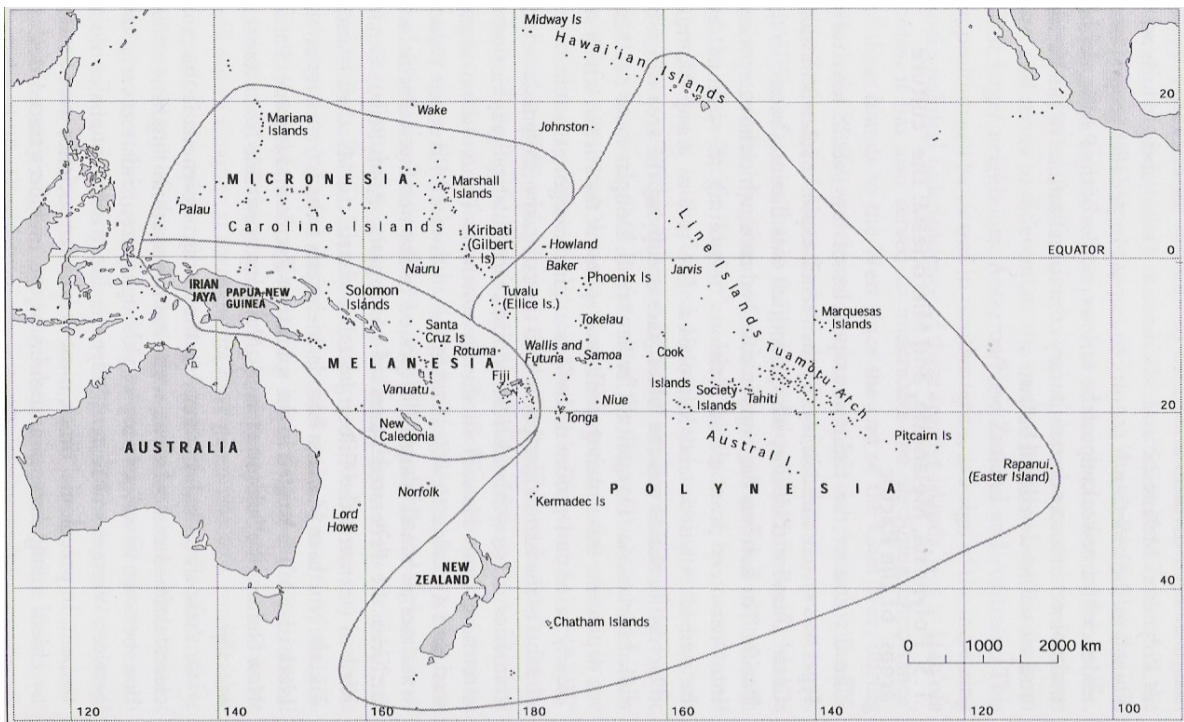
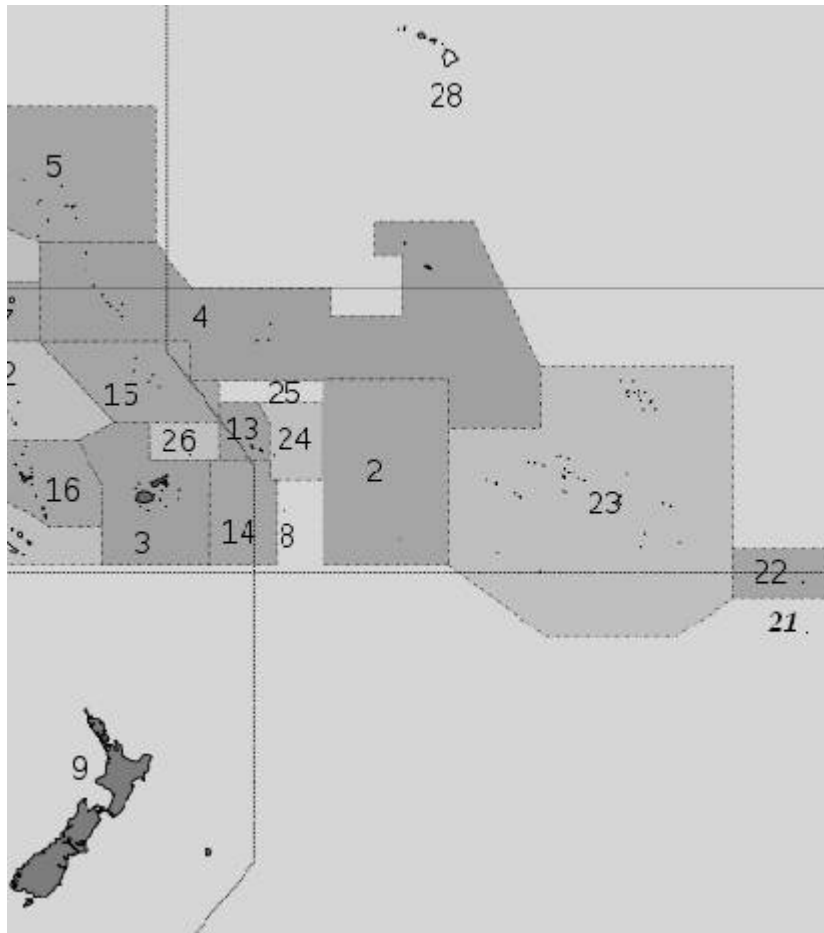


