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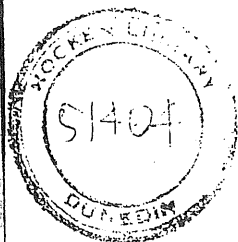
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M. E. Seymour

A HISTORY OF THE CHATHAM ISLANDS.

By "afloat "

Ant. Seymour

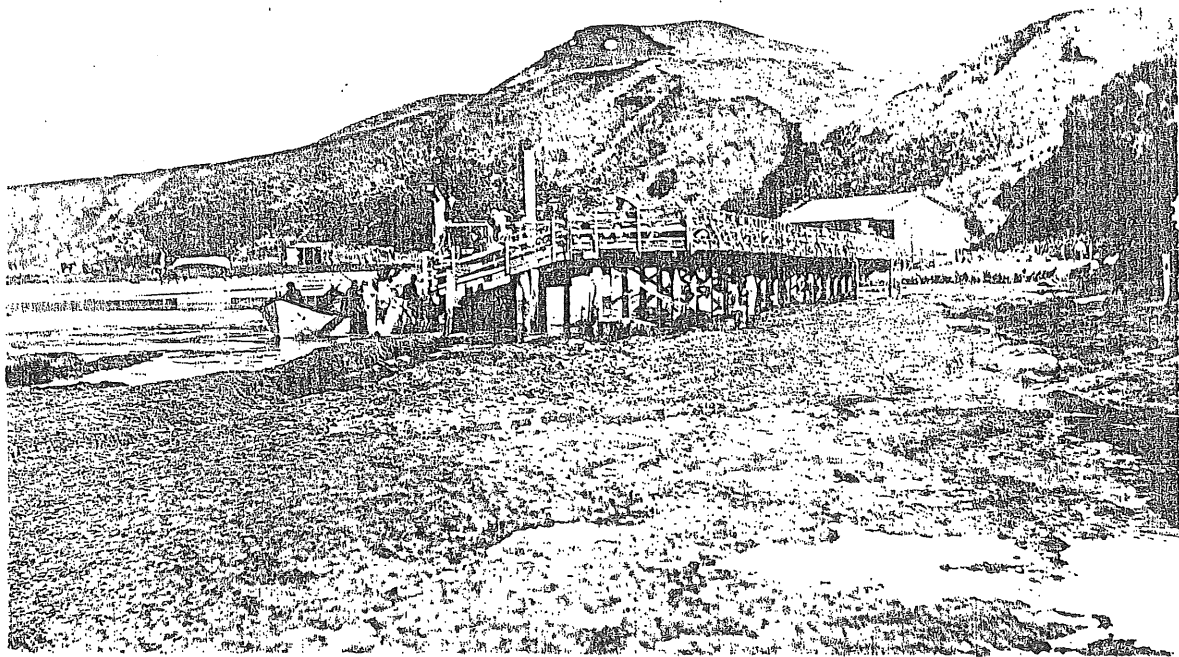
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P R E F A C E.

In writing a history of the Chatham Islands the actual story of white settlement seems to pale into insignificance beside that of the occupation by the Morioris and their subsequent displacement by the Maoris. The origin of the Moriori race is still a debated question and possibly it will never be solved for this unfortunate race is now extinct with the exception of one pure-blooded Moriori, who is now a very old man. The study of this race however, is still interesting and instructive and forms an excellent illustration of the influence of man's environment on his character and how detrimental is the effect of long isolation and lack of competition in obtaining a livelihood. The Maori invasion of 1835 and the maintenance of Maori prisoners at the island in 1865 form the connecting links with New Zealand history but for the most part though a part of the Dominion of New Zealand, the connection has been comparatively slight even in matter of administration.

This study is an attempt to trace a connected historical account of the Chatham Islands up to the present day - a work which has not been done before.

There are certain difficulties which face a student in a work of this kind. The materials on the subject are numerous but many of them are scattered in divers journals and obscure publications some of which at the present time are not

available. It has been a common practice for visitors to the Islands to write an account of their experiences, together with a short history, on their return; but the student is obliged to exercise the greatest care in selecting from such sources for they are often based upon insufficient historical data. Of the actual government and administration there is a dearth of materials and "reminiscences" prove rather vague and inaccurate as to time.

As regards the Moriori people there have been such excellent authorities as Shand, S. Percy Smith, Gilbert Mair and Skinner to draw on.

The story of Pitt Island is omitted except where the reference has been incidental. This might make a study in itself though the early history has already been written (see Hunt's twenty-five years experience in New Zealand and the Chatham Islands.)

The thanks of the writer are due to many people for their advice, for providing data or access to publications; Elsdon Best Esq., Wellington, Mr. Skinner, New Plymouth, Rev. Bates, Wellington, Dr. Chilton, Canterbury College, Miss Herriott, Canterbury College, Professor Speight, Canterbury College and Mrs Blyth, Chatham Islands.

A HISTORY OF THE CHATHAM ISLANDS.

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Chapter I.

Location & Discovery.

The Pacific Ocean was first traversed by European navigators in the first part of the 16th century but remained unexplored for several centuries. Parts were undoubtedly vaguely known to whalers but as we have no record from them left to us and as no kind of permanent settlement was ever attempted, it remained as the unknown ocean.

The foundation of the London Missionary Society in 1795 presaged the period of settlement in many of the islands hitherto known only to casual whalers and explorers. The expansion of discovery arose out of the efforts of English, Dutch and French explorers who, in the interests of trade, directed their energies towards investigating the geography of Australia and New Zealand. The close of the Seven Years' War (1763) marks the real beginning of Australasian development. It is interesting to examine the motives which lay behind this activity. Between 1764 and 1773 three French and four British expeditions sailed for the Pacific all with the ostensible object of scientific discovery but with their eyes widely open for possible colonial and commercial advantages. The French made numerous discoveries and nominal annexations among the islands of

Polynesia.

Of the British navigators the greatest was Captain James Cook, a scientific seaman whose genius equalled that of Davis and Hudson in the distant past. In 1768 with Sir Joseph Banks and other savants he sailed for Tahiti to observe the transit of Venus but after doing this proceeded to New Zealand circumnavigating both islands and charting the coasts with remarkable accuracy. He then went to Australia and so investigated the East coast which had not yet been discovered.

Australia does not appear to have been known in the sixteenth century for contemporary narratives of both the Spanish and Portuguese as well as the English show no knowledge of it. Java was known to them but nothing south of Java - it was believed that on the South lay an undiscovered sea with exceedingly dangerous currents. Some maps, which showed a belief that there was land to the South, may be regarded as geographic romances. It is believed that Mendana, a Spaniard, might have discovered Australia in 1567 and that Torres probably saw Australia; a fact ascertained from a study of the routes he took but about Australia he remains quite silent. The Dutch, however, actually discovered Australia in 1606 in their efforts to explore the Southern coast of New Guinea. Further exploration began in 1616, being carried out largely by merchantmen driven out of

their course on the voyage from the Cape of Good Hope. Tasman, however, was the greatest explorer- he circumnavigated Australia at a great distance from the coast without knowing it and proved its insular character though he had not sighted its eastern shore. With the voyages of Tasman and others exploration of the Pacific ceased until nearly the end of the century. The Dutch sought for rich trading lands rather than sites for settlement and as these could not be found in the Pacific they turned their attention northwards.

In 1787 the Pitt Ministry passed an Act authorising the transportation of convicts to Australia but there are indications that Pitt had something further at the back of his mind. An expedition equipped by the Government was known to have already sailed for the South Seas. Captain Phillip in command of the first enterprise was given instructions to annex the entire eastern half of Australia and to claim in addition all adjacent islands. It seems obvious that efforts were now being made to retrieve the loss of the American Colonies by seeking for new lands in the Pacific.

In 1791 John Vancouver undertook an expedition in the records of which the Pacific Ocean and the coast of N.W. America was carefully examined and accurately surveyed. This voyage was undertaken by His Majesty's command, principally

with a view to ascertain the existence of any navigable communication between the North Pacific and North Atlantic Oceans; and performed in the years 1790, 1791, 1792, 1793, 1794 and 1795, in the Discovery Sloop of War, and Armed Tender Chatham."

