky above were ten or twelve heavens inhabited by gods. Below were several hells, Avaiki, and in the middle the Earth hung in space. Alike in Maori and India the Sky Father and the Earth Mother begat the high gods. Indian rajahs and Maori *rangatiras* began their genealogies the Sky Father, the Earth Mother, the Sun, the Moon.

THE CREATION AND OTHER LEGENDS.

The god Ka or Tane desired—so runs the Maori legend—and, going to a river bank, fashioned a woman out of soppy mud, and infused life into her. Then he lived with his daughter-wife. One day she asked the people, “Who is my father?” They replied, “The man with whom you live.” Overcome with horror and stricken with shame, she took her children and fled to the Underworld. Tane sought her everywhere, then he heard her voice in the Underworld of darkness, and asked her to come up and again be his wife. She refused, and he dared not go below.

The Indian story runs that Brahma, the Great Male, created a woman out of mud, and infused life into her. He lived with his daughter-wife, and had children by her. On discovering that she was his daughter she was horror-stricken and fled with her children to the Underworld. Brahma made himself four-faced in order that his eight eyes might seek the four quarters of the world for her. He found she had fled to the Underworld, and he desired her to return, but she refused. The story is in the Sanskrit Sacred Texts. Add to this that Brahma was Ka, and can anyone doubt it is the same legend. When Tane, *alias* Ka, created a woman “he took her by the hand and led her away.” “Took her by the hand” is a good illustration of the accuracy with which Maoris told these legends; for it was the universal practice in India “to take a woman by the hand” under similar conditions.

The Vedas affirm “In the beginning the Universe was water, nothing but water. The waters desired, ‘How can we be reproduced?’ So saying they toiled, they performed austerities. A golden egg appears giving birth to a Male Purusha.” Maoris believe life came out of the water. A Samoan legend says man

came from an egg. Female goddesses in the Vedas make advances to the male gods, and Maori maidens from very ancient times till now have done the same.

Max Müller, commenting on Aryan religion, says, "As the east was to the early thinkers the source of life, the west was to them Nirriti, the exodus, the land of death." Hindu temples faced the east, to greet the rising sun, so did Maori temples for the same reason. Kanaloa was god of the setting sun. The pathway of death, the high road of Kanaloa, the outgoing is in the west. The Vedas address the earth and sky as parents—Matara. In Maori Meta is mother and *matua* parent. "The Earth is the Wife, the Sky is the Father, they are a pair," so taught the Brahmin priests. Maoris believe that Rangi, the Sky, married Papa, or Maga, or Mama, the Earth. Maga was a name in India for the Earth Mother. To both races the Sky was the dwelling place of the high gods. Hindus revered the Tree of Life, and carved it on many temples. "What was the forest and what was the tree from which they fashioned the Heaven and the Earth?" Brahma was the forest, Brahma was the tree from which they fashioned heaven and earth. Now Brahma, the many-named, was Ka, Ka Maha-bhuta or Mahuta—the Great Male of Heaven. Far across the ocean Maoris worshipped Tane—who was Lord of Forests, as Ka—Mahuta—and the Great Male of Heaven.

In the Atharva-Veda we read, "In the beginning the waters immortal and versed in the sacred ceremonies protected the Universe containing an embryo. Over these divine waters was the god." Tahitian priests taught that in the beginning there was nothing but the god, Iho, afterwards there was an

expanse of waters which covered the abyss and the god floating on the water. Vishnu is addressed as "dwelling on the water."

The Vedic "golden reed standing in the waters" is surely the golden raupo reed standing in the waters as described by the Maori, and in each belief it was the Father of Man. A species of raupo grows in the Punjab and in New Zealand. *Pu* and *puapua* are Maori words signifying creation, and *Pu* was a creating God. There are many other words with the same meaning, variations of the root *pu*. Purusha was one half of Brahma, who produced all things. One of Brahma's many names was Tonga, and half of him was Purusha. Maoris deified Punui-o-Tonga. Tane spread out the sea, making it flat; he also spread out the heavens, which was what Vishnu did. Having killed his two sons, Maui gouged the right eye of one and threw it into the heavens, where it became the morning star Tawera; and the right eye of the other became Mere-mere, the evening star. An Aryan legend says the right eye of a god became the sun and the left the moon.

I have shown that Maori religion came from a forest land, and much of it is connected with the Tree of Life. The tree was the starting point of their genealogies. Dr. Hunter talks of the "older woodland rites, of which traces survive in every hamlet of Bengal." It was in the depths of these groves that Maori and Hindu priests each taught the cosmogony of which I give a few fragments.

Maori and Hindu cosmogonies are alike in this that there is no plan of well-ordered thought, no continuity, just a jumble of stories. In Vedic cosmogony the Male Moon marries the Sun Maiden. A learned Maori told Best that the Moon is the husband of all women.

The moon was always male in their legends. Taraka, an Indian goddess, was abducted from her husband, Ka, by the Moon god. The Maori legend deviates slightly: Taraka's daughter Ina was married to Ka, and Marama, the Moon, fell in love with her and took her to the sky. The Moon in India was Sin or Singh or Sina. Hina, *alias* Sina, a goddess, and the Moon are often mystically associated in Maori legend. The Moon goddess was Hina-uli. The dark part of the Moon was the woman in the Moon to Maoris. Ma-sina is the Pacific Maori word for Moon. When wars arose in Heaven the Supreme God Io or Dyu in the legends cast out the rebellious defeated gods into the Underworld, a world of flames called Avaiki by Maoris and Aviki by Indians. Each people had the same dim notion of the world having once been devastated by fire.

In each religion the names of great gods were uttered with bated breath, and only on great occasions. Below them in rank were numberless petty gods. Legends go back to the youth of the world. One feels the truth of this when reading Maori legends. Maoris told the same old stories in the same old way, and each legend is a story by itself.

The god Tawhaki (Devaki of India) met a blind man. Having plastered a mixture of his own spittle and mud over the blind man's eyes, he uttered a sacred spell and the blind man saw clearly. This is all there is of this story, and it is pure Hindu. A Maori legend says that when a Maori chief was attacked in his canoe his foe dived under the water. The chief spread oil on the troubled waters, and calmed the waves. He then saw clearly, and stabbed his enemy. This very custom was practised by Aryans very many centuries ago. It was known to Caucasians long before the Christian

era. When some ships were about to sail from England, the Venerable Bede blessed the crews and gave them sacred oil to still the waves. Plutarch says, "Why does pouring oil on the sea make it calm and clear? Is it that the winds, slipping the smooth oil, have no force, nor cause any waves?" Pliny says divers spurted it from their mouths, so that, like the Maori chief, they could see clearly.

Maoris had traditions of the Tree of Knowledge. The worship of the Tree of Knowledge and of Life is pure Hinduism.

The Maoris in the South Island of New Zealand had a legend that an ogre Kahui Tipua hunted men with dogs, two-headed, with four eyes and four nostrils, and aided by them killed many people. Since Maori dogs were small and harmless, whence came the story of these fierce two-headed dogs? It is a fragment, a worn down, longer, ancient legend brought by their fathers from Hawaiki. We find that in Bengal where the Kahui Tipua folk lived, Yama, regent of the dead, hunted for men with fierce dogs, two-headed, four-eyed, and with four nostrils.

These legends were all venerated; they were taught in colleges (*whare-kura*) by priests to acolytes. The pupils had to learn them by heart, to be particular in every detail, to make no mistakes.

Mr. Percy Smith asked me what folk lore or tales I had gathered. I replied, very few, because almost all these stories are legends—are really religious—and must come under that heading. Elsdon Best agrees with me that they are all very ancient, and all seem part of their religion. Some were so sacred that they were never told to Europeans until the influence of the old gods had waned before the onward march of Christianity.

Tura, the Maori chief in Hawaiki, married a fairy, who, when about to have a son, cried bitterly. Tura inquired the reason. She answered, because with sharp stones what is known as the Cæsarean operation would be performed, and she would die. For some reason or other fairies could not bear children the natural way, and all died in child-birth. Tura prevented this, and she lived on. Another variation of the story says that fairies bathed in living waters and became alive again: which is pure Indian concept. Lately a wooden coffin was discovered in a cave in New Zealand and transferred to the Dominion Museum. It represents a pregnant woman with a cut near the spot for Cæsarean section, evidently the cause of the death of this chieftainess. I find that in ancient India, ages B.C., this operation was performed with stone knives. I find also that Tur (in Maori legend he is Tura) had a wife, and that having a monstrous child, a goddess performed the Cæsarean operation. So this wonderful surgical feat was performed on Tura's and on Tur's wife in the ancient Ava cradle-land.

Another Tura legend runs that his wife was combing his hair. (One can trace combs back through the Malay Archipelago to India). Suddenly she discovered a white hair. Surprised, she asked what it meant. Tura replied that it was a sign of decay, and that after a time he would die. He was the first to have grey hairs, the first who died. A Hindu legend tells that in the ages past lived great kings, who lived for ever. One day a grey hair appeared on a king's head. He died, and since then those kings have all been subject to death.

Hindus believed the sacred eel told them the times of the seasons. A Maori story runs that a man was making a canoe under water. He did this because

he feared his foes would see what he was doing. He knew each day when it was time to leave off work by the eels coming about his legs. Tuna, the Eel god, came down from heaven because of drought. The migrations of the eels taught the Maoris certain seasons.

Maoris and Hindu alike believed the Earth was supported on a pillar, that it was a tapering cone. Both races believed in the Mundane egg, that the earth was hatched as an egg. Maoris believed, as did the Hindus, that it was sometimes necessary to wake a sleeping god by blowing trumpets. It was annoying to a haughty chief to say long prayers and then find that the god had not heard, and therefore did not answer his prayers. Hindus believed that if coco-nuts were offered to Yama, the King of the dead, he would set the spirits free, and not catch them in his fatal net and roast them in the fiery hell, Avichi. Maoris believed that Milu, the goddess, would let some of them off from roasting in her fiery ovens if they offered her coco-nuts—that saved them from the fiery hell, Avaiki. A Maori god was born in a calabash. Varunga begat a child in a jar. Drona, of India, was born in a water jar, and a Maori deity in a water bowl. In India and Polynesia it was a common belief that if a woman stared hard and long at the sun or moon she would have a child. Maoris and Hindus believed the moon was the abode of death, probably because he died monthly. In New Zealand, in India, and in Germany there is the singular belief that if a woman steps across the body of a sleeping child it will be a dwarf, clearly an Indo-German belief of most ancient days.

Indians believed that the right side of gods was more worthy than the left. There were right and left-handed sects of Vishnu, Siva, and other gods. The left-handed worshippers of Siva were horribly

immoral. Some gods presided over the left side, others over the right. Some gods were naturally born, others from the left side of greater gods. This belief holds among the Maoris. Rehua and Tu, great gods, ruled over the right side of man. Rongo ruled over the left side. Gods of the right side were good, kind and beneficent. Gods of the left side were frequently evil, bringing disease, death, and disaster to man. The Maori *tohunga* taught this, "Now the work on the left side of the Kahui-anu (crowd of gods) and the omens observed there relate to death, evil, and the lower worlds, but the work on the right side, and the omens observed there relate to good, life, and prosperity in this world." This Maori doctrine is pure Hinduism, brought from far Hawaiki. Maoris believed that some of them proceeded from the front of a god, others from the back, a Hindu dogma.

Brahmins offered sweet-scented grass to their gods, and Maori priests offered sweet-scented grass to the land gods and seaweed to sea gods. "At this time Kahu-kura, god of the rainbow, was personified by a figure carved in wood. To this incantations were chanted, and the effigy was held up in the hands of the priests and shaken about to the delight of the people." Here we have a perfect description of some Brahminical practices. Maoris had the same superstitions about omens as Hindus; any little sign, if thought untoward, would put them off on the plea that the fates were not propitious. Maoris rarely prayed to a god, they more often said prayers. This is a main feature of Indian worship, the uttering of spells or incantations. A Hindu priest made a mistake in a ceremony before a child was born; the mistake in the incantation changed the boy into a girl—a terrible calamity. This is pure Maori.

Maori, like Hindu gods, came from heaven to earth, and went backwards and forwards as they pleased.

Maoris believed in Holy Waters, life-giving waters, a pure Hindu dogma.

Muir translates from the Vedas, "At the festivals I worship with offerings and celebrate the praises of heaven and earth, who, have gods for their offspring." Maoris worshipped the Sky Father Rangī, and the Earth Mother, who produced the gods and all things. Some Maoris greatly revered the earth as the Mother of them all.

In India goddesses were nearly all evil, horrible, cruel, bloodthirsty. This was pure Maori religion; nearly all goddesses were wicked and harmful. Goddesses tried to wreck the vessel in the Great Deluge. The great deity in the Underworld is Hine-nui-te-po, a goddess of death. It is a singular thing that the great carvers of New Zealand never carved a female breast. It was not delicacy of feeling, for nothing was too indecent to be carved. I suppose the reason was that they looked on female breasts as "houses of misfortune"; they were emblems of evil goddesses.

Tiki made Man and Woman. He made two small mounds of earth, and put a wand on the top of each. The first represented Life and Virtue, from which sprang Man. In the second he inserted a wand which stood for Sin and Death and Hell. This produced a woman, Kurawaka. This belief in evil goddesses in India was non-Aryan or aboriginal; it was a lower class religion.

Maoris and Hindus had the same belief that after death Earth took back her children, and Maoris and Hindus had the same rites for purification by water. Müller says fire was used in purification rites of the dead, and Best noted the same thing among the Maoris.

CHAPTER XVI.

WAS MAUI MANU OF INDIA?

Was Maui, the Maori demi-god, Manu of India? All Maoris had ancient traditions of a demi-god named Maui. Maui fished up all the islands of the great Sea of Kiwa, the Pacific Ocean. There are more legends of Maui than of any other being. Tregear, from a study of these legends, thought him the leader of Maoris into the Pacific. Langlois, a French author, writes, "The hymns of the Rig-Veda were composed for the tribes which had come from the banks of the Indus and were living on the plains watered by the Ganges. At the head of the colony there must have been a prince of the Aryan natives called Manu, whom the traditions represent as 'The Father of Mankind.'" He adds—"It is my opinion that the Indian colony conducted by Manu established itself in Aryavata, Northern India." Maui was "Father of Mankind," and Manu legends from India, carried to the Pacific, induced Tregear to believe that he led the Aryan Maoris into the great sea of Kiwa.

In India Manu appears under variations of the word—Manu, Manui, Manuka, Manohi. In Maori he appears as Maui, Manu, Manuka, Manoa, and even Manui.

Quaint are the varied legends of how Maui was born. A chant says he was "sneezed forth" from the nostrils of a god called Ka. An Indian god was sneezed forth from the nostrils of a god Ka. Maui was picked up an abortion out of the waters. Manu was picked up in the same way. Maui and Manu

had the same father in the god Ka. Maui was called Left because he was born from the left side of Ka.

Maui and Manu alike were born from the navel of their father. Maui and Manu were each the first man. They were known to Mauri and Maoli of India, and Maori or Maoli said these legends were brought from the cradle-land, Hawaiki. Manu and Maui both sprang from the water. Hindus and Maoris both believed that Life sprang from the water, and that there were the life-giving waters of Ka—Waiora a Tane.

Manu, Brahma, Rudra or Ka, are much associated in legends, and the same qualities are ascribed to all three. Maui, Ka, Rua are equally associated in Maori legend. Rudra supported the heavens, and similarly Ru or Rua was the propper-up of the heavens. Manui performed the same marvellous feat. Manu performed austerities (*tapastapas*), and hung himself head downwards in the heavens for 1000 years. Maui performed austerities, and there is a legend that Ka hung a god by his heels in high heaven. Manu sometimes appears as the greatest of all deities. A Maoli chant from Hawaii runs—

A messenger sent by Maui to bring,
To bring Kane and his company,
To bring Ka and Kanaloa.

Here Maui as a great god sends messengers to the other great deities to assemble; he was their superior; Brahma or Ka did the same. Manu and Maui were born in the West. The Satapatha Brahmana says he was made of clay. Maui's sister was made out of the sloppy clay of a river.

The name Manu is derived from *man*, a Sanskrit word—to think. Maui was clever, a thinker, one full of clever tricks. Maui is witchcraft; it is also the game of cat's-cradle of which Maoris knew many

figures. After the Flood Manu created all lands by dragging them to the surface of the sea. Maui acquired his name, which means, weary, by his laborious efforts in fishing up all the islands of the Pacific. To obtain the necessary power when fishing up lands Maui employed a spell which began—Why, O Tonga nui.

I find that one of Brahma or Ka's many names was Tonga. Manu was born of Tonga. It would be most natural for Maui to call upon his father god to help him. Maui's father calls him, "My last born—the power of my old age." Tonga's father was Taraka. Dowson (Hindu mythology) gives Taraka as the name of a Hindu god, which again connects Maori and Indian mythology.

MANU AND MAUI FLOOD LEGEND.

Next let us compare the Hindu and Maori Flood Legend, and note how they correspond. There were several flood legends in the Pacific, but I am comparing Manu's flood and that of Nuū or Manu in Pacific Island myth. Though Maoris usually called it the Flood of Nuū or Nuku, they associated it with Manu—"The ever rolling sea of Manu." Their ancestor Maui was "Manu swimming in the water."

Here is a quotation from a most ancient Hawaiian Maoli hymn beginning, "O Maui the mischievous." It is a graphic description of the Maui Flood Legend of India, and yet it is pure Maoli—

O Maui the mischievous,
O the great supporter awakes the world,
O wake up.
O wake up, here is the rain,
Here is the daylight,

Here the mists driving inland,
Here the mists driving seaward,
The swelling sea, the rising sea,
The boisterous sea of Iku.
It has enclosed (us).
O the foaming sea,
O the rising billows, O the falling billows,
O the overwhelming billows
In Kahiki.

I have shown that Kahiki is Northern India and Manu is the hero of this poetic Flood Legend as Manu was the Indian hero of the same flood.

When Brahma (Ka), disguised as a little fish, appeared to Manu, a righteous man, he said, "The time for the purification of the world has come." The world was to be purified by water. The Maori legend runs that the world was full of wicked people, and the world was purified by the Deluge, Nu, a righteous man, alone not needing purification. Priests of both lands used innumerable rites of purification by water from all sorts of uncleanness.

White, in the version of the Flood of Nu, says—"Wi spoke to Wa and Miru and all the tribes, giving them good advice. Wi spoke privately to Wa and Miru." This is a curious bit of tradition, and has little meaning until we learn that in India Visva were all the gods, and Visva talked together. It seems a fossil relic of the far past. Vishnu (Ka or Hari), after the Flood, is depicted as a god, half-man, half-fish. Maoris carved images of a god, the upper half man, the lower a fish. Vishnu appears in Flood legends in the incarnation of a fish Matsya. In Maori *mataika* was the first man killed in battle, and the first fish caught.

FLOOD LEGENDS.

Northern India is the source and site of these legends. A mighty flood occurred in the Ganges, at its junction with the Brahmaputra, and all the people would have been drowned but that a Sage drank up the flood waters. The Maori legend runs that in the Flood of Rua the Sacred, a great flood spread and would have destroyed all the people, but his sister, a goddess, drank up the flood and saved the people. Siva drank up the Ganges Flood and was blue-throated after it, as the muddy waters stained his throat. In Orissa they told this Flood legend. The people offended a god who caused the sea to rise up and nearly all of them were drowned except a few who escaped to a high hill; they, too, would have been drowned, but the god, in his mercy, saved them. The god was Varuna, who I shall show was a Maori deity. Here lived some of the Sauri people. The Maori priest told that the sea rose and drowned many people; a few fled to a high hill. The god said to the waters, "It is enough," and the waters went back.

The Indian flood of Manu happened in Bengal, the ancient Kingdom of Ava. The world was full of people, who fell away from the worship of the "true god of Vishnu, *alias* Ka." Manu, a righteous man, was warned of the coming flood by a god disguised as a little fish. Up a tributary of a great river he built an ark, which was tossed about many moons. The little fish, now become the great Makaram, came to him. He tied a rope to its fin, and it towed him to the first dry land, the Himalayas, *alias* Siti or Hiti. Then he descended from the "slope of Manu."

The Maori story relates that Nu was a good man in a time when men fell away from the true worship of Ka. Nu built a raft up a tributary of a great river.



Specimens of tattooing from Haddon's "Evolution in Art."

Some of the figures on the body of this girl, a native of Motu, British New Guinea are clearly letters. Note the writing down the right forearm.

(N.B.—The hair should be frizzly, not wavy.)

[see page 284.]

Ka sent the rain, the raft floated down till it met the widespread waters. After tossing on the waters several moons he landed on a high mountain peak called Ma-hikurangi.

Maoris revered the Makara, a deity ruling the tides. Makara was an Indian seagod. Maoris and Hindus each worshipped a god in the Rainbow. In Maori story, when the people on the raft were landed some of them were much exhausted and were laid on mats to revive, a custom of dancing dervishes in India. When frightened in the floods the priest offered bunches of grass to the land gods and bunches of seaweed to the sea gods, just as did the Hindu priests.

After the Flood Manu was alone in the world, so was Maui or Manui. Another version of the story states that Manu and Nu were each saved with seven others. Manu, being alone in the world, performed austerities, and there was born to him a daughter out of the waters, Ida or Ira. She became his wife. Maui married Ina te Repo—Ina whom he rescued out of a swamp. Manu had a wife, Rohini, and Maui's wife was Rohe. Maui had an ugly face, his wife a beautiful one; whilst she slept he changed her face for his. Hot and angry, she left him and went to the Underworld. Manu and Maui each had two sons.

Manu's brother was Ishvaku, Maui's brother-in-law Irawaru. Pani was wife of Manu, and she was a Maori goddess. Manu was son of Rudra or Ka, the linga god, and Maui was son of Ka, a linga god. Manu was eight-eyed, so was Maui's father. Maui was the son of the Supreme deity, Io, and Manu of the Chief of all gods, Dyu. Hindu Maoli and Mauri descend from Manui, and Hawaiian Maoli from Maui. Manu and Maui alike lived with their father, Ka, the parent in the sky. Manu's mother

was Maga and Maui's was Maga also. Manu died at Navau: Dyaks when dead, went back to Navau, a variant of Ava. Manu married his daughter-wife—committed incest. In Niué Island "tiki" means incest. Manu's father, Ka, created a woman and committed incest. Maui was Maui tiki, suggesting Maui, the child of incest. Maui bore the earth on his shoulders and when he shakes, it is an earthquake. His brother Rudra in other legends, was the god of earthquakes. Ru was the Maori god of earthquakes, and he, as Rua, was like Rudra, the supporter of the heavens, and spread out the sky. Thus it will be seen that Manu's relatives were the same as Maui's.

There is no written life of Manu to consult, any more than there is of Maui. The history of each has to be collected from many legends.

Dowson says there were fourteen Manus. There were several Maui's. The first Manu was Manu Swayam-Chiva. The first Maui was Maui Mua. Manu tamasa suggests Maui tama (a son). One Manu was Auttami (kindly); one Maui was *atamai* or Maui the gracious. Manu's brother was Riwaka, Maui's Tiwakawaka. The first Maui was Maui Potiki; he was found in the topknot (*tiki*) of his mother's hair.

MANU'S AND MAUI'S FEATS.

One of Maui's great feats was that he noosed the sun and, tying him with ropes, made him run his course more slowly. The sun was named Ra. A Hindu legend describes how a demi-god snared the sun called Ra, and beat him to make him go slowly. Maui not only caught the sun but beat him. The sun, in pain, called out his secret name, then for the first time made known—"Tamanu i te ra." Hindus were at baptism

given two names, one secret, almost never divulged, sometimes only to the son just before the father's death. But the second one was in common everyday use. Manu was son of the Sun, and Maui was Manu-i-te-ra, or Manu of the Sun. In the Sun's secret name we see the Indian form Ta-manu. A Vedic hymn runs "I was Manu, I was the Sun."

Hindu mythology teaches us that a god Ak Uli spoke to Manu. Akua Uli conversed with Maui. Manu lived in Kalana, and Maui was of the country of Kalana. Ages after Maui the First (Mua in Maori, Bhua in India) there was written Manu's Code of Laws, which contains many precepts that reappear in the Pacific among Manu's descendants. One forbade husband and wife to eat together—a law obeyed by Brahmins in India. Maori old time custom was for the husband to take his food and the wife hers. They sat apart, usually back to back, just as Manu ordained. Manu ordered that no food should be cooked at night. Maoris never cooked food at night. Manu ordained that men should not kill each other. Maoris of the Chathams said that their ancestor, Nu of the Flood, commanded:—"Manslaying must cease henceforth for ever." They were, I fancy, the only tribe of his descendants who kept this law. Manu ordered prayers (grace) to be said before meals. Some Maoris observed this practice. Manu ordered many purification rites for uncleanness; the Maori sorts of defilement were his.

Manu and Maui were demi-gods, greatly revered, but rarely worshipped, and were generally held to be too sacred to be carved as gods. Manu was an Aryan semi-deity, and Maui also. Maui-tiki was the first Maui, and it is noticeable that *heitikis*, that is, *tikis* worn round the neck, were greenstone figures of a man. A Maori told Mair that the quaint position

of this figure, head on one side, arms across, and legs small and meeting close under the body, represented the babe in its mother's womb. Maui and Manui were the first men to die. Maui's father was Bua. Manu's father was Bhua. Dubois says the Hindus worshipped the *bua* as the tree of Life. Maori legends narrate the growth of the *Pua* tree in the world below. White has a line standing by itself, "Maui lived on some rocks in the sea to the west." I often pondered over the meaning of this isolated statement, till in a work on India I read that Manu lived on some rocks off the Malabar coast. Manu lived in the Ava land, so did Maui.

