

LYON & BLAIR'S

NEW ZEALAND

READERS.

BY E. TREGEAR

F. R. G. S., F. R. HIST. S.

FAIRY TALES OF N.Z.
AND THE SOUTH SEAS
LYON & BLAIR.



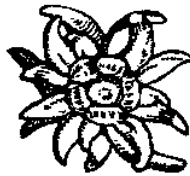
NEW ZEALAND READERS.

FAIRY TALES

AND

FOLK-LORE OF NEW ZEALAND
AND THE SOUTH SEAS.

By E. TREGEAR, F.R.G.S., F.R. Hist. S.



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The Vowels in native words are pronounced as follows :—

a, like *a* in *father*.

e, " *a* in *Mary*.

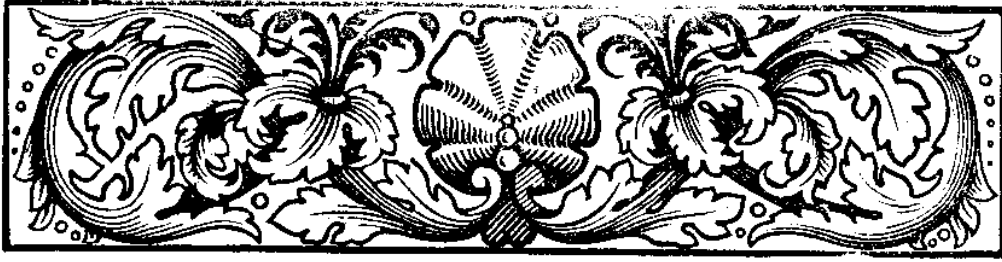
i, " *e* in *me*.

o, " *o* in *pony*.

u, " *oo* in *poodle*,

Thus, *Kahu* is pronounced *kah'-hoo*, &c., &c.

The native names used in the original legends are often too long for young readers to pronounce, therefore many of them have been shortened in the Lessons. They may be identified in the list on page 165.



Fairy Tales and Folk-Lore of New Zealand and the South Seas.

LESSON I.

THE FAIRY FISHERMEN.

(New Zealand.)

A chief named Kahu was one day walking along the sand which edges the sea, when he noticed some footprints which did not seem to him as if they had been made by mortals. He was very tired, for he had journeyed a long way and had still further to go before he could arrive at the home of the relatives he was on his way to visit. So he sat down and rested, looking about him at the footmarks, and he was not long engaged in glancing about before he perceived signs as of fish having been caught and cleaned on the beach. He was very puzzled, and said

to himself "If these had been human visitors some of the grass and reeds on which they sat in their canoe would be scattered about the place; moreover, they must have been fishing in the dark. Surely this is the work of fairies." —Thinking thus he withdrew from the place and returned to rest awhile, determining to visit the place when night fell, and to try and discover something more about the supernatural fishermen. When the darkness came on he returned to the beach and waited there for many hours until he was tired out and almost ready to give up his watching, when suddenly he heard a voice cry, "The net here! the net here!" The fairies had returned to fish for mackerel, and soon Kahu saw two canoes with their elfin crews busily employed in laying nets. The fairies sang away over their work; their song being something like this:

"Drop the net in the water here!

Haul the net from the water there!"

the voices ringing out louder and louder.

Kahu was a small and unusually fair-skinned man, almost as white as the fairies themselves, so he slipped out among the fairies who were hauling the net, and he pulled away lustily with

the others, none of them observing that he was not one of themselves. The fairies changed their song when the net began to get near the shore, singing :

“ Go out into the sea ;
Keep the net from the rocks ;
Protect the precious net
From the rugged, cutting rocks ! ”

Soon the ripples caused by the net nearing the shore began running up the beach, and the fish were seen splashing in the shallow water and flapping on the sand. The fairies ran about picking up the fish, each fairy making up a bundle of spoil by running a string through the gills. The grey dawn was beginning to appear, so they hurried and bustled about as swiftly as they could, singing :

“ Make haste, hurry, hurry !
Run here ! run there !
Thread the fish ; end the work
Soon will come the sun. ”

Kahu worked away also at picking up fish and stringing them, but he omitted to make a knot at the end of his string, and as fast as he put the fish on they slipped off again. The sly fellow was trying to delay all he could so that he might gain time and allow the sun to rise

before the work was finished. One fairy would run and assist him to make a knot, then another, but hardly had his helpers gone than Kahu would untie the knot and let the fish go. This went on so long, the others being delayed through helping him, that at last dawn appeared and there was light enough to see one another distinctly. Then the fairies saw that Kahu was not one of themselves but was a human being. With cries of dismay and fright they rushed away and hid themselves, leaving their canoes and nets on the shore together with all their fish. It was a very lucky night's work for Kahu, because from the nets left by the fairies the Maori people learned how to make the netting-knot, which before that time they had not known, and this art of making nets has ever since been known and practised.

fish'-er-man	foot'-prints	rel'-a-tives	hu'-man
de-ter'-min-ing	sud'-den-ly	elf'-in	em-ployed'
rip'-ples	pre'-cious	dis-may'	o-mit'-ted
bus'-tled	dis-tinc'-tly	fel'-low	gills

glance, to look at quickly for a moment.	ca-noe', a native boat, generally hewn out of a log.
su'-per-nat'-u-ral, being above or beyond the laws of nature.	mack'-er-el, a kind of small sea-fish.
dawn, the break of day.	

LESSON II.

THE FAIRY CANOE.

(Aitutaki.)

One of the most famous chiefs of the South Sea Islands long ago was Rata. He was of a most daring and adventurous character, always longing to see foreign lands, so, determining to go away on an exploring voyage, he set out to search for trees fit to form the hulls of a great double canoe. These double canoes were formed by two single canoes fastened together side by side, but with a space between, this space being decked over and a house or houses erected thereon. In such canoes long voyages were made, as they were almost impossible to overturn however strong a gale might be blowing. Rata took his best and most valuable axe, and flinging it over his shoulder proceeded to the forest, glancing about here and there to find the kind of tree of which he was in search. He discovered the suitable timber and was preparing to fell it when his attention was drawn aside by a commotion taking place among the branches of the shrubs near him. There he saw a fight taking place between a lovely white heron and a huge water snake of the kind which

lives in the sea. The cause of the combat was as follows :—The heron had been fishing on the coral reef, and in wading about it had chanced to put its foot on the eyes of the snake, which had been protruding from a hole in the coral. The heron immediately flew away, but the snake felt insulted and determined to take revenge, so it followed the flight of the heron with its eyes and noted how the bird had flown inland and settled on a lofty screw-palm tree. Then the snake left the salt water and swam up the current of a mountain stream till it arrived near the tree on which the heron was sleeping. Easily the snake climbed the tree, and taking two or three turns of its tail around a branch it fiercely attacked the heron. They fought hard all night, and the next morning appeared, that on which Rata observed them. The heron cried out to the man, “ O Rata, kill the evil snake and end the fight.” But the serpent said, “ Rata, do not interfere. It is only a trial of strength, and it must be fought out fairly.” Rata thought that it was no business of his, so he went on with his work, but the heron said to him reproachfully, “ You will not be able to finish your canoe without my help.”

Rata chopped down two of the best trees he could find, and then went in the evening to his own house and slept. The elves of the forest gathered together the chips cut from the tree, and packed them in carefully so that no one could see that the trees had been wounded; then they set the trees upright again. When Rata came back there were the trees standing as he had first seen them. He rubbed his eyes and stared awhile, then proceeded to chop away at the timber. Hour after hour passed, at last the first tree, with a mighty crash, came down; he went to the other, worked away with untiring arms till the second tree lay by the side of the other. Then he lopped off the branches, but by this time the night was falling, so he went to rest. He returned on the third morning, and found the snake and the heron still keeping up their terrible struggle. He passed on to the trees he had felled, intending to hollow out their trunks for the hulls of the canoes. There they stood sound and whole, not a leaf missing! Then Rata understood what the heron meant when it had cried, "You will not be able to finish your canoes without my help," so he went to the place of conflict

and found that the beautiful white bird was exhausted and nearly overcome. Rata rushed forward and attacked the serpent with his axe. With a few mighty blows the hero succeeded in destroying the snake and rescuing the heron from death. It flew to a branch of a neighbouring tree and rested all day, watching Rata at his work as a third time he hewed away at his trees and a third time felled them. As soon as Rata had gone away the heron flew hither and thither among all the feathered creatures of the ocean and forest, collecting them to help in the work of assisting to make the canoes. They pecked away with thousands of beaks till the holds were hollowed out, and then came the more difficult task of joining the pieces together. Some of the sea-birds with their long bills bored holes through which the lashings were passed, and the land-birds with their strong claws hauled the ties fast and knotted them surely. They had not finished till near dawn, and they then resolved to bear the canoes to the sea near Rata's dwelling, so they came in a great company, and each held on with its beak to some part of the canoe, then the cloud of strong wings was spread above, beating the air,

and the canoe rose above the trees with a rush of fluttering feathers. Down to the sea they went bearing the double canoe, which afterwards became the most famous vessel in Pacific Island story. Thus was Rata rewarded for having saved the life of the fair white heron in its struggle against the evil serpent.

at-ten'-tion
re-venge'
for'-est

branch
ea'-si-ly
o-ver-come'

val'-u-a-ble
suit'-a-ble
dif'-fi-cult

mount'-ain
bu-si'-ness
beak

her'-on, the name of a kind of long-necked, long-legged, bird that lives on fish.

cor'-al, a kind of stone deposited in the sea within the tropics by small living creatures.

elf (plural elves), another name for fairies.

hold, the hollow part of a canoe or ship.

bill, the beak of a bird.

LESSON III.

THE WINGED OGRESS.

(New Zealand.)

Shortly after the time when the Maori people came to New Zealand there lived three brothers who were very fond of hunting and fishing. One of these was named Hatu; and he being younger than the others was treated by them with contempt, and did not receive his proper share of the food, or get any of the tit-bits; so

he often used to sit by the fire crying, as he ate the oldest and toughest of the birds that had been killed. He became very miserable about being denied his portion of the dainties; and one day, being left behind by his brothers when they set out on a hunting expedition, Hatu crept to the storehouse, and devoured the birds which had been potted in calabashes. When he had eaten till he could devour no more, he went outside the storehouse, broke down branches of the trees, and trampled heavily about the place, so as to make his brothers believe that a war-party had visited the place, and plundered the store. He also wounded himself with a spear, to further carry out the deception, and then lying down as if hurt, awaited his brothers' return.

When they arrived and found the storehouse plundered, they asked the youth what persons had done this evil, and he told them that a war-party of strangers had been there, and had wounded him. The brothers examined his wounds and dressed them; then they all sat down to eat, poor Hatu only getting his usual share of the worthless morsels which the others did not care for. The tears ran down his cheeks.

when he thought of their unkindness; but all the notice the brothers took was to say, "Those are not real tears; it is only the smoke which makes his eyes water." The next day the hunting party again set out, and Hatu repeated his stratagem; again on the day after. But the elder brothers had grown suspicious, and they, having hidden themselves to watch, discovered that Hatu had cheated them. They were terribly angry, and fell upon him with many blows. So cruelly did they beat him that they thought that he was dead; and leaving his body behind, they returned to their own house. When their parents demanded where their youngest son was, they were answered, "We do not know; we have not seen him."

In the meantime Hatu had recovered his senses, and wandered far away, for he was afraid to take the homeward path lest he should encounter his cruel relatives, and again be beaten. As he went along he entered the forest, and hunted birds for his food. Seeing a fine prize, he made a thrust with his spear round a tree; but instead of hitting his mark, he found that he had wounded an Ogress. She was also spearing birds, using her lips as a

spear, she being able to protrude them suddenly to a long fine point, like the bill of a heron. Poor Hatu's spear had pierced one of her lips. She instantly flew at him as he turned to run, and caught him before he could escape. This was perfectly easy for her, as she had wings on her arms, and could move as swiftly as the wind.

con-tempt'	re-ceive'	mis'-er-a-ble	de-cep'-tion
heav'-i-ly	worth'-less	strat'-a-gem	u'-su-al
home'-ward	cru'-el	en-coun'-ter	a-fraid'
rel'-a-tive	pro-trude'	mor'-sel	un-kind'-ness

pro-trude', to thrust forth, to push forward beyond.

strat'-a-gem, some trick or artifice by which an advantage is intended to be gained.

de-vour', to consume; to eat up greedily.

cal'-a-bash, a cup or vessel made of the shell of a gourd.

plun'-dered, robbed; rifled.

LESSON IV.

THE WINGED OGRESS.

Continued.

Kura was the name of the winged woman; and Kura took the youth away prisoner to her home, intending to keep him as a pet, for she was fond of pets, and had many little birds and tame lizards about her dwelling. Hatu was

not treated unkindly; but the Ogress always ate her food raw, and she disgusted her captive by insisting that he should eat the same uncooked viands. The youth, however, only pretended to eat his portion of the raw flesh, putting the pieces to his mouth and then letting them fall unobserved. When at dawn Kura departed to spear birds, Hatu stayed behind and managed to cook some food for himself. After he had satisfied his hunger, he usually went in to inspect the treasures which his goblin mistress had stored up. There was a grand cloak of red feathers, another of dog-skin, another of beautifully woven flax; a two-handed sword made of hard wood and beautifully carved; also many little lizards and birds. At last he made up his mind to attempt to escape, so he said to Kura in the morning, "Now, you had better go a long way to-day, past the first mountain range, to the hundredth, to the thousandth, and when you get there you will catch a fine lot of birds."

Kura departed, and Hatu remained quietly cooking food for himself until he thought that she must have got a long distance away; then he gathered up her cloaks of red feathers, of dog-skin, and of flax, armed himself with the sword, did as much harm to the place as he could, set

the tame animals free, and started to make his escape. As soon as he had done this, one of the little birds spread its wings and flew over the hills to Kura, crying out, "O Kura, all your treasures are stolen, and your home destroyed." Kura said, "Who has done this?" The bird answered, "Hatu; he has set all your pets free, has broken up the dwelling, and has taken away the sword and cloaks from your treasury."

Then Kura hastened her steps towards her home, singing a magic song, which made her progress even more swift than usual; and the words she sang were :

"Step out, stretch along! Step out, stretch along!
There you are, Hatu, not far away!"

In three of her great strides, stepping from range to range, and beating the air with her winged arms, she came upon her ravaged dwelling. She could see no one there; but her breast filled with rage when she looked upon the damage which had been done to her property, and she enquired of the little bird which way Hatu had gone. The bird told her, and she followed in swift pursuit, chanting her song as she went. Hatu was soon nearly overtaken. He was filled with terror when he caught sight of his pursuer, but luckily remembered the

words of a charm, which he repeated, and then cried, "O rock, rock, open for me!" Then the rock opened, the young man entered, the crevice closed again, so that the goblin woman could not find him, but went on in the direction she thought that Hatu had taken. When her voice was lost in the distance, Hatu came out of his shelter, and again pursued his journey. Kura caught sight of him. He once more repeated his spell to the rock, and eluded her a second time. Thus was the chase baffled and pursued until they came to the country near the Hot Lakes, among the springs and geysers. Hatu well knew the path among these, and threaded his way quickly among the dangerous places; but on coming to a boiling spring of sulphur, over which he safely leapt, Kura fell in and was boiled to death. Hatu then returned to his father, who never again would allow his sons to molest their younger brother.

pris'-on-er

hun'-ger

dis-gust'-ing

feath'-er

por'-tion

un-ob-served'

hun'-dredth

dis'-tance

di-rec'-tion

pur-su'-er

charm

baf'-fled

mo-lest'

o-ver-ta'-ken

rav'-aged

sword

crev'-ice, a crack or fissure.

flax, the word is used here for a plant producing a kind of hemp.

gey'-ser, a fountain sending forth boiling water.

gob'-lin, an evil spirit, a phantom.

e-lude', to escape or avoid by artifice.

liz'-ard, a cold-blooded animal, variety of reptile.

LESSON V.

THE FLOWER OF LANAI.

(Hawaii.)

Beneath the cliffs which form the coast of the little island of Lanai is a hollow in the rocks known as the Spouting Cave. It cannot be seen by the voyager along the shore, for its only entrance is through the vortex of a whirlpool. Through this perilous and frightful passage now and then some intrepid diver has passed, and penetrating within has reached a dim dismal shore slightly raised above the sea-level, from which can be seen the slimy forms of crabs, cuttle-fish, and rays, which find in these dark abodes a place of safety. Here was supposed to dwell the great Lizard-god, but he has long since fled with the dawn of advancing civilisation.

About a century ago the King of Hawaii came in great state to the little island. Six double canoes striped with the golden colour pertaining to royalty bore his retinue and body-guard. He was received with hospitality, his path was strewn with flowers and sweet-scented herbs; all that the simple-minded people could do to show their respect and welcome was accorded to the powerful ruler. Among those who

brought their offerings of fragrant blossoms was Kaa, the daughter of one of the inferior chiefs, but her lowly birth was more than compensated for by the gift of extraordinary beauty, which was so universally acknowledged that she was known as "the sweet-scented Flower of Lanai." Among her lovers was one whom she greatly feared, the chief Mai, a huge muscular brute whose physical strength was so great that from his favourite device of crushing in the ribs of his enemy in his terrible grip he was called "the Bone-breaker." Although hated by the fair girl the suit of the savage was greatly favoured by her father, who wished to gain as his son-in-law a man noted for his deeds of prowess and feared for his well-known ferocity.

At the time of the King's visit, when Kaa was strewing flowers before the monarch, she raised her eyes and they met those of Kai, a brave and handsome chief belonging to the King's body-guard, and who in spite of his youth had already become celebrated for his heroic behaviour in many battles. As the eyes of the two met and exchanged glances the youth was emboldened to step forward and ask the maiden for the gift of a flower; she consented, and in giving the flower gave her heart away with it. The next day Kai went to the King

and demanded the girl's hand in marriage, but the monarch declined to yield the favour until he had obtained the consent of her father. This was by no means easy to obtain, for not only had the father other intentions in regard to his daughter, but by an evil chance it had happened that in the war shortly before concluded Kai had slain in single combat the dearest friend of the old man, in whose hands the fate of the lovers lay. He answered the King very respectfully that he was unable to bestow his child upon the young warrior, because he had already given his promise that she should be the wife of Mai the Bone-breaker; but he added that he was content to allow the matter to be settled by a combat with bare hands between the rival claimants. The proposition seemed fair, and the King having yielded assent, the preparation for the struggle took place. As Kai proceeded to the place where the people had assembled to witness the duel, Kaa sprang forward and seizing the hand of her lover said, "Although my people have fallen in war before your spear, only save me from the Bone-breaker and I will be your faithful servant all your life." Her father tore her away, and Kai proceeded to the ring around which the nobles and common people had

assembled, and where his adversary already awaited his coming. Mai taunted the younger man and said, "So you are the madman who dares encounter my embrace! I am the Bone-breaker, he who snaps asunder the bones of men. Come, and with one hand I will strangle you." Kai answered, "You will have to use both hands. You are better at breaking the bones of women than of men." They rushed together, but with a movement of almost incredible swiftness Kai avoided the rush of his burly opponent and tripping him up threw him to the earth with his arm in such a position that the bone snapped. The elder warrior sprang to his feet and again rushed on his antagonist, but was again tripped by his nimble foe, who, pressing his knee into the back of the Bone-breaker, dislocated his spine. Kaa sprang through the crowd to the side of her lover, and the King taking the girl's hand in that of the youth said, "She is yours. You have won her well and bravely."

fright'-ful
ret'-i-nue
cel'-e-bra-ted
lov'-er
a-sun'-der
col'-our

daugh'-ter
prow'-ess
ad'-ver-sa-ry
break'-er
in-trep'-id

civ-i-li-sa'-tion
peo'-ple
stran'-gle
in-cred'-i-ble
is'-land

de-vice'
roy'-al-ty
move'-ment
en-coun'-ter
war'-ri-or

<p>cut'-tle-fish, a marine animal that throws out a black liquor to conceal itself.</p> <p>whirl'-pool, a body of water rushing round in a circle.</p> <p>vor'-tex (plural vor'-ti-ces), the whirling motion of water having a cavity in its centre.</p> <p>an-tag'-o-nist, one who combats or strives against another.</p>	<p>ray, a kind of fish, sometimes called <i>skate</i>.</p> <p>di'-ver, one who plunges under water.</p> <p>mus'-cu-lar, having strong muscles; vigorous.</p> <p>mon'-arch, an absolute sovereign; a sole ruler.</p> <p>bod'-y-guard, persons whose duty it is to keep the king in safety.</p>
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LESSON VI.

THE FLOWER OF LANAI.

Continued.

Angry as the father of Kaa was at the result of the fight, he dissembled his wrath and hatred. Waiting till the morning after the marriage had taken place, he visited his daughter, and said, "It is well. I see that you love each other. Live long and happily together." He then informed the bride that her mother was lying dangerously ill at a village some distance away, and besought her that she would put aside for a little while her new-found happiness, and set off with him to visit the sick woman. Kaa believed her father, who with tears and protestations assured her that her mother had but a short time to live, and together the false parent and the maiden set

out. They journeyed a long way, until they reached a lonely place on the coast, when Kaa expostulated, saying, "My mother is not here. Do we look for her among the sharks?" With rage in his eyes and voice her father answered: "Among the sharks shall be your home; but they will not devour you; you shall live among the gods of the deep sea unless your hateful husband can buy you back from their realm." Then seizing her in his arms, and unmindful of her prayers for pity, the revengeful man leapt into the vortex which showed the entrance to the Spouting Cave. Down they sank through the eddying waters, and were swept by the strong current up to the rocky beach within the dim twilight of the cave. Here the furious old man laid the body of the maiden, threatening that, if she did not promise to forsake her husband and marry one whom he should select, that she should be left among the slimy creatures of the cavern. Though horrified, and nearly dead with fear, the girl refused to promise, and her father dived into the water, and returned through the whirlpool to the upper air.