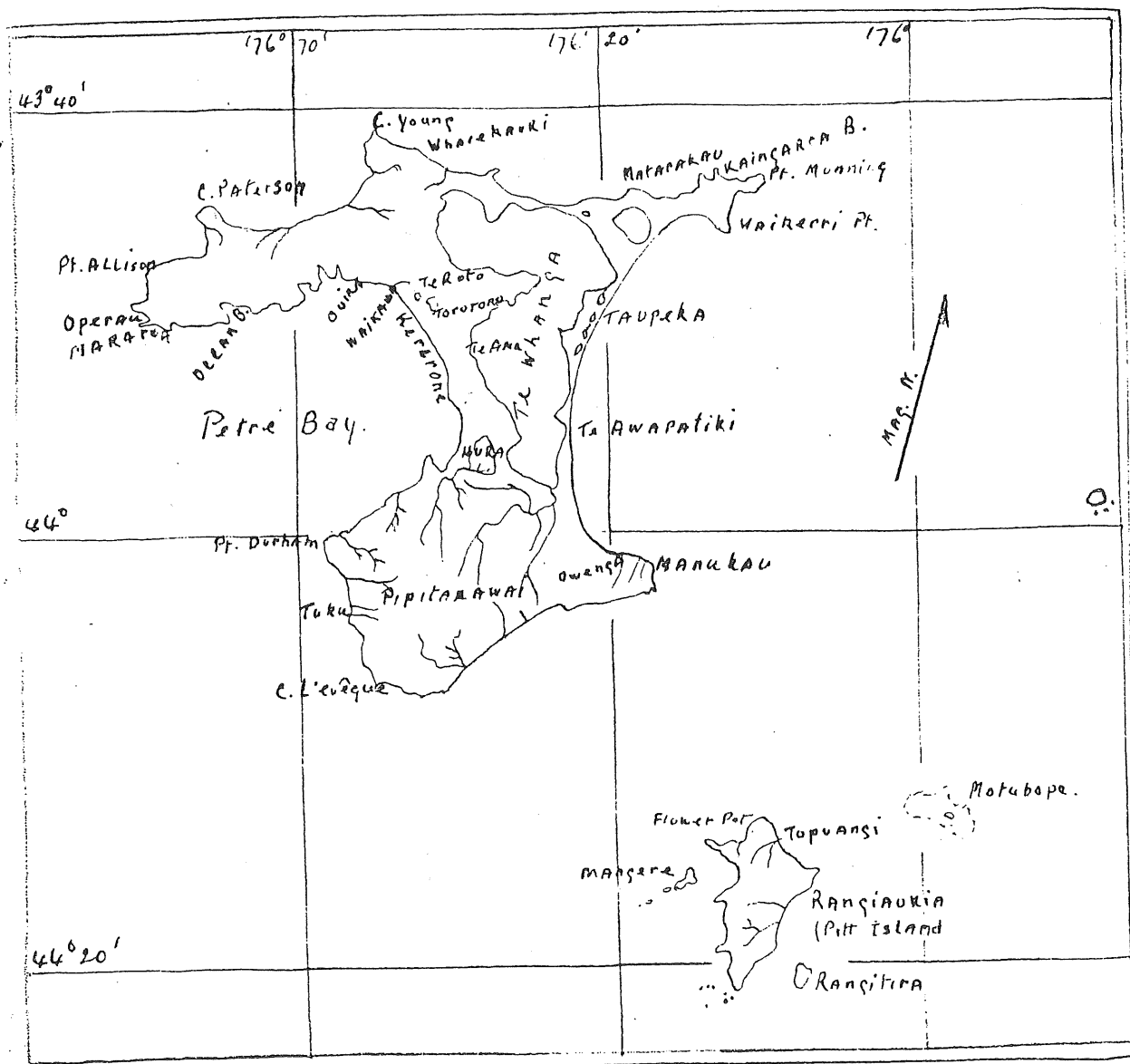
The two vessels arrived at Dusky Bay on Nov. 2nd 1791 but being separated for several days by a gale, on the 18th they decided if the winds were favourable, to set sail, alone for Matavai Bay, Otaheite. On Nov. 22nd the "Chatham" set sail and shortly sighted the Snares which were found to be a cluster of Barren Rocks which could not be inhabited by anything except sea fowl of all kinds of which we saw astonishing quantities."

"Early in the morning of the 29th (Nov. 1791) low land was discovered bearing by compass N.E. to E.N.E. Accompanied by Mr. Johnston the master and one of the mates, we proceeded towards the shore in the cutter. The rocks project a little at each extremity of the bay; within them we found smooth water, and landed upon the rocks on the starboard shore where we had first perceived the inhabitants, who were at this time on the opposite side but seeing us examining their canoes, they hastily ran round to the bay; on which we retired to the boat to wait their arrival."

Another account tells how very curious the natives appeared, and how ready they were to accept all presents

but offered nothing in return, and soon began to display hostile intentions. Seeing that many were armed with heavy spears the party took to the boats again but as the natives remained quietly some way off they returned again to the shore.

Lieutenant Broughton goes on to say "Having reached the shore without any interruption we displayed the Union flag, turned a turf and took possession of the island, which I (Lieutenant Broughton) named Chatham Islands (in honour of the Earl of Chatham), in the name of His Majesty King George the Third; under the presumption of our being the first discoverers. After drinking His Majesty's health I nailed a piece of lead to a tree near the beach, on which was inscribed His Britannic Majesty's Brig Chatham, Lieutenant William Robert Broughton Commander, the 29th Nov. 1791. And in a bottle secreted near the tree was deposited an inscription in Latin to the same effect."



Map of the Chatham Islands.

CHAPTER II.

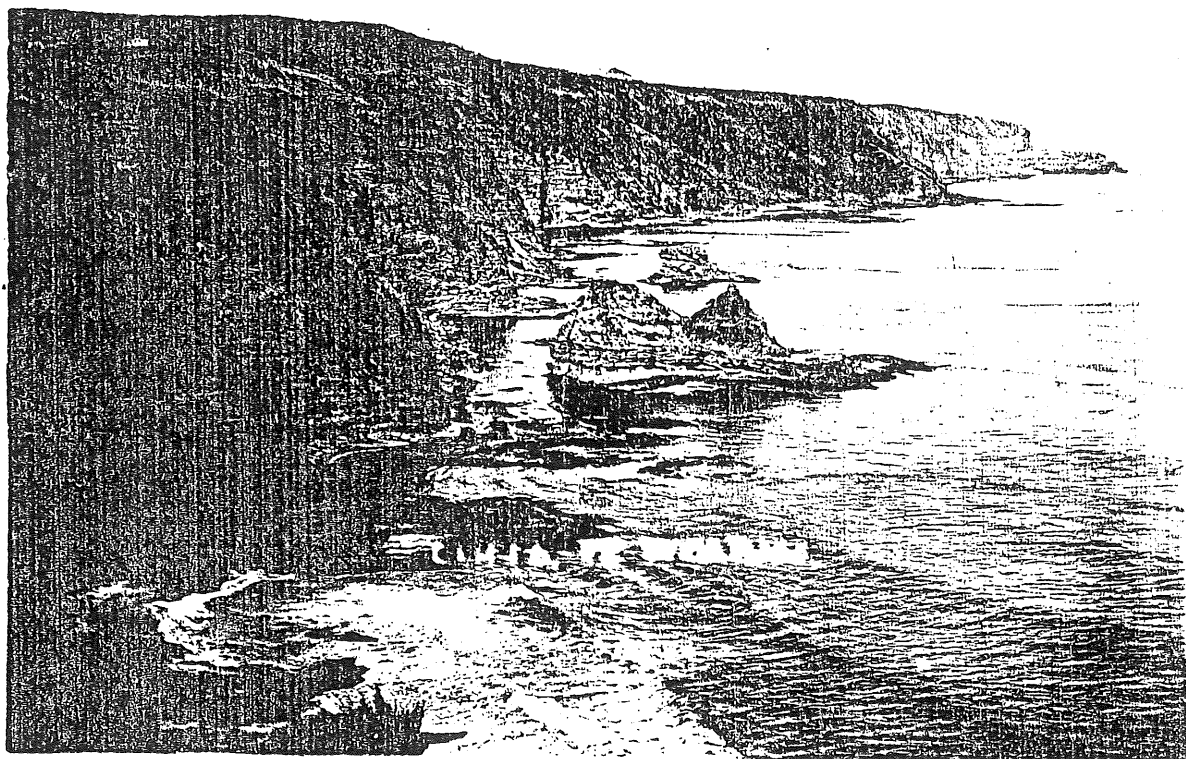
Geology of the Chatham Islands.