MANU AND MAUI, THE FIRE-SEEKERS.

There are to be found a bookful of Manu and Maui legends and rites, but I shall single out only two more—Maui the Fire-seeker, and Maui's attempted rebirth. Maui went to the Underworld to seek fire, so did Manu. Maui flew down disguised as a hawk or *kahu*. Tregear suggests the sun hawk. The sun in India was Ra; Maui's father was Te Raha. Maui went to seek fire from his father, Mahu-ahi-fare, Mahu the fire-bringer. Mahu was the Indian god of fire. *Ahi* is the Maori word for fire; it is *agni* in Sanskrit, and *akkhi* in Pali. The Vedas relate that Manu's daughter, Ida, heard the Asuras "ploughing fire," using the fire-plough. Hindu and Maori priests of the tribe of Kati Ira used the fire-plough. *Asu* in Maori is smoke. Asuras were Hindu deities, and in Maori *ahurewa* or *asurewa* is a sacred place where holy fires are kept. Maori and Hindu priests held that the breath was unclean, and therefore they never blew on fire with their breath. Manu and Mani learnt the art of fire creation by rubbing two sticks, and both employed an upright stick and a furrowed

stick beneath. All the Maori ideas of fire are likewise Hindu. The Vedas taught that fire rests in the wood as man in his mother. Maui plucked fire from the finger nails of his mother, ten in all. In the Vedas the god ravished ten beautiful maidens and produced fire. This is interpreted to mean that ten fingers are used in holding the fire-stick. When sacred fires were lit by Maoris a chieftainess put her foot on the under-wood to represent the female gods. The Maori man who held the upright stick called *kaurimarima*, suggestive of five and five, that is, ten fingers. Manu and Maui each went to the Underworld to learn the art of fire; each learnt it from Mahu, the fire god. Maui and Manu returned to the earth and the descendants of each taught savages how to light fires and cook food, and each was the father of the Maoli people. Maui fought with Mahu and wrenched off his arm. It was a pure Hindu custom to wrench off an arm of a beaten foe, usually the right arm.

Let me show once again the connection of Maui with Manu. Maui the fire-seeker was Maui Ataraka, and created fire by rubbing sticks, and offered sacrifices. In India were the Atharvan priests who "drew forth fire" by rubbing sticks, and presented sacrifices. Atharvan, the first of these fire-priests, was a son of Brahma (Ka), who was father also of Swayana Bhua, the first Manu. Maui-mua was the first Manu, the son of Bua-taranga: in other legends he is son of Ka (Brahma). Maui came out of the top of his fathers' heads. Brahmin priests declared Manu was the "mind-born" son of Ka. Naraka sprang from Brahma's head. This sage was Vishnu (Ari), worshipped by Maoris, who deified the fire priest Maui Ataraka. Further, *ata* is the root of many Maori relating to "light":—Atanua, Atarapa, the Dawn goddess; Atarau, the moon, and others

meaning full day; *ata-ura*, fiery red sunrise. Atharvan priests built fire altars and worshipped in reed temples in the days long ago. In Mangareva an altar is *atara*, and the same word also means a box made to hold images of gods. This box was peculiar in that it was lined with reeds, and was in fact a miniature red temple, holding gods.

MAUI'S STRANGE ATTEMPT TO BE BORN AGAIN.

Over my door hangs an ancient stone-carved wooden *pare*, the cross-piece of the top of an old Maori temple that has long since vanished. At either end is a gargoyle, a fantastic figure of some animal looking outward. In the centre is a fearful looking goddess, at either side two quaint images of men laughing, and a figure of a man between the goddess's thighs. The interpretation is that Maui desired to be born again, and that he decided to enter the body of the great goddess Hine-nui-te-po, Hine the great, of the Underworld. Maui knew he would die unless he was born again, so to save his descendants from death he decided to be reborn; but Hine-nui-te-po had always crushed her victims to death between her thighs. Maui, finding her asleep, warned his two brothers, one of whom was Tiwaka, to keep silence; for if the goddess woke she would crush him to death. As he was entering between her thighs Tiwaka laughed. She awoke, and Maui was crushed to death. Since then all men have died. If he had been successful death would never have come into this world. Because Hine crushed people to death she was called man-eater, an epithet applied to Indian gods.

Tregear gives the following legend:—Maui followed his parents to the Underworld, where his mother prophesied he would be a great Deliverer and win

immortality for the human race; but whilst his father was baptising him he made a mistake in uttering the holy chant. This was ultimately the destruction of Maui. Brahmin priests were "twice-born," and they taught the same doctrine that a sage, Manu, tried to enter the womb of the great goddess of the Under-world and failed, hence came death into the world. In the Indian story it was Manu's brother, Riwata, who laughed. Strange as is this Maori legend, it is pure Aryan. There are other Brahmin versions, all asserting that man must be born again. "Except a man be born again he cannot enter the Kingdom of Heaven," conveys the same ancient idea.

A Maori legend of the attempted rebirth of Maui reads: "Though Maui died his offspring survived. Some of these are at Hawaiki and some at Aotea, but the greater part remained at Hawaiki." In his collection of Maori legends, which he translated literally and did not dress up White writes, "This history of ancient times was handed down by the generations of our ancestors of ancient times, and we continue to rehearse it to our children, with our incantations and our genealogies, and all the other matters relating to our race."

How did the Hindus and Maoris come to believe in rebirth after death? This idea of the Maori and Hindu, that after death a man must enter his mother's womb and be born again, so exactly a Hindu concept from the earliest days, puzzled me greatly. I have not discovered any reason assigned for it in Indian literature, yet Sivaites bury their dead in a sitting posture, knees tied to chin, like an unborn babe, in the sure hope of a resurrection, that they would be born again. Some Maoris so buried their dead. In White's "History of the Ancient

Maori," vol. II., page 91, I found this startling explanation told by a Maori priest:—

“Maui did not wish men (his offspring) to die, but to live for ever. Death appeared to him degrading and an insult to men; so to escape this, *he sought for man a death like that of the moon*, which goes and washes itself in the Wai-ora a Tane (Life-giving water of Tane) and is renewed again: or like that of the sun, which daily sets in Te Po (darkness) and with renewed strength rises again. For this purpose he tried to enter the womb of Hine-nui-Te-Po, and, had he succeeded, he would have secured for man continual youth and life for ever, but he was unsuccessful and died in the attempt.” In India there was just the same Maori belief that the moon dies monthly and goes to the life-giving sacred waters of Ka and is born again. Manu and Maui—each the father of mankind—believed that the moon died monthly, and after entering the darkness and bathing in the sacred waters, was born again. Both tried to enter darkness and be born again, but the Goddess of Night refused, hence to Manu’s and Maui’s descendants came death.

CHAPTER XVII.

OTHER INDIAN AND MAORI GODS.

INDIAN RUDRA AND MAORI RUA.

Rudra was a great linga god in old Hindu religion, but in the newer he merges into Siva, and in the transition stage was Rudra-Siva. Maori religion is very ancient, and as might have been expected Siva worship exists, if at all, in faint traces, but the same worship appears in Maori as Rudra worship. Vishnu and Siva were so alike that they were worshipped as Hari Hara. Hari, I have shown, was worshipped by Maoris, but not Hara. In his place is found the older god Rudra. Rudra was son of Brahma or Ka, an early god, not a pure Aryan god like Io and Tangaroa, Dyu and Varuna, because his worship became encrusted with aboriginal ideas of the Deity. Aryans originally did not worship the linga. Manu and Rudra were each sons of Brahma.

As I found Manu in the Maori pantheon, so I found Ru or Rua. Rudra in Sanskrit religion was the god who lifted the Sky Father high above the Earth Mother, and supported him with four unperishable undecaying supports. Ru or Rua did the same with the four props. Ru was the "proper-up of the sky." One prop was named Rua-tipua. They worshipped Rutua, who, like Rudra, was a linga god—the great male of Heaven. They venerate Ru, the Father living in Hawaiki. Rudra was worshipped under his emblem as Uli. Maoris worshipped Rua-uri. Rua was Mahadeva, a stone linga, and in Rarotonga

they worshipped an upright stone brought from far-off Hawaiki called Mahakewa.

Pani was wife of Rudra and there is a Maori goddess Pa-pani. Kali or Karika, a hateful cruel owl goddess, was wife of Rudra Siva. Rua in some dialects was Tu, and Tuamatua was Tua or Rua, the parent. He married Karika, a goddess, and Rudra married Karika. Rudra and Hari were contemporaneous great gods in Northern India, and in Maori lists of gods Rua precedes Ari. The brothers Manu and Rudra were much mixed up in legends. Ruanuku, a deity connected with the Flood, was god of the Rainbow. Rudra had a son Rauru, and Rua a son Rauru. Ruanuku married Karika, as did Rudra. Uetonga was a grandson of Ru, the earthquake god; Rudra was son of Brahma, who was Tonga. Rudra and Ru or Tu were gods of the Right-side, as opposed to less worthy gods of the left. Tu headed Moriori genealogy, showing his greatness. Rudra was Lord of tempests and Lord of Hosts, and his sons the Maruts, were Lord of the forty-nine winds. Rua-tawhito was Rua as a linga god. The affix *tawhito* is an ancient sacerdotal name for the Uli. Rua-tawhito is the son of Uliuli; his relations were Huri and Kunuulu. Rudra was Rudra uli. Rudra's wife was Matangi, and Matangi was a Maori goddess. Tangiia was her son. In India the affix *ia* signified born. *Tangi* in Maori is to weep. When Rudra was born he cried for another name, and continued crying till his father gave him eight names. Maru in New Zealand was a god of war. Tu or Rua was the chief war-god. In Hawaii, Ku was god of war, in India Kumara was god of war. Rua, the god of war, was worshipped by priests digging three holes, and uttering spells into them. A Maori priest, when invoking the god Ru or Maru to defeat a foe, dug a hole (*rua*) and repeated *karakia* into it.

Maoris came from a Fatherland Tawhiti a Rua, Tawhiti was India, where Rua was to many the chief god. Fornander says the stone seats used by the priests of Hawaii in the *marae*, the open space in the village where the priests carried out religious ceremonies, were marked with the double trident, which he rightly described as the double trident of Siva. It was the double trident of the older Rudra. This remarkable trident is found in Maori hieroglyphics of Easter Island. A *hara* was a Maori gravestone in wood, an upright with three points on top, Rudra Siva's trident. A stone seat in a *marae* at Rarotonga was called Mahakeva, and another belonged to Ari. Fornander cites Kali-ai-tupo as the dreaded Kali, wife of Siva, and suggests that the upright stones six feet high, the Pohaku-a-Kane, referred probably to the linga symbol of Siva.

In India Rudra Siva, Vishnu, Ari, Hara, were the great linga gods. Fornander noted that the priests sprinkled these stones with water and anointed them with coco-nut oil. Hindu priests washed them with water and anointed them with butter. Hawaiians took no cows in the canoes from the Malay Archipelago, and used coco-nut oil as a substitute. Childless women, as in India, venerated these stones, and made offerings, which the priests, as in India, appropriated. Indian priests of Parikud dressed these stones in dark cloth. Hawaiian priests from Paliku dressed them in dark cloth.

Brahmins prayed "Glory to Vishnu," "Glory to Rudra." I show that both religions existed in Polynesia. Maoris prayed to Vishnu as Ari, and to Rudra. Rudra Siva had many names, Vatu, Weta, Civa, Kanawa, Kuva. Maoris prayed to Vatu, to Weta, to Kuva, to Kanawa and Kura. A Brahmin at night prayed to Vatu to preserve his procreative powers.

Maoris worshipped Vatu for the same reason. Siva or Shiva was dark or black—*hiwa* is black. Rudra, or Siva, was worshipped with many lascivious songs and dances. *Siva* in Maori is a song and dance, and the Rudra Siva immoralities practised in meeting-houses were renewed in fullest detail in meeting-houses in Hawaii, where men and women indulged in the most lewd practices. Husbands and wives might do what they liked at these meetings, though in India and Hawaii they were frowned upon by many.

Rudra was Mahadeo (*maha* great), a stone image; and reappears among Maoris as Eho, a stone image whom Maoris invoked to send rain on the crops. Rudra was also god of the North. Mangareva natives called the north Aka Rua, and Aka Rua was the north wind. Smith suggests that Whaka Rua, the Maori name for the north-west wind, was connected with Siva worship. Siva had long matted locks. A Maori god was the Hairy. Snake and Siva worship were closely allied. Siva was Kalana or Karana. Maoris worshipped a black stone linga and called it Kara, and Karaho is the place where stone lingas are kept. Maru was the god who sent rain to Maoris. Rudra's images had a third eye, and some Maori images are carved with a third eye in the forehead. Rudra was Ka, and Ka-ala were small, smooth round red stones worshipped in Hawaii as emblems of Ka, just as the same small stones were revered by people of the Khasia hills in honour of Ka.

Rudra was Mahadeva. There is a great Ru or Rua Maori genealogy beginning with gods, and a Rarotongan genealogy begins with Makea-karika. Rudra was Karika. Makea karika seems a shortened form of Mahadeva Kariki (Karika). The Maori kings of Raiatea begin their ancestry with Uru, an Indian name of Rudra.

Urga was the Sanskrit name of Rudra. Ura and Urango of the Sky were worshipped by Maoris. Rudra was Uli, and Maoris knew him as Lua uli. Uru was a Sanskrit name of Vishnu (Ari), and of Rudra. Maoris deified Uru, god of sharks, and the famous temple of antiquity in their legends was Uru-o-manono. It belonged to the Ati Hapai tribe in Hawaiki. Rudra was a rain god. Maoris call rain *ua*, and Rua or Ua Nuku was god of the Deluge.

Fragmentary as are these legends, when combined they show most of the attributes of Rudra, and form a complete identification of the rites and worship of Rudra and Ru.

THE GOD KAHUKURA.

Kahukura, or the red or shining Kahu. Kahu was god of travellers, a rainbow god. He had many *aliases*. He was Ruanuku, and Paikea, and Tangaroa. He was a great and good deity. As Tangaroa he was god of travellers, being Lord of the seas.

When the Taki-tumu canoe brought Maoris from Hawaiki the chief idol was Kahukura, a footless wooden image of a short fat man with a sleepy eye. Now Fredericks says that the coast of Bali Island, the sacred island of the Maoris close to Java, was studded with ruined temples of the god of the southern abyss. One such structure is called Vatu Kahu, the temple of Kahu or Rudra Siva. This god was carved in Bali as an image about four feet high with oblique Mongolic eyes, a pug nose, a third or frontal eye, three toes and three fingers, a huge linga and no lower jaw. The Maori Kahukura is identical with the Bali Island image.

Vatu Kahukura suggests the Maori Marquesan, Fatu, Lord Batu. Datu in Java and India means stone and Lord, just as do the Pacific Islands Maori words Vatu, Fatu, Haku, Rua Fatu (Rua Lord).

Vatu Kahu of Bali was a Hindu temple, Kahu an Indian god. All his rites were those of Rahu or Kahu of India. I have shown that Maoris brought an identical copy of this lame Bali god to New Zealand, and came themselves from Bali. Can anyone doubt that the New Zealand Maori lame god Kahukura is the same as the Bali Vatu Kahukura, also lame in his feet? Such shape was carved without feet.

Tan of India was the fish son of the virgin cypress tree. Kane was Lord of Forests, Tangaroa of the ocean. This Indian fish god Tan, Lord of the Southern Ocean, was related to a god who was lame in his feet. Kane was the Maori sun god. Kahu was a shining god in the sky. Rahu, *alias* Kahu, was the Indian Sun God who, after a terrible fight with other great gods, was lamed, and was sculptured without feet. Kahu was the name of the hawk God of Fire. Hindus worshipped the sun hawk god Rahu. Hephaistos, the Greek god, was lame in both legs, which shows how ancient is this Aryan myth. A Hindu legend tells of a god with both feet cut off who merges into a linga god. Ruawharo, in the Taki-tumu canoe that came to New Zealand, was told by Tamatea, "As you are taking Kahu-kura with you, you had better take the Whatu-kura with you." These stones were part of linga worship. Vatu Kahu of Bali was a synonym for Rudra Siva, the linga god, and his followers worshipped little round red stones in Bali. Io gave Vatu Kura to the god Ka.

QUEER GODS.

A Maori god was "The Bald," so was a Hindu god. The supreme Maori god, Io, was parentless, so was the supreme god, Dyo, of India. Vishnu was a dwarf, so was a Maori god. Pushan, a creating Indian god, was two-headed, and was so carved in images.

Similarly Tangaroa (who created man) was carved in the Pacific as a god with two heads on one body. Maoris and Hindus worshipped dog-headed gods, pig-headed gods, and the elephant-headed god, Ganesa, and carved their images; and they revered crocodiles as gods and kept them in tanks. Maoris carved lizards on temples as did the Burmese. They deified and carved the bat as a deity, and bird-headed gods. Each worshipped a god of thieves and a spying god, and gods of the rising and setting sun, and of the waning and brightening nights of the moon. The Nala was born in "the sea and swam," runs the Hawaiian chant; the Naga was an Indian fish god. Both deified gods half men, half fish.

The god Siva tore out the eyes of Bhaga, whom he felled in a fight, just as did god-descended Maori chiefs. In each country people cut off the ears of fallen foes, and offered them in baskets to the gods. Brighu, the Indian god, was carved with a goat's beard or chin-tuft, just as Easter Island Maoris carved some gods with these chin-tufts. And some Maori gods were three-eyed and three-toed, and eight-armed and eight-eyed, and two-headed, and without feet, and with protruding tongues like Indian gods. One Hindu and Maori carved god was four-faced.

Both deified and made images of snakes. Siva whom Maoris and Hindus worshipped was fashioned as an hermaphrodite god, similar to one revered by the ancient Greeks. Brahma was Para; the Maori Para was a god in Hawaiki, and Parapara is a sacred place, and Para-uri another god. Nala, a Hindu god, had a son called Indrasena, and a daughter also called Indrasena. Samoans worshipped Sena, goddess of war, and her sister, Sena, goddess of tattooing—a ceremony performed when a boy became a warrior.

Rahu was the Hindu god of eclipses. *Rakatia* in Maori is an eclipse. Kui was a mother goddess of India, and a tribe Kui. Toi or Koi was a Maori god and also a Maori tribe, the children of Kui. Groves in India and New Zealand were sacred to Marut or Maru. Meru was god of the Khonda of Bengal and of Maoris.

Near to the Kui people of Bengal dwelt the Turvashu, a fair-haired people. When Maui fished up the North Island of New Zealand, he gave the land to the "children of Kui." Later the Turehu came to it from "the other side of the ocean"; they, like the Turvashu, were a fair people. The Turvashu and Turehu worshipped the same god, Tu or Hu—as the begetting god; and it was clearly the same god, Tur, or Turi, for each had a wife upon whom the Cæsarean operation was performed. Each race was ruled by the same divine law, *ritena* or *ritenga*.



THE BOAR GODS OF HAWAII AND INDIA.

Hawaiian religion contained a boar god named Kane puaa, a god with a boar's head and a man's body. Vishnu in one form was a boar-headed man. Under this aspect he was Varaha—a boar. Maoris call a boar *taraha*. Maori mythology goes back to the morning of the world. In old Caucasian legends of Europe there were boar gods, and Vishnu, *alias* Hari, was a Caucasian god. In the Rig-Veda is this prayer:—

"We invoke the ruddy boar of the sky—
Rudra."

Among the thousand names by which Vishnu was known are Ka, Ari, and Kama. Under these he was worshipped among Maolis. Naturally we might expect to find, as we do find, Kane-puaa—the pig-headed god: and an image Poo-puaa with a man's body and

| | | | | | |
|---|-------------|---|----------|---|----------------------------|
|  | Buiduk |  | Tava |  | Amasatin |
|  | Rakasa |  | Raiwala |  | Raiola |
|  | Rana |  | Raihokos |  | Raiheru |
|  | Ritboel |  | Raiarin |  | Ambeni |
|  | Rairoot |  | Ritbari |  | Raiaravi |
|  | Rimatan |  | Raihūsar |  | Raiwela |
|  | Raihelak |  | Ritjanc |  | Malabi |
|  | Simbanā |  | Donabait |  | Naisaman |
|  | Raihbanat |  | Maloni |  | Seonai |
|  | Raioto |  | Nikiniki |  | Manibait |
|  | Takonā |  | Raihais |  | Nainamū |
|  | Naimūsūnoso |  | Amaabi |  | Molo Amakoro of Tuomasa |
|  | Raiōūan |  | Tanoō | | |
|  | Renometan |  | Tobanani |  | Raihēi |
|  | Raniūsā | | | | |
|  | Nailake | | | | |
|  | Takaipe |  | Pitai | | |

//leu betekent heilig, gezigt.  Symbol van
Souvereiniteit in Chra. Overwinning van
het werklied om vsmets maken en  de zon

a boar's head. Vishnu *alias* Ka was worshipped as a dark stone—*uli*. Kane uli was the Hawaiian god, and *uli* has the meaning dark. Kama puaa had eight eyes and eight feet. A commonly carved Indian figure of Vishnu or Ka had eight eyes and eight legs and arms. A furrow-making god was Kane Puaa—god of husbandry. Vishnu's emblem was dark and Hawaiians sacrificed in preference black hogs—keeping the white to use for pork. When Captain Cook reached Hawaii, the Maoli thought him the god Lono, and they offered him a black hog. Vishnu *alias* Rudra Siva was the boar god in the sky: *hiwa* is black in Maoli. In India boars were sacrificed in worship: and Indians adorned their temples with boars' heads impaled on posts hard by. In one rite the Hawaiian priest urged the people to eat every bit of the sacrificial pig, otherwise all would die.

If a stranger claimed a long pedigree, a descent from the gods, he was tested by letting a pig loose in the crowd; and if the boar discovered him and was friendly he was accepted. I suppose the pig, being connected with gods, knew a relation when he saw him. So also pigs were used in ancient times to discover gods. Some of the islanders took pigs in their canoes when they sought new homes in the Pacific. Some of these pigs were ruddy—like the ruddy boar of the sky—Rudra. A Hawaiian prayer begins: "Here is the pig—Uli in the Heavens. Vishnu *alias* Rudra *alias* Uli was the boar of India in the Sky. Another Maoli prayer was—

O Uli that discerns the right

O Uli that discerns the wrong.

A boar was used to find out the secret resting-place of the bones of the god-descended Kamehameha; being a child of the boar gods Ari, Ru, Kane, Uli, the pig detected him. Hindus called a pig *boona*,

which in Pacific Islands Maori softens to *puaa*. Others called it *baraha* or *varaha*. Maoris called a male of brutes *taraha*.

Hawaiian pigs were like Indian pigs, that is, small compared with our English breeds, black and grey, narrow-backed, and with remarkably long snouts. In India they acquired extra long heads to find their food in marshes—as I saw at Sarnath. Another Hindu word for pig is *koku*, and a Maori word is *kuhukuhu*. In a Northern Indian dialect the pig was *dukar*; it is an easy transition to the Maori *puaka*. Indra, who became Rudra, was a boar god, and so was Rahu, and pigs were sacrificed in their honour as Hawaiians sacrificed pigs to Lua and Lahu. Malo gives the Hawaiian melemele—

Life through the king: life through the gods

Behold the sacrifice—a pig.

Sacred is the pig—it is there, O God.

It is done. We are saved.

Another runs—"Here is the pig, O Uli in the heavens." Another is—

"Give us now the blood of the swine,

Give us now the blood of dogs,

The blood of human sacrifice.

Provide, O Kea, swine and dogs in abundance
for you, O Lono."

A pig's head was cut off and set apart for the deity. Some pigs were reddish and these were offered to the boar god.

DOG GODS OF MAORIS.

Dogs appear in Maori worship. Ordinary Maori dogs were a small breed. There being no large animals in the islands they were used to hunt rats, mice and wingless birds. They were brought in the canoes from Hawaiki and were characterized by the fact that they

never barked. There are small dogs that do not bark in India and Further India. When the *kumara* crop was attacked by caterpillars, Maoris tied up their dogs till they were ravenous and then let them loose in the fields. The dogs would eat up the plague, and then they in their turn were eaten, so that nothing was wasted. Maoris did not respect these dogs, though they were fond of them, and used them for food. An old song says:—

“Soup of dogs is fattening.”

They never carved these dogs nor deified them. The long hair from under the tail was used to adorn their spears. Maoris also made dogskin mats that were worn by great chiefs. A bed or mattress was first made of flax and the skins were then cut up into long strips and attached to it. These mats were white with black stripes, something like the ermine robes worn by British peers.

In addition to the common inferior dogs called *kuri* by Maoris their legends told of a fine noble race of dogs, the fierce royal breed sacred to the god Kane, and called Moho-i-rangi or dogs of heaven. Apparently they brought very few of these dogs from Hawaiki. If we turn to India we find there these very magnificent dogs. When Alexander conquered India they brought to him a dog of this royal esteemed breed. To show the monarch his bravery, the Indians started a hare and then other timid animals, but the dog took no notice of them. Then a lion was liberated and instantly the dog gave battle. He caught the lion by the throat and hung on like a bull-dog. With great cruelty they cut off each of his feet, but still he hung on.