Day after day passed, and still Kaa did not return to her husband. Her father had come back to his house alone, and the distracted

lover, at first with entreaties, and then with threats, endeavoured to induce the iron-hearted parent to disclose the whereabouts of the lost wife. So angry and vengeful did Kai at last become, that he threatened to take the life of him who had robbed him of his treasure ; but the old man took sanctuary in one of the Temples of Refuge, and here, engirdled by all the terrible powers of the *tapu*, he was safe from harm. In despair Kai sought the services of a soothsayer, in the endeavour to trace the lost one, and the seer, after falling into the customary trance, answered that he could see the lost bride, who was not dead, but in some place of semi-darkness, amid the horrible creeping things of the ocean. "There, with her heart full of fear, she lies ; but be speedy, or you will be too late." Kai had heard of the Spouting Cave, and thither at once he set out. He leapt into the whirlpool, and was borne to the cave, on whose rocky shore he stood bewildered and unable to see in the gloomy atmosphere. He called aloud, and heard a feeble moan in reply. It was the voice of the Flower of Lanai, who, exhausted with hunger, and mutilated by the crabs and other loathsome creatures in that terrible place, was lying near him. He flung his arms around the form of her whom he

adored ; but she could only say, " I am dying, but happy since you are here." Then her lips grew cold, and she lay in his arms silent for ever. Long hours he sat holding the corpse of the fair maiden, then rising with his burden he leapt into the sea, and using no effort to prolong a life which had become hateful to him, drifted down to the abode of Milu, the King of the Land of Shadows.

dis-sem'-ble	wrath	mar'-riage	dan'-ger-ous-ly
hap'-pi-ness	be-lief'	jour'-neyed	hate'-ful
hor'-ri-ble	dis-trac'-ted	venge'-ful	treas'-ure

pro-tes-ta'-tion, a solemn declaration of dissent.

ed'-dy-ing, moving in a circle, as water or any liquid.

ex-pos'-tu-la-ted, reasoned with or remonstrated with.

ta'-pu, a word used in the South Sea Islands to signify a thing prohibited or sacred.

en-gird', to encompass, to encircle.

at'-mos-phere, the mass of air surrounding the earth.

LESSON VII.

THE PET WHALE.

(New Zealand.)

In ancient days there lived a prince named Tini, who was the lord of all the fishes in the ocean, and could compel them to perform any action he commanded. Near his home on Sacred Island he had large fish-ponds, in which the young ones were bred that were, when

grown up, to inhabit the deep seas. So beautiful and calm were these great sheets of water (the nursery-places of baby-fishes), that they were called "The mirrors of Tini."

The prince had a beautiful wife, whose name was Hina, and to them was born a son. Soon after the boy was born, he and his mother were taken away by the child's uncle, Rupe, and all three of them went to live in a distant country. When the infant had grown to boyhood, Tini went in search of his wife and child, and arriving near the village in which they lived, he saw some children playing among the reeds. He called to them to ask his way, and noticed that one of them wore round his neck a little bag filled with sweet-scented moss. This bag had been given by Tini to Hina years before, so Tini at once knew that this boy must be his son. Taking the child by the hand, the Lord of Fishes went up to the village, and was received as a great chief; but the people were suffering from famine, and had no food to set before their guest. Tini ordered them all to remain within their houses, and keep the doors fast shut. This they agreed to do; and then, when all was ready, Tini recited a charm. There was heard a sound like a rushing wind, and this continued a long time. Then when the people

were allowed to come forth, they found the open places piled up high to the tops of the store-houses with heaps of fish that had fallen in a shower from the skies as an answer to the spell of Tini. Then Tini, with his wife and child, returned home. The boy had not passed through the ceremonies necessary at the birth and acknowledgement of a noble's son, so Tini induced a great priest or magician named Kae to accompany them on their return journey.

On the day after they arrived, Tini sent out messengers in every direction to summon his vassals and people together to witness the ceremonies, and all the people assembled for that purpose. Then the boy had magical songs chanted over him. He was sprinkled with water, and the sacred branch planted, that it might grow into a tree, as should befit the rank of an illustrious person. When all the rites had been performed, the people dispersed to their homes, and Kae also desired to return to his own place. Tini ordered a large canoe, with suitable attendants, to be got ready; but Kae was disinclined to travel in this fashion, and said to the Lord of Fishes, "Where is that pet whale on which you journey?" Tini said, "That is my own valued property; you cannot have it, because it might get hurt." Kae

answered, "I will be very careful if you will lend it to me; I will promise that it shall not get hurt." Tini, after much persuasion, agreed to lend his pet, which was called Tutu. Tini told Kae that when he should arrive near the shore of his own land, and felt the animal give a few shakes, then he would know that the water was very shallow, and that he must get off and go on shore, else the whale would die. Kae promised to observe the precaution carefully, wished Tini farewell, and started away on his voyage.

The magician and the whale passed safely across the sea till they arrived near the shore on which Kae's village stood, and Tutu shook himself many times as a sign that the journey was ended; but the wicked old priest would not get off. He sat there and made himself as heavy as he could by means of charms, pressing the whale against the shallow bottom; and as the whale writhed about in its pain, its blow-holes got choked with sand, its body cut on the sharp rocks, until it died. Then Kae got off and went ashore. He and his people dragged the body up on the beach, and lighted great fires, building ovens filled with fragrant leaves, in which they cooked parts of the whale's flesh, and feasted thereon.

com-mand'-ed	in-hab'-it	calm	vil'-lage
un'-cle	scent'-ed	suf'-fer-ing	fam'-ine
cer'-e-mon-ies	priest	mag'-ic-al	sprin'-kled
fare'-well	prop'-er-ty	fra'-grant	ov'-ens

nur'-sery, a place where anything is fostered and growth promoted.

ac-knowl-edg-ment, the owning or admission of anything openly.

pre-cau'-tion, previous care to prevent mischief.

re-ci'-ted, repeated or rehearsed in a chant or in a formal manner.

ma-gi'-cian, one skilled in magic; a conjurer.

blow'-holes, the nostrils of the whale, through which the animal spouts water.

LESSON VIII.

THE PET WHALE.

Continued.

Tini waited a long time for his pet's return, but no sign of its appearance came. One day the wind blew directly from the country of Kae towards the Sacred Island, and Tini said to his people, "Borne on the wind I smell the savour of roasted flesh. It is the flesh of Tutu." Hina also discerned the scent of the poor whale's flesh being roasted; angry indeed were both husband and wife, for they had designed Tutu to be the bearer of their little boy when he had grown up. So they resolved to fit up an expedition to visit Kae, and if possible to entice him back to Sacred Island, so that they might

have revenge for their murdered pet. They dragged a double canoe from the shed in which it was safely kept, and this canoe was launched and provisions put into it for a voyage. Only women were allowed to go on the expedition, for they thought, "If there are only women, the party will not be attacked; and they can beguile the old magician more easily." Hina with forty other women started in the canoe, and they sailed across the ocean. But before they went they asked, "How shall we surely know Kae?" And they were answered, "Because his teeth are uneven and overlap each other." Then they felt certain that they should know him.

When the canoe arrived at the place in which Kae lived, all the tribe collected to see the strangers and to give them welcome. In his great house sat Kae, and at night a fire was lighted in the house; one side of the room within was allotted to the stranger women from over-seas. Kae sat near the huge pillar which supported the roof, but he sat among his own people, and was not to be distinguished by his apparel. The women did not dare to ask which was he, for it is considered a rudeness to ask the name of a distinguished person, who is assumed to be known to all the world. The women

from Sacred Island sang all sorts of songs and danced all manner of dances in order to make Kae laugh, so that they might see his teeth. They played on flutes, and accompanied the music with castanets; they played on instruments like Jews-harps; they played games with their fingers such as cats' cradle and mora; they made dolls dance with all sorts of antics, but Kae did not laugh. At last they hit upon one intensely comic song, and they sung this all together, sticking out their hands and jerking their bodies, while their faces were grimacing till even the grim old magician was forced to join in the shouts of laughter. Then the women whispered one to the other, "Yonder is Kae, with the gapped teeth." When they had found out which was he, they pretended that there was too much light and heat from the fire, as it made them too warm when dancing, so the fire was allowed to burn low, and the women commenced a "lullaby" song, a magical sleep-making charm. Soon the heads of those within the house began to nod, Kae with the others yielded to the drowsy spell, and he with his people all fell into an enchanted sleep. Hina and her friends took the old priest, rolled him up in their cloaks, and carried him gently down to the canoe, still fast asleep. They got

out the paddles, trimmed the sails, and started off for the Sacred Island.

Having arrived, Kae, still sleeping, was laid in the centre of the house of Tini. When the morning broke, Kae was awaked by hearing shouts of "Tini is coming! Tini is coming!" So he arose in great fear. Tini entered and said, "How came you here?" Kae, thinking himself still in his own house, answered, "Nay, how came *you* here?" "Look around," said Tini, "and see where you are." Kae looked round him and recognised the dwelling of the man whom he had wronged. Then he knew that his hour was come, and bowed his head to the stroke that justly slew him for his treachery and for the cruel death of Tutu the pet whale.

roast'-ed
un-e'-ven
laugh'-ter

de signed'
col-lec'-ted
pre-tend'-ed

pro-vi'-sions
wom'-en
yield'-ed

doub'-le
rude'-ness
drows'-y

ex-pe-di'-tion, an enterprise by a number of persons.

launch, to cause a boat or vessel to slide from the shore into the water.

lul'-la-by, a song to quiet infants; that which quietens.

sa'-vour, the quality of a thing whereby it excites the senses of smell or taste.

gri-mace', to make faces; to distort the features.

o-ver-lap', to fold over, to have one edge over the edge of something else.

pad'-dles, the oars used by natives in their canoes.

trim, to trim sails is to arrange them so as to hold the wind properly.

LESSON IX.

THE COCO-NUT TREE.

(Tahiti.)

In one of the islands near Tahiti lived a king whose name was Tai, who was wedded to the fair queen Uta. She had dwelt with her husband about two years, when a great longing came over her to visit the relatives she had left behind her in the home wherein she had spent her youth. She besought her husband to be allowed to go, but he, being extremely fond of her society, was for a long time unwilling to allow her to depart. By continuous entreaty she at last overcame her husband's determination, and he gave reluctant consent to the journey being undertaken. He was, however, disinclined to let her go unless she could take a fitting present to her people, so he went to the priests and begged them to consult the oracles of the gods as to what would be considered suitable for such a purpose. The gods directed him to send his wife to a certain stream, and tell her to watch for the coming of an eel; that she should capture this eel, cut off its head and place the head in a calabash, the aperture of which was to be carefully closed. The body of

the eel was to be thrown back into the stream, and the calabash then to be given to the king.

Uta was informed of the part she was to play, and enjoined to be careful. She went away to the stream, and soon returned bearing the calabash, with its opening carefully plugged up. She laid the calabash at the king's feet. Tai told her she could start on her journey, bearing the calabash as a present for her parents and brothers; also that this calabash contained something very precious, for that it held the germ of a coco-nut tree, having most delicious fruit. Before this time the coco-nut had been unknown. The king added that she must be very careful as to the following things to be observed during her travels. She was not to turn aside from the path, nor to bathe, however tempting the waters of the stream might seem, nor to sit down, nor to put the calabash from her hand.

Uta started on her journey, and for a time observed all the directions; but when the sun was high at noontide she grew tired and heated, she forgot her promise, put the calabash down, and plunged into the cool waters of a mountain stream. Over her body ran the lovely ripples of fresh water, beading her hair with tiny spark-

ling pearls. Refreshing indeed was the luxury of a bath among the shadowy rocks, and among the fresh green leaves. After having enjoyed her splashing and resting in the waters awhile, she looked towards the calabash, and to her horror found that it had sprouted, and that the head of a young tree had appeared, of a foliage that she had never before seen. She ran from the water, and tried to pluck the tree up; but alas! it was rooted firmly, and all her efforts were vain.

Uta sat down and bewailed her folly and disobedience for a long time, weeping bitterly. She hardly knew what to do, being ashamed either to go on empty-handed, or to return and tell her husband what had happened. Just then she perceived a tiny bird, sent as a messenger to her from the king, and the little bird bore her a summons to return. Sadly she went back to her home, and related what had happened to her. Her husband was even more downcast and sorrowful than herself; but he said, "Go to the stream into which you cast the body of the eel whose head was placed in the calabash. Find the wriggling tail and destroy it, by beating it with a stick, and then come back to me." Then Uta did as the king desired; but when she entered her house, she

found that her husband had been slain by the gods, as an expiation for her sin.

hus'-band	ex-treme'ly	youth	dis-in-clined'
un-der-ta'-ken	cap'-ture	germ	un-known'
noon'-tide	jour'-ney	bead'-ing	de-li'-cious
so-ci'-e-ty	ob-served'	sprout'-ed	de-ter-min-a'-tion.

Tahiti, the largest of the Society Islands, in the Pacific Ocean. Called Otaheite by Captain Cook	co'-co, a palm bearing a large edible nut. (Often incorrectly spelt "cocoa.")
fo'-li-age, leaves of trees; clusters of leaves.	ap'-er-ture, a hole or opening.
en-treat'-y, urgent prayer or petition.	ex-pi-a'-tion, an act by which atonement is made.

LESSON X.

THE GREAT SWING.

(New Zealand.)

In a richly decorated house, and attended by many servants, dwelt the beautiful maiden Pare. She was of very noble birth, and was kept unbetrothed because a chief of sufficiently high rank could not be found with whom a marriage could be contracted. When food was cooked for her it could not be presented directly to the princess; the cook had to give it to an attendant, and this attendant to a second, and the second to a third, the latter placing it with many ceremonies before her mistress.

The house was furnished with exquisitely woven mats, and made sweet with the odour of scented mosses and fragrant leaves.

It was a custom that certain times of the year should be set apart for amusements, such as whipping tops, casting darts, and other games formerly the delight of young people. One of these festivals was attended by a chief named Hutu, who had come to the village where Pare lived that he might join in the spear-throwing. His spear flew far beyond that of any other of the competitors. This, together with his youthful grace and great agility, made him the theme of conversation, and the recipient of admiring glances, the meed of reward for skill as best player being awarded by the common consent of all. Pare looked on from the verandah of her house as day after day the sports went on, and her heart was won by the handsome stranger. On the last day of the festival, the spear of Hutu fell near the dwelling of Pare, and she ran swiftly, took up the dart, and carried it inside her house. Hutu followed his spear as far as the door, but would not enter. He begged her to surrender his weapon, but she refused to return it until he would come into the house.

Now, it is the custom among Maori ladies not

to wait till they are asked in marriage, but sometimes of themselves to make a proposal to one who is favoured. Marriage is arranged according to different modes; but this is one method: Pare was a lady of such high rank that none of the men she had known dared to ask for her; so she told Hutu plainly, "I love you. You are the victor in all manly games, and you have conquered me also." Hutu answered that he was afraid of the tribe, which would be angry with him. Pare said that the tribe would obey her, and do as she wished. Hutu then rejoined, "I do not love you. I have left my heart in my own country." Pare replied, "O Hutu, depart!" and giving him his spear, she left him. She was overcome with shame and wounded pride to think that she had exposed her feelings to one who would not respond to her advances; so going into an inner room, she bewailed her fate awhile, and then strangled herself.

dec'-o-ra-ted
whip'-ping
sur-ren'-der
re-cip'-i-ent

prin-cess'
a-gil'-i-ty
meth'-od
vic'-tor

suf-fi'-cient-ly
a-ward'-ed
re-joined'
a-muse'-ment

mis'-tress
ve-ran'-dah
ex-posed'
be-wailed'

con-ver-sa'-tion, talk, intercourse
in speech.

stran'-gle, to choke, to suffocate.

rank, degree of dignity or high
place.

re-join', to answer, to make reply.

LESSON XI.

THE GREAT SWING.*Continued.*

When Pare was found dead the tribe was terribly angry, and held a council to decide what they should do, for the death of so illustrious a lady was no common loss. They vehemently accused Hutu of having caused her death, which he denied, saying that he could not help himself and that her declaration to him was undesired and unsolicited. The people, however, would not listen to reason, but insisted that as Pare was dead Hutu should die in satisfaction for her. Hutu was made prisoner. He said, "It is good that someone should die as payment for Pare, but I pray you to give me a little time before I die. Do not kill me for three days." The tribe agreed to this, and Hutu went to the house which they had appointed for him in the village.

When he found himself alone in his house, he sat down and repeated incantations and spells such as priests recite when they think of death. His spirit left his body and travelled down the death-path to the Land of Shadows, the realm of the Great Lady of Night. When he arrived he asked, "Where is Pare?" The

inhabitants told him that Pare was in the village but would not see or speak to any other spirit. Hutu wanted to talk to her, so he induced the people to play at sports of whipping tops and throwing darts. They played at these games for a long time, but Pare did not appear. Hutu was very disappointed and sad at heart but he resolved to make one more attempt, so he got the people to bring a great tree and cut the branches off; then the tree was planted firmly in the earth. He plaited long ropes, which he fastened to the top of the tree; then he ordered that the ropes should be hauled on by the crowd till the tree was bent like a bow. Hutu got on to the bent end with another man; the ropes were suddenly let go and the two men went flying through the air with a mighty bound. The people approved of this new game and shouted applause; more of them gathered together till all the spirits in that part of the under-world had assembled and joined in the sport. After a little time the fame of this new kind of swing reached Pare and she was enticed forth to see it for herself. She looked on awhile and then said to Hutu, "Let me also swing, but let me sit close beside you and hold you firmly." Hutu consented, glad to have her back again, and said, "Take tight hold round

my neck, O Pare," and to the people he said, "Pull the top of the tree down, even to the ground." They bent the great tree till its top touched the earth, and then let it go. Pare and Hutu went flying up, up, till they touched the roots of the grass and weeds growing in our own world. Hutu clutched firmly at the roots and pulled Pare and himself up into the daylight. They went to the village where the corpse of Pare was lying, and her spirit entered into her body again, while the spirit of Hutu returned also to his body, and both rose up alive.

Then there were shouts of joy from the people, welcoming their princess back to life; and they embraced Hutu, telling him that he might go whither he would. Hutu went back to his own people; but some time after, he returned and wedded Pare, who made him a loving wife, and a kind mother of his children.

ap-plause'	realm	plait'-ed	un-de-sired'
we'l-com-ing	in-hab'-i-tant	hauled	ap-point'-ed
ve'-he-ment-ly	death	sat'-is-fac-tion	dec-la-ra'-tion

coun'-cil, an assembly for consul-tation.		il-lus'-tri-ous, eminent, distin-guished.
re-solved', determined; fixed in mind.		dec-la-ra'-tion, the expression of a promise or idea.
ap-proved', commended; showed liking for.		

LESSON XII.

THE GIANT WARRIOR.

(Mangaia.)

Through a narrow gap in the rocks on the southern side of Mangaia pass waters which overflow from a small lake which itself receives the streams from the valleys in that district. The distance from the lake to the sea is only about a mile, but the stream passes through rugged chasms and gloomy rifts in the rock; among these cliffs and caverns is the favourite haunt of the goddess Echo, whose voice will answer when she is called, but her bodily presence is unseen.

Near the little lake lived a woman named "the profound sleeper," for like some hibernating animal she was able to sleep through the unpleasant months of winter, only awaking when the breadfruit was ripe and crabs were plentiful. Her limbs grew stiff and rigid as the heat of the sun declined, but the warm rays of summer melted her lethargy and she awoke to the season of brightness. The time came when she brought forth a son, but so small and feeble was he that the unnatural mother placed him in a spot on the green border of the lake, and deserted him, leaving him to die. A sudden

overflow of the lake swept the poor baby among the rocks, but it was rescued by the fairy Echo, who taking the tiny waif to her home among the rocks nourished it on bubbles of foam and froth collected from the waters. On this light and airy diet the infant thrrove, and was named Mokè by its foster-mother. As he reached boyhood he was allowed to drift along the stream towards the sea through the passes unknown to mortals. When near the edge of the billows he was observed by his mother the Profound-sleeper, who chanced just at that time to be awake, and she by some prescience knew him to be her son. Taking him to a cavern hard by, her then abode, she fed him on fish and other food till he grew far beyond the stature ordinarily assigned to human beings, attaining the prodigious height of sixty feet! Mokè went among his countrymen, and soon won their admiration by his courage and enormous physical strength.

