

same roof—quarrels and jealousies are frequent; but no member wronged by any other member would think of seeking legal redress, even where the family land had been fraudulently alienated.

Between separate families bitter feuds will arise, and be sometimes extended to the Ngati and the tribe. Pride of place and power are the strongest passions, but find vent in a corporate instead of an individual form.

The adopted members are numerous in every family, and indistinguishable by any title from the rest. They have the same rights and are under the same obligations. The child adopted is sometimes given in charge to a foster-mother as soon as born; at others the child is left with the parent till weaned. In the latter case the adoptive parent has to provide the mother with the best of food, and to find all necessaries for the child till taken away. The adoption is marked by the usual feast, all the family and friends being present on the occasion. This system of adoption is so old and constant that mothers part with their babies apparently without a pang, but its tendency must be to weaken very materially all family affection.

The child adopted must belong to kindred families in order to enter at once into the family. If from other tribes or people he does not become a member till formally admitted, and may at any future time be cast out. Children in this position are known as *tama ūa* (children of the thigh).

If a daughter marry, she enters her husband's family if of the same island. If the husband be of a different island, he may be taken into the wife's family during her life. If she die before him she may by oral will have declared that he is not to be disturbed in his relationship. Her will is religiously respected. The head of the family is known to and recognised by all, and the family is designated by his name, with the prefix of *ngati* applied in this case as in those of larger aggregations.

2. The first aggregation is under the chief on whose land the families have been settled. The sub-tribe thus formed takes its name from the chief, and has almost invariably a common ancestor. To the chief's name the word *ngati* is prefixed. The power and influence of the chief thus depend on the extent of his land and on the number of the families settled upon it.

3. Lastly comes the Ariki, under whom are many Ngatis. The Ariki's own landed possessions may or may not be extensive. That depends chiefly on whether the ancestor has parted freely with his conquests among his followers, or retained them.

Rank and Power.

1. The Ariki is supreme, but largely controlled by the Mataiapos (or nobles). A new Ariki is named by the Arikis of the other tribes from the Ariki family of the deceased's tribe. But the confirmation depends on the Mataiapos, as the installation rests with them. They regard the Ariki as only the first among equals. The Ariki of one district may, through land tenure, be a Mataiapo in some other.

2. The Mataiapos are the most powerful class. Their families have held the land from time immemorial on conditions of public service well understood. If, for any reason, one be displaced, a successor must immediately be appointed from the members of the family. The title and the tenure of the land are perpetual, and cannot be disturbed or interrupted. The heir is the eldest son, unless the holder of the title name another son before his death. The will so declared is obeyed or contested according to the circumstances of the eldest son, and has been the cause of serious quarrel.

3. Rangatiras hold under the Mataiapos, under the Ariki, or other independent land-owner. Their services are public and honourable, but are rendered at the call of the owners of their land, and given to the public in his name.

4. Komonos are the second sons of Rangatiras by a second wife, half-brothers of the eldest, who is the rightful successor. The Komono is of right one of the family.

5. Ungas are the lowest. They hold their land by sufferance, and their services are personal and menial. Their origin is obscure. Mana-Rangi held that they were the descendants of the Maori people found by the first colonists, with whom they quarrelled, and by whom they were conquered and made slaves. Others believe them descended from discarded *tama ūas*, and other offending members of families whose land has been taken from them. The name itself is attributed by some to that of the hermit crab, which lives in the shells of other fish. Others attribute it to the practice of giving them the smallest tuber (the *unga*) from the tubers of the arrow-root when divided for food. Certain it is that in every division of food at a public feast the Ungas have their share, however small and poor. As slaves this would hardly have been the case. They would have been served apart, and not with the rest.*

Land.

Very little rural land has been alienated by lease for a definite term and at a definite rent. That held by foreign residents is almost entirely in the Maori tenure, and carries with it the Maori obligations. The chief of these is being overrun by the numerous relations of the native wife, who treats the European as quite one of the family, and, it must be admitted, are perfectly ready to be treated by him in the same way. But in the townships a peculiar state of things has arisen. To bring the people nearer to Church and school a considerable area was set apart in each settlement, and given in trust to the Mission. Any one was entitled to build his house, and have a plot of land in the settlement free of charge, and to be held by him and his family so long as they liked. Many built on these terms, and the system lasted without change for half a century. But about twenty years ago traders began to desire better premises. Pressure was then brought to bear upon the Mission by the great chiefs who had originally given the land in trust. After considerable resistance the pressure was successful. The chiefs resumed possession of such land as remained unoccupied,

* *Unga* is, no doubt, connected in root with the New Zealand word *hunga*, which means "folk," "people."—
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