

DOWNLOAD PDF THE ANCIENT HISTORY OF THE MAORI, HIS MYTHOLOGY AND TRADITIONS V1

Chapter 1 : Māori mythology - Wikipedia

The Ancient History of the Maori covers, in Māori with English translation, many aspects of Māori knowledge, history and tradition, including karakia (prayers), Pāwhiri (myths), waiata (songs), whakapapa (genealogies) and whakatauki (proverbs).

John White was born in the village of Cockfield in Durham, England, on 3 January , one of a family of eight children born to Francis White, a blacksmith, and his wife, Jane Angus. The White family emigrated to New Zealand in . They settled at Mata in Hokianga, where Francis established a farm and timber trading enterprise. The family were active Wesleyans, socialising mostly with local Wesleyan missionary families, although, as a young man, John White also mixed with other settlers and the Maori community. Later in life he became a teetotaler and smoked a pipe. He had an inquisitive, stubborn and argumentative disposition. By his early 20s White was finding his life monotonous and isolated and so embarked on a course of self-improvement. He felt his education, a mixture of mission schooling and private tuition, to have been insufficient attested to by his phonetic spelling and poor handwriting. He revised his lessons, took up music and began to read widely. His reading programme included poetry particularly Byron and Moore , some novels, a few plays, a number of works by Dr Johnson, Burke, Addison and Blair, and historical tomes and religious tracts. He relished the Poems of Ossian, a collection allegedly translated from oral and written Scottish traditions in the eighteenth century. This work, White claimed, led him to collect Maori song poetry. He had very soon accumulated several hundred songs and traditions. In the late s White gained the attention of the governor, George Grey, by sending him manuscripts of Maori traditions. On 3 November White was officially appointed interpreter, assisting in negotiations to open the Coromandel goldfields. On 13 March of the same year he married Mary Elizabeth Bagnall in Auckland; there were eight children of the marriage. During the next few years White travelled the North Island as a government official. He purchased Maori land in Auckland, interpreted for senior officials and, in , for British forces fighting in Taranaki. In late he was acting assistant native secretary. Between 6 October and 17 April he served as resident magistrate for the Wanganui region, hearing civil and criminal cases between Maori, and providing intelligence information to the military authorities. He transferred to the Auckland Native Land Court, but did not take up the position as on 12 May he was appointed a land purchase commissioner. After the Land Purchase Department was disbanded in October , White assumed a similar position in the Auckland provincial government. In , to supplement his salary, he briefly became a private Maori land agent. This work involved negotiating for and purchasing Maori land on behalf of interested clients, Maori and Pakeha. On 10 December the provincial government terminated his appointment because of a lack of funds. No longer in permanent government employment, White became involved in other ventures. He was interested in the Thames goldfield, having obtained a mining licence on 17 October . He periodically visited the field and provided funding for a mining partnership, but this did not prove successful. By late he was a partner in an Auckland Maori land agency. On 19 May he was appointed a Native Land Court interpreter and soon after assisted at Chatham Islands court sittings. Early in October he was a private interpreter and Maori land agent, and the following January he was providing intelligence on local Maori for the Waikato military command. He then returned to private land work. Subsequently he became a land agent for Ngati Te Ata. Early in he travelled to Napier, working as an interpreter, and as an agent for H. Russell, the government East Coast agent. This experience and the reputation White had acquired as an ethnographer resulted in his appointment in early as the compiler and writer of an official Maori history. The task took over 10 years, from 10 April to 30 September . The work was published in six volumes between and as *The ancient history of the Maori, his mythology and traditions*. In White once again became a Native Land Court interpreter. He died on 13 January while proceeding to a Whakatane court sitting. In the s White, prompted by a lack of reading material, had begun to write. His early poetry and prose attempts were haphazard and many did not proceed beyond sketches. Influenced partly by the British historical novelist