The group of islands and rocks known collectively as the "Chatham Islands" lies isolated in the South Pacific Ocean at a distance of 480 miles East North East from Wellington and has an area of 375 square miles. It lies between the parallels $43^{\circ}30'$ and $44^{\circ}30'$ south latitude and the meridian of $175^{\circ}40'$ and $177^{\circ}15'$ west longitude. The surface of these islands is hilly but not mountainous.

The largest member of the group - Chatham Islands - is about 30 miles in length and contains 222,490 acres. Pitt Island, which lies to the South of Chatham Island, is separated from it by Pitt Strait, which is about fourteen miles in width. It is about eight miles long and one and a half wide containing about 15,000 acres. The only other islands worthy of note are Mangere and South East Island each of which is about a mile and a half in length.

The Chatham Islands are of high geological interest; their different formations show that they are closely allied to New Zealand and also that they belong to a separate axis the continuation of which will in the course of time no doubt be traced north and south. Chatham Island proper is volcanic in origin and consists chiefly of basaltic and doleritic rocks

(i) Julius von Haast. Transaction of N.Z. Philosophical Institute vol I p. 127.



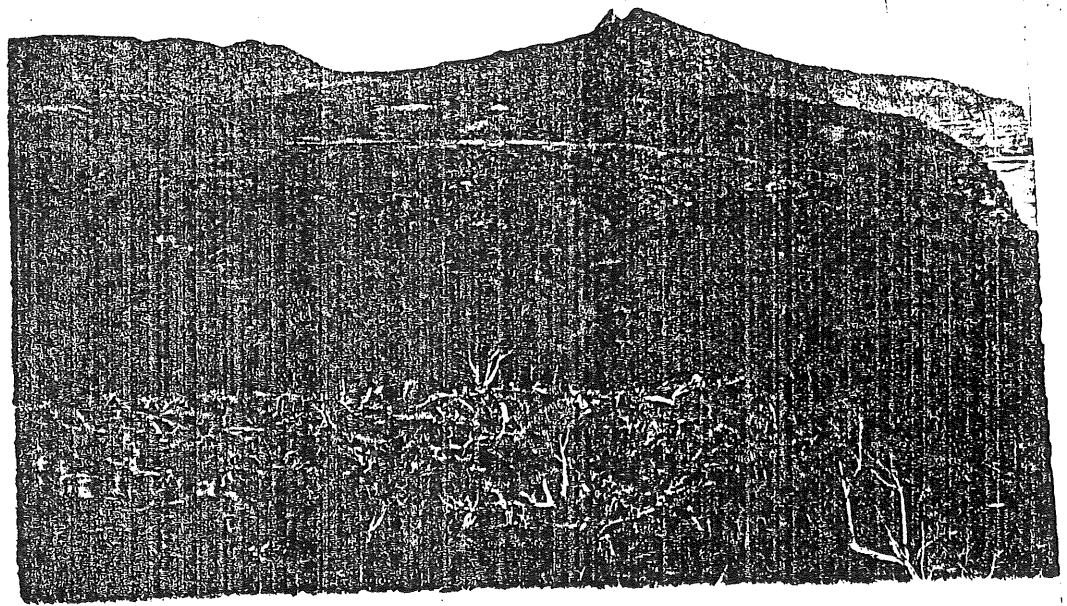
Cliffs Le Whariki.

and tufas. The different centres of eruption are marked by craterlike cones and around them, and extending from one to the other, are formed barriers of marine sands enclosing tracts of lowland favourable to the formation of peat swamps

Pitt Island is formed of the same volcanic rocks but it is more hilly and does not present the same strange aspect as the mainland.

Dr. Cockayne asserts that as probably the islands have extended over a much wider area than is now the case, these sand barriers must be of comparatively recent origin. The tracts of lowland are in the north and not in the south of the island though the latter also contains most extensive deposits of peat.

"The oldest rocks visible occur near Kaingaroa and stretch in a west and east direction towards the north-eastern corner of Chatham Island" says Haast "and consist of micaceous clay slates, silky and of a pale green colour. They are traversed by veins of quartz which has the appearance of being auriferous;" but as yet no discovery of gold has been reported. "Similar rocks occur in our Southern Alps of N.Z., on the eastern slopes of the Moorhouse range and on the south-western slopes of Mount Cook." These rocks states Captain Hutton must be a portion of an ancient rocky platform from which the new volcanic islands arise. The rocks



View showing a stretch of Native
Bush with the Horns in the
distance.

of Pitt Island resemble those of the mainland and the occurrence of lignite beds overlaid by limestone is particularly noticeable. Such beds of limestone also fringe the shores of the lagoon Te Whanga. Haast concludes, "Thus clear evidence is offered us, that in an early part of the tertiary period volcanic action took place in this part of the Pacific Ocean; and altho' we meet, on the main island, some signs of the existence of old sedimentary rocks, there is no doubt that these volcanic eruptions gave birth to this archipelago.

Physiography of the Chatham Islands.

In formation Chatham Island is very curious being so irregular in shape. It appears to consist of three large peninsulas joined together in the centre by a very large lagoon. Were there no Petre Bay the island, roughly speaking, would form an issocetes triangle

The general surface is low but somewhat undulating with occasional hills to relieve the appearance of flatness. The highest land is to be found on the Southern peninsula which presents a more hilly appearance; but the highest point namely the Trig. Station near Te Awatapu is only 938 feet above sea level and Pipitarawai, the highest point of the main ridge and watershed of that part of the island, is about $6\frac{1}{2}$ ft. lower. On one side of this ridge a tableland stretches

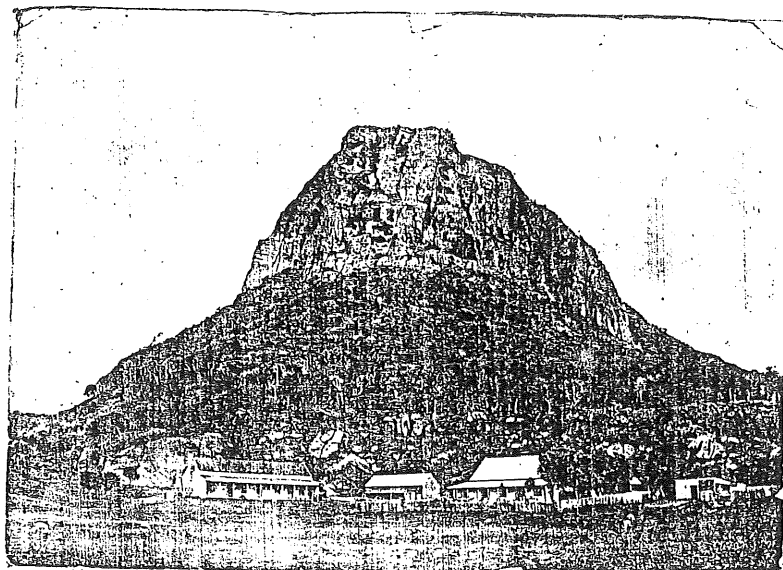
to the sea ending in abrupt cliffs in which are cut gorges by the streams which drain this tableland; on the other side the land slopes gently to the sea coast. These lofty, rugged surf-lashed cliffs noisy with the cries of innumerable sea-birds often rising to five or six hundred feet- they are indeed a magnificent sight. Native bush grows in profusion to the edge of these cliffs and where they are not so steep right down to the water's edge. In the south-west of the Chathams are the Horns, two conical-shaped hills almost covered in bush, often they are the first land sighted by ships coming to the Island.

The central part of the island is almost wholly occupied by Te Whanga, a salt water lagoon. In the north is it eight and three quarter miles wide and is separated from the sea by a narrow strip of land varying from a mile and a half to one quarter of a mile in width. In the west two and a half to three miles lie between it and the sea broadening to a little over seven miles where a triangular piece of land projects into the lake. In the south-east, however, nothing but a bank of sand separates it from Hanson Bay. As all the surrounding land is drained by streams which run into the lagoon including the Awainanga and Mangaho rivers, its waters become so high that an outlet must be found; either the lagoon by the force of its waters breaks over the sand bank or if this does not take place the settlers are forced to cut a

channel through the sand. For when the lagoon is in flood much of the low lying land round its margins, so valuable for the grazing of sheep, is covered up; as much as two or three thousand acres is for the time being rendered useless.

