

I may be excused for giving here a characteristic illustration of native procedure, as related to me by one of the persons concerned and on whom reliance can be placed. He desired, as a stranger, to see an orange-beer carousal, and was taken by a friend to the forest, in which he had heard of one proceeding at the time. After tasting the muddy liquid he was about to return, when the party, some twenty in number, suddenly scattered, leaving only the two white men and the native who had charge of the beer-tub. The cause was soon apparent in the arrival of two chiefs known to be policemen. They heard the explanation, and, after taking counsel together, decided to make no report, but invited the white men to join them in prayer that they might be saved from temptation and sin in the future. They prayed for all natives and white men, for Queen Victoria, and for their own Arikis and Governors. Then, overturning and breaking up the tub, they told the white men and those in charge of it to depart in peace and sin no more.

*Executive.*—Each Ariki in an island governs his or her own territory, and carries out or disregards, at his or her pleasure, the laws passed by the General Council for that island. Each is jealous of interference, and the jealousy is made use of for their own purposes by some of the foreign residents. This will be a delicate subject. The recognised order of rank and precedence with the three ruling Arikis of Rarotonga is—Makea, Tinomana, Pa. As Makea's territory includes the Harbours of Avatiu and Avarua, it will naturally be the seat of government for the group. The local governments under the respective Arikis should, I think, not be interfered with at all, if possible. Their people obey them, and their authority and that of the missionaries are the props upon which the maintenance of peace and order depend.

Each island has its own ancient customs. At Rarotonga the Arikis are to some extent influenced by the *mataiapos*. At Mangaia the *mataiapos* are supreme, and have lately, as reported in the Pearse affair, deposed one of their Arikis, or kings, in a very summary way. At Atiu, and its tributary islands, Ngamaru, the Ariki is supreme. At his command the people of Maukè at once surrendered lately to Mr. Consul Exham eighty-nine muskets of various eras and descriptions, with which they had begun fighting amongst themselves. The muskets are still in Mr. Exham's care, and will be handed over to the Resident.

The Arikis are known, after installation, by their family names only. The installation is attended with great ceremony. The names have become titles, and they are addressed and spoken of by their own people as Makea, Tinomana, Pa, &c. The Arikis and chiefs are very proud of their genealogies, which are carefully preserved but not publicly exhibited or lightly handled in any way. Their tribal feuds, till the introduction of Christianity, were incessant and bloody, and their present political arrangements are a natural growth from that condition, tempered by the adoption of Christianity. In race they are pure Maori, and call themselves Maoris when speaking of the whole people. Each island has marked peculiarities of dialect, and its language is known as Mangaian, Rarotongan, &c.

*Marriage and Divorce.*—Marriage is performed by the resident missionary. Divorce is not legally recognised, but a husband or wife deserted for five years may be remarried. The missionaries act on their own judgment, and are searching and strict in their investigation before undertaking to marry a foreign resident. Marriages of such foreign residents with native women are numerous, and there are many half-caste children, to whom the parents are generally much attached.

*Education.*—The natives almost universally read and write in the native tongue. This, with all they have of peace and civilisation, they owe to the missionaries, who have done a wonderful work in the short half-century since they settled on these savage and cannibal islands. That work, however, has now reached a new stage, demanding, I feel strongly convinced, new and wider methods in dealing with the Natives no longer secluded from the outer world. The churches are fine stone buildings, lofty, well built, and well fitted, but provision is much needed for teaching English to the natives, and, with moderate financial help, this could be undertaken at the missionary schools. A Mr. Ellis (late of Auckland) has opened a class for the purpose, and is apparently doing good work in that direction. He applied to me on the subject, as his school cannot be made self-supporting. But to be permanent and effective, the teaching of English should, I think, take a leading part in the regular missionary course of instruction.

I attach great importance to this subject, believing that upon its proper handling, the preservation of the native race most largely depends. With a knowledge of English they would have access to a literature likely to stimulate their clever but torpid minds. European ideas as to the relation between the sexes would be more easily made to replace those of Polynesia which still prevail. Prostitution, in our sense of the term, is not known, but want of chastity before marriage is not regarded as a reproach. After marriage the case is different. The efforts made to enforce chastity by positive law, with its attendant public trial, fine, and public exposure, merely destroy all sense of shame, and have proved a failure. The missionaries do their best by teaching; but the ideas entertained are too old and deep-rooted to be thus eradicated. Public opinion is still formed by the natives themselves; and, from the nature of the islands, European families will always be too few to make their opinions the rule.

In olden times the minds of the natives were occupied with wars and diplomacy. Their home work was more varied and their amusements were more active and numerous. The *tapu* and other customs operated also to mitigate any evil effect from their peculiar social views. These counteracting influences do not now exist. The natives were also more scattered then, and led a more individual life. They are now gathered together in villages in order to be near the church and school. Careful inquiry leads me to believe that early sexual excesses, the introduction of new diseases, the absence of healthy mental stimulus, and the too sudden adoption of European dwellings, habits, and clothing, are doing far more than intoxicating liquor to destroy the race. I