One day there arrived a fleet of double canoes bearing two hundred warriors from Rarotonga. They were hospitably received, and at first conducted themselves admirably, but after some time they grew arrogant and turbulent, their ill behaviour culminating in their murdering the King of the island. Mokè determined to

avenge the cruel and ungrateful crime, but dissembled his purpose ; inviting the strangers to visit him at his home on the south end of the island. They agreed to do so, and led by their gigantic host they proceeded to the border of the lake. He resolved to consult the gods by means of two shells which he placed in a certain position, and then left his guests for a short time while he went to instruct his followers where they should secrete themselves in ambush. Going back to the shells, Mokè found that one of them—representing the enemy—had turned upside down ; this he joyfully accepted as a token of victory. The guests had meanwhile scattered themselves about the plantations, going where they would and climbing the coco-nut trees for the sake of their fruit. The giant then gave the signal to his followers, who rushing upon the scattered enemy drove them at the point of the spear into the deep swamps and morasses ; Mokè with his club striking down all stragglers. The combat ended in the total destruction of the visitors, save one whom the victors allowed to escape to Rarotonga to carry back the fame of the Mangaian giant.

Great was the wailing in Rarotonga on receipt of the news, and a powerful expedition

was organised for the purpose of revenge. Among them was their giant named Teu, who acted as admiral of their canoe-fleet and as chief warrior.

As they approached the coast of Mangaia, Teu was vexed by the non-appearance of Mokè, as he hoped to destroy him at once in single combat. The cunning Mokè had waded out into the sea until only his head was visible, the water being several fathoms deep. He had concealed his face, his locks floating on the sea like weed. Suddenly the pilot of the advancing fleet caught sight of him and cried to him to shew himself, but Mokè answered "Let your Rarotongan giant shew himself first!" Teu arose on the deck of his canoe, and drew himself proudly up to his full stature of thirty feet. Moké then stepped out upon the reef, armed with an enormous stone. His head seemed to pierce the clouds, and with terrified shrieks the invaders turned their canoes to flee. Moké broke off pieces of the reef and threw them after his panic-stricken foes, but the stones fell short with a sound as of thunder, making the whole island tremble. There the stones may be seen to this day, they weighing about twenty tons each, and lying a mile apart. Never again was Mangaia troubled by visitors on a warlike errand.

riffs	un-plea'-sant	dis-sem'-bled	de-struc'-tion
stat'-ure	limbs	be-ha'-viour	or'-di-na-ri-ly
e-nor'-mous	pan'-ic	in-va'-der	weigh'-ing
pur'-pose	proud'-ly	con-cealed'	ar'-ro-gant

Ad'-mi-ral, the commander of a fleet.

phys'-i-cal, pertaining to the body.

pro-found', deep, thorough.

cul'-mi-na-ting, reaching the highest point.

fath'-om, a measure of six feet.

hi'-ber-nate, to pass the winter in seclusion, as some animals do.

pro-dig'-ious, huge, monstrous.

mo-rass, a marsh, a swamp.

LESSON XIII.

THE SLAYING OF THE DRAGON.

(New Zealand.)

The tribes dwelling near Lake Rotorua sometimes sent small parties to visit relatives at Taupo, and again those residing at Taupo at certain periods of the year made return visits to their friends in the Lake district. This went on for a long time in the customary manner till at length a period arrived when those who had journeyed on the paths between the two places were found to remain an unusually long time away from their homes. In fact they never returned at all! Their relations grew greatly alarmed, but could never ascertain the reason for the long-continued absence of their friends, as even the messengers did not return. At last scouting parties were

sent round by long circuitous routes, and then, in finding out which roads were safe to travel by, they discovered which was the path to be avoided. They found this out also by actual vision, for one party sighted an enormous monster, huge as a hill, but luckily the men were able to make good their escape before they had got close enough to be seized. They fled before an enormous lizard-like creature covered with dreadful spines all moving like the top of a breaking sea full of ridgy hollows and peaks of foam. Its head too was crested as with a great clump of spears. The men trampled and fell over one another in their terror, and some were hurt by their flurried efforts before they could get away.

When the news spread to the Rotorua country and the warriors heard of this great lizard or dragon, one hundred and seventy of them determined to band themselves together and get rid of the monster. They all set to work to weave ropes of the fibrous leaves of the Cabbage tree, and they made all sorts of strong cords and cables, some flat and some round, some eight-stranded, some double-twisted, exhausting their ingenuity in making the most effective ties and bonds. Their chiefs instructed them how to proceed, how they were to go care-

fully to the leeward side of the cave in which the dragon dwelt, lest its keen scent should recognise them too soon. They arranged how each man should stand, some to the right and some to the left, and how the ropes arranged into snares should be set. The party, well armed with clubs and spears, set out, and while some of the men were arranging the rope snares, a small division of them boldly advanced to the front of the cave. Before these had arrived at the entrance the dragon smelt the odour of their presence and aroused itself, its roaring echoing within the cave like thunder: but our heroes were very brave, and they still went on in the hope of enticing their enemy outside. Soon the great lizard appeared, champ-ing its jaws for prey. As it came out, darting forth its long prodigious tongue, the men ran a little distance and passed in between the snares; then they moved up a little hill. By this time the dreadful head was clear of the cave; then the enticing party ran up a second hill, and by this time the head of the beast was seen over the first hill but its feet were entering among the deadly snares. Quickly the dragon-killers passed to a third hill while their friends drew in behind; soon the whole body of the grim reptile was among the curves of the strong

ropes. O what a cry arose! "Pull away! Haul away! Be strong! Be brave!" The men in the rear hauled on the ends of the ropes, tightening them about the dragon's belly, but its great tail lashed madly about, and the fighting men had to dash in at the head and throat with their weapons. The monster tossed its head from side to side, and strained the ropes so much with its violent efforts that the band of enticers had again to run up close to make the dragon stretch itself out to the utmost extent in its efforts to reach them with its mouth, and while they did this the tail was secured. First one band would rush forward and thrust at the head on one side with their spears, then the party on the other side would have its turn pounding away with their clubs. They kept on like this for many hours till the head and body were wounded and bruised all over; ah, indeed they fought bravely and well. At last the vile creature yielded up its life and lay quietly. It was in size like the largest kind of whale, but its shape was that of a lizard; it was covered with scales and had a saw-like ridge along its back. A long time the slayers gazed upon the huge bulk of their foe, but after a while the chiefs said "Let us take off our clothing and cut up the body." When they had cut open

the carcase and penetrated into the interior they found to their astonishment heaps of the bodies of those devoured by the dragon, and with them were found their mats and weapons. The victors buried the bodies of the poor slain human beings, and, having lighted their cooking fires, feasted, like true New Zealanders, on the body of the foe.

pe'-ri-od	un-u'-su-al-ly	foam	flur'-ried
mes'-sen-ger	ca'-ble	lee'-ward	di-vis'-ion
vi'-o-lent	tight'-en-ing	throat	war'-ri-or

cir-cu'-i-tous, going round in a circle.	} fi'-brous, consisting of substance like threads.	
in-ge-nu'-i-ty, ready invention, quickness of mind.		lee'-ward, the side opposite to that whence the wind blows.
champ'-ing, moving the jaws as if eating noisily.		car'-cass, the dead body of an animal.

LESSON XIV.

THE WAR OF WATERS.

(Mangaia.)

The island of Mangaia is now a place of fair valleys and hills, but formerly it was shaped like a gentle-sloping mound having no rifts or hollows from the summit to the sea.

Among the gods were two who disputed which should do the most wonderful thing;

these two were Ao, the son of Echo, and the powerful deity Ake. Ao had his home in the pure fresh water, for he had been born in the limestone caves where the crystal drops are ever running down the white columns of the stalactites. Ake's realm was the great boundless sea, and his work as a god was to keep constantly treading down its floor and making it deeper, thus forever enlarging his submarine abode. Ake called to his assistance Raka the god of the rushing winds, who aided him by causing a terrific hurricane to hurl masses of water upon the bulwarks of the island until it seemed almost buried in the foaming, churning waves. Tiko and Tane, the twin children of Raka, also helped with their forces in the endeavour to submerge the island; Tiko having command of the surf line, the great curling waves leaping and dashing over the reefs, while Tane rode the solitary high-crested storm-wave, which though seldom seen is the messenger of terror to all who behold it. On came the armies of the deep; foot by foot they gained, and mounted a hundred yards above the level of the ordinary tides. But Ao also was at work. Torrents of rain he caused to fall for five nights and days, pitiless pelting rain that washed away the clay and stones towards the

sea, deepening the first slight channels into watercourses, then into ravines, then into wide valleys. Only the summit of the highest peak, "the Centre of the Universe" was left uncovered.

Rangi, the King of Mangaia, had been warned beforehand of the war about to take place, with his realm as the field of battle, between the elemental deities, and had retreated with his people to the peak of the central hill. Thence in horror he viewed the steady approach of the foaming angry sea, and the mountain torrents rushing down to conflict with ocean. Water was everywhere; only the little portion of earth on which he stood with his subjects was not submerged. The tide rose to their feet and was still advancing. Then Rangi cried aloud in agonized prayer to the great god Rongo to come to his assistance, to save his people and his island from being overwhelmed in the deep. Rongo looked from the abode of the gods, and pitied the anguish of his worshipper; looked on the floods from the hills meeting and raging against the billows of the ocean, and Rongo cried "It is enough." The eye of the Sun too looked down in pity upon the poor remnant of the human race. The ocean was compelled to withdraw to its old limits, and

slowly the waters poured off the land, leaving the surface of the earth marked out with greater diversity of hill and vale than before. Ao was acknowledged the victor, for the marine gods had been baffled, and the cliffs of Mangaia still look down in pride upon the vain efforts of the beating sea.

en-deav'-our	lime'-stone	bul'-warks	as-sis'-tance
won'-der-ful	de'-i-ty	col'-umns	bound'-less
realm	wor'-ship-per	an'-guish	or'-di-na-ry
sub-merged'	o'-cean	u'-ni-verse	ag'-o-nised

ra-vine', a long deep hollow worn by a stream or torrent of water.
sta-lac'-tite, a pendent cone caused by the running of water depositing lime.

hur'-ri-cane, a violent tempest with great force of wind.
sub-ma-rine' under the water of the sea.

LESSON XV.

THE HILL FAIRIES.

(New Zealand.)

Food had been very scarce in the village, so the chief Kana called his men together and formed a hunting party to catch the *Kiwi*, a kind of large wingless bird sometimes to be found in the forest. The party set out and passed over many streams and hills, but were rewarded with little game despite all their exertions. When nightfall was near at hand

they found themselves on the top of a very high hill. It was already too dark for them to think of trying to return, so they had no course left open to them but to sleep where they were in the forest. They went to work and got together the material for a fire, collecting all the dry wood and bark to be found near. Soon they had gathered sufficient for their purpose and a bright fire quickly sent its flames leaping high in the air. They cooked food and then camped down among the buttress-like roots of a big tree, making themselves as comfortable as they could in such rough shelter.

When it had become quite dark, they heard many voices all around, as if a multitude of people encompassed them. The men peered into the darkness, but could see nothing, till at last they became sure that the noise proceeded from fairies. Terrified indeed were the poor hunters, and they would gladly have betaken themselves to flight; but they knew not in the darkness what path to pursue, and were too frightened to leave the light of the fire and enter the dark recesses of the wood. The voices kept coming closer and sounding more distinctly, until the men almost fainted with fright. On the other hand, the fairies did not like approaching too close, so they began peep-

ing slily through the leaves and branches to try to see Kana better, because he was an unusually handsome man. Sometimes they looked over the roots behind which the men lay, sometimes from behind the trunks of the trees, showing themselves when the fire was low and shrinking back when it blazed up. They were a bright merry little people with white skins and fair hair like Europeans—not at all like the Maori people, who at that time had never seen a white man. As they lurked among the bushes they sang a merry song—indeed they are almost always singing in low pleasant tones. Kana was terribly frightened, although they seemed so harmless, for he knew that they were not human as he was. So he thought to please them by making an offering of his jewels. He only had his earrings, one of jade and one of shark's tooth, and his neck ornament, but he took these off and spread them out on a fallen tree. The fairies came up to look at them; but they would not touch the ornaments, they only took the shadows or likeness of the jewels away, leaving the real ones behind. Then they all disappeared, still singing. Kana and his men waited till daylight, and then returned home, but they never hunted for *Kiwi* on that hill again.

to-geth'-er	ex-er'-tions	shel'-ter	ma-te'-ri-al
de-spite'	suf-fi'-cient	mer'-ry	dis-tinc'-tly
of'-fer-ing	or'-na-ment	jew'-el	pur-sue'

but'-tress, a support, a prop for a wall.	mul'-ti-tude, a crowd, a great number of people.
jade, a kind of hard stone used by the natives for making weapons and ornaments, often called "greenstone."	Eu-ro-pe'-an, a native of Europe, the division of the world in which England, France, Russia, &c. are situated.

LESSON XVI.

THE IRONWOOD TREE.

(Mangaia.)

A band of strangers coming from the far distance over the great ocean brought with them a young tree of a species never seen before by the inhabitants of the island. It was planted in a deep valley, and as the suns of many seasons passed over its head it grew into a tall and mighty tree, graceful in its shape as it was vast in size. Many were the conversations which went on among the natives as to value or use of the timber, but no one had the hardihood to try and prove by actual experiment whether the timber was soft or durable. At last the young chief Oa, who had heard from voyagers to other islands that of trees like this were made the famous ironwood spears seen in

the hands of warlike visitors, resolved to test the qualities of the wood. Convoing four of his friends, he held council with them, and they determined to cut the tree down and make its timber into spears, thus gaining an advantage over the other warriors. Many of their friends advised them not to touch the tree, for it was said to be under the protection of an evil spirit named Vao. Oa and his friends were not discouraged, but were firm in their determination, and proceeded with their task. Each of them provided himself with a sharp stone axe, and with a torch made by threading candle-nuts upon a sharp spike of wood—then stealthily, by night, they stole away upon their expedition. They found the tree easily even in the darkness, so strange was it in form and unlike the appearance of the other vegetation to which they were accustomed. It was supported on four gigantic roots, gnarled and twisted into grim contortions. The men lighted their candle-nut torches and placed them around in a circle, thus making the place as light as day. Then the four axemen began their work, each taking a root as the mark of his axe; Oa sitting at a little distance to direct their labours. As some of the woodmen made deeper and cleaner cuts than others they changed places, but found to their

astonishment as each moved round to the next root that the cut previously made had filled up so as to show no mark of the axe. Oa ordered them to remain each in his place, cutting steadily into the gap before him until the root was severed. This order was obeyed, and by dint of steady perseverance, just at the dawn of day the great tree fell with a mighty crash. They proceeded to lop off the boughs so as to leave the huge trunk clear and clean ; and as by this time it was full daylight they set out for the village in order to obtain some needed rest. Before they could reach their homes the axemen were taken violently ill, blood flowed from their mouths red as the inner bark of the ironwood which they had felled. They tottered to the nearest stream to drink, but two of them died on the spot and the others had to leave the unburied bodies of their comrades in the fern, so stricken were they themselves with the deadly sickness. Looking back on gaining the summit of the hill, Oa and his two companions saw to their surprise that the tree was standing in its customary place, not a leaf or branch being missing, but with this difference, that the whole tree, bark, branches, and leaves, were all of the brightest red colour. Before the village was reached the other two axemen had fallen

dead, and Oa resolved to gather together another body of friends and return the next day. When he with his companions reached the place they found themselves unable to see the tree, for blindness had fallen upon all their eyes. They groped their way about the valley, keeping near each other for fear that one of their number might stray away and be lost; it was not until nightfall that they found a path which led them to their homes. Soon after this Oa himself died.

in-hab'-i-tant	voy'-a-ger	gnarled	gi-gan'-tic
thread'-ing	con-tor'-tion	stealth'-i-ly	twist'-ed
as-ton'-ish-ment	strick'-en	per-se-ve'-rance	col'-our
sea'-sons	ex-per'-i-ment	tim'-ber	ad-van'-tage

spe'-cies, a kind, a class.

con-vok'-ing, calling together, assembling for council.

du'-ra-ble, lasting, continuing long.

strick'-en, smitten, afflicted.

con-tor'-tion, a twisting about; a twisting out of place.

can'-dle-nut, the nut of a tropical tree.

LESSON XVII.

THE IRONWOOD TREE.

(Continued.)

The tree was left a long time undisturbed, and many years passed by, for few heroes were brave enough to attempt again the feat which had provoked so great and mortal a punish-

ment. Amongst the natives came a visitor from the land whence the ironwood tree had been brought, and he alone knew in what manner it was possible to overcome the demon guarding the precious wood. The name of this chief was Ono. In his possession was a talisman in the shape of a sacred spade, given to him by his father; over this weapon (for it could be used as a club) had been recited many spells, and by its aid Ono determined to do battle with the demon Vao. He went to the valley in which the formidable tree stood, and having first carefully noted all the peculiarities of its growth, he proceeded to dig about the roots and lay them bare, but not injuring the main roots in any way. When he had traced the rootlets out over the hillside till they became small and insignificant he chopped through these. He worked on and on with persistent industry, the chips being scattered far and wide over the ground. When several days of labour had been spent, the whole of the surface roots had lost their hold upon the soil and the tree began to totter, but did not fall, for a large tap-root sent its strong body deep into the red soil. Ono dug deep about this, dug on and on till the tap-root became small, then, with one stroke he severed the tapering portion

which remained. Forth from the hole emerged the horrible face of Vao, distorted with rage at his disturbance. The huge mouth with its many rows of glittering teeth threatened to devour Ono, but the hero with one blow of his enchanted weapon, the spade-club, split the skull of the malignant monster. Ono divided the arms and legs of Vao—the gnarled roots—from the trunk which was the bleeding body of the wood-spirit, and made the timber into spears and swords. Everywhere from the chips which Ono had scattered when engaged in felling the tree sprang up little plants of the ironwood tree, and these increased so quickly that now they are to be found everywhere in the island. The tree is known as Toa, which signifies both “ironwood” and “warrior.”

un-dis-turbed'	he'-roes	guard'-ing	pe-cu-li-ar'-i-ties
ex-trem'-i-ties	dis-tort'-ed	por'-tion	per-sist'-ent
en-chant'-ed	e-mer'-ged	in-sig-nif'-i-cant	sur'-face

tal'-is-man, a thing possessed of magical power.	mor'-tal, deadly; dangerous to life.
for'-mi-da-ble, adapted to excite fear.	root'-let, a little root; fibrous end of root.
ma-lig'-nant, extremely malicious; virulent.	tap'-root, the chief root of a tree, running straight downward.

LESSON XVIII.

THE MAIDEN SWIMMER.

(New Zealand.)

On an island in Lake Rotorua lived a chief who had four sons ; three of these were men of rank in the tribe, but the fourth was of poor position owing to his mother having broken through certain social observances before his birth. The name of this fourth son was Tu. The inferior position which he held did not prevent his growing up to be a great favourite with everyone, strong, handsome, and winning in his ways.

About the time that Tu reached manhood there was noised about a report of the great beauty of a certain maiden named Hine Moa, whose parents did not live on the island but on the mainland not far away. So famous were the charms of this unusually lovely girl that almost every chief and warrior in the neighbouring country was desirous of possessing her as his wife, and especially was this the case with Tu's elder brothers. Tu himself also was deeply in love, and when he met Hine Moa at any of the assemblies of the people he was unable to prevent his affection from glowing in his eyes as he glanced shyly at the prize he so dearly

wished to win. Yet he did not dare to utter his love, for Hine Moa was looked on as a family treasure to be kept sacredly separate until she could mate with some powerful noble. The fair one was not untouched in heart; the handsome presence and silent devotion of her lover filled her with many tender thoughts, although for a long time neither dared to allow the passion they felt to declare itself in words. At last Tu sent (in the native manner) a secret messenger to tell his princess of the passion which was consuming him, and when the message was told, the maiden said, "Ah, then we have each thought alike." After this declaration Tu built himself a little tower just above the lake, and in this tower he and his friend Tiki used to make music in the summer evenings; Tu with his flute and Tiki with a trumpet of wood. Over the quiet water the melody would steal to Hine Moa, and then she would say softly to herself, "My darling is thinking of me and sending his sweet voice to touch my heart." So she was comforted.

One night, in the house wherein the young men of the tribe gathered together, conversation was going on as to the chance which each man had of gaining the hand of Hine Moa. One said that he had the best chance, others dis-

puted this and said that her favours were for the speaker then boasting, but Tu was the only one speaking truly when he declared that her affection was pledged to him. The others all laughed bitterly at this, saying, "It is likely that a low-born churl like you would be the favoured lover of such a haughty beauty as Hine." But Tu told his father to remember hereafter what he had said, and in what manner his brothers and their friends had mocked him. For he had secretly made arrangements with the girl for her elopement to him, and agreed that he would sound a trumpet at a certain time every night so that she might guide her canoe in the direction of the sound. This promise was carried out by Tu, but Hine was unable to fulfil her part, for her friends suspected something unusual was intended and the canoes were kept hauled up on the beach at night. As time passed and she found herself unable to obtain a canoe, her feelings grew more impassioned, and, reckless with intense desire for her lover's presence, she determined to try and swim across the broad belt of water separating her from her beloved. Casting herself into the lake she swam fearlessly on in the darkness, sometimes floating for awhile to rest, till she reached the stump of a tree standing in the water, whereon

she waited to recover her strength. Then she swam on again, guiding herself toward the sound of the music rippling softly to her over the little waves. Finally, she reached the shore and sought the waters of a hot spring only separated from the lake by a narrow ledge of rock ; into this spring she slipped and lay awhile, that the warmth of her body, chilled by the long swim in the cold water, might be restored.

ob-ser'-vance	fourth	fa'-vour-ite	chief
neigh'-bour-ing	es-pe'-cial-ly	as-sem'-blies	shy'-ly
pas'-sion	de-vo'-tion	dec-la-ra'-tion	tow'-er
trum'-pet	com'-fort-ed	a-while'	haugh'-ty
re-mem'-ber	nar'-row	ar-range'-ments	be-loved'

churl, a common man ; generally of rustic manners.

belt, a strait, a narrow piece of water.

mel'-o-dy, sweetness of sound ; the air in music.

so'-cial, belonging to society.

e-lope'-ment, a secret departure, generally of two lovers.

reck'-less, having no care or heed ; regardless.