As the term 'lagoon' signifies Te Whanga is a portion of the sea cut off from the main portion by a barrier of sand. The water is brackish but eels and flounders abound - it seems strange that sea flounders can be procured from Te Whanga for it is usually regarded as a large lake. Its floor consists of sand but in some places of a sandy peaty mud. The lagoon can be crossed with perfect safety at all times of the year, one crossing is to the north and is about four miles in length, usually the depth of water does not exceed three feet; the other crossing is towards the south about two miles in width and is slightly deeper than the northern ford. Only when the lagoon is in flood is it dangerous to cross, and even a slight flood makes the souther passage unsafe - then it is a matter of going round.

Te Whanga was, until about 1887, inhabited only by wild duck and numerous seabirds; they lived on a luxuriant weed which grew round the margins of the lagoon and flourished even to where the water was twelve feet in depth. On this weed grew a small shell fish which provided food both for wild duck and for eels with which the lake simply teemed. At about that time this weed had become so dense that it



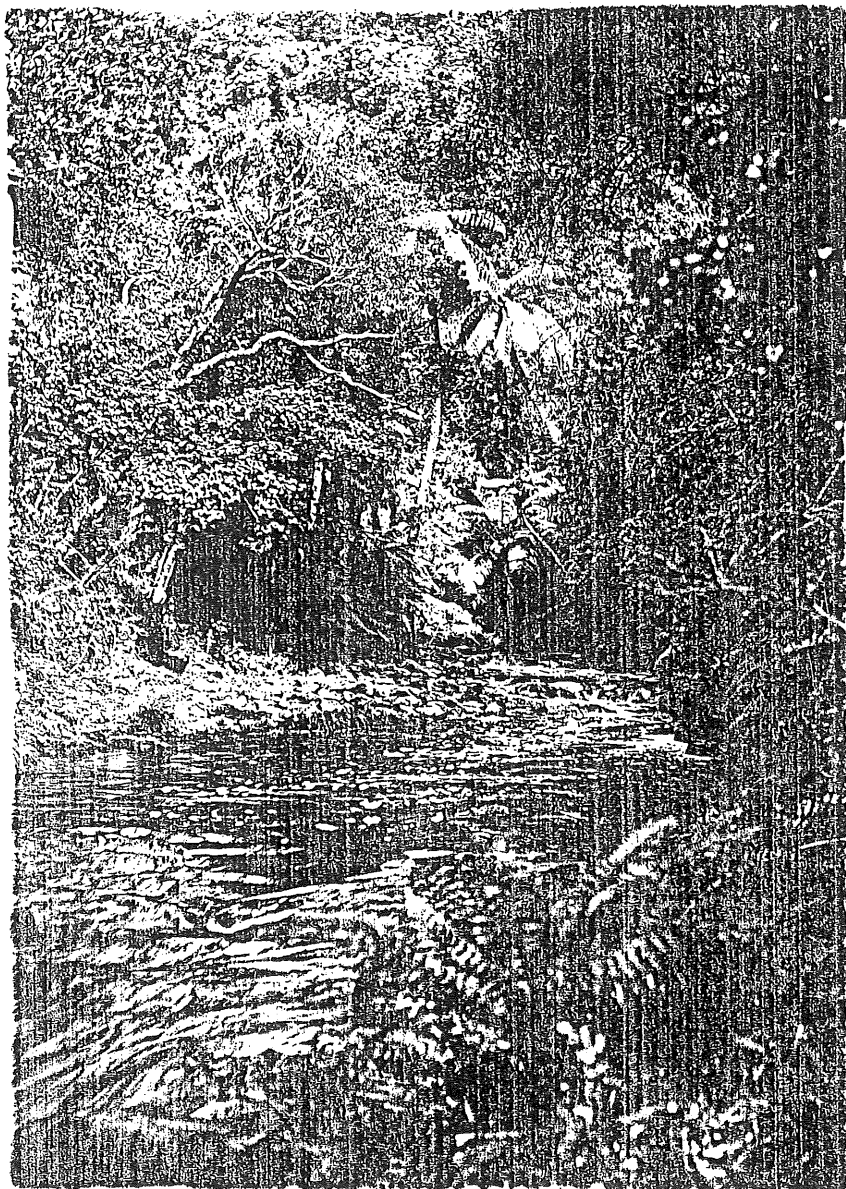
Maunganui Hill + Homestead
Chatham Islands.

was only with difficulty that a boat could be rowed through it. In 1887 however a resident brought to the Island four black swans from New Zealand with the result that at the present time they abound almost in millions. In the event of a severe winter or when the lake is flooded these unfortunate birds die in thousands from starvation. At the present time they have destroyed most of the weed which before their introduction had almost taken possession. Wild duck, however, are still fairly plentiful and are forced to content themselves with the smaller lakes of which there are many. The eels, once so abundant, are particularly scarce.

Swan shooting is indeed the delight of both the visitor and the resident who are free at all times on the Chathams from shooting regulations and restrictions.

The flatness of the northern and central part of the island is relieved by several conical shaped hills, the chief of which are Korako, Wharekauri and Maunganui. According to Mr. H.H. Travers, who visited the Chathams in 1863, these were covered with dense native bush but much of this has of late years been destroyed by cattle or fires.

Maunganui presents one of the most picturesque sights to the visitor. It is a razor-backed hill ending in an almost perpendicular rocky face, which marked with caves and fissures emerges from a covering of dense native bush.



A wainanqn River.

Unfortunately since white settlement this forest has become somewhat sparse and patchy owing to the ravages of cattle and the inroads of man which usually result in laying the less hardy native growth open to the sea breezes.

The long stretch of coast line varies from low sand hill hills to low rocks and to the high rugged cliffs of the south. The eastern peninsula, like the greater part of the Island, is low and undulating, and consists largely of swampy land tho' a belt of bush tends to grow nearer the sea coast.

Numerous streams abound everywhere but only two rise to the dignity of rivers. Even these appear to the inexperienced to be scarcely worthy of the name of 'rivers' but during the winter their waters often rise exceedingly quickly - after a few hours rain they are raging torrents and impossible to cross with any degree of safety. Many of the lesser streams too can be, at times, equally dangerous but just as they rise with little warning so do their waters quickly subside.

Bays of considerable size are frequent and occur both on the high and low land even where the ground is said to be dry its water content is usually considerable. In fact Dr. Cockayne states that except in places long cultivated wet ground is much more common than dry.

The soil in most places consists of peat and is of considerable depth. In places where it is exposed and be-

dry it will burn readily and may continue to smoulder slowly for years. Residents know particular places where it has been burning for thirty-five years or more. Of this fact Mr. Travers says :- "In several parts of the island this peat has been burning at a considerable depth below the surface, which when sufficiently undermined, caves in and is consumed. I have seen the loose ashes arising from these fires upwards of thirty feet deep. Some of the holes so formed are now covered with a dense mass of vegetation, others are filled with water; in fact it is the opinion of Mr. Shand that all the lakes of the island have so originated. Perhaps this explains the fact that there are lakes on the highest part of the island particularly in the Tobacco country of the south west.

The climate of the island is very mild - the summers are never very hot and the winters are never very cold - frosts are only occasional while snow is rare. Sea breezes ever prevail so that the serenity which is so often the accompaniment of a mild climate can seldom be found - the weather is generally boisterous and even in the summer, rain is plentiful while in the wettest season very much water lies about. North-west to South-west winds predominate. On the whole the climate is fairly equable and rather moist. The highest rainfall for one year is 56.54 inches in 1913, and the lowest 25.90 inches in 1898, though one might have ex-

pected the rainfall to be higher than it is low-lying island
in the Ocean do not usually have as much rainfall.

CHATHAM ISLANDS.

RAINFALL.

Highest fall for one month ... 10.49 inches (May 1913)

Lowest fall for one month ... 0.17 " (Feb. 1919)

Mean Monthly and Annual Rainfall (over a period of 27 years.)

<u>Jan.</u>	<u>Feb.</u>	<u>March</u>	<u>April</u>	<u>May</u>	<u>June</u>	<u>July</u>	<u>Aug.</u>	<u>Sept.</u>	<u>Oct.</u>
2.41	2.78	3.07	3.11	4.31	3.52	4.48	3.62	2.62	2.28
		<u>Nov.</u>	<u>Dec.</u>	<u>Annual.</u>					
		2.91	2.52	.. 37.63 inches.					

TEMPERATURES.

Mean Monthly Maximum temperature (over a period of 23 years.)