I



Polynesia, Melanesia and Micronesia, the geo-cultural areas of the Pacific

II



States and territories of Polynesia

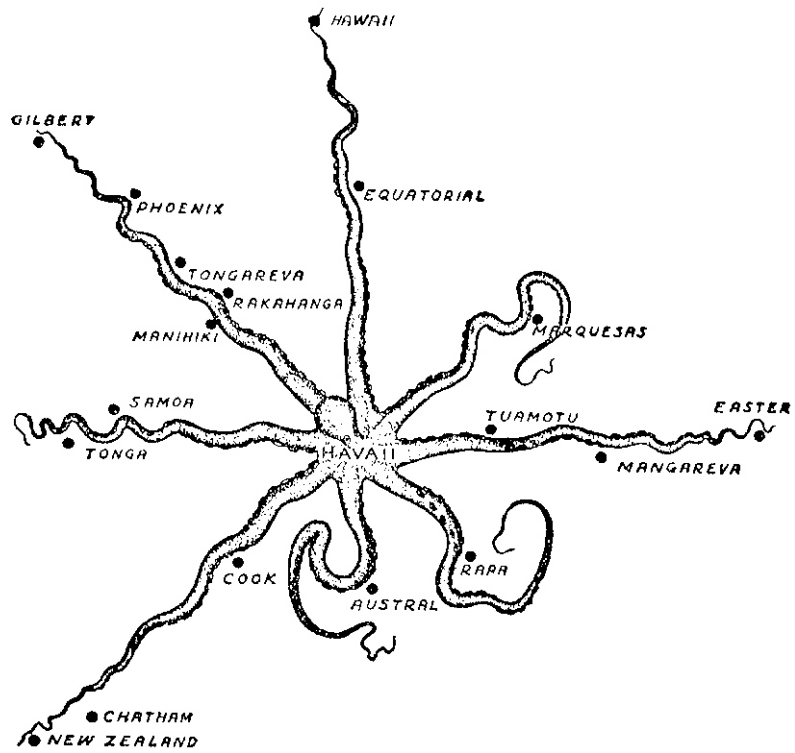
Independent states of Polynesia:

- (2) 🇫🇮 Cook Islands (in free association with New Zealand)
- (4) 🇰🇮 Kiribati
- (8) 🇳🇮 Niue (in free association with New Zealand)
- (9) 🇳🇿 New Zealand
- (13) 🇸🇲 Samoa
- (14) 🇹🇴 Tonga
- (15) 🇹🇺 Tuvalu

Non-independent states or territories with special status or high degree of autonomy in Polynesia:

- (21) 🇨🇱 Easter Island – Special territory of Chile
- (22) 🇬🇧 Pitcairn Islands – British Overseas territory
- (23) 🇫🇷 French Polynesia – Overseas collectivity of France
- (24) 🇺🇸 American Samoa – unincorporated territory of the U. S. A.
- (25) 🇳🇿 Tokelau – territory of New Zealand
- (26) 🇫🇷 Wallis-and-Futuna – Overseas collectivity of France
- (28) 🇺🇸 Hawai‘i – State of the U.S.A.