Ishvaku, a brother of Manu, was Lord of Dogs. Maori legend tells how Maui turned his brother-in-law, Irawaru, into a dog. Vrita fought the god Indra

with dogs, and would have defeated him but that the Maruts, the Lords of Winds, interfered. Indra was the rain god. The Maori legend runs that Rua-nuku, the rain god, fought Whena with dogs. By means of his power as rain god he formed a fog, and the dogs killed Whena and his war party. I have cited the New Zealand legend where the Kahui Tipua pursue men with two-headed, four-eyed dogs. Yama, regent of the dead son of Varuna, hunted men with four-eyed two-headed dogs. Even in England dogs howled before a death, and the expression is used "to let slip the dogs of war." In India, where *kuri* or *turi* is dog, there are Kuri, Ati Kuri, Ati Turi, Kuli, Moi tribes; in New Zealand are the Kuri, Kuli, Ati Kuri and Moi tribes. In Assam among Nagas is the Moirang tribe: and in the Pacific the Moho-i-rangi tribe. A Maori legend, very ancient, but localized anew in New Zealand, tells how a chief brought to it two dogs of the royal breed—Moho-i-rangi—dogs of the god Ka. Both were of the Royal breed of dogs of the same god Ka. Sarani was the Heavenly bitch in the Sky. Dogs occur in many Hindu legends. In Marquesas a dog is Moho.

Kiwa brought a Moho-i-rangi dog from Hawaiki to New Zealand, and putting him on an island, he took his daughter to help in the fire rite—to perform her part representing the female gods. Moho-i-rangi, the dog, stared at her with a fixed gaze. Kiwa put his daughter to sleep, and went to light the sacred fires, one for the gods of males and the other for the gods of females. He returned to where he had laid his daughter to sleep. She was gone. "Raising his eyes he looked on the sea, and saw his daughter turned into a rock standing in the ocean." To this day women will not go to that island, and strangers going there never neglect to veil their eyes. *Kurikuri* is a game played with bandaged eyes.

The Maori tutelary deity of dogs was Maui's brother-in-law, Irawaru. Sariama was one of the dog races of India. Many Indian tribes worshipped dog deities in the skies. Dogs were offered by the Baori in sacrifice, and the skulls set on poles near the temple—in the same way as Maoris slaughtered dogs in sacrifices in their temples. Sari, the mother of the dog races worshipped as a goddess, and Sarama, the bitch of heaven, became Hari Hara (Vishnu Siva) and Ka worshipped by the Moho-i-rangi people of Bengal—Baoris; and Maoris revered the heavenly dogs of Ka.

Tamure had a Maori dog, and over the dog he performed ceremonies and chanted incantations to keep him from the power of the spells which Ua-pohewa had laid on the road. He then sent the dog over the path and passed himself without harm. This is an old legend, and this dog of the ancient breed having influence to aid the spells must have represented a deity. Maoris in Hawaii propitiated the deity Uhane, and the Baoli of India the deity Ushana—both revered the sacred dog in the Sky. Both being fire-worshippers used the fire planting, and lit sacred fires to the Heavenly dog, each calling the dog Kuri and Kuli.

Hewett says the fire-worshippers of India deified fierce big dogs—great boar hounds. When a Maori brought a sacred fierce dog of the royal breed of Kane to New Zealand, he lit fires on the island where he put the great dog Moho-i-rangi.

So all these legends of sons of the dog, of dog tribes Ati Kuri, Moirang and Moho-i-rangi, of the four-eyed, two-headed gods that destroy men, of dog rites, of the fierce royal dogs, and of the existence of small dogs that did not bark and were not deified but were eaten—each and all are to be found in India.

It would indeed be a wild stretch of imagination to suppose that a race that had never been in India could have invented such legends and such rites.

NAMES OF GODS OF INDIA AND POLYNESIA.

If Maori and Indian religion were the same then the names of gods should be identical: if the Tangata Maori of the Pacific were the same as the Sangata Mauri of India they must have worshipped the same gods under the same names. Vishnu *alias* Hari had 1000 names. Siva worshippers, to make their god appear greater, gave him 1020 names. Similarly in Maori religion we find the same god appearing under many names. This happens so often that after a time we realized that they worshipped a few gods under many *aliases*. Hindus worshipped a trinity of gods. There were early Trinities, and Nagas of Assam worshipped a trinity, the most modern being Brahma, Vishnu, Siva. The Hawaiians worshipped a Trinity, Ka, Lono, and Ku. I will now give a list of the names of Hindu gods and opposite a list culled from Pacific Islands and New Zealand Maori mythology. I leave the reader to decide whether they are the same gods:—

HINDU GODS.

Dyo,Dyu, Io
Deo or Seo
Mahadeva
Ari
Manui
Yama
Ila
Ira
Ak Uli
Uli
Ka Uli

MAORI GODS.

Io
Eho
Mahakewa, Makewa
Ari
Manui, Maui
Tama
Ila
Ira
Akua Uli
Uli
Kane Uli

HINDU GODS.

Rudra
 Marut
 Varuna
 Vali
 Manu
 Vari
 Kahu
 Sky Father
 Earth Mother
 Great Goddess of the
 Underworld
 Magha
 Ra—the Sun god
 Kana
 Aham (I)
 Kali
 Karika
 Tur
 Manu
 Vatu
 Civa
 Avaka
 Ushana
 Drona
 Ka Mabhuta
 Uru
 Uluka
 Suna
 Bhua
 Apa
 Pawa
 Awa
 Veta
 Turya
 Hara
 Hari
 Hor
 Ciawa

MAORI GODS.

Ru and Rua
 Maru
 Marouna, Aruna
 Vali
 Manu
 Vari
 Kahu-kura
 Sky Father
 Earth Mother
 Great Goddess of the
 Underworld
 Manga, Mama
 Ra—the Sun god
 Kane
 Ahau (I) in the Sky
 Kali
 Karika
 Turi
 Oo-Manu
 Vatu
 Kiwa
 Avakea
 Uhane
 Rona
 Kane (Tane) Mahuta
 Uru
 Uluka
 Una
 Hua
 Apa
 Pawa
 Awa
 Veta, Weta
 Turi
 Harai
 Haere
 Horo Oro
 Kaiawa

HINDU GODS.

MAORI GODS.

| | |
|---------------------------|----------------------------|
| Manuka | Manuka |
| Heresapa | Hereopa |
| Hari uli | Hauli |
| Bhua, the First Manu | Mua, (First) |
| Makaram | Makara |
| Garuda | Kaula |
| Tunga | Tuna |
| Ganesha | Kaneha |
| Kesa | Kewa |
| Tangara | Tangaroa |
| Mahu, Fire God | Mahuika, Fire God |
| Devaki | Tawhaki |
| Vena | Vena |
| Pushau and Puse | Puhi |
| Khu | Ku |
| Tiu | Tui |
| Tara and Taraka | Tara and Taraka |
| Kaweka | Kaweka |
| Devaki | Tavaki, Tawhaki |
| Anumati | Raumati |
| Rauvaka—Maui's brother | Tiwhaka— Maui's brother |
| Akuti | Akuti |

THE BASKETS OF HEAVENLY LORE.

When Tane went to heaven, says a great Maori hymn, he brought back three baskets of Heavenly Lore. Indian writers talk of "Triple Vedic Science." There were three original Vedas which contained Heavenly Lore. The Buddhists had Three Pitakas or Baskets full of Heavenly Lore. The Pali Canon is comprised in Three Baskets—the "three bodies of oral tradition." The Morioris of the Chathams had an incantation which they called "the basket of a god." The Vedas say "Sacred knowledge is the first-born thing in the universe." Again the Vedas say, "Moreover it was sacred knowledge which

was created from that Male, wherefore it was created from his mouth." The Maori god who brought from Heaven three baskets of Heavenly Lore was the great Male. The Vedas say "for sacred knowledge is from Agni's mouth." Agni was a god of fire, so was Tane.

Again we read that the Veda is the word of god from the mouth of Brahma, who was Ka and also Tane. The Vedas talk of three worlds and the Maoris of three worlds. Each had its triple science or knowledge in three compartments. "Prajapati—the Male creating god infused warmth into the worlds, and from them so heated he drew forth essences. He infused heat into the triple sciences and drew forth its three essences—the triple sciences contained in the 'triple eternal Vedas.' Prajapati milked forth the three great unperishable particles *a*, *u*, and *m*." Tane was god of light and a creating god. An Indian hymn runs, "Praise and celebrate him who has spoken the Vedas before the Vedas." There is authority for saying that Veda means basket. Prajapati created all sacred knowledge as contained in the Vedas. "It was capable of neutralizing the arts of enchanters." The knowledge brought by Tane from Heaven was especially for the purpose of checking the evils of sorceries and the dread deeds of evil demons. Hindus believed that the triple Vedas burnt up sin and all things injurious to man.

Another Maori hymn tells how a god declares—

Yes, in this my basket
The Evil News,
Yes, in this my basket
Irritating News,
Yes, in this my basket
Sacred News from Ka in heaven.

Here again we see the three baskets—two with bad news, the third and last with sacred news from the god—to act like the Vedas—“to burn up sin and all things injurious.” There are other hymns, all showing how sacred knowledge was carried in baskets. In the Vedic and Maori religion the cardinal idea is identical.

There is another marked resemblance. The Vedas contained the religion of the Aryan invaders: but in time, as the hybrid castes of Aryan and non-Aryan blood arose, Vedic hymns and Vedic worship receded, and were replaced by lower class rites. Exactly the same thing is seen in Maori. The great hymns of creation in Hawaii, Marquesas, and New Zealand are relics of the old early religion of India—are pure Vedic, and are in startling contrast to their more modern barbaric rites. These Maori Vedic hymns are the hymns of their Aryan ancestors—the rest of their religion is lower class, barbaric. The contrast between the two religions has startled every enquirer. Now that we know the origin of the Maori we understand how it happens; for the Maori religion is a mixture of two distinct religions—one they derived from their Caucasian, the other from their Mongolic ancestors.

Maoris carried goods of all kinds in two main ways—either by basket or in canoes. I have shown how in India and Polynesia heavenly lore was carried in baskets. Now let me show how it was carried in canoes. *Vaka* or *Waka* is a canoe. In Sanskrit *plavaka* is a ship. *Vaka* or *Waka* in Maori is the vehicle or means by which a god sends messages to men. A *va'a loa*, or *waka roa*, was the canoe in which the god ferried souls from this world to another. In India gods employed Vahans to carry their messages. Brahmins worshipped gods with Vakas. *Vach* in India means speech. In Maori *waha* is the mouth,

wananga is a prophecy, and *va* means to speak. *Vavaka* is a medium of communication between gods and men. The priest of a deity was his *vaka*—the medium by which he conveyed his messages. All the great Indian gods had their messengers or *vahans*: in Maori *vaha* or *waha* means to carry.

I have said that the Buddhists spoke of Heavenly Baskets as Pitakas. Maoris stored food in small houses set on high posts—*patakas*. A *pataka* was also the hold of a canoe (*vaka*) in which food for the voyages was stored. If a Maori prayed to a god, he sent a message to the god by this prayer and called it a *vavaka*. The Aryan goddess Atiti, mother of gods, was Vach (speech). Atea, the first Maori god, wedded Lono—sound, that is, articulated speech. An Indian legend talks of the basket of the snake god Ka—which also contained heavenly lore. So the reader again has his choice of believing that Maoris invented all these things anew, which is impossible in the face of their oft-repeated assertion that they brought them from a land on the other side of the ocean—or he must be convinced that they are fragments of Aryan religion—that their Maori ancestors worshipped Vedic gods with Vedic rites.

CHAPTER XVIII.

MAORI-HINDU GODDESSES.

There were in India a very few gracious kindly goddesses of Aryan origin, and traces of such we find in Maori religion. Surveyed as a whole Indian goddesses were evil, cruel, hateful beings. They seem to be nearly all non-Aryan. Writers explain that these goddesses were specially worshipped by the aboriginal mothers, who taught their offspring so to worship. They were worshipped with aboriginal bloodthirsty rites, and as the mixed castes in time greatly outnumbered, and in many cases eclipsed, the pure Aryans, they became the chief female divinities. Their religion was a pure demonophobia. Maori emigrants on sailing to Hawaii and New Zealand, naturally carried with them the worship of these hateful female divinities.

In India and Polynesia men worshipped male gods and the women female gods. Quite distinct deities were worshipped by the early Menehune people of Hawaii, some by men, others by women. In time these goddesses were in legends married to the great gods, and of course acquired the attributes of their husbands, Ari, Ka, Rudra. They were prominent in linga worship, which so markedly shut off Aryan and non-Aryan religions from each other. Being the goddesses of the rude barbaric savage races, they were all of low class. "There is none that doeth good, no not one." It was said of a people that they were not immoral. They did not know what immorality meant. These she-gods had no

morals: they were liars, thieves, murderesses, adulteresses, and were worshipped with rites at once sacred and abominable.

Hindu goddesses divide easily into two classes, Aryan and non-Aryan. The Aryan were not carved into images and were addressed in a few Vedic hymns. The non-Aryan were worshipped with aboriginal rites. If a writer were to straighten out the tangle and make a connected story of Hindu goddesses it would not be a true account of them. Hindu and Maori legends of goddesses are both mere jumbles, race tales of many widely different tribes.

The questions we have to decide are:—Did Maoris worship the female gods of India? Were they the same not only in names but in characteristics and deeds? Was the religion the same? First of all I will deal with the Aryan Maori goddesses.

HINA, INA, SINA.

In India the Moon was Sin, Singha, Singa. In Maori he was Masina or Mahina. The Moon in India was male. Maoris spoke of her as "the husband of all women." The Aryans brought the worship of Sin from further west than India, for in Babylon they worshipped "Sin, the Lord of the Heavens, the Divine Creator, whose crescent shines among the gods." The woman in the moon" was Sina to some Maoris. When Maui noosed the sun, the latter with his fiery heat burned the cords and freed himself. Then Maui tied him with cords made of the hair of Hina, his sister, which, of course, did not burn. Knowing that the Moon is Masina, and that the sun is always travelling round the earth and the moon also, one can see how Sina the moon personified grew into Ina. When the sun is setting and his beams are seen in the sky, Maoris point out Maui's cords made of Hina's tresses.

Hina of the Maori legends was Uri or Uli (dark), a word that at once links her up with Hindu Uli gods. Akua Uli was an Indian goddess. In Niue Island the Heaven is the bright land of Sina, where we note the Indian Sinha, moon. In Mangareva they tell how the Moon, Marama, saw Hinauri, and falling in love with her, took her up to live with him, and in the dark (*uri*) part you can see Sina, the woman in the moon. Away on the other side of the ocean Hindus adored Ch-hinna, wife of Ka, god of light, and Maoris adored Hina, wife of Ka, god of light. In the Pali language Indu is the Moon, and *hinu* or *inu* in Maori is to shine. The lower piece of wood used by Indian priests in lighting sacred fires was sacred to a female god, Sinha Vahini. Maoris had the same creed, and the Pacific Islanders adored woman in the shining moon, Sina *va'ine* (New Zealand Maori *wahine*). Hindus adored a glittering goddess Dakshina or Ahinga uli. It is difficult to get away from the belief that she was the shining Maori deity, Sina or Hina. Deva Sena was the Indian moon goddess. She was Kuhu, the new or dark moon. Maoris worshipped the dark nights of the moon, several of which were Ku nights—dedicated to the deity Ku. Sin vali was the Indian goddess of the bright moon. Pacific Islands Maoris attributed the ninth day to Vali. Devi of India, a great Aryan goddess, was Sena, the moon goddess. She, as Sena Kuhu, goddess of the dark or hidden moon strongly suggests resemblance to the Maori Masina (Moon) and Kuhu, hidden or concealed. Deva Kuhu of India is surely Kulewa, a Hawaiian goddess. Hina, Maori moon-goddess, was wife of Avatea or Awaka, god of light. In India the god of light is Avaka. Hine is a goddess standing in a lunar rainbow. Devi, *alias* Kali, in some images of Java, was carved with Mongolic eyes, just as was her husband

at times, and with an added Mongolic moustache. The Hawaiian hymn speaks of "The upturned eyes of Kahu a Lewa," just as Aryans talked of the "uplifted" slant-eyed Mongolians. All one class of Maori images is carved with oblique eyes.

NAMES OF INDIAN AND MAORI GODDESSES.

The names of Hindu and Maori goddesses are also alike.

HINDU GODDESSES.

Ila
Ira
Sina
Uma
Saumya
Deva or Devi
Tara
Kali
Karika
Loro
Matangi
Pinga
Lashmai, first goddess
Sena
Sina vahini
Devi
Deva
Anu mati
The Great Earth
Mother who was
Magha
Devi
Bhani
Vari
Radha

MAORI GODDESSES.

Ila
Ira
Hina
Uma
Haumia
Lea or Leva
Tara
Kali
Karika
Lono
Matangi
Pingao
Lalai, first woman
Sena
Sina Vahine
Ivi pupu
Lewa
Anu mati
The Great Earth
Mother who was
Papa and Manga
Teve Ivi
Pani
Rara
Hine

HINDU GODDESSES.

Ghinni
 Ahine
 Giriri
 Padma—pani
 Oomea
 Anu mati
 Mama
 Mara
 Taraka
 Devi of the Mountain
 Great goddess of
 Darkness
 Daughter of the Sun
 Wife of the Moon
 Pani, an orphan

 Salia

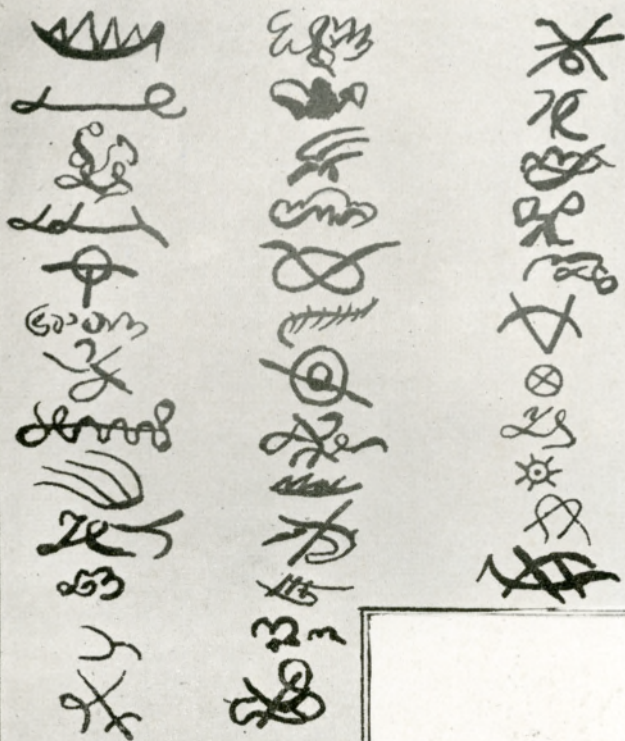
MAORI GODDESSES.

Ahine
 Vari
 Hiriri Pipi
 Pa-Pani
 Houmea
 Anumate
 Mama
 Mara
 Taraka
 Lewa of the Mountain
 Great goddess of
 Darkness
 Daughter of the Sun
 Wife of the Moon
 Pani an orphan
 goddess

 Sali

I cannot find that Maoris in their rites ever prayed to a gracious goddess. After all why should they worship good gods who never hurt them. It was not until centuries after they left India that Gautama Buddha, a descendant of Maoris left behind in India, and the product of an advanced civilization, invented a great and beneficent religion; but though this swept over India it was exterminated by the old non-Aryan demonophobic religion.

Brahma (Ka), father of Manu, had a wife, Taraka, who was abducted to the sky by Soma, the Moon god. Maui was son of Ka and Taraka, and Taraka went off to live with the moon god. Tara was an aboriginal Indian goddess of great fame.



*Some of the signatures
to the
Treaty of Waitangi.*

From Tregear's "Aryan Maori."

Each figure was tattooed on the face of the chief who copied it as his signature.

[see page 291.

RONA AND THE MOON.

A quaint bit of Maori folk lore is the story of Rona and the Moon. One night, when the moon gave little light, a woman named Rona took a calabash to fetch water. Angrily Rona shouted, "When will the cooked-head moon shine." To cook and eat the head of any one is to put on the corpse the highest indignity, and to call anyone "cooked-head" is the deepest of all insults. The angry Moon seized Rona, who clung for help to a Ngaio tree. But the Moon carried her, the Ngaio tree, and the calabash, up with him. When it is a clear night, especially when the moon is at full, Rona may be seen reclining against the rocks beside the calabash and the Ngaio tree.

In other legends Rona is a man. White discovered this legend. In Indian myth is a deity name Drona. Drona is also the Soma or calabash holding the juice or sap, the seed vessel containing the germ of life. Drona Kalasha was the cask holding the soma juice. In India Soma is the Moon, the Moon god wedded to the daughter of the Sun. In Maori *karaha* is a bowl which holds *kava*, the drink, as soma is, of the gods. Rona's *karaha* is remarkably like Drona Kalasha containing soma juice. Whilst Soma is the Moon god and marries the Sun's daughter, Rona is Lord of the Sun and Moon. Rona eats the moon, and the moon eats Rona; and as each is exhausted in monthly battles, they go to the living waters of Ka and come back in full vigour each month to fight their battles again. In the Indian story the Moon, Soma, Drona Kalasha, dies monthly, but bathes in the sacred waters of life, and comes back to shine. In the Maori legend the Moon drew up Rona and her *karaha* by the power of his rays. In each legend the Moon is masculine.

MIRU, KALI, LONO.

We have seen that nearly all goddesses in Hindu and Maori religions were cruel and wicked. Especially evil were the aboriginal goddesses, who, with their husband gods, as the ages sped away, were admitted into the Hindu Pantheon. They were all deities of the Left side in both religions. In the Deluge the distressed Maoris on the ever-rolling sea of Manu saw goddesses walking on the waters, and knowing that they were evil, expected to be drowned by them, but appeased them with gifts. The chief of these evil-bringing goddesses is Hine-nui-te-po, the great goddess of the Underworld. A terrible Pacific Islands goddess in Avaiki (a fiery hell) was Milu or Miru, who burnt the spirits of the dead in the fiery oven. I resurrect her in the Hindu fiery hell Avaiki as Meru, who tortures the spirits in the flames. Every time a goddess appeared the people feared trouble. Houmea ate her children. Her name is a byword for all evil. Maoris dreaded Kali or Karika, who was worshipped as Kali and Karika in India. In each she was cruel, bloodthirsty, and adulterous. Kali of India was the god of thieves. A Maori chief was god of thieves, and to each the thieves prayed and offered gifts that the deity might help them to rob and if necessary, strangle their victims. Though not called Thugs, as in India, they were the same class of people.

A great many Hindu goddesses reappear in the Pacific. Vari was a goddess in Bengal: Vari was the Maori goddess, mother of Vatea, God of Light, who, like Vishnu, was not only god of Light, but a fish god, half man and half fish.

White gives a legend where Rongo is Koro. Now Koro, Koi eve, was the goddess of childbirth, so was Devi or Loro of Java. In Java were houses where

dance-girls met to perform, called *pungga*. They were not highly esteemed, to put it mildly. Koro was goddess of the house of evil, and the Maori word *punga* suggests evils that arise in these places. New Zealand Maoris had a water-god called Horo-matangi. Matangi is one of Devi's *aliases*. Wheke, the god of the watery deep guided the Maori canoes. Devi was Sveta, and Sveka and Kaweka. A Maori god was Weta, and another Kaweka.

Devi or Loro was Mangala, who was the presiding deity in Flores, which is called after her Mangerai. One of the canoes that came to New Zealand was the Mangarara. The Weta was brought in the Mangarara canoe as a deity. Other gods in the canoe were Weta, Wheka, Toro. Another god was Tara-whata, and Tara was one of the Devi's many names. Where the Mangarara struck the beach there live the people who came in the canoe, the Ngati-Porou, suggestive of the Kati Puru of India. Part of Mangaia is Atua Koro, after the god who guided the canoe there. As Koro led some Maori canoes to Mangaia, so Rono or Toro guided others to New Zealand, and Lono to Hawaii. Naturally as Loro Kidul in Avaiki te varinga (Java) was goddess of the ocean, Koro, on reaching Mangaia, invited the fishes to a dance on the shore, and adorned them with Pandanus leaves. Loro or Lara was wife of Siva, who was Hara. The Pandanus in Maori is Ara. The sacred tree of Siva in Java was Lontal and Rontal. Nga-Toro-i-rangi or Toro of the Sky led another Maori canoe to New Zealand. The form of a Maori outrigger canoe was Lono's. All these facts also tend to prove that Maoris came from Java and brought their gods Ari, Kaweka, Lono, Rongo, Oro, Koro, Kahukura from Java and Bali.

Lono came from Uliuli, "the land that gave birth to Lono." In other hymns she came from Kahiki (India). Lono was "of the blue seas." When dark these were often called Uli. Siva uli was Loro's husband, and a chant runs—

Adopted by Uli—she the cross one

She of the uptilted nose—a ravenous shark.

To the shark god, the "cross one," human victims were constantly sacrificed, as to Kali, wife of Uli, in Java. Elsewhere she is addressed as consort of Uli—

O Lono Uli, the heavenly born.

Devi was Ch-hinna, and her husband was Uli. A Maori temple was built in honour of Mahina-uli.

Lono came from Paliku (Parikud in Orissa).

Pacific Islands Maoris sacrificed pigs and dogs and hens to Rongo, as Mauris of India did to Durga (Loro).