<u>Jan.</u>	<u>Feb.</u>	<u>March</u>	<u>April</u>	<u>May</u>	<u>June</u>	<u>July</u>	<u>Aug.</u>	<u>Sept.</u>	<u>Oct.</u>
63.8°	63.2°	61.6°	58.9°	55.3°	51.4°	50.4°	50.8°	53.2°	55.7°
		<u>Nov.</u>	<u>Dec.</u>	<u>Annual</u>					
		58.4°	61.6°	.. 57.0°					

Mean Monthly Minimum temperature (over a period of 23 years.)

<u>Jan.</u>	<u>Feb.</u>	<u>March</u>	<u>April</u>	<u>May</u>	<u>June</u>	<u>July</u>	<u>Aug.</u>	<u>Sept.</u>	<u>Oct.</u>
51.7°	51.6°	51.0°	48.2°	45.3°	42.5°	40.4°	41.0°	43.1°	45.2°
		<u>Nov.</u>	<u>Dec.</u>	<u>Annual</u>					
		46.7°	49.9°	.. 46.4°					

Approximate Mean Monthly temperature (over a period of 23 years.)

<u>Jan.</u>	<u>Feb.</u>	<u>March</u>	<u>April</u>	<u>May</u>	<u>June</u>	<u>July</u>	<u>Aug.</u>	<u>Sept.</u>	<u>Oct.</u>
57.7°	57.4°	56.4°	53.5°	50.3°	46.9°	45.4°	45.9°	43.1°	50.4°
		<u>Nov.</u>	<u>Dec.</u>	<u>Annual.</u>					
		52.5°	55.7°	.. 51.7°					

Occurrence of Tidal waves - incidents in the history of
the Chatham Islands.

The disastrous earthquake which on August 13th 1868 played such havoc on the shores of Peru and Ecuador was felt at the Chatham Islands also but mainly in the resultant form of a tidal wave. Forty-eight hours after the earthquake in America the mountainous seas swept across the Pacific Ocean and broke in large breakers on the Chatham Island coast. It has been stated⁽¹⁾ that three waves of greater magnitude than the others swept in on Waitangi beach washing many yards of sand cliffs away, breaking through the compact belt of karaka and ahe-ahe trees which protected them against the inroads of the sea and the force of the wind. In 1882 Rev. Andersen speaks of the traces of the devastation of this tidal wave fourteen years before at Tupuangi where a native settlement was completely
(2)
destroyed.

It appears however that though the tidal wave had ill effects the damage has been somewhat exaggerated. At Tupuangi the breaking away of sandbanks, though possibly hastened, had been a process covering many years and no

(1) H.O. Forbes, Fortnightly Review, May 1893

(2) Andersen: Chatham Islands 1882.

native village was destroyed.

On July 19th 1924 when^{9ⁿ} a regular trip to the Chatham Islands, the steamer "Tees" was struck by a terrific sea which forced the vessel over on her beam ends and might easily have ended in disaster. The engines were stopped while various repairs, necessitated through the damage caused by the tidal wave, were effected. After being blown 100 miles north of the islands the "Tees" managed to complete her course after taking four and a half days over a voyage that is normally accomplished in forty-eight hours. At the Chathams a considerable amount of damage was done; a dam supplying the Fishing Company at Kaingaroa was washed away, various trawlers and launches in different parts of the island were destroyed, also a wharf at Pitt Island, while a shell-crushing plant recently taken to the islands was washed out to sea and in again. Like the tidal wave in 1868 where the land was low lying it went a considerable distance inland.

Nearly all the birds occupying the Chatham Island group are identical with those of New Zealand. All told there are thirty-two species apart from numerous gulls, penguins and petrels of which six are to be found nowhere else. The only genus peculiar to the Islands is a rail which is incapable of flight. This is not to be regarded as a new form produced by long isolation but is actually an old species preserved from destruction. It is very interesting to note that the shining cuckoo which visits the Chathams is not the N.Z. variety but is almost identical with the Australian species. Hutton states - "This curious fact proves how strong must be the force of habit, for these birds in their migration to and from the Chatham Islands must pass over, or at least in sight of New Zealand but instead of stopping, after a journey of 1400 miles, they continue on for 450 miles more, until they reach the little island that they have selected as their home."

A very interesting feature to visitors is the enormous quantity and variety of shells found on the sea shore. Scintillating in the sun as the spray or wavelets wash over them all colours of the rainbow in their brightest and most delicate hues delight the eye. Of these molluscs, as they are technically called, there are eighty-two species, nine of which are peculiar to these islands, the

rest are found in various parts of New Zealand.

One great attraction for the sportsmanlike visitor is offered by the excellent opportunities for fishing and export ing. The freezing/of fish (Hutton :- Trans of Phil. Instit. vol. 5 p. 245) constitute an important industry there being several freezing plants which have been established for some years. Marine fish, which are common to both New Zealand and Australia, abound in enormous quantities and in spite of the freezing industry they are almost as plentiful as ever. It is a very common thing to procure a small rowing boat, and go out no more than a hundred yards or so from the shore, and pull up by line fishing alone, /within an hour as many fish as the boat will hold. No fish can be more delicious than the Chatham Island blue cod.

It is a very curious fact that the freshwater fish show a close connection with those of the Auckland Islands and their relation tends to prove that the connection with the Auckland Islands is much later than with Australia. In fact Hutton asserts that the close relationship between the Chatham and Auckland Islands in all their natural production and the far greater difference between New Zealand and the islands further north, show that a smaller continent existed at a still later period or the difference between New Zealand and the Chatham Islands would be greater.

Botany of the Chatham Islands.

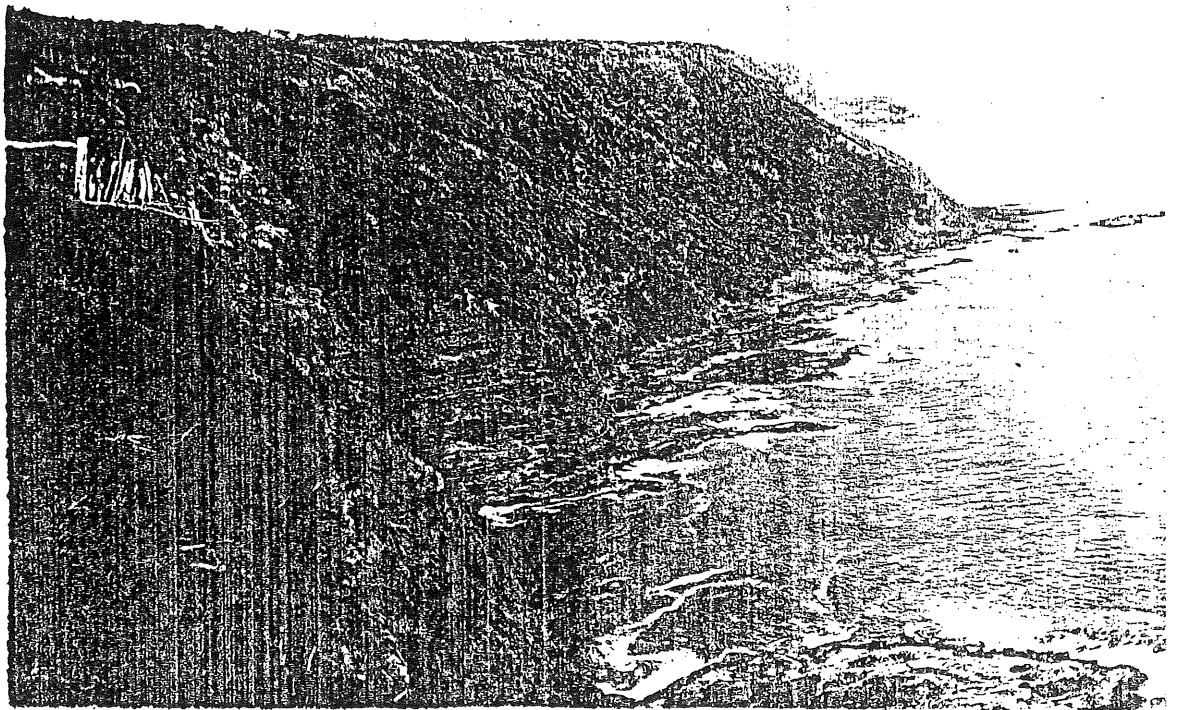
No one has studied the botany of the Chatham Islands so thoroughly and with such diligence as Dr. Cockayne. During his visit he explored the flora and vegetation almost throughout the island, collecting specimens and acquiring, wherever possible, information from many of the settlers. The following is an abstract from his writings. ⁽¹⁾

Owing to the milder climate and the more northerly situation the flora and vegetation is different from that of the other sub-antarctic islands. Dr. Cockayne notes that the Chatham Island forest - or what is better known in New Zealand phraseology as "bush" - at first presents a very familiar appearance, and seems almost identical with that of New Zealand; but on closer examination proves to possess distinct characteristics. The trees have undoubtedly come from the same parent stock, probably one or the other is the actual parent, but they have been isolated for so long that they have developed slight differences and these have become sufficiently distinct to be considered as a different species. The flora however shows a much closer resemblance to that of New Zealand with the exception of a few endemic species. Native bush still occupies a good deal of the Chatham Islands though much has been destroyed and replaced by artificial grassland. The commonest tree is the ^{Manaka} ~~Manuka~~ called in the New Zealand plants and their story 2nd edition p.137

Chathams the Kopi - "whose smooth bark " Dr.Cockayne states "was frequently adorned with a figure of a three-fingered man by Moriori artists, who possibly like children found it simpler to draw three fingers than five." There are many others, the matipo, mahoe, akeake, the karamu, lancewood, ribbonwood and nikau."