LESSON XIX.

THE MAIDEN SWIMMER.

(Continued.)

Just at that time Tu happened to feel thirsty, so he said to his slave, "Bring me some water," and the servant went down to fill his calabash in the lake. The girl got frightened, and with a voice as gruff as she could make it said,

“For whom is that water?” The slave answered, “Tu.” The maiden said “Give the calabash to me.” The vessel was handed to her and she, throwing it to the ground, broke it in pieces. The patient slave went back and got another calabash, which Hine treated in the same manner. So the servant went to Tu and said, “There is a man down there in the bath, and he breaks your calabashes when I go there for water.” “Who is the fellow?” said Tu. “I don’t know; he is a stranger,” answered the slave. “Is he?” said Tu. “Does he dare to destroy my calabashes? Oh, I shall die with rage.” So saying he put on his clothes, took up his club, and proceeded to the bath, his anger increasing at every step as he thought upon the impertinence of his wretched vagrant visitor. When he got to the shore he called out “Where is this breaker of calabashes?” Hine heard the voice of her lover, but she coyly hid herself under the overhanging rocks and Tu searched vainly for a long time, feeling about in the dark and trying to find his enemy. Full of glee was the heart of the maiden as she mischievously kept quiet under the ledges of rock, wondering how long it would be before she was caught. At last he grasped her hand saying “Who is it?” And she answered,

“Myself.” He said “Who is ‘Myself?’” upon which she replied very sweetly and softly, “It is Hine Moa.” Tu said, “It cannot really be you.” Then Hine Moa rose from the water, beautiful as the wild white hawk and graceful as the shy white crane that is seen only once in a hundred years. Tu flung his garment over her; led her to his house, and she became his bride.

When the brothers of Tu heard of his great good fortune they refused to believe it, but he soon proved the truth of the report by producing Hine herself before them all, reminding his father of what he had previously told them and how he had been scoffed at. Poor Tiki, the bosom friend of Tu, felt very downcast when he found that he had lost his companion, and that the duets would be heard no more at night upon the lake, but Tu went to his father and said, “My friend has no wife; will you not allow my little sister Tupa to marry him and make him forget his loneliness? Let my friend have my sister.” His father consented, and Tupa was given to Tiki, who was no longer mournful.

hap'-pened	gruff	in-creas'-ing	im-per'-ti-nence
wretch'-ed	o'-ver-hang-ing	vain'-ly	en'-e-my
mis'-chiev-ous-ly	re-mind'-ing	lone'-li-ness	mourn'-ful

va'-grant, wandering from place to place; vagabond.
crane, a large wading bird having long legs.

coy'-ly, with reserve, shyly.
du-et', a song sung by two persons, or music rendered by two instruments.

LESSON XX.

THE SHARK-GOD.

(Hawaii.)

In former times, a king named Kupa, ruling over a large and fertile island, had as his high priest a man named Kama. One day while Kama the priest was absent on a fishing expedition, his sons invaded the sanctity of the royal palace, and played on the drums always kept for the king's own use. These drums were played in a peculiar manner, and by the mode in which the beats were made a sort of secret language could be understood almost as plainly as if the human voice was used. Certain mischief-makers went to the king and told him that the priest's sons were insulting their royal master and jeering him on his own drums; on hearing which the king was dreadfully angry, and ordering his servants to follow him to the place where the boys were, he slew the children.

When Kama returned from his fishing expedition and heard that his sons had been murdered, he was filled with rage and with desire for revenge; so, not knowing how to effect his purpose, he took on his back a black pig as an offering and went to consult a celebrated wizard. On his arrival at the place where

the wizard lived, he found that the man he sought had gone away to a distant part of the island, so poor Kama had to pick up his pig and cross over the mountains to the locality where the sorcerer had gone. When he had found the wizard and told his story, he was directed to apply to the shark-god who lived near in his temple. This temple was a cavern at the edge of the sea, a fearsome place, full of dark shadows and thundering echoes of the waves; here Kauhu the shark-god rested when he quitted his realm in the deep waters. Kama found two grisly monsters, guardians of the cave, and these cried, "Keep off! keep off! No man may enter on penalty of death." "Death or life," said Kama, "I do not care; I only want revenge for my slain children." He then told the grim guardians the story of his wrongs, and besought them to aid him in getting justice on Kupa. They answered him, "Kauhu is absent now; he is fishing in the dark depths of ocean, and if he finds you here on his return, you will certainly be devoured. However, we will help you if we can, but we must hide you carefully at first, and find some time in which the god is unusually good-natured to bring you before him." They hid Kama and his pig in a place where the *taro* peelings and

other refuse of food was cast, telling him that when he saw eight great breakers roll in successively from the sea, Kauhu was returning.

ex-pe-di'-tion	pe-cu'-li-ar	jeer'-ing	dread'-ful-ly
rage	thun'-der-ing	guard'-i-ans	jus'-tice
un-u'-su-al-ly	peel'-ings	suc-ces'-sive-ly	re-turn'-ing

wiz'-ard, a conjuror, an enchanter.	gris'-ly, horrible, frightful.
ta-ro, (pronounced <i>tah'-ro</i>) a kind of lily, the root of which was eaten by the natives.	break'-er, a wave broken by rushing on a shoal or reef.

LESSON XXI.

THE SHARK GOD.

(Continued.)

Kama lay quietly for a long time, but at last the eight rollers appeared breaking in over the rocks, and as the eighth huge wave burst into foam the shark-god appeared, assuming a human form of frightful aspect as he touched the land. He had not been ashore a moment before he began sniffing round, and said, "I smell the flesh of a man." The guardian monsters derided this, and persisted that it was impossible that they would have allowed such a desecration of the god's temple. But Kauhu replied, "There is a man somewhere here. I smell him. If I can find him I will crunch him up, and I will destroy you two also." He searched high and low all over the place without finding what he sought, never suspecting the hiding place in

the rubbish heap, but just at the wrong moment the pig belonging to Kama gave a squeal, and the poor fellow's retreat was discovered. Kauhu lifted the priest high up with both hands, and was just putting Kama's head and shoulders into his mouth, when the victim prayed aloud, saying, "O Kauhu, eat me up if you will, but hear my petition first." "You only spoke just in time," answered Kauhau, setting his prey down. "What have you to say? Be quick about it." Kama then rehearsed his pitiful story, and offered his pig to the god as a sacrifice. Compassion stirred in the shark-god's breast. "If you had not come to worship me and ask my assistance," he said, "I would have eaten you up. Now I perceive that your cause is a sacred one; I will espouse it and avenge you on Kupa. Go back to your dwelling and plant a sacred fence around it; gather together four hundred black hogs, four hundred red fish, and four hundred white fowls; then await my coming. One day you will see a little cloud the size of a man's hand, white as snow, rising over the sea. This cloud will increase till it rests on the mountain peaks of Kupa's island. Then a rainbow will span the valley from side to side, and you will know that I am there and that the hour of your revenge has come. Go now, you

are the only mortal that has ever left my presence alive."

Kama returned joyfully to his own home, and performed the shark-god's commands. He built a sacred fence around his dwelling, surrounded the enclosure with tall staves from whose tops holy pennons of white *tapa* floated gracefully in the wind. Then he gathered the herds of black pigs, the shoals of red fish, the flocks of white birds; these being in readiness, he sat down to watch. Days passed, weeks and months glided away, but at last the first sign appeared. The small white cloud like a man's hand appeared seaward. Steadily it grew in size and made its way against the prevailing wind till it rested on the tops of the mountains in a majestic mass. Against the duskiness of the cloud grew the vivid colours of a magnificent arch of rainbow, its ends resting on the hills. Swiftly swept onward a hurricane of rushing wind, downward fell deluges of blinding rain in still increasing torrents, till everything in the valley where Kupa had dwelt was washed away into the sea, the cruel king and his people being devoured by countless sharks which were waiting there and obeying the behests of their lord. Only the dwelling of Kama was left untouched within its sacred fence of waving pennons.

as-su'-ming	as'-pect	tem'-ple	pit'-i-ful
com-pas'-sion	as-sis'-tance	sac'-ri-fice	re-venge'
en-clo'-sure	staves	read'-i-ness	mag-nif'-i-cent

pen'-non, a small flag or banner.	be-hest', an order, a command.
ta-pa, (pronounced <i>tah'-pah</i>) native cloth made by beating out the bark of a certain tree.	pe-ti'-tion, a prayer, request, entreaty.
de-ri'-ded, mocked, laughed at jeeringly.	des-e-cra'-tion, the polluting or making common of a sacred thing.

LESSON XXII.

THE SERPENT WOMAN. ☉

(New Zealand.)

The young chief Ruru was living quietly in his own village with his parents and brothers, when a report came to them of the wonderful beauty of a maiden named Roa. People seemed unable to talk of anything else except this girl's loveliness, until all the brothers were seized with an intense desire to go and see for themselves, each declaring that he would get her as his wife. She lived a long distance away, and the journey was not without danger, so they had to make many preparations, but at last all were completed and they set out. They went on their way for many days and nights, till they arrived at the beach near Roa's village. Having hauled up the canoe so as to be safe from the surf, they asked some children who

were playing with tops which way they should follow. Being instructed they soon found themselves at the settlement, and food having been cooked, it was laid before the guests. In the evening they said to their younger brother, "Ruru, as you are the youngest of us, it is proper for you to stay and look after the canoe which contains all our property." The elder brothers then went up to the large meeting house of the village, leaving Ruru as the caretaker of the canoe. The brothers having seen the people and having associated with them, all took wives, each being secretly assured by his bride that she was Roa, the famous beauty, and none other. But Ruru had not been idle when he was supposed by the others to be keeping guard quietly on the canoe. He had stolen up to the village while the people were holding their assemblies, and having found out the real Roa at once fell in love with her peerless beauty. She was softened towards him by seeing how greatly he was overcome with timidity in her presence, and after Ruru had several times visited her she owned to him that the affection he felt for her was returned with equal warmth. Ruru's brothers each informed him privately that Roa was going back with them, for all of them had been deceived by

their wives. On the night before the visitors set out on their return Ruru persuaded Roa and one of her girl servants to come on board his canoe, and he secreted them in his little cabin. His brothers and their wives also embarked, and they set out on their homeward journey. When they had gone a long way they began to wish for some cooked food, but they had no fire on board the canoe. As they were passing a settlement on the shore they saw smoke curling up into the air, and the elder brother said, "O Ruru, go ashore and get some fire for us to cook with." Ruru did not wish to go, for he was afraid lest someone in his absence might open the door of his cabin and looking therein spy out his beautiful wife; but at last he was prevailed upon to go to the house of the principal person in the village on shore and ask for fire. Now the chieftainess of this village was a monster, the upper half of her body being that of a woman, and her lower half that of a serpent. Her name was Kara. Ruru obtained the fire from the attendants, but before he could depart Kara threw her serpent coils around him and kept him a prisoner. The uncanny people cooked some food for him, but he was disgusted because some of the slimy scales of Kara had fallen on

the food. He complained of this when the horrid creature had gone away, but the two servants said, "What would you have? She is not a woman, she is a goblin." They told Ruru to slip away; their mistress heard them and was violently angry. She attacked the servants, but they ran hither and thither; then one hid within a rock and the other in a carved figure on the gable of the house. In the confusion Ruru escaped and returned to the other men who had been waiting for them. When Kara saw him running away she cried after him "O Ruru, I will not follow you now, but on the day when the fog comes thickly down I will be with you."

seized	prep-a-ra'-tion	cab'-in	em-barked'
ti-mid'-i-ty	beach	per-sua'-ded	carved
guest	crea'-ture	con-fu'-sion	at-ten'-dants

set'-tle-ment, a place where people are living who have not long resided there.	chief'-tain-ess, the female ruler or leader of a tribe.
se-cre'-ted, hid away, concealed.	un-can'-ny, ghostly, not like human beings.

LESSON XXIII.

THE SERPENT WOMAN,

(Continued.)

Ruru and his brothers consulted together how they might destroy the goblin. They resolved to build a little hut and to decoy her into

it, so they made a small house with only one window in it, and they drew charm-figures of nooses and men all over it. They waited until it was a day when the ocean mists came thickly round, and the gods of ocean came up to help them. Kara came also and called out, "O Ruru, where are you?" He ran inside the house and said, "Here I am." Kara came and drew her coils about the house, saying, "So you thought that you could escape me, but you see that I have you fast." Then she went into the house and caressed Ruru, who concealed his disgust from her, and enticed her with sweet words. As they talked she heard a noise and said "O Ruru, what noise is that?" He answered, "It is my brother cooking food for us." Again she heard a noise and said, "O Ruru, what is that noise?" He replied, "Only my father and mother getting the food ready for us." The noise really was made by Ruru's brothers heaping up firewood against the house; to this they put fire, and the place was soon surrounded by flames, which sparkled and crackled dreadfully. In the smoke Ruru made for the little window and escaped, closing it after him. The Serpent Woman screamed out, "Oh thou deceitful one! Oh Ruru, I am consumed with fire!" But the people standing

round were determined that she should perish, and they would not let the smallest piece of the witch escape destruction; even when a scale popped out of the fire it was thrown in again.

Ruru and his brother went on their journey, and reached their own house, where a feast had been made by their parents to welcome their return. When evening came, the father and mother of Ruru said to him, "You have come back with your brothers, each of whom has obtained a wife, but you alone return unmarried." The young man said to his mother, "Has anyone been down to the vessel and looked into the cabin which I occupied?" The mother said "No; who would dare to go to your private place without permission?" He replied, "Will you go, then?" So she went, and was so astonished when she opened the door and saw Roa that she shut-to the door and ran back, saying to her husband, "You cannot imagine how beautiful is the girl within the little hut on the canoe." Her husband said, "Is she a woman of high rank?" She answered, "I did not go in." They then went together and saw the two women, the bride of Ruru and her servant; but tears were in the eyes of Roa, for she was very weak with hunger, not having been able to bring sufficient food for

her long journey. Then the mother led with delight the wife of her youngest son to her house and cherished her. At night the mother stood up and said, "Oh, my sons, each of you was determined to get Roa as your wife, but I find that the prize has fallen to my youngest son." The elder brothers came forward and looked at Roa, acknowledging her great beauty, and, being very angry at being deceived, they all went home and trounced their wives soundly for having tricked them.

con-sult'
coil
con-ceal'

crack'-led
e'-ven-ing
en-ticed'

de-ceit'-ful
re'-al-ly
de-ter'-mined

per-mis'-sion
youn'-gest
dis-gust'

de-coy', to allure into a snare or
net.
trounced, beat severely.

noose, a running knot, which
binds closer the more it is
drawn.

LESSON XXIV.

THE RAINBOW MAIDEN.

(Hawaii.)

Among the mountains nestles the lovely valley of Manoa. Verdant and fair are its glades, with a constant succession of soft showers so often falling that it has thence gained the name of the Valley of Rainbows. Tradition accounts for the beauty of this favoured spot by relating

that long ago the two hills at the head of the valley were united in marriage, and that these hills bore children called Manoa-wind and Manoa-rain. From these children, the Wind and Rain, sprang a maiden, the most surpassingly beautiful of all maidens. Her name was Kaha. For her house embowered in vines was built, and before the house were planted the sacred staves which denoted the presence of one of exalted rank. Light shone through the woven walls of her house from the brilliance of her eyes, and while she bathed a rosy halo encircled her; this glowing light being sometimes seen even now as a sign of her spiritual presence. When Kaha was an infant, she was betrothed to a young chief named Kauhi, and of this engagement she was constantly reminded by the gifts of her lover's parents. Kauhi was, like the maiden, of semi-divine descent, and his betrothal to one so great made her regard all other lovers as beneath her notice. Among her suitors were two chiefs of humble birth and very unattractive appearance, but Kaha's indifference and refusal to accept their advances caused them to plot revenge against her; so, decorating themselves with wreaths of flowers, they boasted that the hands of Kaha had placed the garlands round their necks as tokens of her favour.

Kauhi heard of these boasts, and, foolishly giving them credence, determined to punish her by death for having broken the betrothal bond.

The angry lover proceeded to the home of the maiden and, breaking down from a pandanus tree a heavy cone of nuts with a short bough attached to serve him as a weapon, he entered the doorway and awoke Kaha from her morning sleep. So beautiful was she in the rosy glow which surrounded her that his cruel heart failed him, and he proposed that they should take a ramble in the woods together. Knowing his own treacherous purpose, he turned his back upon her while he spoke, and something in his manner frightened the girl with forebodings of evil. "What have I done to displease you?" she said. "Foolish girl, what could you have done to displease me?" he answered. "Nothing, I feel sure," said Kaha, "but your glance is stern and cold." "It is only your fancy," the man replied. "Let us go for our stroll in the forest." He led the way and she followed; she chanting a song intended to soothe his anger and win his affection. They went on till they came to a huge rock in the forest, and then Kauhi stopped and said, "Your face and form are so beautiful that they drive me mad, but

you have been false, so you must die." She answered, "Why did you not slay me at home, that my bones might be gathered and buried by my own relatives?" He struck her forehead with the heavy branch of nuts which he had carried, and she fell dead at his feet. Then her cruel betrothed left her lying alone, and rushed down the valley to his own home.

nes'-tles	sur-pas'-sing-ly	maid'-en	spir'-it-u-al
en-gage'-ment	re-fu'-sal	wreaths	dis-please'
gar'-lands	bough	in-dif'-fer-ence	fa'-vour
con'-stant-ly	glow	at-trac'-tive	em-bow'-ered

tra-di'-tion, a story handed down from old people to their children continuously.	pan-da'-nus, a tropical tree, sometimes called the screw-palm.
ram'-ble, a stroll or walk made without a fixed destination.	cre'-dence, belief, reliance of the mind upon faith.
ha'-lo, a bright circle or ring of light surrounding a celestial object.	fore-bod'-ings, thoughts made gloomy by the fear of evil to come.

LESSON XXV.

THE RAINBOW MAIDEN.

Continued.

Dwelling in a village not far from the scene of Kaha's death was a young chief named Maha, who had long been a secret lover of the peerless damsel, and who pined in the silence of unrequited love. To him a spirit having the bright

face of Kaha appeared, and following its guidance he found the pallid form so precious in his sight. He wrapped it in his shoulder scarf, covering the body with ferns and lovely flowers, then, bearing it in his arms, he took his way to his own house, chanting a song of love and sorrow as he slowly walked along. Arrived at his dwelling, he called in the aid of his brother, a wise priest and seer, who brought to his assistance the powers of magic and the help of two spirit-sisters. Slowly under their spells the life returned to the body of the maiden, the rosy halo again encircled her, and she dwelt with the brothers till health was completely restored. Here, hidden awhile from the world, and ministered to by the unfailing care and watchfulness of Maha, she dwelt in safety. It was a pleasant change from her own dwelling, where she had long patiently borne the watchful attendance and the cumbrous ceremonial befitting her high rank. Wandering by the beaches and playing with the bright waves in the moonlight, or fishing with Maha on the reef by torchlight, her time was spent in peace and gladness.

Often Kaha was intreated to reward her rescuer by becoming his wife, but the traditions of her people had strong hold upon her, and she was unwilling to break what she considered to

be the sacred bond of her engagement, although her life had been taken by her betrothed. Maha then determined to try some means whereby he could remove Kauhi by death, so, having learned from Kaha the words she sung on the morning she was struck down, he proceeded to the place where Kauhi was living. The cruel prince was engaged with his companions in playing games, but he stopped and listened when the voice of Maha was heard singing the touching words of sorrowful love with which she had striven to soften the stony heart of her slayer. Kauhi angrily demanded of Maha where he had learned the song, and was answered that it had been taught to him by the beauty of Manoa, who was then staying with the sisters of the singer. Kauhi asserted this to be a falsehood, and denied that Kaha was still living; words of bitterness passed, and only the influence of friends prevented bloodshed. So bitterly enraged did Kauhi become that he acknowledged that he himself had slain the beautiful girl, and he challenged Maha to produce her alive, offering to forfeit his life if she was still in existence. Maha wagered his life that he would produce her, and both offered to be firmly bound by the conditions. The terms were ratified in the presence of the king and the great nobles.

peer'-less	cer-e-mo'-ni-al	watch'-ful	be-fit'-ting
al-though'	pal'-lid	as-ert'-ed	bit'-tar-ness
ac-knowl'-edged	dwelt	re-stored'	de-man'-ded

un-re-qui'-ted, not rewarded or recompensed.		cum'-brous, heavy, burdensome.
gui'-dance, the act of guiding; direction, influence.		for'-feit, to lose by fault or neglect under contract; to give up as penalty.

LESSON XXVI.

THE RAINBOW MAIDEN.

Continued.

