

to memory, and where even the memory is frequently misled by the love of gain and more particularly by the feelings of ancestral pride and the desire to be regarded as important proprietors, feelings which predominate to a greater extent than those of a pecuniary nature.

Upon the whole, if tribal jealousies, emanating from a continual fear of ultimate oppression by foreigners, and a desire to retain nationality, are considered, there is no question surrounded with more complications than that of acquiring land from the natives, and none so likely to involve serious difficulties between the two races which inhabit these Islands. While it is not less certain that no question exists in this country more involved in obscurity, none where more patience and prudence are required, and none where a false step involves more distrust than any interference with the laws and usages of the New Zealanders on the subject of title to land.

PART II. LECTURE II.

In a former Lecture delivered in this Hall on the tenure of Maori land, I intimated that I would continue the subject on the "mana" of a New Zealand chief and tribal rights, which subject will occupy your attention this evening.

I must, therefore, revert to the past ages of Maori history, so as to define what is the influence or "mana" of a chief or priest, and from what derived, and to what extent it is exercised over the people.

The history of the Maories, prior to their migration to New Zealand, speaks of their being associated as one people; and certain men of the tribe occupied a portion of their time in rehearsing their history in a temple which they called "whare kura."

This temple was filled by their most learned men, of which there were two parties, each being a check on the other in preventing a perverted account of their past history being handed down to their children. And each party had a historical staff on which was kept their genealogy, and as they occupied each a different side of the temple they were called a "kahui" or flock.

The most learned man in each "kahui" was the leader or chairman, who was umpire of all disputed points of history that might occur. When any set debate was to take place, the people were arranged in order by the leaders of these two "kahuis;" each chief in the "kahui" had his place assigned to him according to the amount of knowledge he possessed; and this place was given to him by the leader of the "kahui" of which he was a member. This act of the leader was called "ranga" or putting in order. The people, as they came to the temple in a body, were called "tira" or company; and as the leader had to assign or "ranga" a place to each of his "tira," he was called the "rangatira," from which we derive our word in Maori for chief, "rangatira."

In course of time a quarrel in "whare kura" caused the people to disperse, and each family became independent of the other under the leadership of an "ariki:" who in all instances was the first born of that family, the father of which had enjoyed the privilege of being a priest in "whare kura." The knowledge handed down by the father to the son gave that son a certain power over the junior branches of the family; hence he was termed an "ariki," from the fact of his superior knowledge; he could ("a") lead or drive by that knowledge the junior or "riki" branches of the family, he therefore was an "a-riki," a leader of the juniors.

Shortly after the dispersion of the people from Wharekura, each family, under their new leadership, erected temples of similar form and structure in which they rehearsed their own genealogy, or such portion of the whole of that recounted in the old "whare kura" as related to themselves and those who now took part in the rehearsal of this to them formerly sacred lore. They required a teacher or "kai tohu tohu" or "tohunga," and as in the former "whare kura" the most learned man in these matters took the precedence, so also in this the most learned took the leadership: and as he had to "tohu" (to point out or instruct), he acquired the name of "Tohunga," which is now applied to a priest or any educated person. The word "tohu" has also another meaning, which is to keep or take care of. The "whare kura" of these separate families had the images of their gods in them, and these were in charge of the person whose knowledge in ancient lore entitled him to the office. From this it was said that he "tohu" or kept them, and hence the name "Tohunga." As this was his duty, he was not required to work; and being also the keeper or "tohunga" of the gods he was sacred and could not be called on to perform any menial duty. Being the keeper of the gods and having a superior knowledge of past history and events, he was better enabled to form a correct judgment in respect of any thing that was for the welfare of the families whose "tohunga" he was; hence, also, in the event of war and in all matters relative to agriculture or fishing, the people gave precedence to the opinion of the "tohunga." This leads me to the next point, viz., "Mana." As I have shown the origin of the names "rangatira," "ariki," and "tohunga," I will now show what is the "mana" relative to the peculiar duties of those persons who assume these names.

The past history of the Maori informs us that they date their origin from their gods, and that their superstitions are all founded on the co-assistance of these gods with their "tohunga" or priest. Hence the "tapu" of the priest; and as all matters of importance are directed by the gods through the priest, orders or decisions must be implicitly obeyed or "whakamana," so that the "mana" of a priest existed not on account of any natural power of his own, but of the gods. Again, in reference to the "ariki," as it was the sole privilege of the first born to be taught by the father or grandfather, all the knowledge and experience they had acquired, must as a natural consequence make him wiser than his juniors. His opinion when given accordingly carries a weight with it or "mana,"—hence therefore the "mana" of an "ariki." Again, as the "ariki" guides by his superior