There are two distinct classes of bush, one where the kopi is dominant, of a coastal character, and another, that on the higher ground containing fewer species and having the Chatham treeheath as its dominant tree and the kopi absent," - "The forest on limestone near the great lagoon (Te Whangā) is also somewhat different from either of the above classes, since there alone is to be found the Chatham kowhai."

It is interesting to note that whereas most New Zealand bush can be burnt as it stands, at a particular time of the year, and burns with a readiness too, it is a different matter with Chatham Island bush. There, there is so much sapwood that the bush has to be first felled and then left till sufficiently dry before it will burn. Perhaps this is a good thing for it prevents that wholesale and ruthless destruction of native bush so prevalent in the North Island of New Zealand. On Pitt Island can be found 4,000 or 5,000 acres of the most beautiful native bush, so



A view of the Coast.

dense that until a few years ago, before cattle had gradually broken their way into it by destroying the undergrowth, it had never been explored. It may be regretted that the Chatham Islands provide such an ample variety of scenery and over 500 miles from N.Z. and the only means of transport are in a very small ship over a particularly rough sea.

But what proves far more deadly for the destruction of Chatham Island bush than the hand of man is the effect of the winds. Owing to the peculiar formation of the island no part of the interior is of any great distance from the sea, in fact the extreme distance is five miles. Therefore no part of the island is beyond the reach and influence of a strong sea breeze. In the early days of white settlement a band of akeake trees and in many parts also of flax lined the sea coast but owing chiefly to the introduction of cattle and horses this fringe of vegetation was destroyed and so the inner bush lay open to the sea breezes. The result was that in a comparatively few years much of it had died away. The ravages of the sea breezes have contributed far more largely to the destruction of native forest than the deliberate action of felling and burning to replace it with English grasses.

While there is no shrubby undergrowth in the Chatham Islands there is an abundance of tree ferns and ferns of all kinds, similar to those of New Zealand. Dr. Cockayne notes that so many of the characteristic New Zealand trees are absent, the taxads, southern beeches, cabbage trees, pittosporums- "Even a shrub so ubiquitous as the manuka is extremely rare."

"The despair of the settler and the delight of the flower-lover are the very very numerous bogs of the Chatham Islands. They are frequently occupied by the close growth of the purple flowered tree daisy which is covered in the summertime with flowerheads of the most intense purple, these olearia shrubberies are an entrancing spectacle." The rautini with its magnificent clusters of yellow flowerheads grows generally on the margins of these swamps.

The most famous of all Chatham Island plants is the giant forget me not, usually called by the absurd name of Chatham Island lily or what is worse Macquarie cabbage. "This wonderful plant, found nowhere else in the world, is now almost extinct. Formerly it extended almost round the mainland forming a belt on the seashore just above where the dry seaweed marks the high tide limit. The massive, shiny, broad green, rhubarb-like leaf blades and the numerous blue flowers each half an inch in diameter, render this plant a most conspicuous object."

CHAPTER III

Origin of the Moriori.

According to Moriori tradition the people of the Chatham Islands left their ancestral home in Polynesia because of tribal quarrelling, or as they expressed it "the trouble in Hawaiki". They came to the Chathams in five canoes - Rangitane, Rangihona, Rangimata, Ruapuke and Okahu. Being driven out from their native villages Tahurimanuka and Whare-papa at Hawaiki the two tribes Rongomaitere and Rongomaiwhe-nu which comprised this small group, set forth in search of new lands. The Moriori traditions are very precise in asserting that they arrived at the Chatham Islands (Re Kohu) from Hawaiki but from further traditional evidence there seems little doubt that they went from New Zealand to the Chatham Islands. Not only do they retain in their legends the old name of New Zealand - Aotearoa, an old name of the North Island Hukurangi, besides an old name of the north end of the South Island - Aropaoa but we now know that this country was also called Hawaiki, that is Hawaini-tautau.

There is little doubt that New Zealand was occupied by another branch of the Polynesian races before the coming of the Maoris - this view is acknowledged by Maori tradition and established by other evidence but it is uncertain whether this race was actually the Moriori. It appears highly pro-

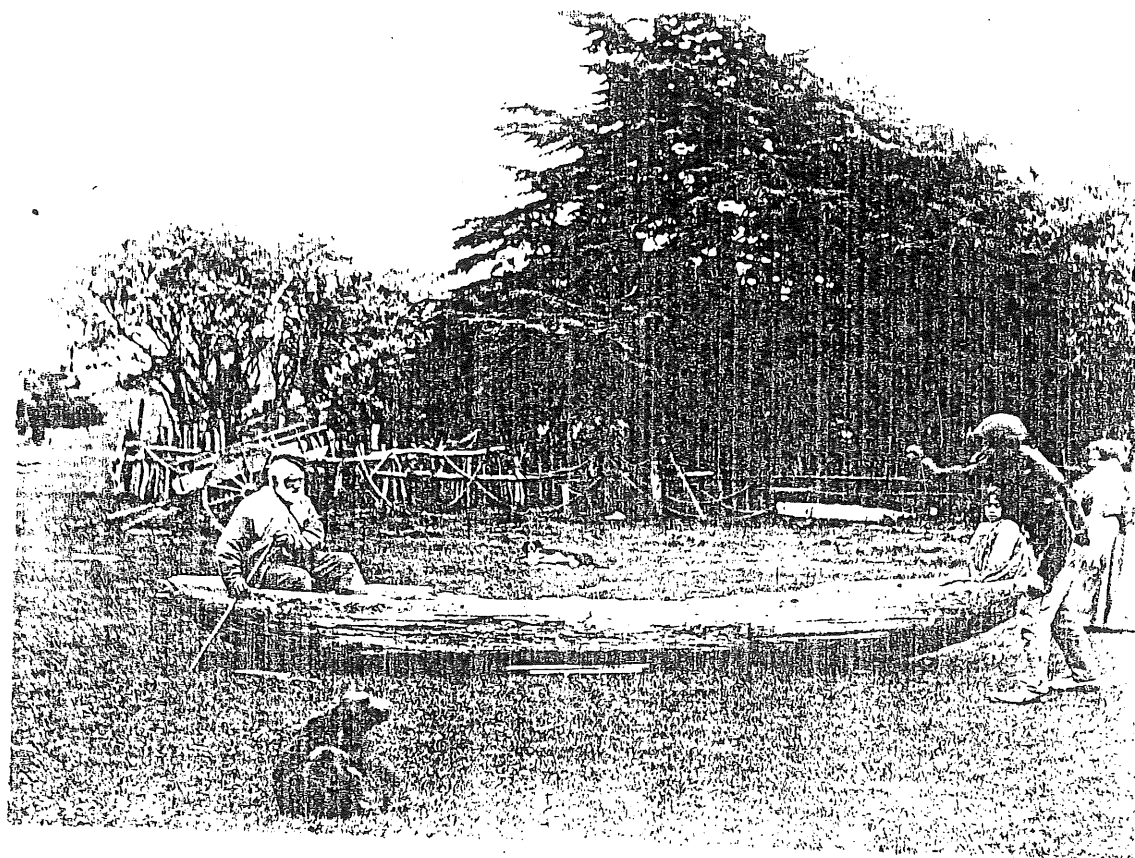
table that they were; for in their traditions they have retained names of trees - puriri, pōhutukawa, kauri and others which are unknown in the Chatham Islands and are peculiar to the North Island of New Zealand alone. These indicate very emphatically some previous knowledge. This strange tribe was known to the Maoris as Maruiwi - this being not a tribal name but that of one of their chiefs at the time when they arrived on these shores from Polynesia. In culture they were below the Maoris while in appearance they were described as tall, slimly built, dark-skinned with protuberant bones, flat noses and upturned nostrils, and hair bushy or upright.