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Charles Kingsley, he began writing further works cast as fiction but based on Maori ethnographic data. Gillies, a politician and amateur scientist, provided funding. Two historical novels were eventually published: These works, which White regarded as popularisations of Maori history, were written in an attempt to recoup goldfield losses suffered around His contemporaries were impressed. It was favourably reviewed or commented on by Edward Tregear, an up-and-coming scholar of Maori; A. Tylor, a British anthropologist. However, the path to publication had been strewn with difficulties. The work also suffered because of a lack of supervision by government. White had a tendency to overwork and his organisational skills were at times inadequate. The project was curtailed when Parliament cut it from the estimates in This was widely regarded as a short-sighted retrenchment. Some have suggested he falsified sources and took information without acknowledgement. Others have questioned his competence in the Maori language. Certainly his methods could be unsophisticated. Until the s he randomly selected Maori informants. Owing to lack of paper and work pressures, recording was often from memory or brief headlines. White was not discriminating about information; informants were asked to record everything, no matter how trivial. As a result he collected a wide range of material from most tribes, including songs, proverbs, genealogies, historical and legendary traditions, and ethnographic notes on every aspect of Maori belief and practice. After informants were paid at fixed rates for the quantity rather than the quality of information provided. Contributors Pakeha and Maori were solicited by letter, or quoted from other manuscripts or published sources. The preparation of The ancient history of the Maori was typically somewhat disorganised. At first a systematic approach was adopted. Sources were collated into various subjects, numbering systems showing from which manuscripts an item originated. Notations were made if a document needed copying, translation or transferring. But these methods were not uniformly applied. Numbering systems were not always consistent and traditions were sometimes recorded on odd bits of paper or by persons not expert in Maori history and culture. Comparative notes from other Polynesian traditions, which were to be included, did not appear in the published work. Nevertheless White was regarded by contemporaries as a distinguished Maori scholar. It is certain that he was a competent speaker of Maori: Despite recent criticisms, his collection of manuscripts and published material provides a valuable source for nineteenth century Maori traditions. Considering his early isolation and lack of advanced education, his achievements are remarkable. As a historical novelist and a collector of traditions he made a distinctive contribution to the literature on the Maori.

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Chapter 2 : White, John " Dictionary of New Zealand Biography " Te Ara

Excerpt from The Ancient History of the Maori, His Mythology and Traditions, Vol. 6: Tai-Nui As all the names in these genealogies were indices of important events, the chanting of them on their respective occasions provoked inquiry from the younger and explanation by the elder members of the tribe, and thus became an important means of.

The missionaries had the best opportunity to get the information, but failed to do so at first, in part because their knowledge of the language was imperfect. Non-missionary collectors[edit] In the s Edward Shortland , Sir George Grey , and other non-missionaries began to collect the myths and traditions. The new medium seems to have had minimal effect on the style and content of the stories. Genealogies, songs, and narratives were written out in full, just as if they were being recited or sung. Many of these early manuscripts have been published, and as of [update] scholars have access to a great body of material more than for any other area of the Pacific containing multiple versions of the great myth cycles known in the rest of Polynesia, as well as of the local traditions pertaining only to New Zealand. It linked living people to the gods and the legendary heroes. By quoting appropriate genealogical lines, a narrator emphasised his or her connection with the characters whose deeds were being described, and that connection also proved that the narrator had the right to speak of them. The lines are indicated by features of the music. The language of poetry tends to differ stylistically from prose. Typical features of poetic diction are the use of synonyms or contrastive opposites, and the repetition of key words. Abbreviated, sometimes cryptic utterances and the use of certain grammatical constructions not found in prose are also common" Biggs Some appears to have been sacred or esoteric, but many of the legends were well-known stories told as entertainment in the long nights of winter. Believed to represent one of two ancestors: Myths are set in the remote past and their content often have to do with the supernatural. The mythology accounts for natural phenomena, the weather, the stars and the moon, the fish of the sea, the birds of the forest, and the forests themselves. Much of the culturally institutioned behaviour of the people finds its sanctions in myth. Each of the major myths is known in some version not only throughout New Zealand but also over much of Polynesia as well" Biggs These genealogies appear in many versions, in which several symbolic themes constantly recur. In some cases the periods of darkness are succeeded by periods of light ao. In other versions the evolution of the universe is likened to a tree, with its base, tap roots, branching roots, and root hairs. Some, or all, of these themes may appear in the same genealogy" Biggs The cosmogonic genealogies are usually brought to a close by the two names Rangi and Papa father sky and mother earth. The marriage of this celestial pair produced the gods and, in due course, all the living things of the earth Biggs It begins as follows: According to Europeans, God made heaven and earth and all things. The cosmogonic genealogies relating the origins of gods and people.