A time was appointed when the strange trial should take place before the king, Aka the grandfather of Kaha being one of the judges. A great oven had been prepared, into which the body of the defeated contestant should be cast, and dry wood for the heating was set beside it. The sorcerer Kaea, who was the friend of Kauhi, advised that large tender leaves should be spread where Kaha was to be seated. "Be attentive," said the sorcerer, "and watch if the leaves be torn; if the leaves be untouched she is only a spirit in the shape of Kaha." The bright maiden of Monoa was attended on her way by the spirit-sisters of Maha, who had assumed human form, and they informed her of the crafty design of the old sorcerer, also instructing her to quickly break and tear with her feet the

leaves on each side of her, that their presence as spirits might not be discovered, as their ethereal lightness would be unable to destroy the leaves. If she did not do this, they (the sisters) might be caught and destroyed by the wizards and spirit-catchers.

The contestants took their places, the maiden and her friends seated on the large green leaves. The anxious Kauhi bent forward eagerly to scan the features of the rosy maiden, but too well he saw that her eyes were those of a mortal, and that his wager was already lost. Kaea the wizard saw the rending of the leaves which the virgin quietly carried on, and acknowledged her as being of flesh and blood, but he declared that he felt the presence of supernatural creatures. The judge Aka, the grandfather of Kaha, sarcastically advised the wizard to try to see the faces of the spirits in an open calabash of water. Kaea assented, but upon the water being brought in, he unwisely bent over it, and saw only the reflection of his own face. This was seen at the same time by Aka, who knowing that the reflection was the spirit of the wizard, crushed it between his hands, and Kaea fell dead beside the calabash. Aka then acknowledged Kaha to be really his grandchild and no false spirit in her semblance, but the king's curiosity had

been roused, and he demanded that the true story should be told to him. Kauhi confessed his guilt, but related the boasts of the two inferior chiefs whose pretence of having won the maiden's favours had enraged his jealousy. These two slanderers being sent for confessed their guilt and were upbraided by the king, who as a punishment for their evil speaking ordered them to be cast together with Kauhi into the flaming ovens. This terrible fate was theirs. Then the king asked Kaha if she would not reward the devotion of Maha by becoming his wife, and, as the fair girl consented, the lovers were happily united.

tri'-al	de-feat'-ed	sor'-cer-er	heat'-ing
craf'-ty	fea'-ture	sar-cas'-tic-al-ly	as-sent'-ed
jeal'-ous-y	roused	re'-al-ly	in-fe'-ri-or

con-test'-ant, one who struggles with another for victory.	re-flec'-tion, an image formed as in a mirror; light thrown back from an object.
e-the'-re-al, formed of or like ether, heavenly, spiritual.	sem'-blance, likeness, resemblance.

LESSON XXVII.

THE WOMAN IN THE MOON.

(New Zealand.)

A long time ago there lived a woman named Rona. She was very handsome, and she was greatly beloved by her husband, but she often vexed him by her hasty words and quick temper. One day he said to her "To-night is one of the favourable nights of the moon. I and my sons will go to the other side of the island to the good fishing-grounds, and we shall not return until to-morrow evening. Be sure that the oven is ready and food cooked for us when we return." Rona promised that her husband's request should be complied with, and the party of men set out. She found the next day very long, although she busied herself as much as possible in getting ready an oven and piles of food against the time of her husband's return, but by some strange omission she forgot to bring her supplies of water from the spring before the sun had set and darkness had fallen. She heard far off the distant song from the returning canoe; the stones were heated and glowing ready for cooking the food, when she suddenly remembered that there was not sufficient water to wet the old baskets or throw

over the stones to cause steam enough to cook the food.

Taking up her calabashes she unwillingly began to descend the hill towards the stream, and as the full moon was shining brightly she easily found the path and nearly reached the bottom. Suddenly the moon went behind a cloud and intense darkness (or so it seemed) came on. Rona stumbled over a stone, and struck her foot violently against a piece of rock. Losing her temper she uttered a terrible curse on the moon for having withdrawn its light and caused her to stumble in such a painful manner. The god of the moon, who was irritated at hearing the imprecation, seized hold of the woman and tried to carry her off. Rona grasped a small tree and held on to it with all her strength. Her struggles were in vain, for the moon-deity tore her away, the tree coming up by the roots, so Rona was taken up to the moon, and may there still be seen with her water-calabash and the tree to which she clung.

hand'-some
suf-fi'-cient
al-though'

fa'-vour-a-ble
strug'-gles
ir'-ri-ta-ted

tem'-per
vi'-o-lent-ly
sup-plies'

de'-i-ty
reached
un-wil'-ling-ly

o-mis'-sion, neglect or failure to do something that could or ought to be done.

im-pre-ca'-tion, a curse; a calling down evil upon anything; a malediction.

LESSON XXVIII.

THE GODDESS OF VOLCANOES.

(Hawaii.)

On the eastern side of the island of Hawaii is the fertile and beautiful district of Puna. Verdure has clothed with its mantle the hidden rocks which once were a mighty lava-flow from the great volcano.* In former days, before the terrible eruption, the district was green as it is at present, and the people of Puna passed happy lives amid the luxuriant vegetation which surrounded their homes. They were disturbed at last in their tranquil enjoyment by the coming of a family of supernatural beings, consisting of five brothers and nine sisters. These were terrible spirits having control over volcanic forces; one having charge of fire, another of steam, another of smoke, another of explosions, &c. Temples were erected, and to propitiate these new and strange deities offerings of fruit and flowers were made and sometimes even human victims were thrown into the fiery chasms wherein these terrible spirits had their abode.

At the time of their first coming, and when the native people had as yet little knowledge

*Kilauea.

concerning their dread visitors, there lived in Puna a young and handsome chief named Vari. He had large possessions, great fertile fields of taro and fish-ponds on the sea-shore ; generous was he and liberal, and the people praised him greatly. The famous festival of the god Lono came in its monthly course, and the chief announced a contest with the *holua*, a sort of sled, of about eight inches wide, mounted on light and polished runners. The sled is taken to the top of a steep slope, and the rider throws himself face downward upon the narrow plank, allowing it to dash down the hill while he guides its swift and dangerous course.

The day was beautiful, with a light breeze of the trade wind bending the palms and blowing up the foam from the waves breaking on the reef. The happy people assembled to witness the races, and while they laughed and talked beneath the trees, they ate bananas and coconuts and frolicked with their children to the sound of drums and rattling musical instruments. The races commenced. By far the most graceful and athletic of the contestants were the chief Vari and his bosom-friend Ahua. They had often before emulated the skill of each other, but on this occasion after the first attempt and on again mounting the hill with

their light sleds beneath their arms, they were accosted by a handsome woman who stepped forward and greeted them. Addressing the chief she demanded that he should contest the next course with her instead of with his friend. Vari said in surprise, "What, with a woman?" He was answered "Yes, why not, if she is capable of vanquishing you, and is brave and strong as yourself?" "You can know nothing of the management of the sliding-board," said the vexed chief. "I know enough to get to the bottom of the hill before you can" said the strange beauty. Vari angrily told her to take the sled of Ahua, and to make good her words; then, the next moment the competitors were dashing down the side of the precipitous descent. Over rocks and clefts they flew, and on arriving at the bottom Vari was ahead by several pace-lengths of his opponent. Vexed with the applause that greeted the victor, the woman silently dared the chief to another trial. They turned and went up the hill again, but when at the summit the stranger said "You won because your *holua* is better than mine. It is fair to exchange." "No," answered Vari, "Why should I change? You are no relation of mine, neither wife nor sister. Let us go!" So saying he flung himself upon his sled and

sprang off down the hill, believing her to be following at the same instant. The woman angrily stamped her foot, and the hill was rent by a chasm from forth which flowed a fiery stream of lava. When Vari reached the bottom of the hill and looked back he saw the burning torrent pouring down towards him, and on its foremost crest was the awful form of Pele the goddess of volcanoes, with thunder roaring round her, and lightning playing through her hair. Vari fled towards the ocean and avoided the fate of the multitude whose terror prevented them from escaping. On his spear the chief crossed a chasm which was already being filled up by the molten lava, and reached the sea beach, where rushing into a canoe he swiftly paddled into the safety of the open water, the stones which were hurled after him by Pele not being able to reach him. Vari fled across to another island and there bewailed his lost people and his beautiful perished home at Puna.

east'-ern

lux-u'-ri-ant

dan'-ger-ous

beau'-ti-ful

ap-plause'

ex-plo'-sion

chasm

ath-let'-ic

fes'-ti-val

ver'-dure

light'-ning

com-pet'-i-tor

vol-ca'-no, a mountain having internal fire and emitting smoke and lava.

la'-va, a general term for the red-hot melted stone poured out by volcanoes.

ba-na'-na, the name of a tropical tree and its fruit. From the fibres of its stem Manilla hemp is made.

ath-let'-ic, strong of body and agile.

LESSON XXIX.

MAUI THE HERO.

(New Zealand.)

In New Zealand and in almost every other island of the Pacific Ocean, the hero of all others to engage the attention of story-tellers and their circles of listeners is Maui. He is sometimes very great, his strength and power overshadowing the gods; sometimes he is very little as to his position in the estimation of the simple people who talk of him, but he is always clever and bright; sharpest and merriest when he is regarded as almost a man like ourselves.

Maui's mother was one day counting her sons: she counted Maui the first, Maui the second, Maui the third, and Maui the fourth. "That is all," she said; "they are all here." "No," said a gentle voice coming from beyond the brothers, "No, you have not counted me. I am Maui the baby." "What," said the mother, "you are no son of mine. I never saw you before." "Oh yes," said Maui the baby, "you have forgotten. A long time ago when I was born I was such a poor miserable little thing that you were ashamed to own me, so you threw me into the sea. But I did not die; the sea-gods made a cradle for me in the trough of

the sea and they rolled soft jelly-fish round me to keep me from being roughly touched, and then the Ancient One of the Sea took me up and nursed me until I grew to manhood. Will you not give me a little love now, mother, as you have for so many years to my brothers?" Then his mother's heart was sorrowful for all her harshness and forgetfulness of her youngest-born, and from that day she loved him so much better than any of her other children that they grew quite jealous of the stranger, and called him all sorts of names such as "vagrant," and "waif," and "refuse of the sea." But Maui, who was already very wise, proved to them how foolish as well as wicked it was for brothers to quarrel, and that it was the duty of everyone to do the best he could for others.

Now, Maui and his brothers were very much puzzled because their mother always left them just before the break of day. They would try to keep awake and see whither she went, but she always managed to elude them and disappear just at dawn. The elder brothers were quite tired out with trying to find out where she went, but cunning little Maui one night plugged up all the crevices and chinks of the house and made the door and window quite dark so that no light could enter the house. At last she felt

certain that it must be morning, so she went and opened the door. In streamed the sunlight! With a cry of fear she ran out and pulled up a bunch of rushes, which disclosed a hole in the ground into which she dropped, and from below put the bunch of rushes up into its place again. Then Maui knew that his mother belonged to the people of the Underworld, and might not remain among mortals except in the hours of darkness; but he was very curious to see what the place to which his mother had gone was like, and he also wished to see his father. So he began the first of his enchantments and became smaller and smaller, bright soft feathers growing all over him until he was in the form of a dove, which flew here and there among his admiring brothers. Then he went to the bunch of rushes, pulled it up and passed down to the Underworld, wherein he saw his mother sitting by the side of a man who he thought must be his father. Maui flew into a tree and, sitting just above his parents began to coo and to let berries fall upon them to attract their attention. Some of the people of that country wished to kill the dove, but Maui's mother stood up and said "This is my clever little son that I was so cruel as to desert. He has come after me because he loves his mother and forgives her."

He was nursed by the sea-gods, and will one day bring many blessings to the race of men." Then Maui's father held out his arms, and Maui went to him, resuming his human form. The old man recited over his new-found son all the charms and incantations which should preserve Maui's life in the hour of danger, but once he skipped a word, which made the charm incomplete, and which was a misfortune that in the future ended Maui's life. This was because the gods were supposed to be angry if prayers or charms were wrongly repeated.

list'-en-er	po-si'-tion	mer'-ri-est	mis'-er-a-ble
an'-cient	man'-hood	for-get'-ful-ness	va'-grant
dis'-ap-pear	crev'-ice	cu'-ri-ous	ad-mir'-ing

es'-ti-ma-tion, valuing; regard for; opinion.	Un'-der-world, a place supposed by the Natives to be beneath the surface of the earth, and to be inhabited by spirits.
ref'-use, worthless remains; that which is rejected as useless.	
waif, goods thrown away or having no known owner.	trough, a long hollow vessel; the hollow between waves.



LESSON XXX.

MAUI THE HERO.*(Continued.)*

When Maui got back from the Under-world, and had greeted his brothers, he resolved to do some deed that would be of benefit to mankind. Now, at that time, the Sun-god performed his journey very hastily; he would rise in the east, rush across the sky, and set in the west before men had time to do any work properly, or to finish an allotted task. Some of the wise men thought that the Sun's wife lived in the dark world below the western horizon; others that he wished to renew his light by bathing in the lake called the Living Water of Tane. Whatever the reason was, the days were very short indeed, so Maui said to his brothers "We must lengthen the days, so that mankind may have time in which to labour; let us catch the Sun in a noose of ropes and tie him fast until he has promised to go more slowly on his daily journey." The brothers answered "Indeed we are not made of stone that we should be able to withstand the fiery heat of the Sun-god; how should we approach that fierce, devouring lord of the sky?" "Now, you are not wise," Maui replied to his brothers. "You speak as if I was

just an ordinary man. Have I not been to the world of spirits, and learned the wisdom which our ancestors keep for us beyond the Leaping-place of souls? You have seen me change my bodily form into that of a dove, and for your pleasure I have assumed the plumage of every bird that flies. Does not this prove that I am acquainted with enchantments, and is it not your own brother who is incarnate in the dove? If I can do these small things for your pleasure I can do greater; and we will begin to twist rope at once that we may catch this madly-rushing impetuous Sun who cheats us of our hours of daylight.”

Then they all began to twist and plait great ropes for snares in which to catch the sun; and after they had worked for many days their huge noose was completed. Maui had inherited from an ancestress an enchanted weapon; he took this with him, and the brothers carried the ropes and provisions out into the desert. They journeyed to the eastward, hiding during the day and travelling only at night, for fear that the Sun might see them on their way; it was very weary work in the darkness and going over unknown country. But they went on and on till they were very far from the abodes of men, even till they came to the edge of the hole

whence the sun rises to begin his course. On each side of this place they built walls of clay and little huts made of green boughs in which to hide themselves. Then they undid their burdens and put together the strong ropes of the noose; Maui's brothers laid the loops around the sides bordering the hole and then hid themselves in the hut while Maui himself recited his charms to make the ropes imperishable when the Sun should blow his flaming breath across them. "Keep under shelter of the green boughs," he said, "and do not show yourselves, or you will frighten him back; but when I shout to you pull the rope tight, and I will attack him."

They waited, till, like a fire rushing from the crater of a volcano, the Sun-god rose up; his shoulders passed through the noose, and Maui called on his brothers to pull their hardest. How he struggled and jerked! But he was fast bound, and in the hands of his enemies. Forth rushed Maui, beating the Sun-god with the enchanted weapon until the god was sick and faint with pain. "Will you promise not to rush across the heavens so swiftly?" said Maui. The fiery creature only writhed and shrieked in answer. "Promise! promise!" cried Maui, beating away on the body of his foe. At last

the Sun-god promised, ready to accept any terms of release. Slowly, slowly, crawled the luminary away, when the snares were loosened from his limbs; slowly has he gone on his sky-path since, for he still remembers the terrible blows given him by Maui, the lover of men.

ben'-e-fit	what-ev'-er	prop'-er-ly	boughs
trav'-el-ling	fierce	an'-ces-tress	cra'-ter
plu'-mage	im-per'-ish-a-ble	a-bode'	pro-vi'-sions
ac-quaint'-ed	east'-ward	de-vour'-ing	

ho-ri'-zon, the line that bounds the sight; where the sky and sea or land and sky seem to meet. in-car'-nate, clothed in flesh, embodied. Leap'-ing-place-of-souls. This	was supposed by the Natives to be the entrance to the realm of Death. im-pet'-u-ous, rushing with violent haste. lu'-mi-na-ry, an orb or body that affords light.
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LESSON XXXI.

MAUI THE HERO.

(Continued.)

One night Maui heard his mother crying out that she was hungry and that her servants must cook some food for her. The servants answered that the fires had gone out and that they did not understand how to kindle them again. Search was made everywhere for some remaining sparks of fire, but none were to be

discovered, and to the dismay of all it was found to be a certainty that fire, which had been carefully kept alive and fed from one home to another, had disappeared from the haunts of men. Maui resolved upon finding out the secret how fire could be kindled afresh, so he enquired from his parents as to the direction he should take to approach the domains of the Fire-goddess. The way was pointed out to him, a path leading down into the bowels of the earth. His mother added, "Pray do not begin your cunning tricks with the old goddess, because she is an ancestress of yours, and is very fierce if angered." Maui promised, and set out on his visit to Mahu, the deity of fire. When he had arrived at the place where she dwelt, Maui said to her, "Ancient lady, I pray you to tell me the secret of fire and wherein the fire dwells." The goddess answered, "What mortal is this that dares to visit me and ask for favours?" Maui replied, "I am your grandchild." Then Mahu consented to his request, and pulled out one of her finger nails. Flash! forth leapt a stream of fire. Maui thought that was a most wonderful thing; taking some of the fire with him he went outside a short distance away and extinguished the flame, putting it quite out so that no spark was left. Return-

ing, he said, "I had an accident, mighty lady, and the fire you gave me has been quenched." Then his grandame pulled out another finger nail; again the fire issued forth, and was caught by Maui, was carried outside, and again extinguished. "Noble ancestress," said Maui, "a second time has evil fortune deprived me of the favour you granted." Mahu pulled out another nail and another till she had only one left, and when Maui begged for that as a last resource she felt sure that her descendant was cajoling and mocking her, so she pulled out her last nail and dashed it on the ground. Instantly the whole place was filled with flames, and through the roar Maui heard the goddess crying out, "There, you can have it all now!" Maui, by force of his power as a sorcerer, instantly assumed the form of a strong-winged hawk, and dashed away with swiftly-beating wings. But fast as he flew the fire went faster, and in its rapid pursuit nearly overtook him. He dashed down into a pool of water, but he found that the water was almost boiling, and again he rose in the air. The umbrageous forests caught fire under the flaming breath of the pursuing deity; even the solid ground seemed to blaze up and melt. Then Maui called to his great ancestors the Lords of Tem-

pest, and in his fear he prayed aloud, "Pour down water, dread beings of the sky! save your child and quench these flames that follow to destroy me." Then, in answer, down came deluges of rain and hail, torrents of water from the great lakes of the third heaven, until the flames were extinguished, and the Fire-goddess herself was nearly drowned. Shrieking in her terror more loudly even than Maui had done, the baffled goddess fled down into her abode among dark caverns. But before she disappeared Maui had seen her throw some sparks, the seed of fire, into certain trees, and when portions of the wood of these trees are rubbed the fire comes forth from them. Thus Maui learnt the art of kindling fire by rubbing wood, and in teaching this to others became the benefactor of his race for ever.

re-main'-ing

dis-may'

ex-tin'-guished

ac'-ci-dent

re-source'

de-scend'-ant

an'-ces-tor

pur-su'-ing

fin'-ger

might'-y

cer'-tain-ty

shriek'-ing

an'-ces-tress, a female ancestor,
a fore-mother.

um-bra'-geous, giving shade,
throwing dark shadows, (only
applied to trees).

do-main, an extent of territory, an
estate.

ca-jol'-ing, deceiving by flattery
and sweet words.

LESSON XXXII.

MAUI THE HERO.*(Continued.)*

A time came when the people among whom Maui lived were suffering from scarcity of food and were almost destitute of means of subsistence. The brothers of Maui often went out fishing, but Maui seemed lazy and disinclined to exertion, although the women and children who were hungry grumbled at him incessantly. At last he seemed to be roused from his lethargy and said, "Have I not done many wonderful things for you? This getting of food is a small matter; if I go to get a fish for you it will be so large that you will never be able to eat it all up." He then prepared his enchanted fish-hook, and attached an unusually strong fishing-line to the hook. His brothers had fastened on the wash-boards of their canoe and had made all their other preparations, but they were angry with Maui for what they thought was his sulky laziness on the former occasions, and would not allow him to get into their canoe. They paddled away to their fishing-ground, where they had good sport, and returned at night to their homes. When it was quite dark Maui went down to the beach and concealed

himself in the canoe, so that when the brothers put out to sea next day they found that they had got Maui on board. At first they thought that they had better put back to the shore, for they feared that their younger brother would practise some of his magical arts on them ; but Maui begged to be allowed to remain with them, saying that he would make himself useful in baling the water out of the canoe. They consented to his remaining, and pushed on to their usual fishing ground, saying, " This is the place, let us drop the anchor." " Oh, no," said Maui, " pray go farther out, I feel sure that this is a poor place for catching fish." His brothers yielded, and went far out beyond sight of land, and again wished to anchor, but Maui urged them, saying, " If you will only go out farther, I know a place where the fish will be hooked directly you cast the line overboard." They once more consented to navigate towards the deepest part of the ocean, and after a while Maui said, " This is the place ; we are far enough out now."

