

When the great neolithic migration was checked by the Himalayan barrier a large section of the Alpine group approached the sea through Upper Burmah and the Shan States. Some went eastwards as far as Formosa, and in Chinese territory Mrs. Bishop lately met a tribe of people with the blue eyes and sunny hair of the European belle. In neolithic times many found their way to Oceanica by way of the Peninsula of Annam, but the Orang-Sant and Orang-Benua of the Philippines group are neither Malayan nor Caucasian, but of the lowest type of Mongol people, of whom not a good word can be said. The lower type of aboriginal in the Malay Peninsula are of the same stock, and, as a proof that the recent Malay invasion came from the south, it is pointed out that the degraded aboriginals were driven north by the victors. The pure Caucasian stock, which entered Oceanica in the east, made in the course of many centuries their home-seeking way westward, till Sumatra was reached, and a fusion with the migration from Ora took place in that island. Whilst the amalgamated stock inhabited Sumatra, a colony was sent to Borneo, and the Dyaks are their living descendants, largely vitiated by intermixture with the dreadful cannibalistic head-hunting Mon-Annam stock.

When the Polynesian people inhabited Sumatra, or Hawaii, the celebrated school of Whare-Kura was established. In it was taught all the lore of the east and of the west. The navigation of the Phœnicians, the astronomy of Chaldea and China, which systems are of one origin, were taught, and the Central Asiatic home of the Maori Polynesian lay athwart the communication between these oldest of civilised people in Asia. The Caucasian people who came from the east to Sumatra brought with them the art of tattooing, which included the spiral drawing, and the cult of the greenstone from the Altai Mountains, from whence that mineral was brought to China. And thus is accounted for the strange intermixture of Eastern and Western manners and customs in the Maori and Polynesian race, and the Semitic usages, so prominent in Maori tradition of the customs of their ancestors that Te Whiti, of Parihaka, claimed the Old Testament as the record of his ancient people, and the name of Iharaira (Israel) as the possession of the Maori people.

Some centuries before Christ another people appeared in Sumatra from the east called the Battak. They were originally of Caucasian origin, but with a subsequent intermixture of Mongoloid blood. There is reason to believe they lived for some generations with the Maori Polynesians and mixed with them. In any case they have now sufficient Caucasian blood in them to be classed to-day by ethnologists as of the Caucasian stock. About 450 B.C. trouble arose in the island with these people, and the Polynesians were driven from their home. The migration, however, was orderly, and in a more or less solid body an eastern route was taken. Of course they covered a wide

stretch of ocean, and landed in many isles. Their next home of long sojourn appears to have been in Celebes, Ceram, and neighbouring isles, and the chief settlement was Savii, in Northern Ceram. Here they changed their principal article of diet, and took to bread-fruit as their chief food. Before this they had lived on millet, indigenous to Sumatra, known there as jomari, whilst in Baluchistan it is called jawaro. From this millet eating came probably the Polynesian names for two of their ancient homes—Hawaii-te-varinga and Hawaii-te-varinga-nui. It is Sumatra probably, which is variously called in the tradition Hawaii-iroa and Hawaii-pa-mamao, whilst the Ceram Group may have been Hawaii-Kai, for reasons to be now stated. There are four Hawaiis known to Maori tradition, and an effort should be made to identify each of them decidedly. The bread-fruit in its wild state bears a fruit, the edible part part of which is the kernel. It is something like a chestnut, is nice, but not such a comestible as a people would be likely to adopt as a staple food, to replace grain. But by cultivation the seed is absorbed, the outer flesh of the fruit becomes greatly enlarged, and a most delicious food is the result. This discovery of the improvement of the fruit by cultivation was made, in probably Amboyna or Ceram, by the Maori Polynesians. There are evidences that the discovery was accidental, and made by a Native finding a branch which had rooted and borne fruit, near the sea beach. But the Native, whose name is given in the tradition, was quick to take advantage of the beneficial result, and the cultivated bread-fruit soon became common in the group. But Wallace says: "The fact that it must be propagated by cuttings had rendered its spread to a distance slow and difficult. The fruit I take to be the hahara-kakano (ue-ara-kakano) of Maori tradition."

It is not very difficult, once the starting point from the first Hawaii is known, to fix the date of the final dispersion from Ceram and neighbouring groups, and Mr. S. Percy Smith has been wonderfully successful in fixing dates along a long line of ninety-five generations. In Standford, it is stated, but on possibly uncertain data, that the island of Bouru, or Buru, or Boroe, was the point from which the final dispersion from the Eastern Archipelago took place. This island is west of Ceram. The island contains a river named Wai-apu, a name familiar to all the East Coast Maoris, and one which gave the name to a New Zealand bishopric. When the Natives were dispersed from the Archipelago, an event which took place in consequence of the invasion of the island by predatory Malayan people, the nation was divided into tribes. This may have been done to provide for the occupation of the innumerable small islands they would meet in the Southern Pacific. For it is a mistake to suppose the Natives committed themselves to blind chance in their voyages. The first explorations were long antecedent, and charts of the ocean were in their possession, made

of string on a wooden frame knotted in a peculiar fashion.

Tangia, who returned to Hawaii for mana, was told of the Rarotongan Islands he should inhabit in the south, and their position described by the tohunga he consulted. The route from Bouru was east, with a southerly inclination; the north and east of New Guinea were passed, and probably settlements left. But, in the whole Malay and Eastern Archipelago, not a settlement of the original Polynesian remains with the exception of that of Mentawai, and there the race has been preserved in almost startling purity, considering the lapse of time. The story of the migration southward to Fiji and other groups has been told by Mr. S. Percy Smith in "Hawaii."

The history of the Samoan occupation is another and antecedent story which deserves investigation. The absence of Sanskrit words in the purer dialect of Samoa renders it improbable that it was first occupied later than B.C. 1000. The Sanskrit words in the Maori Polynesian are probably due to the Hindu missionary enterprise spoken of as having taken place in Sumatra. It is pleasant to hear that investigation into the Rapuwai traditions is being undertaken, as the genealogy of the tribe reaches back to 600 B.C. They were chiefly a South Island tribe. A connection between the early Samoan migration and that of the Rapuwai may be established. There are reasons for and against.

This introduction has been written entirely from memory hundreds of miles from the author's manuscript. He asks pardon for any little inaccuracies, and deprecates attack until the work with references to authorities appears. When this is later criticised, he will not feel that he himself is attacked, but that the best ethnological scholars of the day and the most enterprising explorers are being challenged in the Britain of the South.

The Wharepouri: The House of Sorrow.

In the Thorndon district, near to the Parliament Buildings, is a hostelry much frequented by Natives, and the quiet orderly demeanour, the serious countenances of those Natives, frequently speak respectively of an almost thorough adoption of European habits of the better kind, and the urgency of the business in hand. That business is the seeking after redress of grievances by petition to the neighbouring Parliament, the pursuit of a spectre of the most elusive kind. But hope springs eternal in the Native, as in the British, breast. The grievances are, in many cases, heartrending, in some of foul origin. They are almost all in relation to land, and one day's sojourn in that admirably kept hotel is a liberal education in the faults and mistakes of a long succession of administrators of all parties.