III



The migrations of Polynesians from Hawaiki represented as an octopus

IV

The Children of Heaven and Earth

Ko nga tama a Rangi – Tradition relating to the origin of the human race

Men had but one pair of primitive ancestors; they sprang from the vast heaven that exists above us, and from the earth which lies beneath us. According to the traditions of our race, Rangi and Papa, or Heaven and Earth, were the source from which, in the beginning, all things originated. Darkness then rested upon the heaven and upon the earth, and they still both clave together, for they had not yet been rent apart; and the children they had begotten were ever thinking amongst themselves what might be the difference between darkness and light; they knew that beings had multiplied and increased, and yet light had never broken upon them, but it ever continued dark. Hence these sayings are found in our ancient religious services: ‘There was darkness from the first division of time, unto the tenth, to the hundredth, to the thousandth’, that is, for a vast space of time; and these divisions of times were considered as beings, and were each termed a Po; and on their account there was as yet no world with its bright light, but darkness only for the beings which existed.

At last the beings who had been begotten by Heaven and Earth, worn out by the continued darkness, consulted amongst themselves, saying: ‘Let us now determine what we should do with Rangi and Papa, whether it would be better to slay them or to rend them apart.’ Then spoke Tu-matauenga, the fiercest of the children of Heaven and Earth: ‘It is well, let us slay them.’

Then spoke Tane-mahuta, the father of forests and of all things that inhabit them, or that are constructed from trees: ‘Nay, not so. It is better to rend them apart, and to let the heaven stand far above us, and the earth lie under our feet. Let the sky become as a stranger to us, but the earth remain close to us as our nursing mother.’

The brothers all consented to this proposal, with the exception of Tawhiri-matea, the father of winds and storms, and he, fearing that his kingdom was about to be overthrown, grieved greatly at the thought of his parents being torn apart. Five of the

brothers willingly consented to the separation of their parents, but one of them would not agree to it.

Hence, also, these sayings of old are found in our prayers: 'Darkness, darkness, light, light, the seeking, the searching, in chaos, in chaos'; these signified the way in which the offspring of heaven and earth sought for some mode of dealing with their parents, so that human beings might increase and live.

So, also, these sayings of old time. 'The multitude, the length', signified the multitude of the thoughts of the children of Heaven and Earth, and the length of time they considered whether they should slay their parents, that human beings might be called into existence; for it was in this manner that they talked and consulted amongst themselves.

But at length their plans having been agreed on, lo, Rongo-ma-tane, the god and father of the cultivated food of man, rises up, that he may rend apart the heavens and the earth; he struggles, but he rends them not apart. Lo, next, Tangaroa, the god and father of fish and reptiles, rises up, that ho may rend apart the heavens and the earth; he also struggles, but he rends them not apart. Lo, next, Haumia-tikitiki, the god and father of the food of man which springs without cultivation, rises up and struggles, but ineffectually. Lo, then, Tu-matauonga, the god and father of fierce human beings, rises up and struggles, but he, too, fails in his efforts. Then, at last, slowly uprises Tane-mahuta, the god and father of forests, of birds, and of insects, and he struggles with his parents; in vain he strives to rend them apart with his hands and arms. Lo, ho pauses; his head is now firmly planted on his mother the earth, his feet he raises up and rests against his father the skies, he strains his back and limbs with mighty effort. Now are rent apart Rangi and Papa, and with cries and groans of woe they shriek aloud: 'Wherefore slay you thus your parents? Why commit you so dreadful a crime as to slay us, as to rend your parents apart?' But Tane-mahuta pauses not, he regards not their shrieks and cries; far, far beneath him ho presses down the earth; far, far above him he thrusts up the sky.

Hence these sayings of olden time: 'It was the fierce thrusting of Tane which tore the heaven from the earth, so that they were rent apart, and darkness was made manifest, and so was the light.'

No sooner was heaven rent from earth than the multitude of human beings were discovered whom they had begotten, and who had hitherto lain concealed between the bodies of Rangi and Papa.

Then, also, there arose in the breast of Tawhiri-ma-tea, the god and father of winds and storms, a fierce desire to wage war with his brothers, because they had rent apart their common parents. He from the first had refused to consent to his mother being torn from her lord and children; it was his brothers alone that wished for this separation, and desired that Papa-tu-a-nuku, or the Earth alone, should be left as a parent for them.

The god of hurricanes and storms dreads also that the world should become too fair and beautiful, so he rises, follows his father to the realm above, and hurries to the sheltered hollows in the boundless skies; (...)

From that time clear light increased upon the earth, and all the beings which were hidden between Rangi and Papa before they were separated, now multiplied upon the earth. The first beings begotten by Rangi and Papa were not like human beings; but Tu-matauenga bore the likeness of a man, as did all his brothers, as also did a Po, a Ao, a Kore, te Kimihanga and Runuku, and thus it continued until the times of Ngainui and his generation, and of Whiro-te-tupua and his generation, and of Tiki-tawhito-ariki and his generation, and it has so continued to this day.