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Chapter 3 : The Ancient History of the Maori, His Mythology and Traditions, Volume 6: Tai-Nui by John Wh

The Ancient History Of The Maori, His Mythology And Traditions V1: Horo-Uta Or Taki-Tumu Migration.

Maori Society In Polynesian mythology, people, the elements and every aspect of nature are descended from the one primal pair, the Sky Father and the Earth Mother. It was for this reason that the ancient Maori identified themselves so closely with nature. Before felling a tree so slaying a child of Tane Mahuta, god of the forest they would placate the spirits. Searching for food they would not speak of their purpose for fear that the prey might hear and make good its escape. At last, in the void of empty space, a glow appeared, the moon and the sun sprang forth and the heavens were made light. Then did Rangi the Sky Father live with Papa the Earth Mother, but as the two clung together their offspring lived in darkness. The Sky lay upon the Earth, and light had not yet come between them. Their children were vexed that they could not see, and argued among themselves as to how night and day might be made manifest. The fierce Tumatauenga god of war urged that they kill their parents, but Tane Mahuta god of the forests counselled that they separate their father Rangi from their mother Papa and in that way achieve their object. Rongo god of cultivated food and Tangaroa god of the sea did all they could, and the belligerent Tumatauenga cut and hacked. But to no avail. Finally it was Tane Mahuta who by thrusting with his mighty feet gradually lifted the anguished Rangi away from the agonised Papa. So was night distinguished from day. Heartbroken, Rangi shed an immense quantity of tears, so much so that the oceans were formed. Tawhiri god of wind and storm, who had opposed his brothers in the venture, was fearful that Papa would become too beautiful, and followed his father to the realm above. From there he swept down in fury to lash the trees of Tane Mahuta until, uprooted, they fell in disarray. Tawhiri then turned his rage on Tangaroa god of the sea who sought refuge in the depths of the ocean. But as Tangaroa fled his many grandchildren were confused, and while the fish made for the seas with him, the lizards and reptiles hid among rocks and the battered forests. It was then for Tangaroa to feel anger. His grandchildren had deserted him and were sheltering in the forests. So it is that to this day the sea is eating into the land, slowly eroding it and hoping that in time the forests will fall and Tangaroa will be reunited with his offspring. The creation of woman: When the participants lay exhausted and peace at last descended, Tane Mahuta fashioned from clay the body of a woman, and breathed life into her nostrils. The children of Tane were plentiful, and increased and multiplied, for death held no dominion over them. Burden A list of printed maps An essential reference work for collectors, dealers, institutions and researchers. The Mapping of North America II continues on from the first volume in documenting the printed cartographic record of the discovery of the continent from to Much has been written on the printed word in relation to America, and many works exist on the cartography of it. None however has attempted to comprehensively detail every known printed map. For certain he would have died, but the gods intervened and Rangi, the Sky Father, nursed him through infancy. As a grown child, Maui returned to confront his bewildered mother and to amaze his family with feats of magic. Carrying the enchanted jawbone of his grandmother, Maui led his brothers eastwards, to the edge of the pit from which the sun rises each morning. There, as it rose, the brothers snared the sun with huge plaited flax ropes. But their wives complained to Maui of a lack of fish, so he promised them a catch so large they would be unable to finish it before it went bad. At dawn the brothers silently set sail, thinking they had managed to leave their brother behind, and only when they were well out to sea did Maui emerge. The brothers were furious, but it was too late to turn back. After they had fished in vain, Maui suggested that they sail until well out of sight of land, where they would catch as many fish as the canoe could carry. But even when the canoe was so overladen with fish that it was taking on water and the brothers were ready to set sail for home, Maui produced his own hook and line and against their protests insisted on throwing it out. For bait, he struck his nose until it bled and smeared the hook with his own blood. Though the canoe lurched over and was close to sinking, Maui grimly hauled all the harder and his terrified brothers bailed the more furiously. Such an immense fish was indeed tapu sacred and Maui hastily returned to his island home for a tohunga priest to lift the tapu. For this