It is a curious coincidence that during the stay of the Hau Haus in the Chathams at the time of the fighting in the sixties in New Zealand some of the women prisoners from Terawera and Te Whaiti bore such a close resemblance to Moriori women both in physique and in the frizzly appearance of their hair that a member of the Ngati-Awa tribe remarked - "They are exactly like Moriori women" - quite different from the ordinary Maori women of his tribe the Ngati-Awa.

The Maoris and Maruiwi intermingled a great deal, intermarriages were fairly common and they seemed to be joining as one race but personal jealousies, and quarrels over the ownership of property induced the Maoris to turn suddenly

and exterminate the weaker race. War raged all over the North Island, they were slain without mercy, but a remnant managed to escape which, it was said, was last seen passing in canoes through Cook Strait on the way to the Chatham Islands.

Skinner, however, in his "Moriors of the Chatham Islands" refutes this idea that the Moriori were originally the Maruiwi. He asserts that they cannot be the Moriori forbears for in almost all characteristics they are the direct antithesis, particularly in physical qualities - "The Maruiwi were tall and thin, while their alleged descendants are short and bulky. The Maruiwi nose was flat even to non-existence while the Moriori are distinguished by unusual prominence in that organ. The Maruiwi skin colour was that of ripe tutu berries while that of the Moriori is the normal Polynesian brown," Further, he says, "on the cultural side the evidence is no less convincing, the Maruiwi lived on forest products solely. Moriori traditions, however, have numerous references to certain cultivated plants though these would not grow at the Chatham Islands. The Maruiwi knew nothing of fine weavings yet Mr. Percy Smith tells me that he found in a cave on Pitt Island, fragments of weaving finer than any he has ever seen in New Zealand." Moriori weapons too, are described by Skinner and he



An ancient Maori canoe; the
old man in the left of the picture
is not a Maori or Mowori but
a Kanaka.

notes that they are not mentioned in the description of the Maruiwi. He brings other details to prove his arguments finally basing his assertions on the fact that he doubts the reliability of Whatahoro who provided the information as against Shand.

There are some Maoris who still believe that they came from the Chatham Islands, the land nearest New Zealand but the prevailing tradition is that their original ancestral home is Hawaiki.

Moriori narrators have it that very far back, in the time of Te Akarora, a discoverer called Kahu came to the Chathams - a very long time before the Rangimata people arrived, but they can give only meagre particulars about him and cannot say where they derived their information. He is supposed to have first touched at the south-west corner of the Island, named Tuku or in full Tuku-a-tamatea, which was the name of his lieutenant. Setting out on a journey of discovery, with or without companions is not known, he followed round the cliffs - an almost impossible task for, rough as they are now, they would at that time be rendered almost impregnable by the thickly growing bush. He continued along the coast as far as Whangaroa - there he is said to have found parts of the island, "drifting and floating" - joining these together he signalled by means of fires for

boat which then came to Whangaroa or Tei^hkohuru (quiet or still tide). Thence he departed to Waitangi or Waiteke, its old name, but finding it unsuitable for growing kumara, owing to the coldness of the climate, he returned to Hawaiki.

There is another version of Kahu's visit given by the people of the north end of the island. They say he landed at Kaingaroa where he found various ancestors among whom were Kahuti and Te Akaroroa. Skinner points out that this is rather curious because in the previous account no earlier inhabitants were mentioned, and so he says Shand found himself in difficulties in the matter of accounting for the inhabitants found in possession when many years after Kahu's departure the Rangimata and Rangihoua canoes arrived.

It is indeed remarkable what a close affinity the branches (for they are now accepted as branches) of the Polynesian race bear to one another in physique, colour and general appearance; so much so that if Maoris, Morioris, Tahitians, Rarotongans, Hawaiians, Samoans and Easter Islanders were mixed up together no one could distinguish the country which they came from. And yet to the close observer there are differences due to change in environment which present a variation in physique and appearance. The Mondri lead a somewhat strenuous and boisterous life, living chiefly on fern roots and fish so that they are

darker and weather-beaten in appearance. The Tahitians, on the other hand, are fairer and better looking since their islands provide them with copious supplies of fish; cocoanut, bananas and bread fruit with little exertion on their part. The heat of the sun also has its effect by forcing them to remain so much in the shade.

These races, from their Polynesian origin, by the fact of close resemblances in their language - in fact it is really one language made up of many dialects.

From a Moriori vocabulary compiled by S. Deighton Esq., R.M. it was found that out of 155 words 115 were pure Maori. The Morioris have a great many words in common with the Rarotongans, which the Maoris have not retained in their dialect. The Morioris and the Hawaiians are the only two branches which use the causative form of the verb in "hoho" (Hawaiian Ho'ho). Of these various dialects the closes resemblances are found in Maori, Moriori, Rarotongan, Tahitian and Hawaiian .

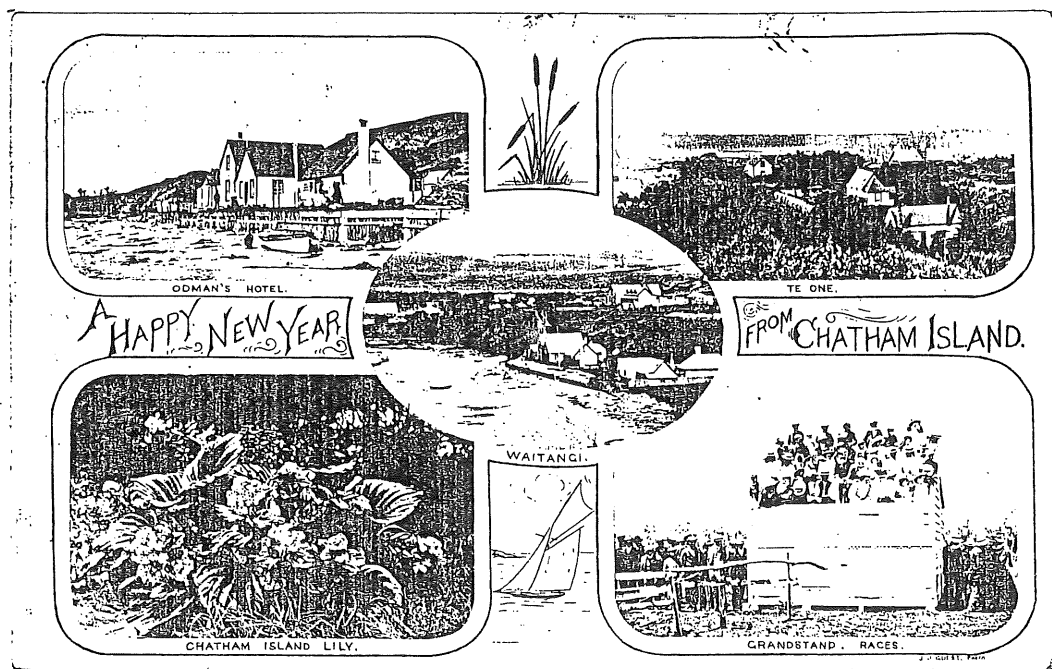
It is then inferred that the furthest and earliest wanes of migration accord most in the roots of the dialects with the centre from which they migrated. By this we know that the Moriori preceded the Maori and we accept him to be of these earliest wanes.

Identities in tradition form the final proof of the Polynesian origin. The Moriori genealogical tables

show three well-known ancestors, Toi, Rauru and Whatonga. They are in the same order in Maori and Maruiwi but in the latter they are included among the gods, probably due to the important position they held in New Zealand just before the Morioris left this country. New Zealand tables state that Toi lived twenty-eight generations ago while Moriori tradition tells how that people left this country because of wars in the time of Rauru's son. So it may be assumed since they knew of no Maori ancestors later than Whatonga, Rauru's son, that the migration took place twenty-seven generations ago, according to Maori lines and twenty-eight by those of the Moriori's. This would be about the year 1175, according to Skinner 1200.