The children of Tu-matauenga were begotten on this earth, and they increased, and continued to multiply, until we reach at last the generation of Maui-taha, and of his brothers Maui-roto, Maui-waho, Maui-pae, and Maui-tikitiki-o-Taranga.

Up to this time the vast Heaven has still ever remained separated from his spouse the Earth. Yet their mutual love still continues — the soft warm sighs of her loving bosom still ever rise up to him, ascending from the woody mountains and valleys, and men call these mists; and the vast Heaven, as he mourns through the long nights his separation from his beloved, drops frequent tears upon her bosom, and men seeing these, term them dew-drops.

The Legend of Maui

(...) They discovered him one night whilst they were all dancing in the great House of Assembly. Whilst his relations were all dancing there, they then found out who he was in this manner. For little Maui, the infant, crept into the house, and went and sat behind one of his brothers, and hid himself, so when their mother counted her children that they might stand up ready for the dance, she said: 'One, that's Maui-taka; two, that's Maui-rotā; three, that's Maui-pae; four that's Maui-waho'; and then she saw another, and cried out: 'Hollo, where did this fifth come from?' Then little Maui, the infant, answered: 'Ah, I'm your child too.' Then the old woman counted them all over again, and said: 'Oh, no, there ought to be only four of you; now for the first time I've seen you.' Then little Maui and his mother stood for a long time disputing about this in the very middle of the ranks of all the dancers.

At last she got angry, and cried out: 'Come, you be off now, out of the house at once; you are no child of mine, you belong to someone else.' Then little Maui spoke out quite boldly, and said: 'Very well, I'd better be off then, for I suppose, as you say it, I must be the child of some other person; but indeed I did think I was your child when I said so, because I knew I was born at the side of the sea¹, and was thrown by you into the foam of the surf, after you had wrapped me up in a tuft of your hair, which you cut off for the purpose; then the seaweed formed and fashioned me, as caught in its long tangles the ever-heaving surges of the sea rolled me, folded as I was in them, from side to side; at length the breezes and squalls which blew from the ocean drifted me on shore again, and the soft jelly-fish of the long sandy beaches rolled themselves round me to protect me; then again myriads of flies alighted on me to buzz about me and lay their eggs, that maggots might eat me, and flocks of birds collected

¹ If a child was born before its time, and thus perished without having known the joys and pleasures of life, it was carefully buried with peculiar incantations and ceremonies; because if cast into the water, or carelessly thrown aside, it became a malicious being or spirit, actuated by a peculiar antipathy to the human race, who it spitefully persecuted, from having been itself deprived of happiness which they enjoyed. All their malicious deities had an origin of this kind.

round me to peck me to pieces, but at that moment appeared there also my great ancestor, Tama-nui-ki-te-Rangi, and he saw the flies and the birds collected in clusters and flocks above the jelly-fish, and the old man ran, as fast as he could, and stripped off the encircling jelly-fish, and behold within there lay a human being; then, he caught me up and carried me to his house, and he hung me up in the roof that I might feel the warm smoke and the heat of the fire, so I was saved alive by the kindness of that old man. At last I grew, and then I heard of the fame of the dancing of this great House of Assembly. It was that which brought me here. But from the time I was in your womb, I have heard the names of these your first born children, as you have been calling them over until this very night, when I again heard you repeating them. In proof of this I will now recite your names to you, my brothers. 'You are Maui-taha, and you are Maui-roto, and you are Maui-pae, and you are Maui-waho, and as for me, I'm little Maui-the-baby, and here I am sitting before you.'

When his mother, Taranga, heard all this, she cried out: 'You dear little child, you are indeed my last-born, the son of my old age, therefore I now tell you your name shall be Maui-tiki-tiki-a-Taranga, or Maui-formed-in-the-top-knot-of-Taranga', and he was called by that name. (...)

He then again paid a visit to his parents, and remained for some time with them, and whilst he was there he remarked that some of their people daily carried away a present of food for some person; at length, surprised at this, he one day asked them: 'Who is that you are taking that present of food to?' And the people who were going with it answered him: 'It is for your ancestress, for Muri-ranga-whenua.'

He asked again: 'Where does she dwell?' They answered: 'Yonder.'

Thereupon he says: 'That will do; leave here the present of food, I will carry it to her myself.'