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reason much of the North Island is mountainous. In mythology the feat of Maui in providing land ranks only after the separation of Earth and Sky in the story of creation. Throughout Polynesia the Maui myths are recounted and the claim is made by other islands that Maui fished them from the deep. This supports the theory that Maui may have been an early voyager, a creator-discoverer, who seemed to fish up new land as it slowly appeared above the horizon. Had not Maui tamed the sun? Could he not also tame the night of death? With an expedition, Maui set out to the west, to the place where Hinenui-te-Po, the goddess of death, lay asleep. To accomplish his aim, Maui was to enter her womb, travel through her body and emerge from her mouth. If he succeeded death would never have dominion over humans. With the bird who went with him Maui discussed the plans for his most daring feat, for which he would take on the form of a caterpillar, his magic jawbone making such transformation possible. With a start Hine awoke, realised the plan and crushed the helpless Maui between her thighs. So died Maui-tikitiki-a-Taranga, and so death remained in the world for ever more. You also are mortal - remember that, and mould your conduct accordingly during your brief time in this world. The Coming of the Polynesian Origin of the Polynesian Linguistic, molecular biological and archaeological evidence has established that Polynesia was peopled from Asia. Mitochondrial DNA studies demonstrate that Polynesians and the aboriginal population of Taiwan share a common ancestor, and language evolution studies suggest that the origin of most Pacific populations lies in Taiwan, about years ago. As the population there expanded, people probably filtered east across the Malayan, Philippine and Indonesian archipelagos and Melanesia. This movement became increasingly isolated from its cultural origins, the culture it carried began to develop independently and recognisably differing cultures ultimately emerged. Thor Heyerdahl has argued that the population movement from Asia in fact took place in a northerly direction, then swept east across the Bering Strait and finally reached the Pacific proper by way of the Americas. Central to this thesis is the presence throughout Polynesia of the kumara, a sweet potato native to South America, the distribution of which remains something of a puzzle. The kumara grows from a tuber and so could not have been borne by birds; nor, it is clear, could the plant have survived being carried by sea currents across the ocean from South America to East Polynesia. It must have been carried by human travellers. Moreover, not only is the plant found throughout Polynesia, but it is also known by its South American name. Kumara has been radiocarbon-dated in the Cook Islands to AD, and current thinking is that it was brought to central Polynesia circa AD, possibly by Polynesians who had traveled to South America and back, and spread across Polynesia to Hawaii and New Zealand from there. It may simply have been a general way of describing the area from which the last movement had been made in the course of the settlement of the island groups throughout Polynesia. It was on the base of Polynesian culture that the intricacies of Maori culture were structured. Indeed, throughout Polynesia there are common elements in language, legend and place names. The myth of the separation of Earth and Sky is generally constant, and the Maui cycle is common throughout the region. The coming of Kupe According to popular tradition whose authenticity is at the very least questionable it was the Polynesian voyager Kupe fl. Curiously, only some tribes have any traditions of Kupe at all. His grandfather, Toi fl. The story concludes with the pair being reunited at Whakatane Bay of Plenty in c. Those with Whatonga made their homes on the Mahia Peninsula. The chronology of these genealogies is surely totally unreliable. However, some genealogies establish Kupe in the 14 C and so would have him living in Aotearoa right at the time that settlement seems to have been established, based on radiocarbon dating - see dating of the appearance of the polynesian rat, below. Some early students of the Maori distorted and even at times destroyed material that did not accord with their theories. This is not to discount completely the value of Maori tradition as a clue to prehistory, but to query the status accorded some tradition as authentic Maori tradition. Recent radiocarbon dating of rat-gnawed seeds seems to date the arrival of the first people in New Zealand as definitively around , some years before the arrival of European explorers Abel Tasman, Wilmshurst et al. The Pacific rat kiore cannot swim very far and hence must have arrived in New Zealand as a stowaway or cargo on polynesian canoes. The rat gnaw marks on seeds are unmistakable and radiocarbon dating of the bones of rats themselves also gives an earliest limit of This is consistent with other evidence