They cast out lines, and as fast as the hooks touched the water the fish took them and were drawn into the canoe which soon became nearly filled with fish. Then the elder brothers wished to return, but Maui said, " Let me have a cast

with my hook." The others answered him, "You have no hook." But he showed them his beautiful hook, adorned with mother-of-pearl which flashed in the sun, and it also had tufts of hair from the tail of a dog; altogether it was a most fascinating hook. Maui hurled the hook far from the canoe, and the line flew out in great circles till it was pulled straight down to the bottom of the ocean. There the hook caught fast in the carved gable of a house, the dwelling of an old sea-god. Maui pulled mightily, hauling on his line with a strain of a god-like strength. Bubbling and gurgling, amid rushings of foam and spouting water, up came the solid land, the great island, the North Island of New Zealand.

The canoe with Maui and his brothers lay aground. Maui said to his brothers, "Do not touch any part of this fish (island) to devour it until I bring some wise priest to make it common and fit for food by offering up prayers and sacrifices." Maui went to seek for a priest, but his brothers were greedy and disobedient, so they did not wait for the coming of the holy man to offer up sacrificial rites and purify them; they began to eat food and to cut up their great fish. The gods were angry with them for their impiety; the fish began to jump about and

twist from side to side ; it lashed its tail and moved about terribly before it died. That is the reason why the island is not level like a plain, as it would have been if the fish had lain flat and smooth : now it is full of great mountains and hollows caused by the writhings of the Fish of Maui.

scar'-ci-ty	oc-ca'-sions	sulk'-y	prep-a-ra'-tion
sub-sist'-ence	straight	fas'-ci-na-ting	ga'-ble
gurg'-ling	dis-o-be'-di-ent	prayer	sac'-ri-fice
pu'-ri-fy	is-land	mag'-ic-al	un-u'-su-al-ly

in-ces'-sant-ly, without ceasing ; continuously.	leth'-ar-gy, continued drowsiness ; dulness long persistent.
wash-boards, planks fastened to a canoe to prevent the water breaking on board.	mother-of-pearl, the hard silvery interior lining of shells, especially of the pearl-oyster.

LESSON XXXIII.

THE FAIR VOYAGER.

(Mangaia.)

The ather and mother of the beautiful Ina were the wealthiest people in the land of Nuku. They had family heir-looms of rare value, armlets of white shells, a magnificent breast ornament, and a gorgeous head-dress made of scarlet and black feathers. These treasures made them to be looked upon with envy by those whose adornments were of a more simple

character, and the owners of these decorations had to keep a sharp watch lest they should be stolen from them by some unprincipled person.

Now, one day the parents of Ina had to leave home on an expedition which made their absence necessary for several hours. Before they started they told Ina that she might take out the precious ornaments and spread them in the sunshine to air, but she was not by any means to allow them to remain outside if the sun became overcast. Their reason for giving this command was that there was a certain thievish spirit called Nana who greatly wished to gain possession of these coveted ornaments, but his power only enabled him to move about and have ability in dull weather, in the rays of bright sunshine he was helpless to do mischief.

When the parents of Ina departed the sun was shining brightly, and it continued to do so for some time after their departure. Ina brought out the family treasures and laid them on a white cloth which she spread in the sunniest spot she could find. Lurking behind the bushes lay Nana, the cunning arch-thief. He stole up closer and closer to the place where the decorations were so temptingly displayed, but the eye of the sun looking down on him disconcerted him, so he repeated an incantation

which had the effect of bringing heavy clouds across the clear sky. As the shadows fell across him he felt stronger, and making a sudden sally from his place of concealment he endeavoured to seize the treasures and carry them off. Ina, however, perceived the enemy in time, and with an adroit movement prevented him from effecting his purpose. Nana saw that there was no use in trying to purloin the articles with such a careful guardian on the watch. He resolved to try flattery and cajolery, so he came forward and with soft words coaxed Ina to allow him to try on the ornaments to see how he looked in them. Ina would not acquiesce in this scheme, so then Nana with many blandishments used his arts of persuasion to allow him to adorn himself inside the house. Ina, with many misgivings, at last consented, and they entered the house. Ina closed all the doors, and Nana put on the ornaments, all except the head-dress, which she kept in her hand, unwilling to allow the most valuable article of all to be worn by a stranger. Nana urged the fair maiden with his most subtle pleadings, and she finally consented to make the adornments of the handsome dress complete by granting the loan of the head-dress. Nana then danced round and round inside the house, uttering a song of wild delight

and looking for some place through which he might make good his escape. He spied a small hole near the gable of the roof, and, uttering a spell which diminished his size to that of a tiny bird, he darted through the aperture, and again resumed his usual appearance when in the open air. Ina had been charmed with the light and graceful dancing of her beguiling visitor, but on his sudden disappearance she sank down in terrible grief as she thought of her parents' loss and of their anger upon returning home and finding their treasures stolen. She heard Nana's voice mocking her from the sky and singing—

“O maiden, fair and free from guile,
Beware false words and flattering smile.”

wealth'-i-est

gor'-geous

thiev'-ish

sub'-tle

ap-pear'-ance

watch

un-prin'-ci-pled

feath'-er

en-deav'-oured

per-ceived'

urged

con-ceal'-ment

heir-loom, any movable possession which descends to the heir of a family.

a-droit', dexterous, clever, expert.

ap'-er-ture, a hole, an opening.

arch-thief. In compounds “arch” means “chief,” “principal.”

Arch-thief is one who excels all others as a thief.

pur-loin', to take away by theft.

LESSON XXXIV.

THE FAIR VOYAGER.

(Continued.)

As the parents of Ina came near their home, they saw, to their inexpressible grief, Nana the thief careering along the sky decked out in the ornaments in which they had taken such pride. When they learned from poor tearful Ina that she had allowed the thief to persuade her to permit his donning the decorations their anger was furious. The mother seized a branch and beat Ina severely, and then the father also took a branch and continued the castigation. A strange spirit now took possession of Ina, and as if under inspiration she sang—

“Untouched and holy has my body been,
I pass to Sacred Island as its queen.”

Then she left her astonished parents, and, walking as if in a dream, sauntered down to the sea-shore. There she saw a little fish, and knowing that all fish were subjects of Tini the King of Sacred Isle, said to the fish, “Will you bear me on your back to my royal husband?” The little fish signified its consent by swimming in close to her and touching her feet with its mouth. Ina got on the back of the fish, but when it was only half-way to the reef it turned

on one side and let Ina fall into the water. Ina was so angry that she beat the fish, and the marks of the beating show like stripes on that species of fish even at this day. Then she essayed her journey on several other kinds of fish, but they were none of them strong enough to bear her beyond the reef. Discouraged at her repeated failures she was nearly relinquishing her idea of leaving home when a large shark appeared and presented his back to her as a conveyance. Ina took two coco-nuts with her as provisions, and when the shark had swam along for several hours, Ina, feeling thirsty, tried to break one of the nuts on the shark's forehead. The shark was so vexed with her that it dived and left poor Ina afloat at the mercy of the waves. The king of all sharks, a huge fish, now made his appearance, and, inducing Ina to get on his back, started for Sacred Isle. The girl saw what looked like eight canoes coming, but they turned out to be sharks which wished to devour her. Ina screamed loudly, and the King-shark asked her what was the matter. She told him the cause of her terror, and he told her to call out to them that their king would tear them to pieces if they came near or molested her in any way. She cried out the message to the ferocious creatures

and they slunk away into the ocean depths. Soon after the beautiful shores of Sacred Island came in sight; Ina went up the beach and the Shark-king dashed off to the deep water of the sea. The maiden walked hither and thither, admiring the wide-stretching salt-water lakes and fish-ponds, within which Tini preserved his finny subjects. She could find no one within the precincts of the palace; there was no sign of human presence visible, but hanging outside the principal entrance was a large drum. Upon this Ina began to play, noticing to her astonishment that the sounds grew and swelled in volume till they filled the whole land. Tini, who was very far away, returned on hearing the noise of his drum being beaten, but Ina, feeling bashful, concealed herself behind a curtain. Tini departed for the place whence he had come, but again Ina commenced to play on the drum. Tini stole back again, and caught the coy, blushing girl, who promised to be his wife, and told him of her journey to seek him. In return she was informed that Tini had sent the spirit which had possessed Ina with the idea of setting out to become the queen of Sacred Island, and that he had ordered the King of the Sharks to bear her safely to her destination.

voy'-a-ger	fu'-ri-ous	es-say'	in-ex-pres'-si-ble
sig'-ni-fied	saun'-tered	con-vey'-ance	re-lin'-quish-ing
vol'-ume	per-suade'	des-ti-na'-tion	mo-lest'-ed

don'-ning, putting on as clothes, investing.	fe-ro'-cious, marked by cruelty, rapacious, savage.
pre'-cinct, a boundary; a territory or district within limits of authority.	cas'-ti-ga-tion, punishment by stripes; chastisement.

LESSON XXXV.

THE FAITHFUL WIFE.

(New Guinea.)

Long, long ago, when the world was young, a chief named Eda went out with his companions in a canoe to fish for turtle. They made ready their net and cast it overboard, then all dived together into the water. Eda sank beneath the surface and in the clear translucent water perceived the opening of a small cave. He swam towards the mouth of it and looked in, when suddenly a huge hand was thrust forth at the end of a long emaciated arm and in its clutch Eda was drawn into the dark recesses of the cavern. He had become the prey of a water-spirit. His companions dived again and again, searching for their comrade; till, eventually, his feet were seen protruding from a crevice, and although they exerted all their strength they found it impossible to with-

draw the body of their friend from the position in which it was held immovable. Disconsolately they sailed away, lamenting their beloved chief and brother; filling the air with their mournful songs as they approached his home, and awaking other lamentations in answer from those to whom they had to bear their story of disaster. At the next low tide they returned to the calamitous locality and managed to withdraw the body of Eda, their cries of grief breaking forth afresh over the drowned body. But, to their surprise, the supposed corpse opened its eyes and told them that he had been taken by the spirit into a cave and instructed that he must have a season of sacredness after his return to the world, and then, having built a large vessel by lashing several canoes together, must sail away to the westward. If he did this he would learn how to procure the food necessary for his people when the hungry north-west monsoon season brought dearth.

Eda having told this story at his own settlement he became sacred for a time, and was set apart from the others until the priests considered that he was purified sufficiently to set out on his voyage. Many tried to dissuade him, saying "We have plenty of yams now; yams have been the food of our forefathers

since the days of the first man and woman. Why do you wish to seek after new things, and for new food grown in the spirit land whither the sun goes down?" But Eda was determined to proceed with the adventure which he had been instructed to attempt, so, loading up his vessel with pottery, he sailed away to the westward.

Weeks passed away; months passed away; still, Eda did not return. The men who had gone with him had left wives behind, promising them that the vessel would not long be absent. Slowly the idea grew and became permanent that Eda and his followers would never be seen again. The wives gave up hope and believed themselves to be widows; then being wooed afresh by suitors they married again; only the wife and daughter-in-law of Eda remained faithful to their absent husbands. After long suspense the faith and constancy of the wife of Eda were rewarded by a vivid dream, in which she saw him setting sail from a land of strangers and steering for the rising sun. She cheered her daughter-in-law by relating her dream, and the pair made it their occupation to go every day to the summit of the highest hill near their village and thence to scan the horizon for the returning sails. Their patience was at last rewarded by beholding a speck to the west-

ward, a tiny dot upon the water, growing larger hour by hour as the breeze bore the tired mariners homeward to the well-known harbour. Then the two women cried loudly to the people of the village, and these all assembled with vehement rejoicings to welcome the wanderers. Soon the sailors heard that their wives had married again, and they sat mournful and sad as they heard the greetings of their friends. Proudly Eda brought forth the new food which had been acquired by barter with the people dwelling in western lands, sweet white food procured from the pith of palms and called "sago." All feasted and were merry except the faithless wives, who were driven forth to feed on yams and other common food as a mark of public displeasure. Since that time there has been an annual voyage made to procure sago in exchange for pottery.

tur'-tle	com-pan'-ion	pro-tru'-ding	crev'-ice
im-mov'-a-ble	mourn'-ful	lam-en-ta'-tions	dis-as'-ter
ca-lam'-i-tous	fore'-fa-thers	ad-ven'-ture	viv'-id
pot'-ter-y	per'-ma-nent	mar'-i-ners	bar'-ter

trans-lu'-cent, permitting light to shine through imperfectly.

freight, to load a vessel with goods or cargo.

yam, an edible root much cultivated by natives of tropical climates.

e-ma'-ci-a-ted, thin, wasted as by illness or hunger.

mon-soon', a wind which blows steadily for some months in one direction.

suit'-or, one who solicits a woman in marriage.

LESSON XXXVI.

THE NEGLECTED WARNING.

(Mangaia.)

In the Hervey Islands certain birds are supposed to be at times messengers of the gods to men, and by their cries or actions to give warning of danger to persons favoured by deities. One of these birds is the pretty little Polynesian linnet, which has a brown back and tail, but yellow throat and breast. Another is a bird of the kingfisher kind, but is a large bird, larger than a pigeon. It has variegated plumage, and a beak about six inches long. Its name is *kauà*; the name being copied from the sound of the bird's cry, and which resembles a Polynesian word meaning "Do not!"

A chief named Rau became very anxious and timid concerning the conduct of his king. This king was possessed of enormous strength and great prowess. So many had fallen before his single arm in battle that he began to believe himself invincible, and not to be thwarted in any way. Naturally he became cruel and tyrannical, a terror to his subjects, and a menace to his friends. A party, headed by Rau, conspired to rid the people of their overbearing master, and, their plot being skilfully

carried out, the tyrant fell. When the news of the slaying of the king by Rau became known, satisfaction was a much more predominant feeling than anger or sorrow among the subjects and allies of the late monarch.

It happened, however, that when the king was slain a drop of the royal blood fell upon a coco-nut which was lying near upon the ground. A man named Iti, who was passing by the place and felt hungry, took up the coco-nut, wiped off the blood-spot, and devoured the contents of the nut. This was an act which was reprehensible in the extreme from the point of view of a South Sea Islander, not only because the nut had become "prohibited" on account of the defiling stain, but because the nut had also become "sacred" from contact with the holy blood of a royal person. This act of desecration had been observed by a female slave, who was so indignant with the impiety of Iti that she resolved to compass his destruction. She had heard that a band of outlaws, who were fierce cannibals, was concealed in a cavern a few miles from the spot where the king had been slain, so she resolved to risk her life by going to them and begging them to lay an ambush for Iti at a certain spot on the next day. This they promised to do, and the woman then returned

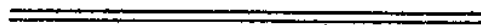
to the settlement where Rau and Iti were dwelling. Having found Iti alone, she told him that she was in communication with the outlaws, and that amongst them were relations of both himself and herself; that a cousin of Iti's had a great desire to see him, and had most important news to impart to him if he would meet him at the top of a neighbouring hill at a certain hour next morning. Iti, who was not at all satisfied with the position he held in the estimation of his own chief Rau, at once fell into the snare, and promised that he would meet his cousin at the appointed spot.

At an early hour in the morning Iti started off to climb the hill on which the meeting was arranged to take place. He pushed his way among the green *taro* leaves, and entered a dense growth of flowering shrubs. Suddenly a *kauà* bird darted from among the petals, and screamed out "*kauà!*" as if to warn him of impending danger. Iti looked at the bird and said, "Aye, bright bird of the gods, it is thou who art warning me." Notwithstanding the warning, he would not abandon his purpose, but pushed on up the hill towards the summit. Half way up, another bird dashed out from the foliage, fluttered a moment over the head of the obstinate climber, and cried "*kauà!*"

“Messenger of the gods, I hear the warning,” said Iti; but he did not relinquish his purpose of attending at the appointed place. Had he turned at the second signal of danger he would have been in time to escape, for his foes were all lying hidden among the reeds and ferns on the top of the hill. Iti reached the top, and at the very summit was warned by the guardian bird; but by this time the cousins had met, and were exchanging salutations. While they were doing so, the men in ambush slowly crept round them, and at the voice of their leader crying “Behold the victim for sacrifice!” they rose on every side and pierced with their spears the impious man who had broken the law by eating the prohibited food, and had heard unheeding the winged messenger of the gods.

mes'-sen-ger	king'-fish-er	lin'-net	com-mu-ni-ca'-tion
thwart'-ed	des-e-cra'-tion	in-dig'-nant	im-pen'-ding
ob'-sti-nate	sal-u-ta'-tion	re-lin'-quish	can'-ni-bal

va'-ri-e-ga-ted, marked with different colours; pied.	rep-re-hen'-si-ble, culpable, worthy of blame or censure.
am'-bus-cade, men lying in wait to surprise others.	pre-dom'-i-nant, having superiority in strength, influence, or authority.
in-vin'-ci-ble, that cannot be conquered or overcome.	



LESSON XXXVII.

THE WATER-KELPIES.

(New Zealand.)

A chief named Hema was crossing a lake in a canoe with his wife, when around him rose from the dark waters hundreds of mysterious and dreadful water-spirits called Pona. These Pona fairies were a malicious and evil race, which dwelt beneath the waters during the day, and at night withdrew from the waves and slept in a great dwelling or temple which they possessed on land. They slew Hema, and hung up his dried bones in their meeting-house as a mark of scorn, Hema's wife Uru being carried into captivity. A long time she remained a slave, kept in the temple as its door-keeper and attendant.

Hema had left two sons behind him in his home ere he set out on his fatal journey. The names of these two sons were Tawha and Kari. These two young men longed to avenge their father's death, and to ascertain if their mother was still alive. They resolved to set out on an expedition to the land inhabited at night by the Pona fairies, and to rescue their mother from captivity, as well as to remove their father's bones from their insulted position. They departed on their quest, and reached the temple,

before the gate of which they found their mother sitting, weighed down with despondency. They greeted her with every demonstration of affection, but the unfortunate captive lady was overcome with terror for their sake, lest the dreaded Pona might return and slay her sons. Kari asked her, "Will it be long after the sun has set before the Pona return to land?" Uru answered, "They will return as soon as it is quite dark." The sons then proposed that they should hide away in the thatch in the top of the house, a proposition which their mother thought unwise, for fear that they might be discovered; but they assured her that they knew magical charms which would render them invisible. They accordingly made holes in the thick layers of reeds which formed the roof, and in these holes they concealed themselves, pulling the reeds into place over them.

The sun went down; and soon the scouts of the water-kelpies appeared, followed by thousands of the horrid monsters trailing up from the waters of the lake. They poured into the great temple in dense crowds, until it was nearly filled by them, and having arranged themselves in their customary manner, all fell asleep. At midnight Tawha and Kari came down from their hiding-places, and finding that

their mother had crept just outside the door to meet them, they by her advice stopped up all chinks through which the daylight might shine. Uru told them that if the sunlight was to fall upon the bodies of the fairies, these nocturnal creatures would die at once. Then Uru crept into the house again and waited.

When dawn was near at hand one of the Pona called out, "Oh Keeper of the Door, is it nearly morning?" Uru answered, "No; it is night, dark night." Dawn appeared outside the sacred dormitory, and another voice called out, "Oh Keeper of the Door, is there no sign of day?" The woman replied, "No; it is deep dark night; sleep on! sleep on!" The moments passed away, until the sun rose bright and clear in the eastern sky. Then Uru called out to her children, "Withdraw the obstacles with which you have darkened the place." The young men darted forward, and removed the plugs with which they had stopped up the crevices. Uru threw the door wide open, and in streamed the bright rays of the sun upon the foul spawn of the mud and wave. All the Pona perished in the brilliant beams. Uru and her sons took the bones of Hema reverently down from the rafters of the evil dwelling, and bearing the relics, returned to their home.

ma-li'-cious	at-ten'-dant	cap-tiv'-ity	spawn
as-cer-tain'	un-fort'-u-nate	lay'-ers	cus'-tom-ar-y
un-wise'	east'-ern	brill'-iant	de-spon'-den-cy

mys-te'-ri-ous, not easily understood; not revealed or explained; obscure.	for consideration.
pro-po-si'-tion, something set forth; that which is offered	dem-on-stra'-tion, evidence which cannot be doubted; exhibition or manifestation of proof.
	dor'-mi-to-ry, a place to sleep in.

LESSON XXXVIII.

THE CELESTIAL VINE.

(New Zealand.)

When Tawha, with his mother and brother, had returned from the slaying of the Pona, they dwelt quietly together for some time in their own country. One day Tawha was lying asleep on the hillside in the evening, when there floated down through the shadows a maiden of the heavenly race. Her name was Hapai, a daughter of the gods, and she saw that there was somewhat more in the appearance of Tawha than could be found in that of an ordinary mortal. Struck with his distinguished beauty, she alighted near him, and soothed him in his sleep with her caresses, withdrawing herself, however, before he opened his eyes. When Tawha awoke he had a dim consciousness of some fair visitor having been beside him in his

dreams, and from that time forth his sleep seemed haunted with a perplexing sense of companionship. At length, one morning he put forth his arm before his eyes unclosed, and clasped the warm form of his celestial lover. With fond entreaties he implored her to remain and share his earthly lot, no more to wander through the lands which lie above our own blue skies. She consented to stay and be his wife, and for awhile they dwelt happily together. When, after many months of pleasant communion and interchange of affection, a little girl was born to them, a foolish quarrel arose over the child, the mother resolved that she would return to her own people, and take the baby with her. She rose into the air, holding the infant, but paused for a moment with her foot upon the gable of the house wherein she had known so many happy hours of wedded life. Tawha implored her with many entreaties to remain, crying "Oh, mother of my child, return to me!" But Hapai's resolution was not to be shaken, and she persisted that she could remain on earth no longer. Tawha said, "Leave me then, oh dear one, some token of remembrance." Hapai answered, "I will leave you my warning as remembrance; and my warning is this: When you grasp at the vine, take care that you

hold not that one which swings, but rather that which has struck its fibres into the earth." So saying, she floated upwards, clasping her babe to her breast, and was lost to sight.