From that time the daily presents of food for his ancestress were carried by Maui himself; but he never took and gave them to her that she might eat them, but he quietly laid them by on one side, and this he did for many days. At last, Muri-ranga-whenua suspected that something wrong was going on, and the next time he came along the path carrying the present of food, the old chieftainess sniffed and sniffed until she thought she smelt something coming, and she was very much exasperated,

and her stomach began to distend itself, that she might be ready to devour Maui as soon as he came there. (...) then the scent of a man came plainly to her, so she called aloud: 'I know from the smell wafted here to me by the breeze that somebody is close to me', and Maui murmured assent. Thus the old woman knew that he was a descendant of hers, and her stomach, which was quite large and distended immediately began to shrink, and contract itself again. If the smell of Maui had not been carried to her by the western breeze, undoubtedly she would have eaten him up.

When the stomach of Muri-ranga-whenua had quietly sunk down to its usual size, her voice was again heard saying: 'Art thou Maui?' and he answered: 'Even so.'

Then she asked him: 'Wherefore hast thou served thy old ancestress in this deceitful way?' and Maui answered: 'I was anxious that thy jawbone, by which the great enchantments can be wrought, should be given to me.'

She answered: 'Take it, it has been reserved for thee.' And Maui took it, and having done so returned to the place where he and his brothers dwelt.

The young hero, Maui, had not been long at home with his brothers when he began to think, that it was too soon after the rising of the sun that it became night again, and that the sun again sank down below the horizon, every day, every day; in the same manner the days appeared too short to him. So at last, one day he said to his brothers: 'Let us now catch the sun in a noose, so that we may compel him to move more slowly, in order that mankind may have long days to labour in to procure subsistence for themselves' (...) Then they began to spin and twist ropes to form a noose to catch the sun in, and in doing this they discovered the mode of plaiting flax into stout square-shaped ropes (*tuamaka*), and the manner of plaiting flat ropes (*paharahara*), and of spinning round ropes; at last, they finished making all the ropes which they required. Then Maui took up his enchanted weapon, and he took his brothers with him, and they carried their provisions, ropes, and other things with them, in their hands. They travelled all night, and as soon as day broke, they halted in the desert, and hid themselves that they might not be seen by the sun; and at night they renewed their journey, and before dawn they halted, and hid themselves again; at length they got very far, very far, to the eastward, and came to the very edge of the place out of which the sun rises.

Then they set to work and built on each side of this place a long high wall of clay, with huts of boughs of trees at each end to hide themselves in; when these were finished, they made the loops of the noose, and the brothers of Maui then lay in wait on one side of the place out of which the sun rises, and Maui himself lay in wait upon the other side.

The young hero held in his hand his enchanted weapon, the jaw-bone of his ancestress — of Muri-ranga-whenua, and said to his brothers: ‘Mind now, keep yourselves hid, and do not go showing yourselves foolishly to the sun; if you do, you will frighten him; but wait patiently until his head and fore legs have got well into the snare, then I will shout out; haul away as hard as you can on the ropes on both sides, and then I’ll rush out and attack him, but do you keep your ropes tight for a good long time (while I attack him), until he is nearly dead, when we will let him go; but mind, now, my brothers, do not let him move you to pity with his shrieks and screams.’

At last the sun came rising up out of his place, like a fire spreading far and wide over the mountains and forests; he rises up, his head passes through the noose, and it takes in more and more of his body, until his fore-paws pass through; then are pulled tight the ropes, and the monster began to struggle and roll himself about, whilst the snare jerked backwards and forwards as he struggled. Ah! was not he held fast in the ropes of his enemies!

Then forth rushed that bold hero, Maui-tiki-tiki-o-Taranga, with his enchanted weapon. Alas! the sun screams aloud; he roars; Maui strikes him fiercely with many blows; they hold him for a long time, at last they let him go, and then weak from wounds the sun crept slowly along its course. Then was learnt by men the second name of the sun, for in its agony the sun screamed out: ‘Why am I thus smitten by you! oh, man! do you know what you are doing? Why should you wish to kill Tamani-te-Ra?’ Thus was learnt his second name. At last they let him go. Oh, then, Tamani-te-Ra went very slowly and feebly on his course. (...)

Then Maui snooded his enchanted fish-hook, which was pointed with part of the jawbone of Muri-ranga-whenua, and when he had finished this, he twisted a stout fishing-line to his hook.

His brothers in the meantime had arranged amongst themselves to make fast the lashings of the top side of their canoe, in order to go out for a good day's fishing. When all was made ready they launched their canoe, and as soon as it was afloat Maui jumped into it, and his brothers, who were afraid of his enchantments, cried out: 'Come, get out again, we will not let you go with us; your magical arts will get us into some difficulty.' So he was compelled to remain ashore whilst his brothers paddled off, and when they reached the fishing ground they lay upon their paddles and fished, and after a good day's sport returned ashore.