Kalika itched to shed blood, so did the Maori Karika.

Uli, husband of Lono, was prayed to for help to bewitch people to death.

PANI AND OTHER GODDESSES.

The Maori god Kahukura married Pani, so did Kahu marry Pani in Bali, and Pani was Loro. Matangi was a woman of the Bhangi caste. Drupati was goddess of the corn crops and *kumrah* among Hindus, and Pani of the Maori *kumara* crop. Her stomach was its storehouse. She taught Maoris the spells and sacred rites necessary to obtain a bountiful crop. In Java Durga was Pani, an orphan; in Maori *pani* means orphan. Pani, like Devi, was born of the Sky Father and the Earth Mother. The *kumara* was brought from Vangara (Bengala, Bengal), where it is cultivated,

and when the shoots appeared above ground in India and Hawaii the Huli festivals were held. Pani was son of Lono and Kane, and Lono was god of the *kumara*. Devi was Padma-Pani, and Maoris revered the goddess Pa-pani. Devi, or Padma-pani, was Uma worshipped by Maoris as Papa Uma. Devi was Tara Devi. Tara was a Maori female god. The *kumara* was brought from Tawhiti (India) where Tara Devi dwelt. Padma-Pani and Pa-pani were gods of the Left side, and Rudra, her husband, of the Right side, just as Loro was god of the Left and Rua, her husband, of the Right—a pure Hindu conception. Tara Devi, as Lono, of Java, was worshipped with Siva as Ka, a stone idol, and Lono ma Ka. Lono and Ka were worshipped in the *marae*, of a Pacific isle as a stone, washed, scented with sweet oil, and garlanded with flowers. Rudra's wife was Pavani, who was also Uma Tara. I have demonstrated that Manu of India and the Maori demigod Maui are the same. Maui's mother was Tara or Taraka. Devi was Tara, a star, and *tara* in Maori is to shoot out rays like a star. Sati was another name of Devi, who in some places was cruel, bloodthirsty, a man-eater. Samoans worshipped Satia, a bloodthirsty, cruel deity, as Sati, *alias* Kali.

Hindu female votaries of Kali, wife of Ari, banded themselves together in travelling companies. This was the same travelling company of Maoris, the Arioi, who met in Karioi houses, where the most immoral proceedings took place. Oro was god of the Arioi. In the bulk of legends, however, Rongo is a god, but the Maori of India and the Pacific, being the same people, having the same religion, constantly worshipped a deity as husband and wife. In one legend the deity will be a god, but in the legend of another tribe a goddess, yet after all they are one

god. One may see a single star in the sky, but an astronomer with a powerful telescope will see them as twin stars revolving round each other. So whilst Rudra or Hari as Kane and Tangaroa may seem to us to be single gods, yet a closer examination will reveal them as twin stars, a husband and wife, the wife usually a pale reflection of the husband. The difficulty is increased by the fact that all the great gods with the exception of Io were polygamists. Here we find Rudra Siva husband of the charming Uma, and the gracious Sita, and at the same time husband of Durga, Kali, and other atrocious goddesses. But this dual character of a god serves as further evidence proving the religions are one and the same.

CHAPTER XIX.

LINGA WORSHIP OF INDIA AND POLYNESIA.

Let me show how Maori linga worship is purely Indian in every detail. Linga-worship, now so predominant in the paramount Indian religions of Vishnu and Siva, is non-Aryan. It is said there are traces of it in the old Aryan religion; but apparently this is doubtful beyond the fact that God the Creator was masculine—a male.

But the great linga worship of India was non-Aryan: and when the mixed peoples grew great the linga worship was introduced, and contaminated the purer Aryan religion. The Vedic hymns are free from it; so are the great Maori hymns, and the worship of their older Aryan gods Io and Varuna (Tangaroa). The great Maori linga gods were Kane, Lono, and Tu: especially Kane and his wife Lono. In India Rudra Siva and Vishnu are the linga deities, not Dyaus nor Varuna. Now Rudra Siva and Vishnu, or Hari hara as they were called in later years, when conjoined were the great linga gods. Kali the goddess was one also. Vishnu and Siva were also called Ka. Rudra and Kali, god and goddess, were worshipped in the same manner as Kane and Lono.

Fornander discovered that Maoris in Hawaii worshipped a dark stone image called Uli. He thought the name an epithet of an old forgotten god: and suggests a likeness to Siva worship, but did not follow it up.

He says the Uli was an upright stone worshipped as a god. It was usually kept by the priest in the dark hidden precincts of the temple, but was brought

out for public worship. In sight of the people the Uli was washed then anointed with sweet oil, garlanded with flowers, and dressed in cloth. The priests chanted and the people danced and sang, music being made by playing drums and trumpets. The worshippers adorned themselves with yellow flowers, and offered yellow flowers to the Uli. Then gifts were offered to the gods, and were appropriated by the priests. The ceremony ended, the Uli was again hidden from the public gaze. It was declared again and again that these stones were brought in the canoes from Hawaiki, or Kahiki, by the priests. They were the old stone gods of their fathers in the cradle-land—imbued with the power of these old gods: and powerful for good or evil. Reading this I knew it was the old linga worship of Vishnu and Siva worship, so I resolved to follow it up. I found that in Orissa Vishnu or Hari or Ka was worshipped as a dark upright stone which was called Aku Uli. Fornander's Uli was worshipped as Ak-ua Uli. Some Indians worshipped the same symbol as Akuti Uli. Uli in India means dark or dark blue, which is its exact meaning in Hawaii. Some Indians used the form Uri—so did some Maoris. Vishnu's image was a dark stone: so was Hawaiian Uli. Siva's was grey. Then I found in the worship of Aku Uli the same ceremonies as those of Akua Uli. Indian priests kept the dark stone images hidden in an inner temple chamber. At times the image was brought out for the priests to worship. Here in sight of the worshippers the priests washed it and anointed it with sweet-smelling flowers, garlanded it with yellow flowers and wrapped it up in cloth. The priests chanted, the people sang and danced, and offered the yellow flowers they wore to the god. Then they played drums and trumpets; finally gifts

were offered to the idol, and it was again hidden from the public gaze in the inner temple. Now this was practised in India by the Kanaka Maoli of Parikud.

A black upright basalt stone, a uli, was worshipped by a Tongan line of chiefs as their special god. As in India it was Uri and Uli, so in Maori it is Uri and Uli.

In New Zealand is an upright linga stone which Maoris declare was brought in a canoe from Hawaiki. Childless women resorted to it, offered gifts—and sometimes became happy mothers. This sacred stone had a great reputation. In India barren women, anxious for offspring, resort to the same stones. They offer gifts and say prayers to the god—and sometimes they become mothers. Of course it is not a New Zealand idea, the stone was brought from Hawaiki by their ancestors. Rudra, who merged in Siva, was the early great linga god. He was Mahadeva, the linga god, represented by a stone called Uli. In Rarotonga there is a sacred courtyard. In it are two upright stones: the same linga emblem. These sacred stones, Maoris assert they brought from Hawaiki. One of the linga stones is called Ari and the other Mahakewa. And I have shown this Uli worship is identical in all respects in India and Hawaii.

In India they also worshipped little round red hard stones. Priests travelling to New Zealand carried with them from Hawaiki these identical hard round red stones—*Whatu Kura*. They were among the most precious of their gods, and were so highly esteemed because in Hawaiki they were gods and brought to New Zealand the prestige, the *mana* of the gods of their forefathers. One can trace this Uli worship from Bengal and Orissa to Burma, Malay Peninsula, Java, Hawaii, and New Zealand; the

Batu tuli or Tuli stones of Timor Laut are identical with those of Hawaii and elsewhere. The Hindu of Java called them *Ratu*, a stone. Maoris called them *Vatu*.

When Maori priests brought the sacred red stones to New Zealand they collected stones of the new land—in order that the Red Stones should transmit their godly power to them, and that the power of the gods of the Fatherland Hawaiki should help Maoris in their new homes. These sacred red stones were worshipped in Java, sometimes shut up in a stone box with a golden linga.

All over India non-Aryans worshipped sacred stones. They were kept in most houses—and were as relatively numerous as in the Pacific.

A black stone linga was called by Maoris Kara or Kala; a black stone linga was an emblem of Rudra *alias* Kali—black. In a *marae* in Rarotonga Maoris did worship in honour of a stone linga: in honour of Makewa, a god. Stone seats, here placed for chiefs, were called Kari; in India Kali or Kari was wife of Mahadeva, who was worshipped as an upright stone in the neighbouring Malay Archipelago. In this *marae* is planted a sacred banyan tree, just as a banyan tree was always planted in or near a temple in India; and to confirm still further the identity, the Rarotongian linga of Makewa was brought from Hawaiki. In India fire-walking ceremonies were held in honour of Kali. In this Pacific isle the Rara people who worshipped Makewa had a fire-walking ceremony in honour of a great goddess, Rongo *alias* Kali. Maoris of Tonga used the word linga.

It is perfect Indian religion. Dutt says that in Orissa every village owns a goddess—a stone painted red, and she is called Tha-kura-ni.

All Indians who migrated from India proper carried with them the stone emblems of linga worship—often called Bud a Kal, or Bud stones. It was the worship of the Kui people who left Bengal for Java about 200 B.C. *Pu* or *bu* in Maori signifies growth. Buga was in Tonga the name of a particular stone conceived to be a god. Ganesa, son of Siva, was in Java adored as an upright stone. Dyaks carved and adored stone lingas. There is no break in the chain of linga worship in all its forms from India through Indonesia to Hawaii or New Zealand. There were spots where any travelling Maori reverently added a small stone to a heap—a Hawaiki practice; this was also a non-Aryan custom in India. A Moriori legend talks of a stone that was carved with laws written on it—yet they had no idea of writing, though other Maoris had. In Java, which they came through, are many Hindu stones with inscriptions on them. Two Maori gods had in the Moriori legend the care of these stones Rongo and Tahu. In the Bible is a phrase, “Abraham put his hand under his thigh—and swore.” It is a polite paraphrase for a curious action in linga worship. You can see Indian images repeating it, and Maori images, and, like Abraham, Maori priests swore their most sacred oaths in this fashion. Maori *pas* and houses were adorned with lingas set on posts in profusion: the same thing obtains in Bali Island in the worship of Mahakewa. Hindu married women wore an amulet hung round their necks called Mad-uli, and a young man about to be married went through a ceremony Kanaka ni-uli—a part of uli worship. Maori worshippers of Ari and Makewa wore linga ornaments as earrings just like the followers of Mahadeva of India.

In most books on Indian and Maori religion this subject is ignored, and I know of no description of

it among writers of these islands. Its existence in both lands was resolutely ignored by many European writers. Linga worship was the dominant note of non-Aryan worship of India and the Maoris: and in all respects it is the same. Fornander noticed that on rocks of Hawaii was inscribed the trident, which he associates vaguely with Siva worship: to be correct he should have associated it with that of his predecessor Rudra. The trident was carved in the hand of Rudra images. All the Maori epithets in linga worship are Indian:—Uli, Uri; Aku Uli, Akua Uli; Mahadeva, Makewa; linga, Kala; yoni, oni; *Whatu Kura*, priests of Ari, worship of Kali. The whole of the immoral rites of the left-handed sects of Vishnu and Siva are practised by Maoris. In India and Java lingas were erected on low stone pyramids, with rims running round the sides. These temples reappear in the Pacific, and in a Maori greenstone club—a *mere*—one may see the Uli of Vishnu (Ari) and the rim-like ledges in the base. Any triangle represented a linga—a triangle superimposed on another, the double worship of Siva and Kali. This double triangle, forming a six-rayed star, was often carved by Pacific Islands Maoris on bowls and other articles to ensure success.

Ancient Maori hymns talk of Kali *alias* Lono, the consort of Uli,—as Kali was of Rudra—uri. In Bali Island Hindus carved Siva—"he who bears the trident." Here he was called Suli. Siva worship included much dancing and the beating of drums. These were beaten as South Sea Islanders beat their drums, the palm of the hand resting on the brim and the music made by tapping the drum head with the fingers.

Linga worship of Indians and Maoris is the same religion, the same ritual, the same ideas, gods with

the same names, the same images. But it must not be forgotten that though the more degraded of the worshippers allowed it to degenerate into the wildest orgies, yet in the beginning and as regarded by high-class worshippers, it was a pure religion, the worship of a great creator: the Divine Male—the Father God of all things dwelling in the high heavens.

CHAPTER XX.

THE FOREST WORSHIPPERS.

THE SACRED BANYAN TREE OF INDIANS AND MAORIS.

Much evidence can be adduced to prove that the Hawaiki of the Maori was a forest land, and I have shown that Bengal in the days when the Aryan armies invaded the Gangetic plains was a great forest land.

The Ninth Era of the Hawaiian hymn of Creation runs—

“The woman lived in Nuumea-tani
Land where the Ao Awa tree thrived
A woman whose presence was never seen.”

The Ava is Hawaiian for the banyan tree.

“She alone flew to her abode,
And in the boughs of the Ava tree in
Nuumea-tani
Became pregnant—and the Earth was
born.”

So in Buddhist legend the great Gautama of Mauri descent was born by his mother under a sacred banyan tree.

I have elsewhere shown that the Maori *totara*, out of which they made canoes in the ancient Hawaiki, is the *deodara*, from which their ancestors made canoes, and that Atia te varinga nui is probably Atia, where the great var tree—called waringin or waringa in Java—flourished.

In India the *figus religiosa* had many names. It was the var tree: *va* signifies space in India and New Zealand. The var tree with its aerial roots spread

over much land. In India it was also called Bari. In Maori legend *pare-tao* was a plant growing in swamps which engendered the red clay whence came the First Man. The *pare-tao* plant was brought from Hawaiki in the Aotea canoe.

Kuri is another Indian name for the Var—the tree of life. Maoris talked of Kuri or Turi as the “peopling vine”—the plant that gave birth to men—a plant of life. The Var tree was held sacred in India from the earliest times. It was by some held sacred to Varuna. Varuna, *alias* Vari, was greatly worshipped in Bengal at the time Maoris lived there. Varuni or Vari worship spread to the Malay Archipelago and thence to the Pacific. The Var tree was sacred to Mahadeva. Buddhist priests regarded the var tree as sacred to Gautama—and in every Buddhist courtyard of a temple it was planted anew from Northern India to Java and Borneo. But the planting of this tree in the Pacific was only the continuation of much older creeds.

This sacred tree was the Tree of Life: the tree that produced fire. Another name for it in India is Ari-alu. *Ari* is the trunk of a tree in Maori, *Ari* was a god, and *Ari-ari* the First Man. In Sanskrit the banyan tree was the *Vata-vrishka*: this great *Varinda* or *Vrinda* forest of Bengal was composed of *Vata-vrishka* trees. *Wani* in Maori are sticks used in lighting fires. *Ari pipal* was another of its Indian names. It was also the *Bo* or *But* tree in Bengal. Maori legends often speak of the *Bua* tree as sacred in Hawaiki. The wood was used in funeral rites in India and by old Maoris in Hawaiki. In Mangaia legend it is the tree upon which the spirits of the dead alight.

The Var in Bengal was the tree of life. Maoris of Niué called the banyan the *ovava*. In Pacific Maori

lore the *va* is a liane that grows to the tops of high trees, and is clearly the Indian analogue of the Tree of Fertility, for it peopled the earth. In Java two of the sacred varingin trees were planted in the court-yards of every god-descended chief, to mark his authority—this spot was known as Alun Alun. In India the Var was Ari ahu. The milk of the Var tree is said to have been the favourite drink of low caste people, the kava and soma for gods or chiefs of high rank. In India the Vata or Vato tree was used in rites for the dead, in some Maori dialects *varo* is death. *Vao* or *Wao* in Maori is the place of spirits and the dwelling of gods, as was the var tree in India, which was sacred also to the worship of Varuna, whom Maoris worshipped. Pu was the Maori mythical tree of souls; Hindus believed that gods dwelt in the Put tree. To trees in both lands they tied rags as offerings: and hid their idols in the recesses and placed sacred stones in their holes. A great Maori genealogy begins with a Tree—the roots, the trunk, the branches, the leaves—later came Man. The var tree covers more ground than any other Indian tree: when Maoris travelled to the Pacific they called the largest living thing, the whale, *palaoa* or *paraoa*; sometimes the word was applied to sea elephants.

“The Palaoa was born and lived in the sea
Guarded by the Aoa that lives in the forest,”

is an extract from a Hawaiian hymn. Asoka is an Indian name for a variety of the var tree. Maoris had the same word Ahokea (some changed *s* to *h*) as a sacred tree.



From "The Weekly Press."

Tibetan monks wearing feather helmets similar to that on an idol
from Hawaii.

[see pp. 96 and 296.

CHAPTER XXI.

MAORI RELIGION AND THAT OF HINDUS IN
JAVA AND BALI.

The worship of Vishnu or Hari reigned in Java. In Bengal, Varuna and Hari worship were the prevailing religions. Varuna here became Baruna. Hindus had a presiding god for each new land—often giving his name to it. An old name for Borneo is Kala Mantawa—a name given to it because it was under the protection of Varuna's son Kala—black—an *alias* for Yama, king of the dead.

Hindu worship in Java was first Vishnu or Ari worship, then apparently Varuna worship came later. As Java was under Vishnu, the Hindu put Hiti nui (Borneo) under Varuna's protection. Later came Rudra worship; to him was allotted Bali island. The early literature and legends of Java are all Hindu. These early Hindus worshipped many gods. The reader can judge if they are the same.

JAVAN, BALI, HINDU
GODS.

Kaha hula
Pangi
Ganesa
Giva
Giawa
Lono
Deva
Devi
Batu Tuli

MAORI GODS.

Ka ula
Pani
Kaneha
Kiva
Kaiawa
Lono
Leva
Ivi
Vatu Uli

JAVAN, BALI, HINDU
GODS.

Ratu, Rata
 Vatu Kahu
 Vatu
 Rudra
 Ari
 Varuna
 Vari
 Guru
 Apa
 Pawa
 Mt. Meru, a volcano
 Matangi
 Devi
 Asura

Chandi
 Kalika
 Kama
 Mahadeva
 Naga
 Meru
 Nanda
 Pitaka
 Purusha
 Sura
 Hula
 Kaweka
 Veta
 Tara

MAORI GODS.

Rata
 Vatu Kahukura
 Vatu (Whatu) kura
 Rua
 Ari
 Marouna
 Vari
 Uru and Kuru
 Apa
 Pawa
 Miru, fiery goddess
 Matangi
 Deve
 Ahuru and rewa and
 Arahura — a god
 from Hawaiki
 Kani
 Kalika
 Kama
 Mahakewa
 Nagara
 Miru
 Nana
 Pitaka
 Puruke
 Tura
 Hula
 Kaweka
 Veta
 Tara

These were, it must be remembered, the gods worshipped as the earliest Hindu deities in Java, at the time when, as we can show from other sources, Maoris descended from the Mauri people of India were living there.

One of the greatest deities of Java was the wife of Rudra Siva. In legends she is also the wife of Varuna and Vishnu. Durga as Rudra Siva's wife was the great goddess of Java. Cabaton says of Civa and his wife Durga, that they have effaced the worship of Vishnu and Brahma. There are certainly many Durga temples and idols in Java. But Cabaton's statement is only partly correct; for in some legends Durga was Vishnu's wife and therefore must have been one of the earliest Hindu goddesses. Of course when Siva worship was triumphant she was Siva's wife. Durga is the Javanese form of Devi—a most ancient Hindu goddess—one of the very few great goddesses. Under various names and guises as Kali, Una, etc., she became attached in worship to every great god. Cabaton says Siva and Durga represent even the ancient Polynesian gods, or "rabat-sedana" to which all the Hindu gods are in reality subordinated. All the temples except those of Kali have these rabat-sedana whom he calls Polynesian gods. Cabaton shows the existence of Hindu and Polynesian idols and worship side by side, just as Smith and I have done. In Bali Island Rudra Siva worship prevails, and here too Cabaton notes the presence of Hindu and Polynesian idols.

The Balinese worshipped Devi wife of Manu devi, who, like Maui, was alone in the world, and then created all things. Utu watu was a temple dedicated to Devi danu. Iwi or Ewe, Amu, were Maori goddesses. Here they worshipped Baruna as did Maoris and Loro goddess of the Southern sea. So they worshipped Maori gods, and Crawford, like Fredericks, says they spoke a form of Maori.

In Kawi, the priestly language of Java, are many legends given by Raffles and others. One runs that the

moon lights the earth for a fortnight and then descends into the sacred waters to restore her to health." The Maori legend runs:—"When man dies his body does not come to life: he enters Hine nui te po, the great goddess of the Underworld. Not so is it with the Moon. When she dies she goes to bathe in the great lake of Aewa—the living waters of Tane, which renew life and can restore even the moon to its path in the sky."

CHAPTER XXII.

SACRED RITES OF MAORIS AND INDIANS.

Maori priests were most scrupulous in carrying out all holy rites with the most punctilious accuracy. Any slip might bring most dire results. A spell with a word misplaced was useless. A Brahmin priest was equally accurate. While baptizing a boy a priest misplaced some words—the boy changed to a girl.

Here is a quaint point of resemblance between these priests. When a Maori priest uttered a *karakia*, he *did so in one breath*. If before he finished his spell he had to take breath, the spell was broken. They were very particular about this. A Hindu priest spoke his spell in one breath; otherwise some calamity would follow. Some priests put two fingers to their nose and held it uttering a spell before they breathed again.

Maori *tohungas* when uttering a spell too long for anyone to say in one breath, did it in relays. One priest started it, and before he had occasion to draw a breath another priest took up the running, and this was repeated till it was finished. The greatest care was taken that not one of them should draw a breath whilst doing his shift. This was exactly the way Brahmin priests got through long prayers.

Maoris of New Zealand and India had curious latrine rites in common. Sick persons were taken to the village latrine to recover. Urine was used as a medicine. Both sets of priests held the odd view that when at the latrine it meant disease, disaster, and death to look back, but to look forward meant good luck and happiness. There are other priestly views

on this subject common to both races; but they are not pleasant reading. Anyone who wishes to read them can find them in literature.

BIRTH CEREMONIES.

When a chieftainess of rank knew she would be a mother Hindus and Maori priests alike performed special rites. Hindus called this "the strengthening of the unborn child." Maori priests performed this ceremony in order to bring good luck to it. In both cases, too, there was a certain amount of feasting at this function and a social gathering of women to congratulate the mother. Maori boys, when baptized, were consecrated to the service of the war god Tu or Ru. An old legend tells how the Sun god Ra, when beaten by Maui, revealed in anguish his secret names Te manu-i-te ra. Hindu priests devoted some male children to the god of war, Kumara: and gave two names, a secret and a common name. Both sets of priests sprinkled the child with water and uttered sacred spells. Chatham Island Moriori chiefs planted a tree on the birth of a young chief—a custom at times practised in India and even in England.

TATTOOING RITES.

Among Maoris it was the custom to tattoo boys after reaching manhood. Among some tribes a youth had to fight his first battle, or to kill a man, before he was eligible for this rite. Whilst being tattooed the god of war was invoked. Turn to the kindred tribes, Ati Ao, Ati Kuri, Ati Apai among Nagas of Assam. When a boy reached manhood he first killed a man and was then eligible for the honour of being tattooed. He was tattooed with the same sharp-pointed tiny bone chisels dipped in a dye and driven into the skin with a light wooden mallet. Among

some tribes a man could not be tattooed or married till he had slain some one. In Samoa the goddesses of tattooing and war were Sina and Sena. There were Indra-sena kingly warriors in Hindustan.

MARRIAGE RITES.

Indian Naga single women asked young men to marry them—a well known Maori custom. A Maori legend tells of a chief who pursued his beloved until she hid herself in a crevasse. He tempted her forth with coco-nuts and then married her. A Hindu chief desiring to marry the daughter of a great chief, sent messengers to her bearing coco-nuts. If the gift was accepted the chief married the girl.

Hindu priests at a wedding tied the husband and wife together with a cord of sweet scented grass. A Moriori priest made a slender cord of sweet scented grass and tied together the thumbs of bride and bridegroom as a marriage bond. The Hindu priest and the Maori *tohunga* called this bridal cord, a Tali. Hindus betrothed infants—so did some Maoris. Hindus sometimes married a bridegroom to a tree: then they married the expectant bride to a tree; and after this the two were married to each other. There was a Maori custom sometimes practised of marrying a girl to a tree. There are many other queer customs between the sexes, but they are fit only for scientific publication. They serve to show the same strange likeness between ancient Maoris and Hindus.

BURIAL RITES.

Maoris put their dead on biers in trees for a year. Some tribes of Nagas buried their dead in baskets in trees.

Maoris performed fire burial by burning dead bodies on piles of wood, and I saw Hindus burning bodies at

Benares. Some Maoris and Hindu tribes buried their dead in hollows of trees. The corpses of Maori chiefs were buried silently at night in caves. Some Hindus buried their dead in caves. In some cases they exhumed the bones months after death. In Parikud, corpses were buried in holes or caves in a sitting posture, the knees tied up to the chin. Maori skeletons have been found in caves in the same position. When a Hindu died his living wife was often burnt to death on his funeral pyre. Sutteeism was also practised in Java. When Maori chiefs died their wives often hanged themselves to accompany their husbands into the next world. Hindu rajahs were accompanied to the next world by slaves murdered for that purpose. This was a common practice when Maori *rangatiras* died. Maoris practised canoe burial. The bones or sometimes the corpse was placed in a canoe and directed by prayers to take the dead to Hawaiki on the other side of the ocean. I tracked this back to Borneo where Dyaks, cousins of Maoris, practise it. Their dead go to a cradle-land, Navau, in the west. Hindus did not practise it, but then they were at home.