Tawha remained mourning, and refused to be consoled. Moon after moon shone and waned, but still sorrow was a shadow over his heart continually. Kari looked on his sad brother until he could bear the sight of his despairing grief no longer, and said, "Let us two set out to discover the way to the heavenly country." They set out together, and passed along till they came to the end of the country wherein mortals dwell, and there they saw great tendrils of a vine hanging down from heaven to earth. Kari grasped at one of the tendrils and swung on it, but was blown upon instantly by unholy winds, which swept him into the outer darkness hither and thither, till at last he was whirled violently back upon the earth again. Tawha remembered the words which Hapai had left as her memento to him; so he strongly grasped the tendril which had taken root in the ground, and swung himself upward. With firm nervous fingers he drew himself upward and upward till he had gained the floor of the heavenly world. There he found a forest growing as it would on our terrestrial soil, and seeing people moving among

the trees Tawha began to recite charms, by the aid of which he became like a decrepit old man. He was soon spied by a party of young men, and taken off as a slave to 'a neighbouring village, where he saw Hapai and his little daughter placed in positions of honour. He stepped forward to the side of his wife, and his disguise fell from him like an old garment; the lightnings flashed about his form, and he became himself a deity, ever beneficent and kind to human beings.

ap-pear'-ance	dis-tin'-guished	shad'-ow	whirled
hon'-our	ce-les'-ti-al	quar'-rel	in-ter-change'
de-spair'-ing	con-sole'	res-o-lu'-tion	com-mu'-nion

be-nef'-i-cent, doing good; liberal; bestowing kindness.	ner'-vous, vigorous, full of strength and force.
me-men'-to, something which acts as a hint to memory; a reminder.	de-crep'-it, wasted and worn by age; infirm.

LESSON XXXIX.

THE BROTHER'S LIKENESS.

(Samoa.)

Two little girls were playing together under the shade of the palm trees, and having grown tired of their games they proceeded to tell each other of all the things they dearly wished for. When they had exhausted all the usual subjects

upon which their hopes were set, one said to the other, "Most of all should I love to have a little brother to play with us and grow up to be a man when we are women." "Ah!" said the other, "and I should like that dearly also." Not long after this, the news was brought to them that a little son had been born to their mother; and this tiny boy became the greatest treasure of their lives. They vied one with the other in petting and taking care of him. They were like a pair of extra mothers to the lad, and as he grew to manhood thought that no one was so handsome, strong, and graceful as their own brother Malu.

He was a truly noble-looking young man. None could dance so elegantly as he. The wrestling and boxing matches, the spear contests, and the swimming on the surf-board had not only developed the powers of his sinewy frame, but brought him lusty health and the proud bearing of a true island chieftain. So far did he excel his compeers that his sisters disdained to think him a match for any of the girls on his own island, and resolved to set out for the distant shores of Fiji, whence had come rumours of the transcendent beauty of the Princess Sina, who was as scornful of admirers of her own nation as the sisters of Malu of their

countrywomen. Before they set out on their embassy they proceeded to practise magical arts, and by means of charms and spells they contrived that the shadow or likeness of their brother Malu should enter and be confined within a vessel made of bamboo. This likeness appears to have been liquid, so that they could pour it into the vessel and then imprison it therein. Bearing the vessel carefully, they went on board the canoe which had been prepared for the ocean voyage. The great sails of matting were hoisted, and they sailed away to Fiji.

When the sisters arrived they put on their most handsome mats, brilliantly fringed, garlands of pieces of nautilus shells crowned their heads, and their necks were engirded with circlets of bright beads. Full of pride and pleasure in themselves and in their absent brother, they waited on the Lady Sina and laid before her the history of their coming; but they omitted to mention their brother's name, which, although they were unaware of the fact, was already well known to Sina from the accounts of friends who had been in Samoa and had excited her curiosity by telling her about the paragon of his sex. Thinking that they were the sisters of some undistinguished chieftain,

she refused to listen to their proposals, and treated them with haughty disdain and contumely. In a rage the sisters waited awhile till Sina had gone down to bathe in a clear lonely pool; then they too went to the pool and emptied the likeness of Malu upon the water. Sina was struck with admiration for the beauty of the shadowy chief, and said, "Out of all the world this shall be my husband." Then she commanded that all the young men of her people should attend a meeting beside the pool and be compared with the likeness in the water. Such a wonderful likeness! When Malu moved about and acted in Samoa, so also his shadow moved and acted in the pool.

Suddenly Sina heard a voice of weeping and lamentation: "Oh our brother Malu, our brother in the limpid water, it is for your sake that we are here despised and insulted." Then Sina knew what a mistake she had made in slighting the stranger women, and casting her pride away, she came to beg their pardon and apologise for her previous conduct. The anger of the sisters was not to be appeased. They set out for the coast, and to their surprise encountered Malu, who, unable to bear the suspense of waiting, had followed them to Fiji.

Sina saw Malu, and being impressed even

more by his presence in the flesh than by his watery shadow, offered to share her dominions with him; but on Malu learning how his sisters had been treated, he was so incensed that he set off at once on his return. Heedless of Sina's wild entreaties, he persisted in embarking, and the canoes were soon leaving a milky wake behind them as their bows pressed towards Samoa. Poor Sina became distracted with grief as she found herself repulsed and abandoned. Throwing herself into the sea, she struck out towards the disappearing sails, and when her strength was spent sank down into the depths of the ocean.

wrest'-ling

dis-dain'

de-vel'-op

cu-ri-os'-i-ty

liq'-uid

en-coun'-tered

lam-en-ta'-tion

re-pulsed'

do-min'-ions

pre'-vi-ous

emp'-tied

dis-trac'-ted

com-peer', an equal; a companion; a colleague.

em'-bas-sy, persons bearing a formal message to others in a foreign country; a solemn formal message.

par'-a-gon, a pattern or model by way of distinction; one of unusual excellence.

tran-scend'-ent, surpassing; very excellent; above comparison.

nau'-ti-lus, a variety of shell-fish which extends a membrane as a sail.

wake, the track of discoloured water behind a vessel sailing swiftly.

LESSON XL.

THE OGRE'S CAPTIVE.

(New Zealand.)

The South Island of New Zealand is said to have been inhabited ages ago by a race of giants; fierce cannibal creatures of enormous height and bulk. Their heads touched the clouds when mists were drifting low above the hills, and they could stride from ridge to ridge across the valleys. They could drink up the rivers into the vast recesses of their thirsty stomachs, and worse than all could transform themselves into different shapes at will. Luckily they were not very numerous, or the race of human beings must have disappeared altogether before foes as rapacious as they were powerful.

A small tribe of the Maori people lived near the mouth of the river now called the Molyneux. They were greatly afflicted by continual loss of their numbers in some mysterious way; hunting parties of ten would go out to look for game and would not return, parties of twelve or fifteen would go and would return no more. The survivors gathered together and exhausted every means of conjecture in their efforts to arrive at the truth but all were futile. When their

hearts were almost utterly failing them and they were giving way to despair, the cause of their consternation was revealed through the agency of a woman of their tribe who came to them with a marvellous story to tell. She related that she had been with one of the missing hunting-parties and that when they had penetrated a long way into the interior of the country they were struck with horror and dismay to perceive that they had attracted the attention of a gigantic being, huge as a moving hill. This goblin was attended by ten enormous two-headed dogs whose baying filled the valleys as though with low roarings of thunder. The ogre killed all the men of the party, but spared the woman to be a pet and plaything for him in his home. He dwelt in a lofty cavern in the hills, and to this spot he removed the bodies of the slain men that he might hold a loathsome feast upon their flesh. In vain he attempted to make his new pet share his banquet with him ; she shrank with horror from the spectacle of the mangled bodies of her friends. Unutterably wretched was the poor captive, and with intense desire she longed to make her escape, but this was almost impossible, as the giant kept her firmly secured by means of a rope fastened round her waist and which was occasionally

jerked by her persecutor to ascertain if she were safe when out of his sight. However, she managed during his periods of slumber to cut a great many bundles of reeds and fasten them together, and one day when her captor seemed more sound asleep than usual she slipped away and tied these bundles together into a raft. This she cast into the river, and having managed to untie one end of her tether she fastened it to some other untouched rushes, which being pliable would give to the giant's pull with an elastic movement. Then getting on the raft she floated away on the swift current very rapidly and silently till she reached the mouth of the river near the place where her friends lived.

When the ogre awoke, he cried out " Oh, food of the dogs, where are you ? " and receiving no answer went in search of his victim. Finding the cut rushes by the bank of the river he saw how his plaything had managed to escape him ; so throwing himself on his face he drank up the river. But the brave woman had landed and could not be sucked back into the jaws of her goblin enemy. Her people asked her " When does the giant sleep ? " and she answered " When the north-west wind blows, then he sleeps long and heavily." They then all formed themselves into a war party and cautiously proceeded up

the river to the ogre's cave. They collected immense quantities of fern and having bestowed this in the mouth of the cave they set fire to it and smothered the monster in his den. Luckily the dogs were away hunting for themselves or the men never could have accomplished their purpose.

sur-vi'-vors

in-te'-ri-or

pen'e-trate

fu'-tile

play'-thing

pe'-ri-od

search

e-las'-tic

ban'-quet

un-ut'-ter-a-bly

slum'-ber

per'-se-cu-tor

con-ster'-na-tion, terror which causes utter confusion of mind; horror; astonishment.

teth'-er, a rope or fastening with which an animal is partly restrained.

con-jec'-ture, opinion without proof, or founded on slight evidence.

spec'-ta-cle, anything uncommon exhibited to the view.

LESSON XLI.

THE ENCHANTED WATER.

(Mangaia.)

In the fertile valley of Kiri, hidden and sequestered among the luxuriant vegetation, was the village which owned Kotu as its chief. Cruel and fierce was Kotu, the hero of many quarrels and brawls between his men and those of neighbouring settlements. He did not allow any restraint or self-command to interfere between his reckless will and the achievement of any desired object, but carried out any wish he

formed without regard either to the feelings of others or the consequences to himself.

This chief had a handsome slave-girl whose name was Pata, a girl of good family and breeding although misfortune had thrown her into a state of servitude. One day Kotu ordered the maiden to take the water calabashes and to fill them at the neighbouring spring. "If you are too long away," he said "I shall have to come and hurry you homeward." He said this with so harsh and cruel a glance that the girl knew she would have a severe punishment if she loitered on the way. Taking up the calabashes she passed down the winding path to the place where usually the waters of a small spring were to be seen bubbling up among the cool green leaves of plants and ferns whose roots were kept moist and fresh through all the year, however fiercely the tropical sun might be blazing on the open country. Now, to Pata's dismay, she found that the spring had ceased to flow, and not a drop of water was to be obtained. Catching up her calabashes she ran with flying steps up the pathway over the ridge towards the next valley, where she knew that a larger spring poured its waters over a ledge of rocks. Alas, the limpid stream no longer ran over the stony ledges, dry and arid lay the little watercourse under the

noonday heat. On she rushed towards a third valley in whose bosom she had once noticed a sluggish dark little stream flowing among roots of flag and wild *taro*. Towards this she toiled, carrying her calabashes, but for the third time was doomed to disappointment as nothing but some thick mud was to be found in the bed of the stream. Overcome with terror as she thought of the chastisement which awaited her return to her master, and utterly exhausted with her breathless hurry from one locality to another, she sank down to rest and to ponder on the course of action most desirable for her to pursue.

While she thus lay in the shadow of some friendly trees, a noble-looking man approached and addressed the maiden. He asked her why she appeared to be so despairing and disconsolate. She replied by telling him how she had been for miles in search of water for her master, and that if she had none to bring him she would probably be slain by the pitiless and obdurate chief. The stranger said "My name is the 'Shadow of Rongo,' and I am the lord of all springs and fountains of water in this island. It was I who dried up the water-sources and streams on purpose that you might be led hither to meet me. I will lead you to a place where you can fill your calabashes, but first you must

promise to love me and be my bride." Pata promised the handsome stream-god, and he then led her to a dell where copious streams gushed out from a grotto of white rock clear as pearl. Pata filled her water-vessels, and returned to her village.

As the slave-maiden handed the largest calabash to her master she saw by the ominous scowl upon his countenance that he intended to slay her, and that the hand raised to take the drinking-vessel revealed a weapon concealed beneath his garments. Swiftly as a startled wood-pigeon she turned and fled along the narrow path she had travelled just before; after her rushed the bulky form of her savage master, who pursued her on and on till she had arrived at the royal home of the "Shadow of Rongo." Farther the angry man did not dare to follow her, and indeed before long had to bow in allegiance before his hand-maiden raised by circumstances to the exercise of queenly power.

re-straint'	a-chieve'-ment	scowl	ser'-vi-tude
ex'-er-cise	bub'-bling	pun'-ish-ment	a'-rid
dis-ap-point'-ment	breath'-less	chas'-tise-ment	pon'-der

se-ques'-tered, secluded; withdrawn from observation.	slug'-gish, very heavy and slow in motion; lazy.
co'-pi-ous, in great quantities abundant.	om'-i-nous, foreboding misfortune; signifying evil to come.
coun'-te-nance, the features of the human face.	al-le'-gi-ance, the duty of a subject to a prince.

LESSON XLII.

THE STOLEN WIFE.

(New Zealand.)

Rua was a chief who had occasion to leave his home for a few days, and make a short journey. He left his wife behind to take care of their home, and as his tribe was at peace with all its neighbours Rua took little thought of troubles which might arise in his absence; not a foreboding of any kind crossed his mind. Soon after Rua had left his village a Fairy from the hills came down to the village, and seeing Rua's wife busily engaged at her domestic avocations, he was first attracted by her graceful movements, and on closer view by her pretty face. Calling his fellows about him, they all made a rush together, seized the startled woman, and carried her off to their fortress in the hills.

When Rua returned he could find no sign of his wife save the track of her footsteps moving away up to the forest-clad ridge above the settlement, and the tracks, from the way they seemed to be trampled deep in some places and with marks of dragging along at others, were evidently those of one reluctant to proceed. As there were no marks of any human footsteps except those of the woman, Rua felt convinced

that his wife must have been carried off by the fairies. Feeling that he was powerless against enemies possessed of more than mortal ability and cunning, he sought the advice and assistance of an old priest renowned for his skill in witchcraft and occult influences. The old priest told him that as soon as it was dark he would set about his preparations for compelling the return of the woman who had been abducted. At nightfall the priest's invocations were commenced, spell after spell was uttered and solemn hymns recited full of reminders to the absent wife of the happiness she had once found with her husband, and how heart-broken he was to find her place at his side empty. Far away, in the home of the fairies, the stolen woman felt the influence of the charms recited by the priest, and her dreams became full of pictures of her former pleasant life. At last she could bear the crowding images of the old affectionate domestic existence no longer and she resolved at all hazards to try to escape from the fortress of her captors. This was not very difficult at that moment, for they were almost all absent on one of their midnight rambles. In the meantime Rua had been instructed by the priest to go out to meet his wife, and to bear in his hand a vessel full of sacred red colour with which to

anoint her directly they met. Rua followed out the old sorcerer's directions, took up his pot of red ochre and went on towards the hill of the Fairies until he met his wife, who was walking with glassy eyes like those of a somnambulist under the influence of the powerful spell. Rua anointed the woman with the sacred colour and the two went back joyfully together to the village.

As soon as they saw the old priest, he ordered all the people in the settlement to begin making ovens and cook food. In the meantime the chief of the Fairies had returned to his abode and found that his fair captive had made her escape. Hastily summoning his friends and allies, he proceeded to the village, but was unable to enter it, for the steam of cooked food was in the air, and the savour of any cooked food is detestable to fairies and all other spiritual beings. The fairies joined in a magic song designed to draw the woman forth once more, but the old priest thundered forth a counter-charm which closed the ears of Rua's wife to the voices of the abductors. And as the red colour on her person and the savoury steam of the victuals prevented them taking her by force, they, after some time, gave up their efforts to allure her, and full of chagrin, retreated to their mountain dwellings.

oc-ca'-sion	fore-bod'-ing	pic'-ture	re-luc'-tant
do-mes'-tic	ex-is'-tence	fort'-ress	in'-flu-ence
a-noint'-ed	cha'-grin	de-tes'-ta-ble	vict'-uals

in-vo-ca'-tions, the act of addressing a deity in prayer or with a charm.

som-nam'-bu-list, one who walks in sleep.

oc-cult', concealed from the eye or the understanding; secret.

o'-chre, a kind of fine clay, used as a pigment.

LESSON XLIII.

THE DANCING FISH.

(Mangaia.)

Tini, the lord of all fish and the husband of the fair Ina, had a son named Koro. The father and son left Sacred Island for a time and dwelt in the north part of Mangaia at a place which is now called "Divine Koro," in memory of the celestial person who once had his home there. Koro, although he lived happily with his father, had his curiosity much excited by the fact that Tini often went away at night and would remain absent for two or three days at a time, moreover, when he returned he always wore a bright fresh necklace made of red and yellow seeds of the pandanus. Koro determined that he would solve the mystery of these frequent absences, so he concealed his father's royal girdle, and then went to rest. In the night Tini rose and sought diligently for the missing girdle, but could not

discover its whereabouts, so, at last, he woke his son and enquired if he knew where it was. Koro told him, and then craftily pretended to sleep, but really lay with half-closed eyes watching his father's movements. The old man went outside and passing a bark climbing-loop over his feet began to ascend a coco-nut palm, but Koro noticed that the mode of climbing was peculiar, as Tini was careful that his body did not touch the tree, and that his right hand only was used. Arrived at the top of the tree Tini threw down several ripe coco-nuts and then descended. He then grated finely some of the kernels of the nuts and carried the pulp, wrapped in a broad leaf of a species of gigantic *taro*, down to the sea-beach. Koro cautiously followed his father to the strand and there saw the scraped coco-nut scattered on the water while a long incantation was chanted by the "Lord of all Fish." The youth strained every power of his memory to fix the potent syllables in his mind that he might use them on some future occasion. To his delight he saw the inhabitants of the sea rise and hurry to the feet of their King; first came the little fish from the shallows, and then from farther away, from abysses of ocean, appeared the monsters of the great depths. These all came up on the sands in the moonlight, and changing

their aspect till they somewhat resembled human beings, they danced up and down and in and out in a wild revel. In the midst of them danced their master Tini, decorated (as the others were also,) with necklaces of pandanus seeds. When the dance was ended Tini and his subjects rushed together into the waves and disappeared.

Koro was entranced with pleasant dreams of the power he had gained by his acquisition of the words of the incantation and its power over the fish of the sea. The next night, his father being still absent, Koro climbed the palm as he had seen his parent do, threw down some nuts and grated fine the kernels. Proceeding to the margin of the tide he strewed the sweet white food upon the waters and began to articulate the potent magic words. The fish obeyed the mandate contained in the sacred utterance and left the sea to once more perform their evolutions about the person of their summoner. To the delight of Koro he perceived among the dancers the form of his father, who advancing said to him, "Now I know why you hid my girdle. Here is your new necklace, dear son." Putting on his necklace Koro joined the dancers, and many a moonlight night he and Tini spent thereafter, sporting on the shore with the wondrous citizens of the great ocean.

dil'-i-gent-ly	al'-though	pre-tend'-ed	wrapped
cau'-tious-ly	in-hab'-i-tants	mar'-gin	ut'-ter-ance
won'-drous	ac-qui-si'-tion	ev-o-lu'-tions	rev'-el

syl'-la-ble, a letter or combination of letters uttered by one impulse of the voice.	as'-pect, the look or appearance of a person or thing.
ar-tic'-u-late, to speak with distinctness.	man'-date, an order, a command; a commission.

LESSON XLIV.

THE FLOWERS OF PARADISE.

(Fiji.)

A beautiful princess named Rora lived at Suva, and she created much jealousy in the breasts of her countrymen by preferring the fair-skinned visitors from Tonga to the bravest and handsomest chiefs of her own people. In vain the argument was pressed upon her that patriotism and pride in her ancestors should induce her to favour men of her own blood and race rather than pale-faced strangers from other islands, speakers of a barbarous language. Rora, however, continued perverse and insisted on following the course suggested to her by her own inclinations.