As soon as it was dark night Maui went down to the shore, got into his brothers' canoe, and hid himself under the bottom boards of it. The next forenoon his brothers came down to the shore to go fishing again, and they had their canoe launched, and paddled out to sea without ever seeing Maui, who lay hid in the hollow of the canoe under the bottom boards. When they got well out to sea Maui crept out of his hiding place; as soon as his brothers saw him, they said: 'We had better get back to the shore again as fast as we can, since this fellow is on board'; but Maui, by his enchantments, stretched out the sea so that the shore instantly became very distant from them, and by the time they could turn themselves round to look for it, it was out of view. Maui now said to them: 'You had better let me go on with you, I shall at least be useful to bail the water out of our canoe.' To this they consented, and they paddled on again and speedily arrived at the fishing ground where they used to fish upon former occasions. As soon as they got there his brothers said: 'Let us drop the anchor and fish here'; and he answered: 'Oh no, don't; we had much better paddle a long distance farther out.' Upon this they paddle on, and paddle as far as the farthest fishing ground, a long way out to sea, and then his brothers at last say: 'Come now, we must drop anchor and fish here.' And he replies again: 'Oh, the fish here are very fine I suppose, but we had much better pull right out to sea, and drop anchor there. If we go out to the place where I wish the anchor to be let go, before you can get a hook to the bottom, a fish will come following it back to the top of the water. You won't have to stop there a longer time than you can wink your eye in, and our canoe will come back to shore full of fish.' As soon as they hear this they paddle away — they paddle away until they reach a very long distance off, and his brothers then say: 'We are now far enough.'

And he replies : ‘No, no, let us go out of sight of land, and when we have quite lost sight of it, then let the anchor be dropped, but let it be very far off, quite out in the open sea.’

At last they reach the open sea, and his brothers begin to fish. Lo, lo, they had hardly let their hooks down to the bottom, when they each pulled up a fish into the canoe. Twice only they let down their lines, when behold the canoe was filled up with the number of fish they had caught. Then his brothers said: ‘Oh, brother, let us all return now.’ And he answered them: ‘Stay a little; let me also throw my hook into the sea.’ And his brothers replied: ‘Where did you get a hook?’ And he answered: ‘Oh, never mind, I have a hook of my own.’ And his brothers replied again: ‘Make haste and throw it then.’ And as he pulled it out from under his garments, the light flashed from the beautiful mother-of-pearl shell in the hollow of the hook, and his brothers saw that the hook was carved and ornamented with tufts of hair pulled from the tail of a dog, and it looked exceedingly beautiful. Maui then asked his brothers to give him a little bait to bait his hook with; but they replied: ‘We will not give you any of our bait.’ So he doubled his fist and struck his nose violently, and the blood gushed out, and he smeared his hook with his own blood for bait, and then he cast it into the sea, and it sank down, and sank down, till it reached to the small carved figure on the roof of a house at the bottom of the sea, then passing by the figure, it descended along the outside carved rafters of the roof, and foiled in at the doorway of the house, and the hook of Maui-tikitiki-o-Taranga caught first in the sill of the doorway.

Then, feeling something on his hook, he began to haul in his line. Ah, ah! — there ascended on his hook the house of that old fellow Tonga-nui. It came up, up; and as it rose high, oh, dear! how his hook was strained with its great weight; and then there came gurgling up foam and bubbles from the earth, as of an island emerging from the water, and his brothers opened their mouths and cried aloud.

Maui all this time continued to chant forth his incantations amidst the murmurings and wailings of his brothers, who were weeping and lamenting, and saying : ‘See now, how he has brought us out into the open sea, that we may be upset in it, and devoured by the fish.’ Then he raised aloud his voice, and repeated the incantation called Hiki

which makes heavy weights light, in order that the fish he had caught might come up easily, and he chanted an incantation beginning thus:

‘Wherefore, then, oh! Tonganui,

Dost thou hold fast so obstinately below there?’

When he had finished his incantation, there floated up, hanging to his line, the fish of Maui, a portion of the earth, of Papa-tu-a-Nuku. Alas! alas! their canoe lay aground. (...)