FIRE-WALKING.

In Rarotonga and other islands Maoris practised a fire-walking religious rite. They made a hole in the ground many feet across, filled it with logs, and then built a track of large stones across on top of them. Fire having been procured by rubbing sticks together the logs were set alight. When the flames had died down and the pit was filled with red-hot embers, the priest walked across chanting hymns, and the crowd followed him barefooted. This was a very ancient rite brought from Hawaiki. In India this quaint rite, the same in every detail, was practised until very recent years. In both cases the people walking across

were adjured not to stop and look back, for if they did they would be burnt. When Maoris walked across the fiery chasm, they carried palm leaves in their hands. Hindus carried palm leaves. In ancient Egypt this fire-walking ceremony was performed, and those who marched across carried palm leaves in their hands. It was a rite in honour of the horrid female deity Kali, who was also worshipped in the Pacific.

OTHER RELIGIOUS RITES.

Müller says that in purification rites of the dead fire was used, and Best noted the same thing among Maoris. Nagas of Assam burnt huts in which people had died, so did Maoris. Each removed a man they knew to be dying in order to avoid having to burn the hut; but sometimes they were too late. Then the houses were burnt. The thatched houses of Assam were similar in shape to the thatched houses of Maoris. Hindus who touched corpses, and thus became unclean, purified themselves by many washings and the taking away of the taint by the priests; and Maoris underwent the same ablutions with the same priestly rites.

Maori priests made offerings of food—pigs, sweet potatoes, the first fruits of the land, and the first fish to their gods. Before the great Buddha's time Maori and Hindu religion was a fearful and cruel institution. It was extremely easy to offend their angry gods—and cruel bloody sacrifices were required of offenders. Maori and Hindu gods were both "man-eaters"—an epithet often applied to them. When Whatitiri, a Maori goddess, went to her lover Kaitangata (food-man, man-eater) she killed her favourite slave to give him a good feast. She was amazed to find that he was not as his name suggested—a man-eater. Priests of India and the Pacific alike constantly demanded human sacrifices. This of course

in India was not an ancient Aryan custom; but it was the practice among the lower caste people, and became incorporated in the general religion.

A Maori was always in dread lest he should unwittingly anger some wretched god of his imagination. Girls were offered—thrown into the sea to the shark god. Every temple, every fort, every meeting-house was imperfect till some one were butchered. The gods could be appeased only by human sacrifices. A few years ago a chief was convicted in Bengal of slaughtering a boy. He had killed a boy that the gods might give him a favourable verdict in his case before the Privy Council. Kali, the bloodthirsty goddess, was carved as a horrible woman wearing a necklace of human skulls, with cruel fangs in her mouth and her face smeared with blood. Kali in the Pacific was a hideous image of a goddess with a blood-red ravenous mouth, two tongues, a blood-stained face, and a necklace—the skulls of her human sacrifices. There was no limit to the cruel ferocity of religious rites in these wide apart lands.

Maori priests were ventriloquists as were the ancient priests of India. No Hindu or Maori war-party started out without first performing religious rites.

AFTER DEATH.

In New Zealand the souls of the dead went back to the Fatherland, Hawaiki, in the west. Hindus and Maoris looked on the west as the much-travelled road of death—the setting sun. Maori notions of the hereafter were very dim, though they believed that Hawaiki was a pleasant place to live in. When it rained some Maoris thought that it was because the dead who had come to life were bathing in pools in the sky, and the water that fell over the brim became rain.

The spirits of the dead in New Zealand all travelled northward till they came to the North Cape. On arrival there they leaped under the sea, and travelled to the Reinga—an underworld. Heavy souls reached a pleasant place, but the light did not. Why should a soul be heavy or light? Strange to say that in Egypt Osiris weighed and sorted out the souls of the dead, and according as they were heavy or light rewarded or punished them in the hereafter. Samoans believed that the souls of dead chiefs and those of a few attendants went back to Puluotu—a Paradise. Common people just died. Hindus believed that they went to a pleasant heaven Havani or Swarga, and dwelt among the gods. Some of them believed that only god-descended chiefs and twice-born priests went to Havani; the rest just died and there ended. As I have shown both went to Aviki, a fiery hell, where lived the cruel goddess Meru or Milu. Each believed in several hells. When Haere was killed by Maahu the latter carried the corpse to the latrine where Noke the worm consumed him. Thus we see that the curious and varied beliefs held by Maoris as to what happened after death are each and all traceable back to Hawaiki.

CHAPTER XXIII.

MISCELLANEOUS MAORI AND INDIAN RITES
AND CUSTOMS.

The Maoris practised numerous rites and ceremonies including ante-natal ceremonies; baptismal rites, a sort of churching of women ceremony; a tattooing ceremony; ceremonies on occasions of first hair-cutting, of sickness, and of burial; and after-burial rites. All of these they brought with them from Hawaiki. And in India the Maoris, Ati Kuri, Ati Hapai, Khati Awa, Ati Ao, and other tribes they left in the Fatherland still practise the same rites. Baoris of India worshipped the red-backed heron as the god of war, and in far Marquesas it was god of war.

Elsdon Best, our great authority on Maori folk-lore, wrote to me that he had been reading the birth, tattooing, coming of age, marriage and burial rites of India, and I have his authority for saying that they are the same as those of the Maoris. This extends I find to practically every Maori sacred rite.

Circumcision was practised by some tribes among the Maoris though abhorred by many. Indeed it can be traced back right through the Malay Archipelago to some tribes in India, as for example, the Kati Awa. The operation was in all cases performed by priests with stone knives and was accompanied by religious rites. Maoris say this custom was introduced by Luanuku, who I show is Rudra of India, the linga god. Fornander traces the rite back to the pre-Malay people of the Malay Archipelago, who were Hindu emigrants, ancestors of the Maoris. Maoris and Hindus both

carved images showing this rite. The Bible records that Moses circumcised his children with stone knives.

Maoris pierced the ears, sometimes making very big holes; and in them they wore sacred charms. Pictures of Indian gods reveal the same practice. Some Maoris wore feathers through the pierced septum of the nose—likewise an Indian practice. Maoris like Indians counted by nights and not by days, and each counted lunar months. Calendars were kept by priests and chiefs—not by common people. If a common person kept a calendar his punishment was a hydrocele. The Maoli of India and of the Pacific count the beginning of the year from the Pleiades. Priests in India practised divination by watching the movements of entrails of slain animals or newly-killed fowls—so did Maori priests. The Rev. R. Taylor saw a Maori girl with a drop of blood on her hand. She began “crystal-gazing” as we should call it, and foretold a war. This divination by gazing at a drop of blood was in use in Egypt thousands of years ago. And much of Egyptian civilization came from Western Asia whence came the Aryan forefathers of Maoris.

In India a *bua* tree was married to men and women, and Maoris married under its shadows. Hanuman, the Indian king of the monkeys walked on the water, a feat performed by a Maori hero. When the Indian king Rama and all his men were slain a priest uttered a spell, and they came to life. This is exactly what happened in Hawaiki to a Maori chief and his men. When a Maori warrior and his war party were killed a priest restored them to life by uttering a spell. Maoris believed that the ebb and flow of the tide was caused by the breathing of a monster under the sea. A Maori would describe a whirlpool as “the throat of Parata.” Hindus also believed tides were caused by

the breathing of a deity lying deep under the sea, an underworld which they called Patala.

Among the most sacred rites in India were those attached to drinking Soma, the juice of a plant offered to the gods with many ceremonies, and its virtues chanted in many great hymns. Soma was the special drink, the nectar, of only the great gods. The others sat and looked on. Lesser gods were not deemed worthy of the honour, and so according to Indian religion there arose much trouble in Heaven. Ambitious lesser deities were always struggling to drink Soma to ensure their social position in heaven. Siva, an aboriginal god, demanded Soma juice to drink. The Aryan gods refused. In the fight that ensued, Siva beat the other gods so badly that they admitted him to the rank of Soma drinking gods. If, as I say, Hindus went to the Pacific and are the Maoris of to-day, this rite which loomed so largely in Aryan Indian myth must reappear in the Pacific. The South Sea Island Maoris drank the bitter expressed juice of the *kava*, or *ava* plant, a species of *Piper*. It was the drink of gods and god-descended chiefs, not to be touched by common people. Maoris called the act of offering *kava* to the gods *homai*, the act of giving—a word which suggests *koma*, a Hindu synonym for soma. Legends tell how inferior chiefs, presumptuous, low-born people like Siva, were eager to assert their right to drink *kava*, and hence arose bitter wars; for the older gods and chiefs bitterly hated the upstarts. Many rites were necessary in its preparation. It was properly made by young women chewing the root and spitting their saliva into a bowl. To this fluid water was added, and the result was a pleasant drink of milky appearance with a pungent flavour like pepper and water. When allowed to ferment a mildly intoxicating drink was formed. Some Maori chiefs were

kawa drunkards. Sometimes soma and *kava* were filtered. When so strained, soma juice was called *galava* or *galawa*. Priests offered soma to images of their gods, just as *kawa* was offered by Maori priests to their images. Soma and *kava* were each drunk with religious ceremonies, and under their influence gods and chiefs behaved like drunken brutes and were capable of prodigies of valour.

It is thus quite evident that *kava* drinking in the Pacific is the same as soma drinking, in India. Maoris travelling from India carried soma drinking and soma rites to the Pacific, and as they could not get the soma plant they took the *kava* plant as the best substitute they could find.

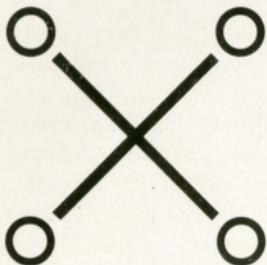
Maori *tohunga*s practised divination by casting lots by spinning coco-nuts, as did India priests. When a Maori was drowned crossing a river it was believed a demon dragged him down—a myth transported from India.

Brahmin priests belonging to the Aryan people who invaded India from the North-west turned their faces to the North, to the old Fatherland, when they performed religious rites. Hawaiian priests who came from Paliku in the west, turned their faces to the north, and not to the east or rising sun as did so many other people when worshipping. This fact led For-
nander to infer that they were of Aryan descent. When a king was crowned on one of the islands of Polynesia, the priest performed a miracle in sight of the people. He put pure sand on the bare stone on which the king had sat; then to the blare of trumpets and with other ceremonies he sowed the seed of a tree, and in a few minutes it grew to quite a good-sized green plant. What is that but the mango trick shown at Colombo and other Indian cities by jugglers? Maori priests of later times remembered this story but forgot how the trick was worked.

Some Pacific Island Maoris used rosaries in worship with which to count their prayers. These consisted either of seeds tied by a cord or of knots tied in a string. Siva worshippers use rosaries. A plaited cord of coco-nut fibre used as a rosary by Tahitian priests was called *tapau*. Compare *tapatapa* to call on a god. When visiting a temple to pray Rudra Siva worshippers buy from the priest chains of yellow flowers to hang round their necks. In Hawaii worshippers adorned themselves with chains of yellow flowers. They are identical with one sold to me by a priest in Benares when I visited Siva's temple. Maori women dancing in religious rites have a very marked quivering or rolling of the eyes. The Nautch girls dancing in Indian temples adopt the same movement of the eyes; and the two dances are similarly slow, ponderous movements. Each race had "cities of refuge" and certain altars where fugitives were safe.

VARIOUS MANNERS, CUSTOMS, AND HABITS.

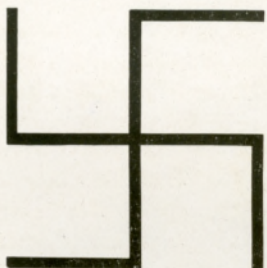
Probably one of the most certain methods of seeking whence Maoris came and from what race or races they descended, is to study their everyday customs and manners. A superior race may conquer and impose its speech and its worship to a considerable extent upon the vanquished, but many of the old customs still remain ages after conquerors and conquered have become fused into one race. If we can trace the majority of Maori customs, manners, and habits back to peoples of Northern India we may be sure we have found the land of their ancestors. Maoris themselves say they followed the customs of their ancestors in Hawaiki. I have tried to make a connected story of these customs, but they are so many and so varied that the task is an impossible one. I will cite a Maori custom and then trace its origin, and



Easter Island Hieroglyphic
Symbol and also Ujjain Cross
of India.



Cross, Maori and India.



Swastika Maori in Easter
Island and India.



Dorje of India and Maori
Sacred Symbol.



Sacred Tibetan and Maori
Symbol



Sacred Symbol, Maori and
Indian.

trust the reader will see how they reveal the "whence of the Maori."

When the Maoris begin a wrestling match they stoop down and with closed fists rest their bare knuckles on the ground. This is a trick quite different from the upright position assumed by European wrestlers. Japanese wrestlers assume this attitude when about to begin a wrestling match, so also do some Hindus. Indian rajahs keep wrestlers, as Englishmen keep racing stables, take the keenest interest in the prowess of their men, and match them against the wrestlers in the employ of others. In Hawaii in olden days kings kept their wrestlers and matched them, and like rajahs gambled on them. Maoris, like Hindus, were great gamblers. Sometimes, having staked their wives and the liberty of their own persons on the issue, they would lose everything and be sold into slavery.

Many Maoris in nodding assent give an upward shake of the head. This method is practised by some folk in Hindustan. A favourite trick when playing about in the water, was to get into it nearly up to the armpits, then by lifting their arms up and quickly dropping them they made loud banging noises. I saw Malay women and youths bathing in the canals of Batavia in Java making noises of the same kind in the same manner.

In Java Malays of all ages and both sexes wear a skirt consisting of a few yards of cloth doubled, reaching from the waist to the knees. It is a universal article of clothing, often the only one. Many of these are now imported direct from Manchester; but inland they are still made by the Javanese. They are hand-painted in many colours and many devices by women who hold the paint in a tiny sort of metal cup with a fine pointed beak, out of which they pour various coloured dyes. The name of this cloth is *sarong*.

Maoris called a mat like this *haronga*. Rongo's image is so adorned in New Zealand. In Samoa the Maoris make these *sarongs*, colouring them in the same way, though not out of a metal cup, and marking them with similar devices. *Haro* or *saro* in Maori is to scrape flax clean of the green colouring matter. Samoans came through Java, and learnt the art there, or perhaps in India. The Javanese certainly did not learn it from the Samoans of Samoa.

When a Maori chief wanted to drink water, he often called a slave who brought drink in a gourd. The chief did not touch the gourd for it would have been *tapu*—sacred—and could not be used again by common people. So he placed his hands funned-shaped in front of his mouth and the slave poured the water into the chief's hands whence it ran down into his mouth. In India this has been the custom from time immemorial. So Maoris imported this custom also from India.

Maoris were in the habit of clearing land by burning low bush-scrub and then planting potatoes and other food for a few years. When they had nearly exhausted the fertility of the patch they abandoned it, burnt another patch and repeated the process. Nagas of India cultivated land in the same fashion; first burning the jungle and planting and then, after a few crops, moving on to burn other bush. Maoris used to chose a large tree out of which to make a canoe: sometimes they ring-barked it and left it to die before they felled it. Now this also can be tracked back to Assam where Nagas ring-barked the trees before felling them to make into canoes.

The only Maoris who made pottery were some in Tonga and in Easter Island. Apparently only a little of this was done even in these places. This fact has been quoted as a proof that Maoris are not of Aryan

origin; but in Northern India the yellow races (Mongolic) rarely made pottery. They made dishes of plaited leaves which were used for a short time and then thrown away. Maoris constantly wove flax baskets of green unprepared leaves for this purpose. Mr. Smith points out that in some of the small islands the Maoris inhabited there was no clay suitable for pottery, and that therefore if some of them had once known of its use they naturally forgot how to manufacture it.

Maoris when first offered cow's milk disliked it and refused to drink it. There are many Mongolic people who show the same distaste for milk. This fact has also been noticed in India and also among Mongolic tribes of Further India.

When Maoris welcomed friends to their *pas* they danced and shouted and put out their tongues in welcome. I was struck by the fact that Mongolic Tibetans, much the same people as the yellow race of India, ancestors of the Maoris, welcome their guests by extending their tongues as far as they can go. In some of the war-dances of India the tribes put out their tongues in defiance to an extent no European can rival. Our own children in defiance put out their tongues, even when they are very young. The practice is inborn in them. When the Indian goddess Parvati, wife of Shiva, found that she had been dancing on his body she was utterly confused and put out her tongue. In New Zealand images of goddesses have frequently these protruding tongues.

Maoris always walked single file in exceedingly narrow tracks, and Hindus can be seen any day walking about one behind the other, their feet making the same narrow paths. Samoans thatched their houses exactly as did the Manatoto people of Timor.

Hawaiians were as fond of cock-fighting as some of the tribes of Indonesia, and both gambled heavily on the fights. Maoris had a few games. One evening amusement was to have marionettes—quaint figures of men and women. These were worked with strings, the arms and legs being jerked fantastically in all directions. In Java the Hindus used very elaborately carved and painted marionettes worked in the same way. The players formed into bands like our own roaming theatrical companies, and gave many entertainments for money.

Maoris, like many Indians and people of Further India, were very fond of kite-flying. They indulged in the same kite-flying contests and betted on which would go highest. Sometimes they were used by both Maori and Hindu priests in divination.

Maoris have a clever trick of pitching their voices so that they can talk to one another across the broadest rivers. At Benares, on the Ganges, I heard Hindus pitch their voices to carry across the river, a distance of half a mile.

In Calcutta you may see two people squatting on the road finding lice in each other's head and cracking the captured prey in their teeth, exactly as is the custom among Maoris in New Zealand.

Maoris used fans as did the Indians, and chiefs of both lands had attendants standing behind them to brush away the flies.

Maoris believed that the spirit left the body during sleep. This curious belief they imported from Hawaiki. It was a very common belief in India.

Maoris suffered from leprosy: they called it Tu-Hawaiki—begotten in Hawaiki. Leprosy was also a common disease in Bengal. A Maori tradition says

that the disease was brought from Hawaiki by some of the crew.

Maoris used masks of many quaint devices in their ceremonial worship of the gods. This was a most ancient custom, for in the Fatherland, Hawaiki, that is, in India, masks were frequently used in the worship of gods. Maoris at funerals had a *tangi* (cry): they gathered from far parts, took it in turns to weep, and then feasted and talked. This custom prevailed in Bengal.

WARFARE.

Maoris used bows and arrows—not in war, but for shooting rats. It has been asserted that because they did not use them in war they could not have come from India; but this is absurd because there were tribes in India who fought like Maoris with only spears and clubs.

There is a very ancient Maori chant which speaks of “The sugar-cane bow of the god Kane.” This is a very singular fossil embedded in a hymn; for in India they worshipped a god “with the sugar-cane bow,” which of course in each case was a bow for show and not for use in war. Some Maoris built forts on conical hills with steep sides, and fortified them with ditches and palisaded walls of thick logs driven into the earth and firmly tied together; so that many of them were practically impregnable. Now Nagas of Assam built these identical forts on hills and called them *pas*. In Sanskrit *pa* = to protect. In olden times in India each side of the narrow gateway of the *pa* was flanked by a high wooden conning tower. Maoris who migrated to the Chatham Islands built a *pa* with these identical conning towers. In some places where stones were lying about Maoris built walls of stone to protect them—again like the rude

stone forts of India. They used long spears and short spears. The Maori and Naga *tewhatewha* I have already described.

Nagas, Dyaks and Maoris used shields in fighting. Always before a war-party set out, they consulted the priests who performed war rites and studied the omens whether they were favourable or unfavourable—just like tribes of India going to war and plunder. They also prayed to Maru god of war, and the planet Mars was sacred to him.

Every Maori boy was baptized in the name of the god of war, Ku. Ku-mara was the Indian god of war. Baoris worshipped the red-backed heron as their god of war, and in far Marquesas the same bird was god of war. In Samoa Tu was god of war, incarnate in the Rail bird; and if it appeared reddish or glossy it was a good omen for war. Ku was Ru or Tu. Rudra was the ruddy boar in Heaven: a fierce angry god who, like Tu, was the “terrible faced.”

Some Maori priests kept the war-god in a calabash or reed-lined box with a lid on. When they lifted the lid the god went out to lead them in battle. As soon as peace was made, the priest caught the god, shut him up in the gourd and stoppered it to keep him from roaming. Maoris of New Zealand made a lasting peace by shutting the greenstone (*pounamu*) door of peace: yet they never had a stone temple nor a stone door. In Hawaiki (India), however, there were stone temples with doors made of a sort of greenish stone that were shut in time of peace and opened in war. What is the difference between a Maori keeping his war-god shut up in a gourd and letting him out to lead the war-party, and the priest opening the temple of Janus in war and shutting it when peace was made? Clearly this is an ancient Aryan rite.

Sometimes Maoris made a lasting peace by the strange rite of marrying two hills. This also was a custom obtaining in India whence they undoubtedly imported it. Maoris were a turbulent warlike race, the tribes nourishing fierce enmities with one another. The Dyaks, Nagas, and tribes of Bengal were of like nature, for among them blood-feuds were transmitted from generation to generation. The careful training of young men in the arts of war was absolutely necessary for the preservation of the tribe. Great warriors often rose to become high chiefs.

CANNIBALISM.

Cannibalism was practised by some and abhorred by other Maoris, but it was a widespread practice. It was practised by tribes in Borneo. Battaks in Sumatra are cannibals. They are called "judicial cannibals," as they kill and eat only those guilty of great crimes. These Battaks preferred eating human beings when the limes were ripe—as lime-juice gave an additional relish to this food. They had another quaint rite. When aged parents were near their end they invited their friends to their own funeral feast. They hung from boughs of trees while the guests danced around and shouted "the fruit is ripe, the fruit is ripe." When the tired people fell to the ground they ate them. Now this identical rite was practised with every detail in Bengal. Nagas of Assam were cannibals, and cannibalism was practised elsewhere in India. Maoris, Nagas and some Indians plucked out the eyes of the slain and swallowed them. Some Maori tribes did not allow their women to eat human flesh.

NOSE-PRESSING.

One of Captain Cook's companions writes that when they visited Maori-inhabited islands, the people smelt everything new. "They smelled our skins, and expressed great surprise, exclaiming 'Oh!'" Kindred people, the Karens, Shans and Arakanese sniff their relations and everything new. Their mode of salutation was nose-pressing. This habit is found among Mongols as widespread as in China and Lapland. The people in the Philippines press noses. The people of Chittagon—the mountain tribes—place nose and mouth on the cheek, and inhale strongly. Their form of greeting was not "Give me a kiss," but "Smell me." Nose-pressing was a very ancient custom in Java. Nose-pressing in lieu of kissing is a habit common to all Maoris from Mantawai to New Zealand, and it is common among tribes who dwell in Further India. Tylor says "The lowest class of salutations which merely aim at giving bodily pleasures, merge into civilities which we see exchanged among the lower animals, such as patting, stroking, pressing-noses, blowing, sniffing, and so forth." Maoris did not know how to kiss. Thus Maori nose-pressing is seen to be a very ancient and widespread Mongolic custom. Like the upward nod of the head to signify assent, like the habit of beckoning by waving the hand away, nose-pressing was imported from the ancient Hawaiki and can be traced back to India along the route of the Great Migration. And such ancient habits are among the strongest proofs of identity of origin.

OTHER RACIAL TRAITS.

Maoris had a habit of naming articles. A calabash belonging to a chief would not be called calabash, but would have a special name. Just as they named their canoes, Arawa, or Tainui, so they named spears, cloaks,

and nearly everything. Tregear in "The Aryan Maori" cites many instances of Hindu chiefs following the same practice.

Practically every article Maoris used can be traced back to India. Maoris walked on stilts. In the Marquesas they danced in honour of the gods on elaborately carved stilts. These can be traced back to India. Maoris had stone celts like those of India. Whenever they could get it Maoris highly prized greenstone: they fashioned greenstone into *heitikis*, ear-ornaments, charms, and into snakes, bats, winged-men (gods), and beautiful images. In Burma a kind of greenstone is carved into many ornaments for the ear or the adornment of the person, and like the Maoris into charms against evil. Maoris fashioned greenstone into charms for amulets and wore them in their ears, just as do some worshippers of Siva, and in each case they are his emblem—the linga.

Maoris used stone pestles and mortars, just as in India. Maoris erected eel-weirs in rivers: and had peculiarly shaped eel-baskets, with a narrow bottle-necked entrance. The eels got in and could not get out. In the shallow waters between the Malay Peninsula and Pulo Penang one can see these weirs for catching fish. In Java the natives caught the young of fish in baskets with the same sort of entrance. Maoris and Indians made wicker eel-baskets eight feet long, for catching eels, with the same device inside for retaining the fish.

CAT'S-CRADLE.

Maoris had a long string upon which they played the game known as cat's-cradle. One Maori said he could do thirty-seven distinct figures on it. The cat's-cradle is one of the most widespread of games. But Maoris used it in religion, and told the story of the Creation by representations of pictures on it. They

showed the seven big hills of Hawaiki upon one of which the Tangata Maori were saved in the Flood. The priests could make many figures and could give the religious meaning of each. The fakirs—holy men of India—use it in their religious rites, and they tell the story of the Creation. It is part of the religious outfit of these men. The Maori name for cat's-cradle also means witchcraft, sorcery. So cat's-cradle to the Maori was not a mere toy as among many people, but had the same religious meanings as in India. If Maoris had used it as a toy, it would have meant little, but in this religious aspect it is clearly the same in the hands of a Maori priest as of an Indian fakir, and again links the Maori with India.