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from the oldest dated archaeological sites, some Maori whakapapa genealogies, widespread forest clearance by fire and a decline in the population of marine and land-based fauna. Most whakapapa yield likely dates several hundred years earlier but they provide weak evidence at best. Migration from East Polynesia Tradition continues that two centuries after the expedition of Toi and Whatonga, the Society Islands Windward and Leeward Islands, including Tahiti had become so overpopulated that food shortages and war were inducing a number of Polynesians to migrate. It is from these canoes, which some believe arrived in the 14 C, that most Maori claim their descent. Conversely, it has even been suggested that a single canoe with perhaps 30 occupants, of which half were women, could, with an annual increase of only one percent, account for a population in of the dimensions described by Cook. That at least one canoe arrived from East Polynesia, either directly or indirectly, is beyond dispute and if one could arrive, why not two? Why it came remains a matter of controversy. Did each canoe which came deliberately set sail for New Zealand? Or did they come by chance over a span of up to three centuries, being blown off course while travelling between groups of islands? Those who support the theory that migration throughout Polynesia was deliberate rather than accidental claim an extraordinary navigational ability for the Polynesians which would have enabled them to sail vast distances to reach minute destinations. However, there is a considerable body of opinion and evidence to the contrary and the topic remains one of controversy. Maori tradition with its history of ancestral canoes generally opposes the theory of accidental settlement. Wherever their starting point, some of the ancestral canoes are said to have travelled in pairs for the greater part of the journey, and may have been single-hulled canoes lashed together. This would have given greater stability for an ocean voyage, with the hulls separating for the hazardous business of making landfall, and would explain how the Tainui and Arawa could have arrived at the same place Whangaparaoa, East Cape at so nearly the same time that the tribes could argue as to which had arrived first. Maori war canoe depicted by Sydney Parkinson about April Waka taua Maori war canoes at the Bay of Islands, Waka photographed in Prime Minister Richard Seddon and party returning from the Waahi settlement on board the waka "Tahere o Tikitiki", April War canoe and sailing ships greet one another, early 19 C. Ships fire cannon, chief waves taiaha, pakeha canoe passenger waves hat. The ceremonial war canoe waka "Ngatokimatawhaorua" in

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Description: Excerpt from The Ancient History of the Maori, His Mythology and Traditions, Vol. 6: Tai-Nui As all the names in these genealogies were indices of important events, the chanting of them on their respective occasions provoked inquiry from the younger and explanation by the elder members of the tribe, and thus became an important.

Chapter 5 : The Ancient History of the Maori

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The ancient history of the Maori, his mythology and traditions.. The ancient history of the Maori, his mythology and traditions.. by White, John,

Chapter 8 : John White | NZETC

First published between and , this six-volume work, containing Maori texts with English translations and commentary, and engraved illustrations, was one of the first printed records of the oral traditions of the Maori. The project was commissioned by the New Zealand government in when.

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