Thus was dry land fished up by Maui after it had been hidden under the ocean by Rangi and Ta-whiri-ma-tea. It was with an enchanted fish-hook that he drew it up, which was pointed with a bit of the jaw-bone of his ancestress Muri-ranga-whenua; and in the district of Heretaunga they still show the fish-hook of Maui, which became a cape stretching far out into the sea, and now forms the southern extremity of Hawke’s Bay.

The hero now thought that he would extinguish and destroy the fires of his ancestress of Mahu-ika. So he got up in the night, and put out the fires left in the cooking-houses of each family in the village; then, quite early in the morning, he called aloud to the servants: ‘I hunger, I hunger; quick, cook Home food for me.’ One of the servants thereupon ran as fast as he could to make up the fire to cook some food, but the fire was out; and as he ran round from house to house in the village to get a light, he found every fire quite out — he could nowhere get a light.

When Maui’s mother heard this, she called out to the servants, and said: ‘Some of you repair to my great ancestress Mahu-ika; tell her that fire has been lost upon earth, and ask her to give some to the world again.’ But the slaves were alarmed and refused to obey the commands which their masters, the sacred old people gave them; and they persisted in refusing to go, notwithstanding the old people repeatedly ordered them to do so.

At last, Maui said to his mother: ‘Well; then I will fetch down fire for the world; but which is the path by which I must go?’ And his parents, who knew the country well, said to him: ‘If you will go, follow that broad path that lies just before you there; and you will at last reach the dwelling of an ancestress of yours; and if she asks you who you are, you had better call out your name to her, then she will know

you are a descendant of hers; but be cautious, and do not play any tricks with her, because we have heard that your deeds are greater than the deeds of men, and that you are fond of deceiving and injuring others, and perhaps you even now intend in many ways, to deceive this old ancestress of yours, but pray be cautious not to do so.'

But Maui said: 'No, I only want to bring fire away for men, that is all, and I'll return again as soon as I can do that?' Then he went, and reached the abode of the goddess of fire; and he was so filled with wonder at what he saw, that for a long time he could say nothing. At last he said: 'Oh, lady, would you rise up? Where is your fire kept? I have come to beg some from you.' (...) She replied: 'Welcome, welcome; here then is fire for you.'

Then the aged woman pulled out her nail; and as she pulled it out fire flowed from it, and she gave it to him. And when Maui saw she had drawn out her nail to produce fire for him, he thought it a most wonderful thing! Then he went a short distance off, and when not very far from her, he put the fire out, quite out; and returning to her again, said: 'The light you gave me has gone out, give me another.' Then she caught hold of another nail, and pulled it out as a light for him; and he left her, and went a little on one side, and put that light out also; then he went back to her again, and said: 'Oh, lady, give me, I pray you, another light for the last one has also gone out.' And thus he went on and on, until she had pulled out all the nails of the fingers of one of her hands; and then she began with the other hand, until she had pulled all the finger-nails out of that hand, too; and then she commenced upon the nails of her feet, and pulled them also out in the same manner, except the nail of one of her big toes. Then the aged woman said to herself at last: 'This fellow is surely playing tricks with me.'

Then out she pulled the one toe-nail that she had left, and it, too, became fire, and as she dashed it down on the ground the whole place caught fire. And she cried out to Maui: 'There, you have it all now! And Maui ran off, and made a rush to escape, but the fire followed hard after him, close behind him; so he changed himself into a fleet-winged eagle, and flew with rapid flight, but the fire pursued, and almost caught him as he flew. Then the eagle dashed down into a pool of water; but when he got into the water he found that almost boiling too: the forests just then also caught fire, so that it

could not alight anywhere, and the earth and the sea both caught fire too, and Maui was very near perishing in the flames.

Then he called on his ancestors Tawhiri-ma-tea and Whatitiri-matakataka, to send down an abundant supply of water, and he cried aloud: 'Oh, let water be given to me to quench this fire which pursues after me'; and lo, then appeared squalls and gales, and Tawhiri-ma-tea sent heavy lasting rain, and the fire was quenched; and before Mahuika could reach her place of shelter, she almost perished in the rain, and her shrieks and screams became as loud as those of Maui had been, when he was scorched by the pursuing fire: thus Maui ended this proceeding. In this manner was extinguished the fire of Mahuika, the goddess of fire; but before it was all lost, she saved a few sparks which she threw, to protect them, into the Kaiko-mako, and a few other trees, where they are still cherished; hence, men yet use portions of the wood of these trees for fire when they require a light. (...)