Maoris knew the use of the drill, for hole-boring, but not in fire creation. They used the Indian drill for boring holes in greenstone and other hard stones. Maoris had nothing in which they could boil water, no article that would stand heat. They were accordingly classed by Taylor as Stone-Boilers: that is, they put water in a vessel and made it hot by dropping red-hot stones into it—a most ancient custom in India. Maoris erected tombstones—upright pieces of wood, quaintly marked, clearly the same as in India. Maoris of Hawaii carried weights on their shoulders at each end of a stick: a Mongolic custom. A man was discovered to be a chief, but he refused to take the rank because his shoulders showed the thick scars produced by carrying weights. Some of these chiefs kept their finger-nails long as a sign they did no work—a custom practised in India. Maori chiefs were addressed with the extravagant adulation bestowed on Indian potentates. And numbers of ceremonial details used by Hindus were followed at the courts of Hawaiian kings. Both Indian and Hawaiian chiefs were addressed by their subjects kneeling with head and hands touching the ground.

When the Taki-tumu canoe was voyaging from Hawaiki to New Zealand the food ran short. The crew accordingly cast lots who should be eaten, as would have been done in India. Priests in certain rites climbed to the roof and there uttered spells as in India.

The customs obtaining between the sexes are in many peculiar ways the same as in India, whence they were derived; but in these days of Press censorship they must be passed over. The reader must be content with my assertion that I could fill pages with details showing identical customs.

Maoris built store-houses for food perched high on poles, with thatched roofs and elaborately carved fronts, religious friezes and usually three gods. Nagas of Assam built exactly the same food store-houses set on poles with carved fronts, like the Maori. Maoris, Nagas and other tribes of India had bachelor houses where single men and boys slept apart from other people. Hindus had a system of brotherhood among young men who swore fidelity to each other—"bracelet bound" brothers. This also was a Maori custom. Some Hindu priests were bound to life-long celibacy; so were some Maoris.

Judge Fenton says Maoris ended their appeals to the god of war with the cry "Ooi" or "Oi." "It was a fierce shout when the priest seemed to be possessed or inspired, as it were commanded, by the god." This shout, he says, was also the old war cry of the Scandinavians and of the Saxans when they were pagans, and was also used in the same way when their war-gods were addressed "Aoi, ooi, ooi." Saxons and Aryan Maoris are Indo-Germans. It is a curious fossil preserved from the days before the Aryans travelled, some to Europe, others to India and the

Pacific. Maoris bowed their foreheads to touch the ground, going down on hands and knees before an idol in pure Indian fashion.

Fornander noticed that in India whenever a favour is solicited, or peace made, or an interview desired, presents are always sent before. This was also a pure Maori custom. In India an exacting rajah is said to "eat up the land," and in Polynesia, as he shows, they used the identical phrase. An exacting Maori chief "eats up the land." He cites also that in India a man "lives under the shadow of a rajah," and in Hawaii he "dwelt under the shadow of a chief." To the Lono and Vishnu is applied the same epithet "dwelling on the water."

The matriarchal system existing in parts of India is duplicated anew in the Pacific where among some tribes descent was always counted through the mother. The children belonged to their mother's family, and were under the guardianship of her relatives. They acquired their mother's speech and worshipped their mother's gods. The father had no interest in them and was often even unknown. The matriarchal system was long ago in full force among the Menhune people in Hawaii, and was the Indian system transported *en bloc*.

Maoris and Hindus had ear-piercing ceremonies. When a boy or girl arrived at a certain age the ears were pierced by priests and there were religious ceremonies. Each wore earrings of different kinds and ear-plugs. The charms they wore were often lingas. In India and everywhere in Polynesia were idols carved with earrings and some with large ears. The ceremonies dealing with puberty were all religious and alike in both lands.

Indians and Maoris wore combs of various patterns in their hair, some of bone, others of wood. Their use

was restricted in both countries to men of high birth. In Indian and some Maori houses a part was screened off at the back and kept sacred from intrusion by guests. Here idols and treasures were kept and sometimes religious rites performed. As in India, the house pole played an important part in Maori rites; and in both cases a human being was slaughtered to bring luck to the building.

Maoris built houses on trees, and ascended to them by rudimentary ladders consisting of notched poles. Such houses were to be found in Borneo. The Mowries of Arakan, along the line of the Great Migration, built the same thatched houses high on trees which they reached by notched poles. These Mowries also worshipped a god Kane—of the rising sun. Maoris in the Horowhenua lake in New Zealand built houses clustered together forming a *pa*. These houses were perched on piles driven into the water, and were at some distance from the shore. Such houses were common in Borneo. Maori legends tell how men claiming rights of sonship did not come through the door but broke through the thatched walls. Even this quaint custom obtained in India. In short it is clear that all forms of Maori house-building are not original, but imported.

Tongans sit in Hindu fashion with legs crossed. Samoans, like Hindus, said grace before meals. Hawaiian married women drew their hair forward over their foreheads, made it stiff with mucilage, and then turned it back on top of the head. This is a pure Mongolic fashion of doing the hair to this day. Maori and Indian priests used nooses and nets to catch spirits. Maoris believed the Earth Mother after death took back her children—a pure Indian concept.

In Samoa are “rest houses” for travellers where food is cooked, facsimiles of the “rest houses” so ancient and so common in India.

Samoans and Hindus used turmeric in many ceremonies and in marriage; it was sprinkled on a bride—both Indian customs. In India human beings were killed for sacrifices to increase the harvest. Maoris talked of “soil enriched by the fat of man,” when they killed men to please the god of crops.

Maoris climbed coco-nut trees Indian fashion by using a loop in a cord which encircled both the tree and the climber.

Some of the ruder tribes in Bengal live in small villages just like unfortified Maori *pas*, and both races called them by the same name. The houses—one-storied buildings of one chamber—are dotted about in no particular order. The eaves of their low, thatched roofs almost touch the ground. At one end is a door so low as to cause everyone to stoop on entering. Within is the same bare mud floor trampled smooth. There is no furniture—just two or three plaited mats thrown on the ground to lie upon. Treasure was always hidden in the roof, or in a hole in the floor. Sometimes the fire is inside, but often just outside. There are no streets, only the same narrow clay tracks, beaten flat by the naked feet of people walking in single file. The floors and paths are swept by short handleless brooms—about 2ft. 6in. long—just such as Maoris made of bundles of ti-tree twigs tied together. And in cold weather the natives squat round the fires just as Maoris did, laughing and joking together.

Anyone who has seen a Maori *kainga* has seen the type of many an Indian village. The houses have no chimneys and no windows, though in some there is a window opening near the door. These houses are cool in summer and warm in winter. In addition to the ordinary houses there are temples and meeting-houses. In the larger Maori villages there are, as in Assam,

large houses, where the natives gather at night, sing songs, gossip, and sleep. On seeing these rude country villages in India, one realizes that they were the same as were built by the poor cultivator of the soil from time immemorial. There is no doubt that Maori ancestors lived in them in India and afterwards used the same design in the Pacific. In India the contrast between these rude villages embalming the primitive civilization of 5000 years ago, and the enormous temples and the gorgeous palaces of great rajahs to-day is enormous. The village is the old primitive barbarism continued unchanged throughout the ages: the great cities, fine palaces, and enormous stone temples mark the progress that has been made. In their villages and houses the Maoris of the Pacific betray the barbaric civilization of their ancestors, and their isolation effectually prevented them from producing fine temples, royal palaces or great cities. Much indeed of the civilization of India of 1000 B.C., the civilization of the Sangata Mauri who marched east, was forgotten by them in the Pacific.

CHAPTER XXIV.

MAORI AND HINDU TEMPLES.

The question arises whether Maori and Hindu temples are the same. In the dry climate of Egypt temples last for ages. In India the rainy season injures the stones, and the roots of trees undermine and so gradually destroy them. The earliest temples of India prior to 1000 B.C. would be those, if any, which the Sangata Mauri would copy, and build anew in the Pacific. All we know of them prior to 1000 B.C. is slight. Ferguson says it is clear that the later, more elaborate, temples of India must have been copies of earlier ones in wood; because the stone temples in formation, especially inside, are clearly fashioned on those made of wood. When we visit Java we find two sets of temples. Besides the elaborate temples most commonly visited, namely Borobodur and Brabanam, which were begun centuries after Maoris had left, there are ruins of much older temples. The latter are rude structures, built of flat unmortared stones, arranged in rectangular platforms superimposed one upon another. Each platform is smaller than the one beneath it. Thus a series of ledges reach to the top stone of the low pyramid. On the flat top of each pyramid the priests slaughtered human beings in sacrifice to "man-eating" gods. Some temples consisted of four walls enclosing an empty space with the sacred banyan or varinga tree planted alongside. Similar temples, built by the earliest Hindu invaders, can also be found in the forests of Sumatra and Borneo. In Tahiti, Easter Island, the Marquesas, the Carolines, and Hawaii the selfsame rectangular stone



An Easter Island wooden tablet showing inscribed boustrophedon script.

[see page 289.

temples can be seen. On their flat tops also were made the same sacrifices of murdered human beings by priests worshipping the same cruel "man-eating" gods Kali and Ari. In Hawaii also there are the four-walled stone temples with enclosed courts, and growing in the precincts of most is the sacred varinga tree, sometimes called, as in India, the *ava* tree.

I am aware that some authors say these are not Maori temples, but the works of a prior race of Caucasians. But this is sheer nonsense. The earlier explorers, Captain Cook and French travellers, saw hogs and other animals slaughtered on these very temples by Maori priests. In some cases, Maoris knew the names of the chiefs who built the temples. Some had been built quite recently by Maoris. It is known that a particular stone temple of Hawaii was built thirty years before the arrival of a missionary. Some of these *heiau* were built by Hawaiian chiefs only two or three generations previously. They were built in recent times by Maoris of Easter Island. They were built by Maoris, named by Maoris, and used in worship by Maoris when the islands were discovered by Europeans. They had Maori names, were built in honour of Maori gods, and were devoted to Maori worship. In the inner recesses the Maori priests kept Maori images carved by Maori priests. The evidence of their Maori origin is overwhelming. The very newness of the structures proves that they were built by Maoris. As Maoris have been in some of these islands for 1500 years, and have used these temples from those early days until missionaries taught them to abandon them, it is absurd for anyone to say that they are anything but pure Maori.

In some islands (Tonga) Maoris built stone trilithons. One consists of two enormous upright stones, twice as high as a man, with a heavy cross bar that is

mortised into the uprights. It was built a few centuries ago by a Maori chief, and was used as a temple. It stood on a small open space and here Maori priests offered sacrifices. Maoris said that in Hawaiki there lived a people called Kui. In the old kingdom of Ava or Bengal dwelt the Kui people who once lived in hilly country and worshipped in rock temples—caves with doors. When these Kui people migrated to flat country they had no caves in which to bury their dead; so they did the best they could: they set up two upright stones and one across the top—a trilithon. These represented the doors of a cave temple: and at this structure they worshipped their gods with many rites. This is undoubtedly the origin of the Maori trilithon.

Maoris of Mangaia used in public worship large ceremonial axes as they are called. The body is shaped like the tower of an Indian temple surmounted by a stone linga. The handle is a four-sided tower some three feet high, and the whole is a pure copy of a Hindu tower with the linga on top.

A Maori *whare-kura*, or temple of learning, was surrounded by a large fence built at a considerable distance with a gate on each side. A Hindu temple in Orissa was built in the same way, with the same fence and gates, and a large enclosure. In the middle of each enclosure was built a long rectangular building. Far away in one corner of each enclosure was a cooking shed. In each case food defiled a sacred image. The long building was divided into four compartments. In the inmost compartment were kept in each place the idols, and into this alone the priests were allowed. Next to it was the hall where the people met; then came a room where the people worshipped, sang, and played the same trumpets, and drums and flutes, and danced the same libidinous

dances. The compartment nearest the east gate was where the people presented their offerings to the gods. In general plan the Maori *Whare-kura* was the copy of a temple of Hawaiki, and in everything is a copy of an Orissa temple. The shockingly immoral carvings of one are the infamous carvings of the other. Some Hindus offered gifts to the god Bhua. Maoris in these temples offered to Mua.

MAORI WOODEN TEMPLES.

In New Zealand there were no temples of stone. Maoris built temples of wood, with thatched roofs. They were painted red: *whare* (house)-*kura* (red). The fronts were elaborately carved with friezes and images. They were long low buildings and, like Indian temples, faced the East—the rising sun. Now these temples were lined with perpendicular reeds. In Northern India the Baoris built long low reed temples facing the east, in which they kept their idols. At the entrance to the lower world the old Maori god Vari sits at the door of his long reed house. A Maori priest kept his sacred god—a carved wooden image—in a small reed box, a miniature reed temple. The earliest Hindu temples were of wood. In Hawaiki the ancient Maoris built temples of wood.

Some Maoris say they descended from the yellow reed of the marsh plant *raupo*. A species of *raupo* grows in the Punjab. Vari, the first Maori Mother, dwelt in a reed hut. So it shows how anciently they built houses of reeds, and descended like Hindus from a reed. Their wooden temples *whare kura* were lined with *raupo* and *toe-toe* reeds. *Toe-toe* reeds were used in ancient religious rites. Young men learning priestly lore chewed these reeds in the belief that it helped them to remember their long lesson better. Before a war-party set out the priest cut their hair,

as long hair was a danger in hand-to-hand battles. He ate a reed whilst cutting their hair. Tiki, the first of men, was made from the flower stalk of a reed and soft mud. In the Punjab—the Awa, like Maori folk, made bread of *raupo* pollen. Here they worshipped the golden or yellow reed of *raupo*. This yellow reed was father of mankind. The Kushika were sons of the river reed. The Vetasu people were sons of the reed. Krishna was found by a princess floating in a reed basket. One can now understand why Maoris lined their long low temples with reeds. Tradition asserts that it was the custom of their ancestors to build these reed and reed-lined temples in the Fatherland. Thus there is nothing new or original in Maori temples, or images, or carvings: they are all stereotyped copies of the temples and images and friezes of India.

CAVE TEMPLES.

In India, at Elephanta, Ellira, Ajanta, are magnificent rock temples, with wonderful halls filled with stone images and other carvings. In other parts there are caves almost as nature made them; but the roofs are sometimes adorned with primitive drawings. Maoris declare that their ancestors worshipped Kane in sacred cave temples: some of these temples had carvings in them. In New Zealand there are rock caves with fanciful figures painted in red ochre on the roofs; and years ago a traveller declared the figures to be of Indian origin.

In a preceding chapter I give a description of Indian and Maori villages. Like Maori *pas* Indian villages had an open space or courtyard. Here the Indian tribes worshipped their gods, set up their idols, offered sacrifices, danced, and sang, exactly as Maoris did in their *marae*. Attached to Indian temples were sacred tanks. Some Pacific Islands Maoris also had

sacred tanks, one for Kane, another for Lono, and a third for Ku. So it will be seen that every Maori form of temple can be traced back to India.

ALTARS.

Maoris built altars. In Tahiti the word was *fata*. They built an altar to Mua, a god in the temple, and offered the blood of victims. The body might be buried in the sacred place of Mua, or it might be eaten. They also lit sacred fires in worship. Ahurewa was an altar; *deva*, *reva* has the meaning "divine" in India. The Asuras of India were fire and snake divinities—*Asu* in Maori signifies snake. As was the custom in India, the skulls of victims were placed on poles round altars. On some altars only twice-born priests might celebrate.

It is noteworthy that the early Hindu temples now in ruins in Sumatra, in Java, in Borneo, in Cambodia and the Maori stone temples in Ponape, Hawaii, Mangareva were all unmortared and consisted of carefully chosen flat stones neatly dovetailed into one another and devoid of any architectural pretensions. These temples therefore all belong to a civilization preceding that in which cement was used, and serve to show that Maoris left India in very early days. Later Indian temples were cemented, and many were made of burnt bricks. In Easter Island there were a few very low stone buildings, called houses with a door; but they were sometimes used as temples. They were certainly used to house idols, as well as the sacred tablets, covered with hieroglyphics; and they are like the stone temples of Mangareva. Many centuries elapsed after the Hindus built these ancient primitive temples of Java and Borneo before they built mighty Borobodor, and civilization in the interval had advanced enormously.

CHAPTER XXV.

MAORIS AS NAVIGATORS.

Considering that Maoris discovered every island in the broad expanse of the Pacific, from some small islets north of Hawaii, to far-away Easter Island, and to New Zealand, including the Chathams, and that they travelled the watery main in more or less open canoes, it must be admitted that they were the finest seafaring people, the boldest navigators, in the world. To the suggestion that they came from India, it has been objected that the Hindus are a land people and dislike the sea. It is true that the rigid Brahmins laid a curse on those who went to sea; and on this alone the idea has gained ground that they were not a seafaring people.

Let me show how groundless this objection is. Centuries before the time of Christ, the Naga people of India had kingdoms "down under the sea," *i.e.*, out of sight of land. At this time also they had pearl-fisheries, and were well acquainted with the seas that surround India. Asuras and Aryans were great navigators. Hewett says the Pandava of India were also, before the Christian era, the leading maritime power of that country, and established colonies in the Persian Gulf and elsewhere. About 250 B.C. an invading army of Yavana and Sauri sailed from Orissa across the Bay of Bengal to Java—a great voyage in those days. The Vedas talk of "boats with 100 oars" and of other large boats "with sides to keep out the water." This was probably 1200 B.C.

Fa Hien, the Buddhist monk who travelled from China to India to visit the holy shrines, sailed in 450

A.D. from Orissa to Java across the ocean. It took him about two months, and evidently it was a well-known trade route, because he was in deadly fear of meeting pirates who would have killed him and the crew. After reaching Java, he sailed by another well-known trade-route from there to China, taking some two months on this voyage.

In very early days, too, there were people who went over-sea from the Punjab, sailed past Colombo to Java. Thus it will be seen that Maoris allied to Nagas, Pandavas and Sauri, had every chance of knowing how to sail boats.

Vishnu's images in India are always carved with a conch-shell in their hands, which is believed to show that his early worshippers were a maritime people.

Again, there is nothing new in Maori boats or their gear. Their ancestors living on the banks of the Indus used to cross the great river sitting astride bundles of reeds or *raupo*, their legs dangling in the water. Maoris of the Chathams built the same primitive craft, and the warriors who practised canoe-burial set their dead astride, on exactly similar bundles, to sail to the ancient Fatherland. Maoris used outrigger canoes: a canoe with a log of wood floating alongside canoe-shaped, and firmly lashed to the main canoe by short poles to give it stability. Did they invent them? They can be found to-day in Colombo Harbour, in Ceylon.

The Vedas sang of boats with 100 oars: a big Maori war-canoe would hold about as many. The Vedas talk of boats with sides to keep out water; in India and in the Malay Archipelago a canoe was often not high enough in the sides for rough weather, so they, like the Maoris, built up the sides by cutting boards, piercing holes in them and in the top of the canoe sides, lashing them together, and then caulking them. The methods

are identical. In each land they built small houses on deck, usually of reeds. Maoris carried their idols in these tiny deck-houses and performed rites in secret to appease the gods and ensure a safe voyage. For the bow and stern of their great canoes they carved upright posts, elaborately and beautifully ornamented.

The Burmese and Siamese had the same carved uprights. A great Maori canoe often had at the prow two large, long reeds, like antennae, with, at intervals of about a foot, bunches of white feathers tied to them—a very striking ornament. This is a frequent decoration of boats of Further India.

In Further India, as in New Zealand, the natives were fond of canoe racing. In India and the Pacific they had stone anchors. Maori canoes had the same triangular sails to be seen in boats in the Arafura Sea. Maoris in olden times had a man, sometimes two, who stood up and gave the time to the men as they paddled and chanted—the musical conductors of these days. In the Malay Archipelago the same custom prevailed. In their migrations they offered prayers to the same gods—Varuna, Tan or Tangaroa, Lord of the Ocean; and to Loro or Oro, or Rongo; and to Vatu Kahukura, God of the Ocean to the Bali-aga people of Bali Island, as to the Maoris: the selfsame god of travellers who, being lame, was carved without feet. In the Vedas Varuna knew the tracks of the ships on the ocean. In India they fought battles with these boats, each carrying 100 men, just as did Maoris. Each used the conch-shell on the canoes in worship, and Hindus travelling the sea worshipped the same *linga* gods with the same images.

Thus it can be clearly shown how Maoris living in ancient Hawaiki had canoes, with deep sides and outriggers, and sails and paddles, and deck-houses, just the same as we see them in the Pacific, from the great double canoe to the simple dug-out.

Maoris and Hindus were thus in very early days expert navigators, and they guided their ships by watching the same starry constellations. Maoris even had rude maps showing ocean currents and trade-winds and islands. In some cases they noticed the routes taken by flying birds.

A Hindu chief and his followers were blown out to sea by a storm from the coast of Siam, and they reached Borneo. The chief's canoe was in front with the rest tied one behind the other in a long line—so a Maori story runs. When the fleet of canoes reached New Zealand about 1360, it is said they started in a long line, tied by long ropes one behind the other. These canoes made voyages of great length of from 1000 to 1500 miles from island to island.

Everything connected with Maori seafaring art leads us back directly to India.

CHAPTER XXVI.

MAORI CULTIVATED FOODS.

On leaving Borneo and Papua in their various migrations Maoris stored their canoes as full of food as possible. When they ran short of provisions they ate first the dogs, then each other. When the survivors landed on the newly-discovered islands they ate whatever they could find: fish, shell-fish, rats, birds, coco-nuts and roots. Sometimes they took with them the *taro* and *kumara*—the sweet potato, and these they planted anew. The question has of course been asked, “If Maoris came from India, why do they not cultivate rice?” Mr. Smith tells me that he has recently discovered they did cultivate rice, and used it as food—but only long ago. Hillsides in Hawaii were terraced and irrigated just like the sawa rice-fields of Java. A common Maori word for food is *kai*. In Indian parched rice was *khai*. When Hindus invaded Burma they cultivated rice, and so they did in Java, though rice cultivation there now is done by the Malays. The Tengger people of Java do not cultivate rice; and one of their legends says that a god told them not to cultivate it. They cultivate vegetables instead. Rice is a crop that involves an enormous amount of labour and care, and it is grown only where labour is particularly cheap. Moreover it is a crop that can be cultivated only in certain climates: there must be great heat as well as abundant rainfall while it is growing. Though Hindus reigned over the whole of the Malay Archipelago Java is the one land where rice is extensively cultivated. Farther east there is little rice cultivation, though it was grown to a certain extent by the Land Dyaks, and is

cultivated to a small extent in the Celebes. Many legends assert that the Maoris brought the sweet potato from Hawaiki. In Bengal it is called *kumar*. It grew wild in Orissa. The sweet potato (*Batatis edulis*) is very largely cultivated in tropical climates. Maoris also cultivated the *taro* or yam, which was likewise cultivated in Orissa. A Maori legend tells how they went back to the Fatherland and brought back *kumara* for seed. As I have already explained Maoris worshipped gods of cultivated foods and of uncultivated foods.

Dubois says that natives of Northern India sometimes worshipped a vegetable—a sort of sweet potato. Maori priests sought a *kumara* of a particular shape as a special offering to the gods. Kahukura, whose image I show came from Bali Island, where his temples were, was associated with *kumara* rites. The *kumara* and the *taro* or yam were planted in Bengal with special religious rites. When the dark green shoots appeared they were called *huli* or *uli*, and the *huli* or *uli* saturnalia followed. Maoris planted these vegetables with special priestly ceremonies and appeals to the same Indian deities, and called the new shoots *huli* or *uli*, and had further rites. Maoris had one kind of *kumara* called Avanga. The name suggests that they brought it from Vanga in Bengal. Another *kumara* was brought from Pari-nui-te-ra, and they came from Bali Island, Parikud, and the kingdom of Bali. Maoris stored the *kumara* in low storehouses on the ground: a sort of earth cave with a door and a religious device over it. In Orissa and Parikud the Indians store the sweet potato in the same sort of earth cave with a low door and the same religious device over the door.

Crawford points out that the yam is known in Java and among Maoris by the same word *uhi* (*uwahi*). In

Malay *ubi-jawa* is the sweet potato. A small stone image of Rongo, goddess of crops, was placed by Maoris in *kumara* plantations, to ensure a good harvest. Rongo was a god of the earliest people of Java, and I discovered an image of her in the Batavia museum. One of these small stone images of Rongo had so great a reputation as a heavy crop producer that a neighbouring Maori tribe asked for the loan of it. The following crop was splendid, so they forgot to return it. A legend runs that when Rongo brought the *kumara* to New Zealand he found it inhabited by the Kahui Tipua. In Bengal dwelt the Kahui; and Tipua is a large district north of Atia, whence came New Zealand Maoris. Maui brought the *kumara* in his canoe. Rongo went to Vangara to fetch the *kumara*. Now Vangara or Vangala is surely suggestive of Bengala (Bengal). When Rongo went back to Hawaiki for the *kumara* he made the journey in a day, so ever after he was called the Strider. Vishnu in three strides went round the world. Maoris eat the native fern-root which came from the backbone of a god, whereas the *kumara* came from the stomach of Pani. The fern-root thus descended was superior to the *kumara*. This again is a pure Hindu concept: people descended from the backbone of a god were superior in rank to those descending from his stomach. Both in India and in New Zealand when the *kumara* was planted a human being was sometimes sacrificed and his blood spilt to ensure fertility. Another legend says Turi brought the *kumara* from Hawaiki: and the sacred rod used by priests when chanting *kumara* spells was called Atia tihunga. Hindus prayed to Deo or Seo or Dyu or Dyo to send rain, while Maoris implored Io to send rain.