A fresh party of Tongans having arrived at Suva, Rora was very desirous of appearing at her best, and as her usual supply of flowers did

not appear to be forthcoming, she sent to Nana, a mighty spirit dwelling at Lami, to ask him if he would procure flowers for her from the immortal groves of Paradise. Nana sent back the messenger, saying, "The everlasting blossoms can never be given to one who only wishes to obtain them that she might appear more beautiful in the eyes of strangers." Rora was disconsolate for a time on receiving this rebuff, but feeling confident that her loveliness could not be withstood if she pleaded in person, she set off to Lami, and entreated with all her powers of persuasion for the coveted wreaths. She prayed, "Oh great Nana, for this one night only give me the heavenly flowers, and never again will I receive Tongans with favour. Grant me the wreaths and I will devote myself to the service of Nana and of him only." Nana answered "It is well. Go to the dance, Rora, and make your Tongans happy once more. To-morrow you must come to Lami and be mine henceforth for ever." "Where are the flowers?" said the suppliant beauty, "They will fall upon you as you dance; the Tongans will see your beauty, and admire that which hereafter will be only mine." Rora returned to her home and at night the feast began. The moon rose and the dance commenced. Without

a flower to decorate her person Rora stood up to begin the dance, amid the loud plaudits of the Tongans, who were loud in praise of her charms. Suddenly from the sky fell wreath upon wreath of exquisite blossoms, till arms and neck and waist were cinctured with the glowing flowers from spirit-land. Then Rora cried to the Tongans to man their canoes in haste and carry her off, before the morrow could dawn. Proud were they as they thought of the greeting they should receive in Tonga on their arrival there with the celebrated princess. Away they sailed, till the hills of Fiji grew like faint blue clouds in the distance. Nana awoke with the rising of the sun and said to himself. "This is the day that Rora is to be mine. I will go to Suva and bring her to her future home." But he found that the maiden had eloped across the sea with some of the hated strangers, so he called to some of his servant-spirits, and cried, "Build me a canoe, let the wood thereof be of the wood of trees that bear fruits; let the canoe be finished and the sail hoisted." Almost while he was speaking the canoe was finished, and Nana with his crew went on board and pursued the Tongans. Swiftly the canoe of Nana passed through the waves till they came alongside the Tongan vessel; Rora hiding herself under a

pile of mats in fear of being captured. Then the canoe of Nana broke forth into blossom and fruit, mast and yards and sails all were covered with delicious fruit which fell, ripe and luscious, among the Tongans. They, greedy fellows, began a headlong scramble for the fruit, quite forgetting about Rora, who in the confusion was quietly lifted from the vessel of the abductors, and taken back to Fiji, where encircled by the loving watchfulness and attentions of her spiritual master she soon forgot the memory of her youthful escapade.

ar'-gu-ment

with-stood'

de-li'-cious

cel'-e-bra-ted

re-buff'

per-sua'-sion

ex'-qui-site

build

de-si'-rous

ser'-vice

hoist'-ed

watch'-ful-ness

cov'-et-ed

sup'-pli-ant

scram'-bled

con-fu'-sion

pa'-tri-ot-ism, love of one's country
or its interests.

dis-con'-so-late, not to be com-
forted; melancholy.

bar'-bar-ous, rude, uncivilized;
foreign.

es-ca-pade', an impropriety of
action or of speech.

LESSON XLV.

THE TWIN STARS.

(Mangaia.)

Once there dwelt together a little brother and sister who were twins; they were very fond of one another, and so seldom was the girl seen without her brother that she was given the name of Piri, which means "Inseparable."

Whatever the one wished the other agreed to, and they would have been a pair of very happy children had it not been that their mother was incessantly scolding and gave them no peace, always driving them here and there, and making them do unpleasant things in order that she might have something to rate them about.

One night the mother went out on the reef to fish by torchlight. She had very good sport for some time and had almost filled her basket before midnight, by which time the tide had grown so nearly full that she was no longer able to continue fishing. When she had returned to her dwelling she set to work to cook the fish, and according to the invariable native custom, awoke her husband that he also might have his portion of the meal. The food was divided into four portions, one for each parent, another for the boy, and the fourth for the girl. The husband wished that the children should be awakened in order to partake of the savoury cooked food, but the mother would not agree that the little twins should be aroused from their slumbers, so she carefully put their portions away into baskets that they might eat them the next morning.

Although Piri and her brother were supposed to be asleep they were really awake, but they

did not let their father and mother know this. They lay there quietly expecting to be called to share in the good things the smell of which reached them, but when they had waited for a long time in vain and found that they would not get their share till the next day, when the viands would be cold and tasteless, they were very vexed and wept secretly. The foolish children were so used to their mother's scolding tongue that they could not recognize how much she loved them; they thought her cruel when the fact was she did not like to break their slumbers by waking them at midnight. Piri proposed to the boy that they should run away from home and never come back again. The boy would not agree to this for some time, but after long discussion he eventually consented.

They rose, and cautiously slipping back the sliding door of the house, took hold of one another's hand and went out into the night, their tears dropping fast as they wandered along. They came to a high rock having on its surface little cup-like hollows, and these little depressions were quite filled with their tears. At last they leaped up into the sky and went up among the stars, Piri holding firmly to the knotted extremity of her brother's girdle.

The mother rose at the time the morning star

became visible, and she went to awaken the children that they might have their morning meal of the fish which had been caught over night. But the little bed of fragrant grasses was empty and cold, although moist with the tears which the poor runaways had shed. The woman called to her husband in fear and sorrow, and together the two tracked the path taken by the children. They found the wet traces of the tears which had dripped down, but when they came to the little cup-markings in the rock there was no further sign of them to be found. The parents looked here and there in utter perplexity, till, glancing up at the sky, they saw their children shining brightly as twin stars! Father and mother leapt up heavenwards also, and started in chase of their offspring, but the children had got too far ahead to be overtaken, and the pursuers have never yet succeeded in overtaking the truants. All four are now bright stars and are known to the natives of the island as "The Inseparables."

un-pleas'-ant
sa'-voury
in-va'-ri-a-ble

con-tin'-ue
taste'-less
sli'-ding

por'-tion
rec'-og-nise
scold'-ing

par-take'
tru'-ant
dis-cus'-sion

in-sep'-a-ra-ble, that cannot be
disjoined or parted.

vi'-ands, cooked food, victuals
prepared for food.

de-pres'-sion, a hollow, a sinking
in of the surface.

in-ces'-sant-ly, without ceasing;
continual.

e-vent'-u-al-ly, in final result or
issue; in conclusion.

ex-trem'-i-ty, the end or limit of
anything.

LESSON XLVI.

THE FAIRY OF THE FOUNTAIN.

(Rarotonga.)

The people dwelling in the little village of Aora were greatly troubled to find that much of their food and fruit was stolen at night. A strict watch was kept; still the bananas and plantains, the *taro* and coco-nuts were continually pilfered and almost certainly not by any one of the villagers themselves. Still more careful guard was kept and resulted in a report being made that on the night after full moon two fairies had risen from a fountain, and had, after pillaging the gardens, dived back again into the waters. These fairies were said to be a man and a woman, of dazzling whiteness of complexion and of great personal attractions. No further depredations took place for the space of a month, and the people of the settlement resolved to attempt the capture of their unearthly visitors at the usual time of their appearance. A strong scoop-net of sinnet was made for this purpose and placed in concealment near the spring. On the night after the moon was full, the fairies, little thinking that they had been detected, emerged from the water and betook themselves to the plantations. As soon as they had gone their vigilant enemies spread the net

in the water and dispersed in chase of the fair robbers, who upon discovering their hunters immediately rushed towards the fountain. The girl was the first to reach the spring, and diving headlong was at once entangled in the net; the male fairy found the net somewhat displaced by the struggles of his luckless sister, and getting past the impediment, was seen no more. With cries of triumph and loud rejoicings the villagers bore their lovely captive off to the abodes of men.

She soon grew accustomed to the ways of mortals, except that she could only live on raw fruits and would not on any occasion partake of cooked food. She was reconciled to her lot, and, being wooed by a famous and gallant chief named Ati, married him, and they were very happy together. She bore her husband an infant son whose skin was as dazzling white as his mother's, but on this child being born she requested Ati to kill her, as that was the custom in Fairy Land. Ati refused, and told her how much better was the human fashion of allowing a mother to live that she might cherish and protect her offspring. The fairy wife was then filled with sorrow for the fate of the poor mothers in the spirit land she had left, and she entreated Ati that she might be allowed to go back again and teach them the more wise and merciful

custom that existed among mortals. Ati was a long time before he could be persuaded to allow her to return to her old home, but on its being conceded that he should accompany her, he reluctantly consented. Ati and the fairy proceeded to the fountain, and holding each other by the hand, they dived into the clear liquid. Down they sank, down, almost to the entrance of the invisible world, but Ati became so dreadfully exhausted that he was compelled to return to the air once more. His faithful bride accompanied him and coaxed him again to make the attempt. Five times he essayed the feat, but in vain; only the immortal and the spirits of the dead can enter the Under-world. Bitterly the fairy-wife lamented and wept over her husband, but said "I must go on alone that I may teach what I have learned from you." Thus speaking, she plunged into the glassy waters and was never seen on earth again. Ati went back to his lonely home, and in love for his infant son found the only consolation possible for him now that the fairy mother was lost to him for ever.

pil'-la-ging
rec'-on-ciled
con-ce'-ded

fa'-mous
de-tec'-ted
off'-spring

un-earth'-ly
hus'-band
re-quest'-ed

daz'-zling
im-mor'-tals
con-so-la'-tion

com-plex'-ion, the colour of the skin or face.

dep-re-da'-tions, the act of robbing and laying waste the property of others.

sin'-net, cord or rope made of twisted or plaited coco-nut bark.
tri'-umph, joy or exultation for success; gladness for some victory gained.

LESSON XLVII.

THE MAGIC SPEAR-POINT.

(Hawaii.)

On one of the islands near Hawaii there ruled a King having a very wild cousin named Kaulu among his retinue. Kaulu was a very bold and dashing young man, but he was very fond of mischief and merriment, so that his royal cousin often remonstrated with him on his being fonder of the music of a midnight dance than in helping in the good government of the kingdom. He promised to behave more soberly when he was older, and, as all the people loved him for his high spirits and pranks that had no malice in them, mild reproof was the only check that he received.

At last the time came when he thought it would be wise to leave his boyish tricks and lead a sober life; so he determined to qualify himself for the office of priest, and for this purpose was sent to the island of Lanai. At that time Lanai was suffering under a scourge of goblin visitors; there were gnomes, evil spirits and monsters of all kinds, and, chief of all, the gigantic dragon or lizard called Moo (*Mo-o.*) These horrible creatures infested the whole island; they ravaged fields, destroyed the fish-

ponds, uprooted the coco-nut trees, and generally kept the inhabitants in a state of annoyance and discomfiture. To enable Kaulu to live in such a place he was carefully instructed in all the magic spells and charms known to the priests, but was told that none of these were strong enough to guard him against the more powerful of the demons. Kaulu was disheartened on receiving this information, but being a most intrepid and courageous man he determined to devote his life to the overthrow of the evil beings; so presented himself before the Chief Priest, and offered to risk his life in combat if he could rid the island of its oppressors. The Chief Priest, an aged and venerable man, looked upon Kaulu with affection in his glance, and retiring to the most sacred recesses of the temple returned with a small object wrapped up in folds of native cloth. Unrolling the cloth, he showed Kaulu a beautiful ivory spear-point, about a span long. "This," said the old man "is a magic weapon which has been dipped in the water of the river which runs through the land of spirits. Whenever you cast it, it will reach its mark no matter how distant that will be or how wildly you aim. If you draw with it a line upon the ground nothing can pass across that line. It has other virtues also, but these

you will find out in using it. Take it, but one day you must return it to me or bury it with my bones. Swear to me that you will do this." Kaulu solemnly swore to do as the priest wished, and wrapping the spear point in the cloth went his way.

He soon had occasion to test the efficacy of the magic spear-head, which he had caused to be affixed to a suitable shaft. The demons which amused themselves killing fowls, blighting the *taro* plantations, and tearing the unripe bananas from their stems, soon found in Kaulu a relentless and unresting destroyer. The embankments and walls of the artificial fish-ponds were no longer disturbed, but one enemy—the worst of them all—the Moo, was still at large, and continually prevented the people from feeling secure. It was a favorite trick of the Moo to burrow like a mole beneath the ground on which a house stood, and then arching its back to upset the whole habitation. For a long time Kaulu pursued this goblin in vain, but at length managed to trace a circle round it with his talisman and the Moo became a prisoner; it could not pass the charmed line. Heaving up the earth it burrowed downward, till encountering a lake of fire it was again compelled to return to the surface, and promise that if liberated it

would quit the island forever. Kaulu effaced a portion of his circle sixty paces wide, and through this gap the hideous Moo rushed down to the sea, and troubled the island of Lanai no more.

bur'-row	lib'-er-a-ted	hid'-e-ous	scourge
re-mon'-stra-ted	qual'-i-fy	tear'-ing	ef-faced'
op-pres'-sors	se-cure'	cour-a'-geous	gov'-ern-ment

dis-com'-fi-ture, defeat ; throw ; ruin.	over-	in-trep'-id, not influenced by fear ; brave ; resolute.
re-lent'-less, unmoved by pity ; implacable.	pity ;	ar-ti-fi'-cial, made by human con- trivance ; not naturally produced

LESSON XLVIII.

THE MAGIC SPEAR-POINT.

(Continued.)

When Kaulu had exterminated the last of his supernatural foes, he rested awhile among the grateful and adoring people of the island. He resolved to spend a few days in fishing and bathing in the surf as a recreation, and one day having grown tired of sporting on the surf-board he returned to the shore and threw himself down under the shade of a tree. There, watching the shadows of the clouds floating over the bathers, he fell asleep, and on opening his eyes, saw sitting near him a very beautiful woman. Her garment was all spangled with crystals and

her scarf was of the hues of the rainbow; a chaplet of flowers encircled her neck, and circlets of tiny pink and white shells were about her wrists and ankles.

Kaulu was so astonished that he sat as if stupified awhile at the sight of the woman's loveliness and her dazzling attire. Then, rising to his feet, he approached within a few feet of her and coughed to attract her attention. She lifted her eyes languidly, and scanned him from head to foot, then with a contemptuous toss of her head turned her face seaward again. Kaulu felt indignant, but reflecting "Perhaps in my bathing dress this noble lady mistakes me for a servant; I will put on the insignia of my rank." So thinking, he went to the beach and entering his double canoe put on his dress which denoted him as belonging to a regal family; his necklace with ivory pendant, his royal mantle of yellow feathers, and a brilliant feather helmet. As he left the boat he stumbled, and said "This means that I have forgotten something." At the moment a lizard ran across his path and reminded him of his combat with the demon Moo, so he returned and taking the magic spear ascended to the place where he had left his strange princess. She said "You need not have troubled to bedeck yourself for me. I

knew that you were Kaulu. I do not desire your company." "Unless," said the prince "you are of higher rank than mine, I claim my right to sit where I please, and that is, at your side." "Very well," said the stranger, "since you are so rude as to come when not invited, come and sit beside me and tell me of the admiration your eyes speak." Kaulu advanced and seated himself joyfully, but sprang up again with a cry of pain, for the ground was almost red-hot. "Come," said the woman with a taunting smile, "I am waiting." The prince advanced, but saw that the earth was glimmering with heat, so he drew back and marked a circle round him with the point of his javelin. "Now, come where I am," he said to the fair woman, and she moved inside the charmed circle. Instantly she found that she was on enchanted ground, and, wildly exasperated, she broke from his embrace and leapt across the fatal line. The prince tried to follow her, but she turned and showed him the form of the dreadful Pele, the goddess of volcanoes, with blazing eyes and hair like a flag of flame. Waving her hand a fountain of boiling lava sprung up at her feet and rolled down towards the prince, nearly engulfing him; but with great presence of mind he drew a line upon the

earth, and the lava-stream parted and flowed into the ravines on either side. Pele summoned her brothers, and a shower of red-hot stones and ashes fell on every side; from under this fiery shower Kaulu and his men escaped with difficulty by launching their canoes and paddling vigorously out to sea.

a-dor'-ing	feath'-er	ex-as'-per-a-ted	taunt'-ing
stu'-pe-fied	be-deck'	in-dig'-nant	cir'-cle
en-chant'-ed	i'-vo-ry	con-temp'-tu-ous	em-brace'
glim'-mer-ing	pres'-ence	en-gulf'-ing	hues

ex-ter'-min-ate, to destroy utterly ; to root out ; to drive away.	crys'-tals, solid bodies having sparkling facets glittering like clear glass or quartz.
chap'-let, a garland of flowers for the head.	in-sig'-ni-a, marks of high rank ; badges of distinction.
ra-vine', a long deep hollow worn by a stream of water.	jave'-lin, a kind of spear.

LESSON XLIX.

THE SPIRIT OF THE CAVE.

(Mangaia.)

The first King of Mangaia was named Rangi, and he was indeed "monarch of all he surveyed," for there was no other human being on the island to dispute his sovereignty. As Maui was supposed to have pulled up an island from the abyss, so Rangi was also believed by his descendants to have drawn Mangaia up to

the light of day from the depths of the unseen world.

Rangi resolved to thoroughly explore every corner of his new realm, and for this purpose he journeyed ceaselessly about and endeavoured to make himself acquainted with every nook and crevice of his territory. Principally his wish was to ascertain if the land held any inhabitants with whom he might hold friendly intercourse, for although possessed of powers not held by ordinary mortals he felt the burden of solitude too great for his endurance. One day while travelling along the northern division of his domains he came to a pile of rocks overhanging an enormous gorge, a most romantic and beautiful place, amid the wild scenery of which the waters of the adjoining valleys flowed seaward. Hidden among the boulders of this wild spot is the point of convergence of several extensive caves.

Always being in the hope of discovering by surprise some human creatures, or of finding traces of human occupation Rangi sent out his voice in a loud cry of "O! O!" Instantly came an answer from the rocks "O! O!" Rangi called lustily "What is your name?" A reply came in tones which resembled the voice of a defiant woman, "What is *your* name?" The King

grew fiercely indignant at this mocking, as he considered the repetition of his question, but resolved to give his impertinent answerer one more chance, so he cried out, "Whence do you come?" And was enraged when receiving the swift reply "Whence do *you* come?" Rangi then cursed loudly and bitterly in the native fashion at the "hide and seek spirit" as he called it, but his curses came back so fast that he stood aghast, for never before had his royal ears heard such unceremonious language addressed to him. It was evident that the rank and dignity of the King made no impression upon the satirical and insolent lurker among the rocks, who remaining unseen could thus irritate a person of such consequence.

Rangi determined to pursue his invisible taunter to her hiding place, and to get sight of one so pertinacious in keeping herself concealed. He leapt with caution from boulder to boulder, now and then calling aloud, and always receiving sarcastic questions as answers to his shouted queries. As he went on the chasm narrowed and grew darker till at last he found himself in a vast cave. Pointed glittering white teeth of immense size hung downward from the dim arched roof till they almost touched the head of the bold intruder, and

water ceaselessly dripped from their points towards similar huge teeth which pushed their sharp dazzling cones through the floor upward toward the pendent masses above. It was as though the King stood within the jaws of some prodigious shark! His heart failed him for a moment, but his courage soon revived and nerved him to seek further, so threading his way among the shining teeth, (stalactites, &c.) he went on till, happening to glance upward, he saw through the gloom the laughing face of a beautiful fairy. Rangi called to her asking her to come down to him, but she was coy, and for a long time refused to do so, but at last consented, and with many pleasant and graceful words told the King that she was the fairy Echo, who had been, until he discovered her retreat, the sole inhabitant of the pleasant island.

ter'ri-to-ry
ad-join'-ing
taunt'-er

sce'-ner-y
boul'-der
sa-tir'-ic-al


a-ghast'
lus'-ti-ly
thread'-ing

an'-swer-er
de-fi'-ant
sar-cas'-tic

ro-man'-tic, wild, fanciful; striking in scenery.
per'-ti-na-cious, holding firmly to an opinion.
rep'-e-ti-tion, iteration, saying anything again and again.

sta-lac'-tite, a pendent cone of carbonate of lime in the form of an icicle. The deposit from the dripping of stalactites is called stalagmite.

ABBREVIATIONS OF PROPER NAMES.



Aka	is	Akaaka
Ao	"	Aokeu
Aora	"	Aorangi
Eda	"	Edae
Hatu	"	Hatupatu
Iti	"	Itieve
Kaa	"	Kaala
Kaha	"	Kahalaopuna
Kahu	"	Kahukura
Kai	"	Kaaialii
Kana	"	Te Kanawa
Kara	"	Te Kararahuara
Kari	"	Karihi
Kauhu	"	Kauhuhu
Kaulu	"	Kaululaau
Kiri	"	Kiriapi
Kotu	"	Kotuku
Kura	"	Kurangaituku
Maha	"	Mahana
Mahu	"	Mahuika
Mai	"	Mailou
Malu	"	Maluafiti
Nana	"	Ndandarakai (p. 146)
Nana	"	Ngana (p. 107)
Nuku	"	Nukutere
Oa	"	Oarangi
Pata	"	Pataariri
Piri	"	Piriereua
Pona	"	Ponaturi
Rau	"	Raumea
Roa	"	Roangarahia
Rora	"	Rorandindi-ndavetalevu
Rua	"	Ruarangi
Ruru	"	Ruruteina
Tane	(generally) is	Tane
Tane	is	Tane-ere-tue (p. 49)
Tawha	"	Tawhaki
Teu	"	Teuaopokere
Tiko	"	Tikokura
Tini	"	Tinirau or Tinilau
Tu	"	Tutanekai
Tutu	"	Tutunui
Uru	"	Urutonga
Vao	"	Vaotere
Vari	"	Kahavari.

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