Maui (...) returned to his parents, and when he had been with them for some time, his father said to him one day: 'Oh, my son, I have heard from your mother and others that you are very valiant, and that you have succeeded in all feats that you have undertaken in your own country, whether they were small or great; but now that you have arrived in your father's country, you will, perhaps, at last be overcome.'

Then Maui asked him : 'What do you mean, what things are there that I can be vanquished by?' And his father answered him: 'By your great ancestress, by Hine-nui-te-po, who, if you look, you may see flashing, and as it were, opening and shutting there, where the horizon meets the sky.' And Maui replied: 'Lay aside such idle thoughts, and let us both fearlessly seek whether men are to die or live for ever.' And his father said: 'My child, there has been an ill omen for us; when I was baptizing you, I omitted a portion of the fitting prayers, and that I know will be the cause of your perishing.'

Then Maui asked his father: 'What is my ancestress Hine-nui-te-po like?' and he answered: 'What you see yonder shining so brightly red are her eyes, and her teeth are as sharp and hard as pieces of volcanic glass; her body is like that of a man, and as for the pupils of her eyes, they are jasper; and her hair is like tangles of long seaweed, and her mouth is like that of a barracouta.' Then his son answered him: 'Do you think

her strength is as great as that of Tama-nui-te-Ra, who consumes man, and the earth, and the very waters, by the fierceness of his heat? — was not the world formerly saved alive by the speed with which he travelled? — if he had then, in the days of his full strength and power, gone as slowly as he does now, not a remnant of mankind would have been left living upon the earth, nor, indeed, would anything else have survived. But I laid hold of Tama-nui-te-Ra, and now he goes slowly for I smote him again and again, so that he is now feeble, and long in travelling his course, and he now gives but very little heat, having been weakened by the blows of my enchanted weapon; I then, too, split him open in many places, and from the wounds so made, many rays now issue forth, and spread in all directions. So, also, I found the sea much larger than the earth, but by the power of the last born of your children, part of the earth was drawn up again, and dry land came forth.’ And his father answered him: ‘That is all very true, O, my last born, and the strength of my old age; well, then, be bold, go and visit your great ancestress who flashes so fiercely there, where the edge of the horizon meets the sky.’

Hardly was this conversation concluded with his father, when the young hero went forth to look for companions to accompany him upon this enterprise: and so there came to him for companions, the small robin, and the large robin, and the thrush, and the yellow-hammer, and every kind of little bird, and the water-wagtail, and these all assembled together, and they all started with Maui in the evening, and arrived at the dwelling of Hine-nui-te-po, and found her fast asleep.

Then Maui addressed them all, and said: ‘My little friends, now if you see me creep into this old chieftainess, do not laugh at what you see. Nay, nay, do not I pray you, but when I have got altogether inside her, and just as I am coming out of her mouth, then you may shout with laughter if you please.’ And his little friends, who were frightened at what they saw, replied: ‘Oh, sir, you will certainly be killed.’ And he answered them: ‘If you burst out laughing at me as soon as I get inside her, you will wake her up, and she will certainly kill me at once, but if you do not laugh until I am quite inside her, and am on the point of coming out of her mouth, I shall live, and Hine-nui-te-po will die.’ And his little friends answered: ‘Go on then, brave sir, but pray take good care of yourself.’

Then the young hero started off, and twisted the strings of his weapon tight round his wrist, and went into the house, and stripped off his clothes, and the skin on his hips looked mottled and beautiful as that of a mackerel, from the tattoo marks, cut on it with the chisel of Uetonga, and he entered the old chieftainess.

The little birds now screwed up their tiny cheeks, trying to suppress their laughter; at last, the little Tiwakawaka could no longer keep it in, and laughed out loud, with its merry cheerful note; this woke the old woman up, she opened her eyes, started up, and killed Maui.

Thus died this Maui we have spoken of, but before he died he had children, and sons were born to him; some of his descendants yet live in Ha-waiki, some in Aotearoa (or in those islands); the greater part of his descendants remained in Ha-waiki, but a few of them came here to Aotearoa. According to the traditions of the Maori, this was the cause of the introduction of death into the world (Hine-nui-te-po being the goddess of death: if Maui had passed safely through her, then no more human beings would have died, but death itself would have been destroyed), and we express it by saying: 'The water-wagtail laughing at Maui-tikitiki-o-Taranga made Hine-nui-te-po squeeze him to death.' And we have this proverb: 'Men make heirs, but death carries them off.' Thus end the deeds of the son of Makeatutara, and of Taranga, and the deeds of the sons of Rangi-nui, and of Papa-tu-a-Nuku. (...)