The *taro* was held in less esteem and was not so extensively cultivated by Maoris as was the *kumara*.

In the *Whare-kura* Maori priests taught the rites and the spells connected with the growing and cropping of these plants and the offerings to the gods. The *taro* is called *kalo* in India and in Hawaii.

It was much cultivated by tribes who dwelt on the foot hills of the Himalayas. Whilst Maoris worshipped a goddess Rongo in *kumara* rites, in India they worshipped Bongo on similar occasions. Some Maoris call it *umara*, and a writer suggested it was so called after Uma the Indian deity: and this may easily have been so because Uma was Durga or Loro. Another legend says the *kumara* was the foetus of a goddess, Te Papa Uma. The Pani were a trading race in India, and the Kumari are Indian cultivators. Kumara was the Indian god of war, and Kumari another name for Kali, *alias* Loro, *alias* Pani, *alias* Uma. Blyth, a New Zealand writer on Maori mythology, years ago asserted that the Maori female deity of the *kumara* was Kali or Uma or Kumara.

Maoris also brought the *hue*, a gourd, from Hawaiki and formed them into calabashes for carrying water, as was done in India.

CHAPTER XXVII.

MAORI ART.

Maori art I knew should furnish clues as to the origin of the race; for every nation has an art of its own. Haddon on "Evolution in Art" quotes Professor F. Petrie:—"Art is quite one of the most important records of a race. Each group of mankind has its own style and favourite manner, more particularly in the decorative art. A stray fragment of carving without data or locality can surely be fixed in its place if there is any sufficient knowledge of the art from which it springs. This study of the art of a people is one of the highest branches of anthropology and one of the most important, owing to its persistent connection with each race. No physical characteristics have been more persistent than the style of decoration. We must recognize therefore a 'racial taste' which belongs to each people." Haddon quotes also from Mr. Kemble:—"There is some reason in every ornament why it commended itself to some particular people."

Seeing that Maori art is intensely conservative, and that it is to-day the art of the ancient Hawaiki, if Hawaiki were ancient India, then all Maori art—temples, houses, images, war-weapons, articles of husbandry, patterns, devices, symbols, script, paintings, carvings, and tattooing—should be found there. And it should be traceable along the route of the Great Migration from India, Farther India, the Malay Archipelago, to the uttermost isles of the Pacific.

All Maori art was religious in essence. Apparently they never carved anything for amusement or for

adornment. One may say there was no such thing as secular art. All art was devoted to the worship of the gods. Some Maori tribes were great carvers, others, such as the Moriori, merely scratched the soft bark of trees. Hawaiian carving is ruder, more barbaric than that of New Zealand Maoris. It was wonderful how skilfully they carved these hard woods with stone chisels. The art of Hawaii, Marquesas, Easter Island, Tahiti, Samoa, Tonga, New Zealand is all distinct, and may be distinguished by a trained eye. The Samoans were among the poorest artists. In New Zealand the Arawas were the finest carvers, and the South Island Maoris the poorest. It was the Arawas who carved idols and a temple front, clearly a copy of Vishnu with an attendant Garuda. It was they who carved the elephant god, and the Siva-like images copied from later Bali art.

Rauru was a god who taught the art of carving to Maoris. The Rauravas of India were a great carving people. Rauru was an Indian god, son of Rudra and also a Maori god. The priests were the carvers, and though the priesthood was not generally hereditary,—yet in some tribes there were families who were hereditary carvers. In New Zealand, when Europeans first landed, everything the Maoris had was carved: spears, dredges, clubs, canoes, bowls and images.

In Timor Laut are idols, grotesque images of gods, some with Caucasian, others with Mongolic faces, closely resembling Maori idols. The Burmese are great wood-carvers though the patterns differ widely from Maori patterns. In the great museum at Calcutta amid a collection of Burmese wooden carvings I noticed two that were pure Maori—an image of a god, and the cross-piece of the door of a temple. I called the attention of a curator to the fact that they

were not Burmese but Maori. He scoffed at the suggestion; but I knew the Maori art of New Zealand too well to be mistaken. In England in a country house I picked up a carved wooden club that was pure Maori. My host assured me it was pure Tibetan. Mr. Edge-Partington bought an exquisite Maori wooden bowl at a sale of Tibetan carvings. These facts show that there is a general resemblance between Maori and Mongolic art.

IMAGES.

In India carvers of images were directed by priests how to shape them. If made wrongly then disaster would ensue. If images were carved with small stomachs, "herring-gutted," then the crops would be poor and the people lean and hungry. Priests therefore directed that all images of gods should have proud stomachs, "with good capon lined." Then their food would be plentiful and the people would be fat and happy. Any cursory glance at Maori idols will reveal these full, round stomachs, indicating plenty of food and consequent prosperity. There are also a few lean stomached gods with the fingers of one hand in the mouth, which are said to indicate hunger.

Bali adjacent to Java was regarded as a Sacred Island by the Hindus, and is full of ruined temples of Siva formerly Rudra or Hara.

Let me compare one of these Rudra Siva's images with a Maori stone-carved wooden idol hanging on my wall. Each possesses the following characteristics:—A frontal eye: 3 eyed; absence of lower jaw; hair braided; about three feet high; slant-eyed; pug-nosed; large-mouthed; dark in colour; hideous; a linga god. Surely the Maori image is a replica of the Bali image, and Maoris came *via* Bali. I am aware that Siva is usually a round-eyed, straight-nosed Caucasian-fea-



A Maori wooden idol of the extreme Mongolic type.

[see page 272.]

tured god; but at times he was imaged with slant eyes and Mongolic features, and sometimes though rarely, with long Mongolic moustaches. A few Maori images had these moustaches. It is probable that when carved thus, his image is that of his wife Kali—the “goddess who trimmed her long moustaches” in India.

Compare this with my discovery of Kahukura's image in Bali Island, and Varuna's image in Bali, and a Marakihau in New Zealand, and all three furnish incontestable evidence that the Maoris copied some of their images from these Hindu images in Bali, and that they are the gods of common forefathers.

PROTRUDING TONGUES OF MAORI IMAGES.

A most marked feature of Maori idols is the large protruding tongue. Sometimes the tongue is bifid. A Naga chief exclaimed, “Do you not see I have two tongues? I am a Naga (snake).” Yet New Zealand Maoris never saw any beast or reptile with two tongues. The protruding tongue is quite a marked feature of Maori art, and was used more frequently by Maori carvers in New Zealand than elsewhere in the Pacific. A protruding tongue is also a characteristic of many Indian images of gods. The ape god of India, images of Kali, images of Durga, of Vishnu (Ari), and sometimes those of Siva were carved with a protruding tongue. In Bali Varuna's image was carved with two long slender tongues, and the lower half of the body was that of a fish. Maoris carved this particular figure on their temple walls. In India masks that were worn in worship were made with two tongues. In the splendid rock temples of Eleura goddesses are carved with protruding tongues, and with three fingers on each hand and three toes

on each foot—pure Maori fashion. In the Caroline Islands the images have protruding tongues.

I own a little red stone-carved wooden Maori image of a god with a great protruding tongue. To the ordinary observer it is merely a good old Maori curio, but I discovered that it was a copy of an image of Ganesa, the elephant god, and what looked like a tongue was really the upper lip thick and greatly prolonged. In the Dominion Museum is an old wooden Maori image carved with what is undeniably the proboscis of an elephant. In New Guinea the people carve little wooden idols of the elephant god with the proboscis. An officer in the army on furlough from India wandering round my curios suddenly exclaimed in the friendliest manner, "Hello, Ganesa!" just as though he were welcoming an old friend. I thought I was the only man who knew that Maoris carved the elephant god. He said that the little red image was set at the end of houses in Multan—pronouncing the latter syllable not *tan* but *tane*, like the Maori Tane. Mine was the little god set up at the gable of a Maori temple at Roto-Aira. Here was a man who had no idea that such an idol existed, yet he greeted my image as an old friend.

In other idols, the god of war has a large tongue, which I am certain is an abbreviated proboscis. There was a Maori deity Kaneha. Ganesa, like a Maori god, "was not of woman born." Ganesa images abound in Java. He was son of Siva. He was also leader of the army, a fact which associates him with the Maori god of war. Ganesa was worshipped as Gana in Borneo where Maoris lived so long. He is carved with two short elephant tusks, and these appear on several Maori images. Ganesa was often worshipped as a stone just as Maoris worshipped stones, and was

carved like a Maori god—"a short, fat red man with a sleepy eye."

Thus it will be seen that the large protruding tongue in carved images can be tracked back through Papua, Borneo, Bali, and Java to India, and is additional proof that Maori art is not original.

MAORI CARVINGS AND THEIR MEANING.

It is a singular fact that Maoris carved so many different types of gods, with distinguishing marks or brands, as well as elaborate friezes for their temples, and yet seem to have forgotten all about the history of them. And these same carvers were priests who retained in their wonderful minds a prodigious mass of religious lore. An old Maori and his wife related to Best 400 of their hymns, and all the higher priests had the same wonderful faculty of memory. Ask a Tongan Maori why the great trilithon was built—he has not the vaguest idea of its meaning. I asked a Maori—a man of the greatest carving tribe, the Arawas, and the descendant of a long hereditary race of carvers—why he carved the image he was forming with only three fingers on each hand and three toes on each foot; why a Maori image had such enormous and absurdly slanting, uplifted eyes. He knew nothing—except that Maoris always carved them so. Presently he said to his fellow carver, "What funny questions this *pakeha* asks." Of all the many varied images they carved, Maoris of our day rarely know any names or meanings of the various peculiarities. In Hawaii it was the same: one black, hideous image was known as that of Kala—a cruel deity. They called a bird-headed deity a Manaia, and carved it as the cross-piece on temple doors; but they knew absolutely nothing as to its meaning. Ask them why a god is carved with three eyes, what is the meaning

of the huge long figure with the extraordinary head pointing downwards carved on the slanting boards of a temple; and why at the upper end the narrow fine-pointed tail terminates in the mouth of the god at the gable—they simply stare. Ask any question and they are blankly bewildered. The only answer they make as to why they carved these peculiarities—is a stare of amazement and reply, “Our ancestors long ago carved them so.”

Why they should have so faithfully and accurately remembered their multitudinous legends and hymns, and yet have forgotten all the meanings of the carvings is a mystery to me. Take the ring of greenstone or bone made to put round the leg of the kaka—the *poria kaka*; ask why at four opposite places on the circumference they took the great trouble to carve the four sets of three points each—and they stare. It is clear they have carved these many quaint designs and figures in identically the same way from time immemorial. It was death to a carver priest to make a mistake; yet they not only do not know the meanings, but, from their blank look of astonishment when questioned, it is certain that they have never given any thought to the matter. Every line, every detail, every queer attitude or mark on an idol had a meaning when it was originally carved by the ancestors of the Maori in Hawaiki. This complete ignorance, this utter lack of enquiry as to the origin or meaning of things they carved is perfectly startling. I have failed to find any reason for it. It is all the more remarkable in a vigorous-minded race, as Maoris prove themselves to be by the way in which they have so quickly acquired European civilization.

THE CROSS.

The cross was an Indian sacred symbol. It was drawn slanting as a rain cross, and upright as a fire cross—the emblem of the fire god. Many forms of the cross appear in Maori art. Fornander long ago noted the cuneiform pattern in Hawaiian temples marked on the stone floors. It is said that some Maoris erected crosses and crucified malefactors. A cross appears in Easter Island writings, the Indian swastika, and a bone amulet was shaped like a cross. The Ujjain cross that reappears in Easter Island has already been referred to. Maoris tattooed the slanting cross on each shoulder, and another cross. (See p. 241.) The swastika of India also reappears in Maori art, and sometimes as in India the cross was enclosed in a circle. In Indonesia they tattooed the cross, and had dots for the nails. This swastika was worked into the borders of mats.

SPIRALS IN MAORI ART.

Quite the finest and cleverest section of art among Maoris was their spiral drawings and carvings. They carved single and double spirals in wood on the images of gods. Now to carve perfect double spirals without any drawing instruments is to achieve a very high standard of artistic excellence. Spirals are the dominant note of Maori carvings and tattooing in New Zealand. In Borneo the Dyaks drew and tattooed double and single spirals in great profusion and excellently. It was also a favourable device of those excellent tattooers, the Maoris of Mantawai.

Maoris carved beautiful copies of spiders' webs on the figureheads of canoes, and worked copies of spiders' webs on fly flaps waved over the heads of

dying chiefs. Spiders' webs are a Mongolic sign of a deity often carved. The spirits of Maoris ascended to heaven on spiders' webs.

MISCELLANEOUS SYMBOLS OF NEW ZEALAND MAORIS.

In Maori art of New Zealand we come across snakes carved on the elaborate cross piece of a temple called *pare*. Sometimes the snakes are carved coiled up, at other times with a thick sinuous body several feet long. Now how came Maoris to carve snakes, when there are none in New Zealand? The only explanation is that they are copies of old temples in Hawaiki. Snakes abounded in India, and snake worship was rife in Naga worship and in the phallic worship of India. Snakes were carved in India just as Maoris carved them, some coiled up, others with long sinuous bodies. Reference has already been made to the Nga Puhi, the Maori snake tribes of New Zealand.

Haddon in "Evolution in Art" by a progressive series of figures shows that the scroll pattern is derived from the lower petals of the sacred lotus plant.

Maoris painted a three-fingered hand in red on trees. A similar figure was painted in India. The curious pattern tattooed on chins of Maori women can be tracked back to the tattooed chins with identical patterns of some women of the Malay Archipelago.

The sacred Moonboat was a very frequent figure in India, usually drawn as three upright lines to represent figures of men standing up in a small boat. This moonboat was tattooed on the bodies of people in the Malay Archipelago, and is a figure drawn by Maoris on Pitcairn Island.

Some Maori orators when addressing the public carried in the hand an elaborately carved staff. The

Battaks of Sumatra used the same carved staff. One in the British Museum looks so like one of these Maori staves, that it is evident they must have been made by the same race of carvers.

MAORI TEMPLE DOORS.

Anyone comparing the elaborate carvings on Maori temple doors with those on Indian temple doors in Java and India will be struck by the remarkable resemblance. In Java the cross-piece of the door in shape resembled that of a Maori cross bar over the door, with its carved central image and the gargoyles at each end. These were chiefly devoted in Java to Vishnu, and to the bird-headed garudas, his two attendant sprites. There is the central figure of Vishnu and on either side a garuda pecking his cheek: just as in a Maori *pare*. In a Vishnu figure the garuda touches Vishnu's (Hari) head. This reappears in Maori art. I give the picture of a *pare* or lintel from a Maori wooden temple. The photo is taken from an exhibit in the Auckland Museum. At each end is the figure of a Manaia or winged man. In the centre is a quaint figure of a god, and on either side a Manaia pecking his right and left cheek. In between these figures is a variety of intricate patterns. I have seen in a work, which to my intense chagrin I cannot now find, the exact original of this Maori *pare*. It was over the door of a Bali temple, carved by Hindus. The bird-headed winged figures pecking the cheeks of the god represented Vishnu and Garuda. A dying Maori chief told his son after his death to bite his head in order that his knowledge and power might be transmitted to the son. This was the idea embodied in a bird-headed Maori image pecking the god. Vishnu worship was prevalent in Java when Maoris dwelt there in

the centuries before Christ. In Javan temples there are gargoyles at the end of the centre-piece over the door, and their heads are carved with strange devices, a sort of tattooing as is seen in Easter Island wooden gods, and in Maori images. The tattooed head of a Javan gargoyle is clearly the parent of the tattooing of Maori chiefs on their foreheads.

Other things strike one showing that Maori carvings are replicas of Javan-Hindu art. Vishnu worship was phallic and the temple friezes of Hari in India are utterly appalling in their indecencies. Nothing is too bald to be carved, and all this reappears in Maori art. Every immoral act is there depicted. Vishnu friezes are probably the most indecent of any carvings on temples in the whole world. All this was copied by Maori priests from the friezes of Indian worship. These characteristics reappear in the wooden carvings of a temple I saw in Benares. From no other temples in the world could Maoris have gathered these indecent carvings except from Vishnu temples in Orissa and Java. The Maori figure of the Sky Father and the Earth Mother is depicted in every detail in a plate in Raffles's work on Java.

A lady from New Zealand visited many Indian temples and told me she was surprised how much the doors reminded her of Maori temple doors, and she had no idea that they were in any way allied.

On a Maori temple door cross-piece that I own (see p. 160), there is clearly carved two large four-footed animals. Yet the Maoris of New Zealand never saw a large quadruped in New Zealand, though they knew by tradition that their ancestors in Hawaiki rode on large four-footed animals.

Hervey Island people had most wonderfully carved wooden paddles. When held upright the carving on

them resembles that on two large pillars I saw on the banks of the Ganges at Benares.

In Tonga are carvings of temples with little figures projecting. One may see these figures of men jutting out in bizarre fashion on many an Indian temple.

Maori idols have their legs carved in various attitudes, as for example, the heel of the left foot bent inwards and upwards to touch the body and the other hanging down, just like an Indian image. Sometimes as in an Indian image it was the right heel so carved. Other gods were carved like Ganesa's images with the legs tucked up. Usually the hands were placed across the stomach.

The Maori image of a goddess in the Dominion Museum has a curious plug through the shell of the ear—a novel place for an earring; for most Maoris wore them just as our women do. Why a Maori should have carved a goddess, a god-descended chieftainess, with the ear plug in this position is inexplicable till we find that Uma, wife of Rudra Siva in Java, was carved with an ear plug driven through the shell of the ear. Women of Bali Island wear their earrings in this fashion.

PORIA KAKA.

Maoris caught large parrots (*kaka*) and kept them in captivity. Round the leg of the bird they placed a ring. Such rings were made either of human bone, or of greenstone, and were highly polished and of beautiful workmanship. They were therefore highly prized and often worn hung from the ear, and the more valuable were regarded as charms. The remarkable thing is that these rings had four-sets, each of three sharp points, set opposite each other on the outer circumference. Three sharp points were set at the four spots where two diameters

placed at right angles would meet the outer circumference. These four sets of three points greatly puzzled me. When I found them carved frequently on the walls of Javan temples the mystery was cleared up. These rings on Javan temples are a sacred symbol. Here they are carved in the form of a circle circumscribing a right-handed cross. On the outer circumference of the ring and at the terminal of each arm of the cross are the three points of the four sets of prongs in a Maori greenstone ring. Maoris carved the ring and the terminal set of the cross—but omitted the cross inside. In other Maori devices there is seen the rectangular cross inside the circle. It is probable that in those greenstone rings the hole was so small that it was almost impossible to carve a cross: quite impossible to have done so and used it as a parrot ring: the cross dropped out, but they scrupulously carved each three-pronged terminal of the cross. Some Hindu temples were built in this place consisting of a circle and outside four sets of three prongs each at points opposite to each other. The Indian temple had a colonnade and at the end a hollow circle. The Maori greenstone ring has a projection and at the end a hollow through which a string was put to tie the bird to a post. A *poria kaka* ring is modelled on the plan of an Indian temple. In some of these rings the likeness is made still closer by having the edge carved with fine, deep indentations. Now these crenations are copied from the Indian temple, the outer walls of which are smooth but broken up into many deep indentations. In other Maori carvings of sacred articles, these crenations often occur, just as they do in India.

Many other Maori symbols are of Hindu origin, but limitations of space forbid the necessary description and illustration.

Sayce says that the Egyptian Crux anoarta was the loin girdle: the mark of the gods, a symbol of life.

Wyatt Gill says that among Maoris a common name for a god is *tatua manava*, or loin girdle, and that the figure consisting of a circle with a straight line dependent from it was a Maori symbol. A loin girdle gave a Maori warrior divine help in battle.

MAORI TATTOOING.

Maoris were a great tattooing people. They tattooed when they dwelt in the ancient Hawaiki, from which land they brought the tools and the patterns, and all the art. Tattooing was an ancient sacred rite and had a religious origin. There were holy rites when a young man was first tattooed. The finest, boldest work was done on the faces of great chiefs of New Zealand, but in many other parts the designs were very numerous. The thighs were tattooed, making the legs at a distance appear as if encased in short blue trousers. In one legend Lua-nuku invented the art of tattooing: in another it was Maui.

Maori legend says that the god Rua taught them the art of carving. Rua dived beneath the sea and saw a house there. At the gable end of the house was an image of his son whom Tangaroa had seized and placed there. Rua brought up this image and the carvings, and thus Maoris learnt the art of carving—the art handed down to them by their fathers in India.

Tattooing in men was a rite associated with war. Young lads began to be tattooed sometimes soon after puberty, sometimes after they had killed a warrior. Tattooing was performed by means of a small bone chisel with three fine points, driven into the skin by a blow from a very light stick. The process was extremely painful, for the dye employed set up much swelling and inflammation. A man could not be completely tattooed at one sitting. Indeed the tattooing of a great chief was a work spread over a long period.

Maoris tattooed not only their bodies but many other things. They tattooed their images, and drew tattoo patterns on their dredges and spears and boxes and very many other things. A noted Maori warrior killed many enemies with a spear decorated with a tattooed tongue. This spear had great *mana*. When at last his enemies killed the chief and captured his spear, they carefully scraped away all the tattoo into a heap of shreds. Then they burnt the scrapings and so cleared the spear from the influence of the god and converted it into a harmless trophy of war. This little anecdote serves to show the intrinsic value of the power of a tattoo pattern. Maoris tattooed many spirals on the bodies of chiefs, never on the bodies of slaves. Spirals were sacred to god-descended chiefs.

The priestly tattooers drew the lines first on a man's face, or arms or body. Then they drove the chisel in along the lines of the pattern. They tattooed and called on gods to assuage the pain and to encourage the sufferer.

If we trace back tattooing along the route of the Great Migration, we find it among the natives of Motu in British New Guinea. Though these people are Papuans yet there are traces of Maori art among them, and Maoris travelled *via* Papua to the Western Pacific in the long ago. The Dyaks of Borneo—a land through which Maoris passed, tattoo largely and in many cases the patterns are the same. Dyaks and Mantawai people tattoo single and double spirals. The Maoris of Mantawai are the greatest tattooers in the Malay Archipelago. In north-west Sumatra the Battaks tattoo. In Burma the Karens, Shans and many others tattoo a variety of patterns very beautifully. Farther North are the Nagas, so closely allied to Maoris, who tattoo abundantly using pure Maori instruments and employing the same rites. A Naga

warrior chief, elaborately tattooed all over his face, at once reminds one of a Maori warrior. The patterns are not the same in detail, but the general resemblance is very great. The tattooing of a boy was accompanied by religious ceremonies, closely resembling those of Maoris. The faces of Naga and Maori idols were adorned with tattoo patterns. In Timor Laut the people tattooed. Easter Island beautifully carved wooden idols had tattoo patterns worked on their foreheads and skulls. Some of the statues of Garudas—gargoyles of Javan temples—have their foreheads and skulls decorated in the same way. Tattooing in India is a custom dating from the earliest times. Tattooing distinguished the aristocrats of Maoris as it did Aryans of India. The Gangetic peoples of the ancient kingdom of Ava (Bengal) lavishly practised this art. So the art of tattooing can be traced right from New Zealand to Bengal (Hawaiki). The instruments are the same, the patterns frequently identical, the priestly ceremonies strangely alike, and all Maoris agree they brought the art from the Fatherland. A New Zealand legend tells how a Maori desired to be tattooed and went to another world to learn the art. He was tattooed—but in a few days he found the patterns washed off. He had been deceived. Afterwards he was properly tattooed. Doubtless painting was the first decorative art, and tattooing—or permanent painting—a later discovery.

Erskine says some Burmese tribes tattoo the same patterns as do the Samoans and Tongans. Ratzell says the Laos of Burma tattoo like Marquesas Maoris. The rays tattooed on a New Zealand Maori chief's forehead rising from the root of the nose are like those on Easter Island gods, and again are clearly those on the heads of Garudas on Indian temples in Java. A tattooed Maori is pictured in Wilkes's

“Voyage.” On his body is clearly depicted the lotus flower, every detail being like that of the lotus flower carved in Hindu temples in Java. A search shows that Maoris painted Hindu sacred symbols on rocks, carved them in rocks and stones, and copied them in tattooing. It must not be forgotten that Maori tattoo patterns are not freaks or fancies of the tattooers but are always copies of old symbols.

Maoris were sometimes tattooed all over with one simple device consisting of three parallel straight lines of equal length, sometimes vertical, at others horizontal, called *moko-kuri*. It is said to be a symbol of undying hate. When a Maori chief had a blood feud with another he sometimes dedicated his son to the purpose of revenge and tattooed him with this pattern. Be that as it may, Maoris used this pattern. The Gangetic races (pre-Aryan) of Bengal frequently tattooed their bodies with this *moko-kuri* pattern. Some Maoris tattooed three straight lines across the face from one cheek over the nose across the other cheek—nearly from ear to ear. In Chota Nagpur of Bengal, Nagas tattooed the same three parallel straight lines across the face in exactly the same way. The Sava or Sauri people of India painted these three parallel lines on their faces. Maoris carved this pattern across the face of a few idols. Some Brahmins paint this same symbol across the forehead. Vishnu’s followers paint on their foreheads three lines—one upright, the other two radiating from it. The central line is red, the other two are painted white with white clay. Maoris used an earring, a charm made of shark’s teeth, consisting of two white teeth embedded in a red-painted body. One of Buddha’s emblems is an earring of this shape, and though he was born after Maoris left India, his emblems and much of his creed, and the legends

attached to him, are of a much earlier date. This emblem was also part of Vishnu or Hari worship. Siva marks were three horizontal straight lines on the forehead called Tilaka. In Maori *tira* is a file or row of men, or rays of light. Some tribes in India painted a round spot on their foreheads. This spot reappears in some Maori images of gods. It was placed on the forehead of Sivaites as an emblem of their three-eyed god, whose third eye was in his forehead. Another Indian caste mark that reappears in Maori art is the crescent on the forehead over the bridge of the nose.

Many Maori devices can be traced back to India. In Easter Island tablets were inscribed several figures. One is a cross (see plate facing p. 241) with a circle at the end of each arm. If we turn to India we find the Ujjain cross is exactly the same. The 5-rayed star is a symbol of India and of Maoris, so is the 6-rayed star of Siva and the 8-rayed star depicted alike in India and the Pacific.

Besides the Ujjain cross already referred to another symbol appearing in Easter Island hieroglyphics and painted on the borders of Maori mats is also shown. It is the dorje of Vishnu (Ari). It is carved much in Northern India. It Pitcairn Island Maoris long ago carved figures on rocks, and among them is this dorje of the Indian god Hari. In India it was drawn as a complete figure by priests without lifting the pen. Apparently this gave it some magic power.

On the border of a Kiwi mat hanging on my wall this device is frequently repeated. The figure is painted yellow—a sacred colour in India and the Pacific—and was a sacred symbol of the fire altar of Brahmin priests. Maori priests were fire-worshippers. The dorje of India had many forms. When it took the form of sharp points it represented the thunder-bolt of the god. Sometimes it was not double but

triple in form, and this is the form in which it appears in Easter Island hieroglyphics.

Trigrams, a very ancient symbol of India, are frequently carved on Buddhist temples and on articles used in worship. In Mangaia Maoris often carved and painted this Indian symbol. Jain temples of India are decorated with this sign. Another frequent symbol in Maori sacred art is a triangle within a triangle (Fig 3). This is an old symbol brought from Hawaiki. In India the Baori or Baoli or Maori people held this symbol sacred and carved it abundantly. It was sacred in India and in Java to the worship of Ba or Ma, a goddess who merged into Durga, the great goddess of Java. Durga worshippers said it was emblematic of the parent mountain embracing a stone. In some legends Durga was mountain born. In the chapter on Durga *alias* Kali, *alias* Loro or Lara I show that she reappears in the Pacific as Kali and Lono and Ara. So this symbol—the emblem of a goddess—can be traced as a sacred emblem of a deity from the Maori of India through Java to the Maori of New Zealand.

In the face tattoo of New Zealand warrior chiefs three or four rays branched from a little above the inner corner of each eyebrow upwards and outwards towards the forehead. Sometimes these rays are shaped as though they were the bills of longbeaked birds. The same carvings are found on the heads of Easter Island wooden gods and on the heads of gargoyles of Javan temples. The branching rays are depicted on the foreheads of several Indian gods. The caste marks seen on the foreheads of Indian worshippers of Siva and Vishnu are carved on Maori images and tattooed on their bodies. The Baoris Maori, Maoli, the Sangata Mauri, the Kanaka Maoli, the Kati Awa, the Ati Ao, Ati Kuri, and other



Hindoo idol on a temple of Java.

Note the florid carving on the forehead, like tattooing on the forehead of a New Zealand Maori.

[see page 288,

peoples of India carved images and tattooed devices on their bodies and drew caste marks on their foreheads. We find these same symbols and sacred devices carved on images and tattooed on the bodies of people in the Pacific called Maoli, Maori, Tangata Maori, Kanaka Maoli, Kati Awa, Kati Ao, Ati Kuri, living in the Pacific. There is no break in the chain of evidence.

TATTOOING AND SCRIPT.

Tattooing is a form of writing. One Maori word for it is *tatau*, which also means to count, to number. Now some of the Maori tattoo devices are undoubtedly the letters of a script which their fathers knew. The only Maori script that we know is on the wooden tablets of Easter Island: figures burnt into wood.

An Easter Island priest said they were prayers, and when shown one started off with a prayer; but when shown others it was clear he did not know how to read them. We are quite unable to decipher this script. There are about a dozen of these tablets in various museums.

I have studied several of them. All we know is that it is the boustrophedon or ox-turning style of script: *i.e.*, if one line be read the tablet must be turned over to read the next; if one line is right side up, the one below is upside down. This form of writing was practised by some Caucasians. I have devoted many hours to this Maori script and compared it with numerous scripts of India and the Malay Archipelago, but I have not seen the slightest resemblance to any of them. The conclusion I have come to is that it is a number of symbols all derived from symbols of Indian temples. For instance here are the Ujjain cross of India, the cross with bent arms, and the plain cross, Buddhist trigrams, the 6-rayed and 8-rayed star of

India, the trisula of India, the bird-headed gods of Indian temples (Garudas), the figure of a god holding a huge lotus-stalk with a flower on top. The gods are three-fingered. Though I am certain of these things, I freely admit the difficulty as to whether these things when collected form a written language. It is certain that the Maoris had a script, and the strange thing is that these Easter Island Maoris must have come from Java and touched *en route* at places like Tahiti and Rarotonga; yet there is no such script among other Maoris. This seems to me even more wonderful than the stone-carved, often colossal gods, of Easter Island; for other Maoris carved stone idols.

Mr. S. Percy Smith collected the following from a learned Maori and kindly sent it to me:—"Friend, the Maori people had letters in ancient times: the times of their ancestors. They were written on flat stones in Hawaiki and since then. Thus say our fathers, but they did not know how to make these letters. Some of the old men say some of these letters are to be seen in the *Moko* (face tattooing) and on the *Rape* (buttocks) as cut in the flesh." The ancestors of the Sangata Mauri wrote on flat stones long before they left Hawaiki.

At Motu in New Guinea women and men were tattooed with letters. Hamilton, who lived there, declares that some of these letters are of exactly the same form and are written in the same order as the letters on the stone columns of the Mauri king Asoka of India—the letters of the most ancient script of Northern India. Smith's learned Maori said their ancestors wrote on flat stones. In the Java Museum are many flat stones with letters—Hindu characters, and some existed in Bali. Several tribes of the Malay Archipelago tattooed a line of letters all down the arm. It is a curious fact that when Maoris learnt our letters,

they tattooed them very large all the length of the arm, as though it were an ancient custom. Another learned Maori knew they had letters,—and said they were sometimes tattooed on the face.

In every case the script of the East was the special care of priests. Ira Brahmins wrote on palm-leaves which were afterwards carefully preserved in temples. Buddhist writings were also closely allied to religion. Among all these people tattoo patterns and script were more or less sacred.

The first treaty made between us and Maoris was at Waitangi. Maori chiefs signed this by copying some of the tattoo devices on their cheeks. Each figure is as clearly a signature as if they wrote "Tangaroa" or "Rongo." Other Maori chiefs, instead of signing documents by using script, asked for a looking-glass, and then by picking out their own special face tattoo mark signed that. Each is easily distinguishable from that of any other chief, and could be safely sworn to in a court of law. From markings on rocks, caves, and other places, it is abundantly clear that those who drew them had rude ideas of a script.

All over the Malay Archipelago were scattered various scripts. The Bugis of the Celebes, who in their arts show much kinship to Maoris, had a script upright, and boustrophedon,—two of the characteristics of the Easter Island script. In Timor Laut the people tattooed letters on their bodies. In Bima Island where the language is allied to Maori, the natives had a script from very ancient times. The Battaks and the Rejangs each had a script. Hindus introduced to Java the Devanagari script, and carved it on flat stones.

The Battak script had an alphabet, Hindu in origin. The rock drawings of Pitcairn Island are Indian

symbols, and so, as I have said, are many of the figures of Easter Island script. When New Zealand Maori chiefs copied designs from the tattoo on their faces they too made Indian symbols. Burns, in his work on Borneo, says that the tattooings among aboriginal tribes of Borneo suggest that part of the devices are relics of an ancient script, *and that many of the symbols are actually words and convey a meaning.* In other parts of the Archipelago they tattooed symbols that are clearly letters of the Rejang script of Sumatra which was of Hindu origin. Tregear wrote a monograph on Maori tattooing and writing, showing their close resemblance. They pointed, he thought, to the fact that tattooing and writing were done by "cutting," and that the Maori words for these arts were of Hindu origin. At Sarnath near Benares I have seen one of the Mauri Asoka's columns—incised writings—just as the Easter Island tablets and Maori tattoo patterns were incised. In Java, the Devanagari symbols on Hindu stones are all raised. As some tribes of Indonesia in their tattoo copied letters of the Rejang script, so some Maoris in their face tattooings had symbols of a similar character. The Javanese Kawi language is written in Devanagari characters. Furlong says that Brahminism of the old pre-Buddhist type existed in Java centuries before Christ, and still earlier in Cambodia. This worship displaced the old Vishnava (or Yoni or Left-handed) Cult, which, according to Javanese tradition, had existed from the earliest times. The Maoris were worshippers of Vishnu (Ari) Left-handed: and were in Java 500 B.C. The later Brahmin worship does not appear in the Pacific. These early Brahmins, who, Furlong says, were in Java centuries B.C., had a script, and so doubtless had the Indians who preceded them.

In the Archipelago is a Tagala script derived from India. On Asoka's columns were several different kinds of scripts, which doubtless accounts for the variety of scripts in the Archipelago. When the Maori, Sauri, Yavana and other folks invaded Java B.C. they possessed, even in those early days, a knowledge of scripts. Even a cursory study of the Battaks', Rejangs', Tagala, Lampong, Bugis' and other scripts of the Archipelago shows they are derived from scripts on Asoka's columns.

In Siam the Laos had two forms of script, one secular, the other ecclesiastical, so had the people of Cambodia. The Li tribe of Burma had a writing "like the wriggling of worms." Other Burmese folks had a script. In India in very ancient days "some people drew caligraphic pictures composed of prayers"—a favourite custom among the Tibetan people. Buddhist priests had a Pali script. The Indians who early overran and dwelt all over the Malay Archipelago brought to it their scripts, and hence we see Rejang, Lampong, Battak—three forms of a script derived from Indian civilization—all in Sumatra, while in the Philippines, the Celebes, Pima, Bali Island, Timor Laut, Borneo, and New Guinea, we see the letters of an Indian script carved or tattooed. Some of the Indian scripts were written up to a straight line running along the top. One can see this device in Motu tattooing and elsewhere. The Lolos of India had a script, and there was a "Sa" script. In one of the ancient scripts on Asoka's columns *l* and *r* are interchangeable as in Maori.

In Southern India people tattooed Tamil letters on their bodies. In Burma some tribes tattoo a variety of the letters of the alphabet. Singbhun girls of Bengal tattooed arrows on face and chin. Among the Todas only women were tattooed.

Taylor in his work on alphabets says that the scripts of Burma, of Siam, of the Philippines, of the Bugis, of the Celebes, of the Lolo, are modifications of the ancient script of India engraved on Asoka's columns. On these columns are found words *Mauria-raja*, a Mauri chief. In *Mangareva* Maoris talked of a chief as *ragatira Mauri*. On one of these columns Asoka himself is called *Maurya Asoka*. The Mauri people of India passed into Burma and spread through Java to the Philippines. Hence we find the scripts on Sumatra, Java, the Celebes and other islands. Hamilton showed that people of Papua tattooed their bodies with letters from Asoka's columns in regular order. Taylor traced this original script to the Celebes and to the Philippines. The Lolo people who used a similar script started from India to Burma. I have traced several of the letters on Asoka's columns. They were tattooed on human bodies in the Malay Archipelago, and on Maoris, and on Maori carved rocks. Tregear asserted that some Maori figures were debased forms of some ancient script. In Timor Laut, in Papua, they tattooed letters, which resembled closely the *Rejang* alphabet in Sumatra. *Te Kahui*, a learned Maori, said his ancestors knew how to write, but forgot the art, though they tattooed some of the letters. A hoary *Mori* legend talks of writing on stone. Thus it will be seen that the ancient script of Northern India was the parent of scripts of Burma, of Sumatra, Java, Timor Laut, Borneo, Philippines, Celebes, Papua, and we find remnants of this script in Maori art, and the script of Easter Island, and a legendary knowledge of a script among Maoris. As I have shown many of the symbols in Maori art can be traced back to the Malay Archipelago, to Dyaks and Battaks and Maoris of *Matawai* and then back to India.

It has been asserted that Easter Island Maoris were the only ones that had advanced to the stage of a script, whereas the truth seems to be that most Maoris knew of the art though only fragmentary specimens have been preserved. As these tablets, though of wood, were greatly venerated by the priests and preserved most carefully in their rude stone temples, the wood may have been centuries old and there is no means of knowing their age. They do not bear the marks of any great antiquity. The real mystery is that these hieroglyphics are in many respects unlike other signs of Maori script, and also unlike any of the scripts of Indonesia. All my efforts to discover a script with the same set of figures have been fruitless. Yet in common with the scripts of the Malay Archipelago they are of Hindu origin; for most of the devices are those on Hindu and Javan temples. However, Maori tattoo patterns, their carved figures, the patterns on their mats, the traces of an alphabet and script, the figures carved on rocks, all alike can be traced back to the Malay Archipelago and to a Hindu origin.

RED AND YELLOW SACRED COLOURS.

Red and yellow were almost sacred colours among Maoris. Red was the favourite colour of New Zealand Maori idols, sacred stages for the dead, chiefs' houses, and war canoes. The god Kahu was *kura*, that is, red. Ura were red feathers, formerly sacred to the gods. Red feather mats were most highly prized and were worn only by great chiefs. Tu, the Maori god of war in an ancient hymn was described as scarlet-belted, and some chiefs wore red cords. Maori gods and god-descended chiefs wore red armlets and red anklets, and red wreaths on their heads. Maori temples were *Whare Kura* (red houses). They worshipped little round red stones as do people of the

Khasia hills in India, *Whatu Kura*. Red was a holy colour among some tribes of India: a red bull's hide covered a man in some of the rites. Brahma's images were red. Brahmins wore a scarlet thread showing they were twice-born, or god-descended. Brahma was a red colour. The Dalai Lama of Tibet in holy worship is clad in red—he belongs to a Mongolic people. Garuda, bird of Vishnu, had body and wings painted red with a white bird's head. Garuda is the bird-headed gargoyle on Javan temples. You can see these bird-headed red-stained deities carved on friezes of Maori houses and as *Manaia*—gargoyles on Maori *parés* over the doorways. Some of the images were painted red.

Uramarea were yellow feathers used in sacred rites in the absence of red feathers. Yellow cords, garlands of yellow flowers, were hung round the worshippers of Ari and Kane: just as at Benares to-day worshippers of Siva bedeck themselves. When the chiefs of a migration reached New Zealand they threw away their red headdress or wreath. Easter Island Maori stone statues wear red volcanic wreaths—red turbans. The chiefs of Tahiti wore a scarlet girdle as one of the insignia of rank. Hawaiians wore feather helmets and cloaks, some yellow, others red, and identical in shape and make with those worn by Tibetan Buddhist priests in worship. One of the stopping places in the route of the Great Migration after leaving Borneo was the Land of Red Feathers, which Smith believed to be New Guinea. *Kura* or *Ura* has also the meaning “shining,” “flaming,” like the light of the sun. Aryan gods were always “shining.” In some rites Maoris smeared their bodies with red ochre. *Hiranya* was an Indian god with a golden head, and another god *Shyava* was the red brown god of the rising and setting sun. Some god-descended Maori chiefs were proud of their red colour.

The first man was called One-kura, that is, red clay, the material of which he was made. The domes of Indian temples are sometimes yellow, and so are the pinnacles of Burmese temples. Alike in India and in Polynesia blood was smeared on posts and sacrifices.

JAVAN AND MAORI ART.

Looking over many Dutch works describing Hindu temples in Java, in the library at Batavia and elsewhere, I found much to remind me of Maori art. In particular the same "racial taste" was much in evidence. There were images with the hair braided as in some Maori images; idols with the same enormously protruded round eyes. There was an image with a short club rounded in outline, but grooved from end to end like a Maori club. There were images carved with sarongs—the mat which the Maoris call *haronga*, that covers them from the loin to the knees. I found an image sitting with legs crossed Maori fashion, and the arms carved Maori fashion across the breast. Some Javan temples have their short thick domes adorned with figures of many gods jutting out from the sides, just as is seen in Tongan art. Temple doors have straight cross-pieces—never arched or semi-circular. Old Javan art, like Maori art, is in straight lines. The rounded temple roofs of later India and Burma are not seen in Java or in the Pacific. The round in temple buildings marks an advanced stage of civilization and was not known to Maoris. All over some Java temples the sacred lotus is elaborately carved with its flowers and its many curling leaves. The same flowers were elaborately tattooed by some Maoris on their bodies. The lotus plant is carved in many forms on Maori temples in a highly conventionalized form, and was the *motif* of some of the

weird designs painted inside Maori houses. It appears in Maori carving to be the origin of many scrolls. Spirals appear often on Javan as well as on Maori temples. Some Javan images of men had two large, prominent, sharp, canine teeth, hanging down over the lower lip. As no Maori ever saw a human being with such lengthy tusks it is probable that these gods are copies, and not mere fancies of Maori carvers. Javan gods were carved with earrings, necklaces, armlets, and rosaries: exactly as worn by Maoris. In Java goddesses are carved with the large breasts seen in some Pacific island images. Maoris carved their images with grotesquely short legs from knee to ankle; these are to be found in Javanese art. Some gods are carved sitting astride men's shoulders, just as Maori chiefs were carried in olden days, and as some of their images are carved. Some images wore helmets clearly allied to the quaint feather helmets of Hawaiians. Some of these images were painted red like Maori images, others were dark in colour like other Maori images. Some of the images had ear-lobes so lengthened as almost to touch the shoulders—likewise a Maori fashion. A few had wide gaping mouths like Maori images. Javans and Maoris both carved bird-headed and winged gods. Rudra Civa's images carry a trident. It may be seen carved anew on rocks in the Pacific. The conch shell was sacred to Hari, god in Java, as to a god-descended chief among Maoris. The dorje of Hari was carved in Javanese temples as it was drawn on the borders of Maori mats.

MAORI MUSICAL INSTRUMENTS.

Maoris had a variety of musical instruments nearly all of which were used in worship. They had a long wooden trumpet about four feet long, similar to a long trumpet used in Indian worship. Sometimes a

shorter one was made out of the thigh bone of an enemy. Both these trumpets are used in Buddhist worship in Tibet and in India. Pacific Islands Maoris had various kinds of drums, some of them of hour-glass shape like those of Siva. Some were elaborately carved at one end in the form of a shark's head. The other end, the drumhead that was beaten with the fingers, had a shark skin tightly tied over it. They were much used in worship, to accompany singers and to lead the dancers. Drums were beaten at night in India and the Pacific to scare away evil spirits. Trumpets in both lands were blown to awaken a sleeping god, so that he might hear their prayers. They were also used by both people to announce the coming of a great chief: or to call the people into a fortified village when an enemy was sighted. In the great Pagoda in Rangoon I bought a small sheet of metal, to be struck by a wooden hammer in worship—a drum. At the doors of shops in Batavia I saw many other drums at intervals. Each was a piece of wood about four feet long. Hanging alongside was a short wooden hammer or club with which the drum was struck. The Malays sometimes run amok. When a man starts, this gong or drum is hammered, women and children rush indoors—and the police generally shoot the maniac. On seeing the drums I remembered the identical Maori instrument. In Kawhia a long drum of this kind was hung between two trees. In Maori forts there was often a look-out platform above which hung this drum. In war time when an enemy was sighted in the distance the watchman struck it, and everybody rushed to the *pa* for safety. This queer drum can be traced right back from New Zealand to Asia. In India and Java the conch shell was one of the sacred symbols of the god Vishnu and so was always carved in the hand of his images; but it

was in use in India by maritime races long before that god arose as a great deity. In India the narrow end had sometimes affixed to it a carved wooden mouth-piece—a linga—which helped to prolong and deepen the notes. On my table lies an old Maori conch shell with the identical wooden mouth-piece carved in the same shape. These wooden-mouthed conch shells were held by Maoris of India and New Zealand to be very sacred, were used only in ritual, and were never touched but by the hands of chiefs or priests. As Indians used them in the worship of Vishnu (Ari), so Maori priests blew them in honour of their god Ari. Thus runs a Maori hymn:

“Sweetly sounds the shell trumpet,
The trumpet of the priest.”

Flutes of several kinds were played by Maoris: one—the nasal—was played by blowing through one nostril, the other being closed by the thumb, or by a pellet of down plucked from a bird. This nasal flute was played in India. There was a large flute with a fine hole made by burning. This flute, frequently held transversely, is to be seen represented in the carvings of Hindu temples of Java. It was played by a priest in worship. Pan pipes, too, were used by Maoris. All these instruments were used by Maoris in the worship of their gods, and they can all be traced back to India. Their traditions state that they brought them all from Hawaiki.

CHAPTER XXVIII.

THE SUMMING UP.

Many people think Maoris grew up in the Pacific Islands. This of course is absurd. No race of men ever grew up spontaneously in islands. The human race began in a continent and thence spread to smaller lands. At first it was thought Maoris dwelt in a few islands such as Pulotu or Avaiki; but now it is known they inhabited at one time or another every islet in the Pacific—from some tiny isles north of Hawaii, to lonely Easter Island, and to New Zealand in the far south; and that they were in Samoa and Papua, and Borneo, and Java, and are in the Islands to the west of Sumatra. Mr. Smith believes Maoris inhabited the Komoro Islands west of Madagascar. I find little to support this view; it is a line of research that it is not possible to follow up in our limited libraries. But it seems certain that the Hovas of far Madagascar are an allied race.

I have cited a long list of great authorities all agreeing that the continent of Asia was the land from which the Maoris came. As we find them distributed over so many lands, they must have been a numerous people when they dwelt in Asia. The many different tribes of Maoris and their racial differences show this. Though they had many different dialects, we know they spoke a common language.

There are many differences in their legends and rites, but they had a common religion. They are one people—Tangata Maori in India, in Indonesia,

and in the Pacific. The varied legends and sacred chants, from whichever branch of the race we cull them, are singularly confirmatory of each other.

By their race, by their customs, manners, habits, and by dropped colonies along the route of the Great Migration, we can confidently track them back to Northern India. And if we search out the names of their cradle-lands we can find them all centred in Northern India. Thus the legends confirm all the other evidence. The foods they cultivated—the rice, the *kumara*, the *taro*—were all three cultivated in India and planted with the same religious rites.

All their customs, birth rites, marriage rites, antenatal ceremonies, their baptism and burial rites are the same as their fathers practised in ancient India: the rites of the Sangata Mauri or the Kanaka Maoli of India. Their language and their script is of Indian origin. Their fortified *pas*, their weapons, their mode of fighting is Indian. Their canoes and canoe sails, and their rafts are Indian. Their tattooing, circumcision, cannibalism, the Cæsarean operation, their blood-thirsty rites are all Indian. Soma and *kava* drinking rites are all alike. I have shown that Maoris had a dual origin—a mixture of a Caucasian and a Mongolic people. There are unquestionably persons among them showing the Papuan blood of the Malay Archipelago.

As to their religion, I have shown that they worship the same gods under the same names; that they brought their extensive linga worship in its entirety from the Fatherland, Hawaiki. They used the same symbols under the same names and with identical rites. The chief god of the Nagas is “the Aham (Sk. I) of Heaven”: a great Maori genealogy begins, “Te Ahau (I) of the Heaven.” Sangata Mauri and Tangata Maori had the same ancestor

Manu, with the same stories of the Creation of Man, the same apportionment of Deluge legends. They had the same legend of the separation of the Sky Father and the Earth Mother by the same god Rudra or Rua, the Supporter of the Sky. Each race made almanacs and counted time by the Three Year system. Each at first used the year of human gestation, 10 months, and then added two more to make the year. Each race chanted the same great Vedic hymns. Each had a religion, one part great and noble, the other a savage, puerile demonophobia.

Thus, however much we search into the past of the Maori all the evidence leads back directly to Northern India. It could not be from any other land in Asia—not from China; their Caucasian ancestors in Asia could only have been in India. The whole Maori civilization is that of Northern India of the Sangata Mauri, but little changed in the 3000 years since they left Hawaiki.

There have been many rash statements made about a prior Caucasian race having dwelt in the Pacific Islands. There is not one fact to substantiate this view. There have been statements that they came from South America, founded on such airy trifles as the finding of two or three Maori adzes in Peruvian collections, and that the *kumara* is there called the *kumar*. There have been equally preposterous statements that they are remnants of a race which lived on a vast continent of which Maori-inhabited islands are the tops of sunken mountains.

I claim thus to have traced the Tangata Maori back to his earthly home Avaiki: to his fiery hell Aviki; to his Heaven in the Skies, Havaiki; and now say to him farewell, *Haere ra!*

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