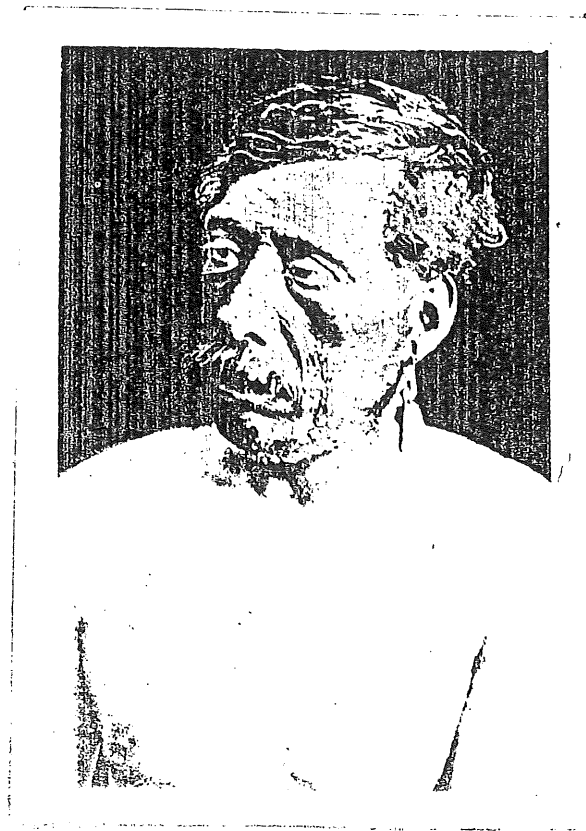
The Maori accounts of the first inhabitants of the Chatham Islands are to be found in Shand's "The Moriori People of the Chatham Islands" Chap XV. Though there are many discrepancies when compared with the Moriori accounts it is clear that the Maoris were fully aware of the early settlement of the Chatham Islands. Two accounts irreconcilable with each other, are given of Kahu's visit but the arrival of the two canoes, Rangihona and Rangi-mata, seems to confirm the Moriori version.

So we are justified in holding that the Moriori



Views of Chatham Islands.
 Note the Grandstand at the Races
 in the right of the picture.

racas of the Pacific are essentially Polynesian in traditions, language and even physical appearance.



Portrait of a Moniui :
Te Karaka Nga
Manunga Puwa

CHAPTER IV.

The Moriori Race.

Their Physical Characteristics.

Being of Polynesian origin, the Morioris bear strong resemblances to the Maoris; they are in colour a shade darker and on the average slightly shorter and broader, with a hooked nose giving them a Jewish cast; in some cases this peculiar feature is exaggerated to portentous dimensions. (Travers.- Sir John Amery. Trans. of Philos. Inst. ix p.19). "In appearance" states the Bishop of New Zealand in 1848, "they are not very different from the New Zealanders; and their language at the time of the invasion (about ten years ago) was perfectly intelligible to the Ngati-ama tribe who usurped their territory." One very fine Moriori, Te Karaka Nga Munanga Pawa, was described by Potts as being robust in figure, tall of stature, not darker in colour, perhaps, than many a Maori but of a full dusky hue, rather than of the rich brown that distinguishes a great proportion of the natives of New Zealand (Potts. "Out in the open").

Thin almond-shaped eyes, dark brown or verging on black and overhung by prominent brows, are an attractive feature, for though often full of vivacity and fun their

their faces portray a rather dull and sombre appearance - " a contemplative watchfulness..... their usual or settled expression conveyed the idea that they were patiently waiting for what was to happen." Their black, coarse hair sometimes straight sometimes slightly curled, was worn long by both men and women - the former usually gathering it in a top-knot (hou) on the top of the head often adorned with an ornament called an awanga. This was formed of a groundwork of prepared flax (muka) on which were neatly bound in rows the light red-coloured feathers of the parroquet, and which tapering off to a tail, was bound on to the "hou" in front above the forehead. The awanga was also called a "kura". Shand goes on to state that there seems to be two fairly distinct types among the Morioria- the straight-haired fairer people, and the curly-haired darker people approaching more to the Melanesian type. Primitive ornaments of many kinds so characteristic of the other Polynesian races appeared equally to this people. We are told that "plumes called piki-toroa (made of albatross feathers) were also worn on the head stuck in front of the "hou". The flat part of the scallop shell was bored and worn pendant from the neck with sometimes also a choice piece of flint used as a knife. This latter was notched to form a handle and was suspended from the neck with a muka string tied to the handle. (Shand: "Moriori People of the Chatham Islands.")

Sharks' teeth formed a favourite device or a piece of obsidian, but a sperm whale's tooth worn as a pendant was considered a handsome and much desired decoration. Necklaces were often formed from small pawas strung together but in spite of their great love for ornaments it is an interesting fact that this primitive people did not bore their ears or wear any ear ornaments at all - a fact that was remarked upon by the unknown writer of the account of Lieut. Broughton's landing at the Chatham Islands, recorded in Macnab's "Historical Records." - "We saw no perforation either in their ears, nose or any other part of the body, nor any ornament except some few who had a small piece of bone hung round their neck, with several parts of twisted hair."

In stature the Moriori people were shorter than the Maoris but sturdy and compact in build. Broughton describes them "of middling size and some stoutly made, well-limbed and fleshy." Tregear states "The Morioris are on the whole slightly shorter and broader than the Maori." Kreat speaks of them as lacking in the energy, intelligence and ferocity of the Maori. But it must not be inferred from this that they were a degenerate and weakly race. Their wandering gypsy-like life and their frequent exposure to boisterous weather developed a hardness so clearly por-

trayed in their swarthy weather-beaten appearance.

Morality & Occupation.

This race seemed to have lacked the vigour and energy so characteristic of the Maori. Their chief occupation was that of obtaining food, devoting comparatively little time to games and amusement, and neglecting any clearing of bush or cultivation of the soil. Unlike the Maori they had no kumara and taro which formed the latter's staple food so they were occupied in bringing in their daily supplies, fishing, snaring birds, and procuring fern-root. In this primitive and careless way of living they were merely adapting themselves to their environment for food was so plentiful and abundant that there was no necessity to devote their energies to tilling and sowing. On the other hand this primitive people were by no means lazy and indolent, the healthy outdoor life and their activities often demanding exceptional skill (e.g. handling of canoes) often produced perfect specimens of physical prowess. A story is told of a young Mariori who among many others was taken prisoner by the Maoris during their invasion in 1835. It was the habit of the conquerors to make slaves of all they captured and from time to time to kill as many as they needed and eat them. The unfortunate Marioris were called



Ropika - one of the
last of the Hououis.

out to prepare their own fires, were then struck down with a club and finally roasted and eaten. Ropiha had just finished making his fire when, without warning, a Maori hurled a tomahawk at him, with the intention of killing him, but Ropiha, with incredible swiftness, leapt nimbly to one side catching the tomahawk in one hand as he did so, and cast it with dignity at the feet of his would-be slayer. The Maori thereupon exclaimed that he was too good to be killed but would be kept as a slave and so he was spared. Ropiha was an excellent shearer and quite a favourite among the Europeans and Maoris of later years with whom he worked. These men in their spare time would entice him to come and stand at a distance of five or six yards away, while they took turns to aim at him with a sharp pointed stake - apparently a somewhat dangerous practice but they all knew Ropiha's agility - he would move ever so slightly to one side, just avoiding the weapon and though occasionally almost grazed by it, he was never hit. Had he been struck anywhere on the body he should certainly have been killed for the weapon was sufficiently large and heavy, with a sharp point. Many other stories too are told of his feats of strength and skill - he was indeed a man with the true qualities of any athlete.

Procuring sufficient firewood was another duty which occupied the Maoris. They were accustomed to ring-barking

certain trees and leaving them to die. Cutting up was a difficult process provided as they were with somewhat crude axes made of stone but this came to be partially obviated by the practise^C of lighting a log at both ends so that it gradually burnt away until it was consumed. Shand notes with humour that sometimes a neighbour thievishly inclined would steal some of the trees thus prepared, in which case the owner, indignant at his loss, would level witchcraft at him, an incantation, especially intended for firewood stealers, which was supposed to be effective.

Amusements.

Their amusements took the form of skipping with a rope and high-jumping. They also did a kind of dance called Kapa resembling the Maori Haka but lacking its vigour. Shand describes it as follows :- "The people were arranged in two parallel rows, one behind the other, the front row swaying from side to side, from the hip joints upwards, in an awkward sidelong manner, and it was accompanied by a song." It is curious that they possessed no musical instruments but they had many old chants and songs, some of which we are fortunate enough to have written down. They were aware of the Koauau of the Maoris but only by tradition.

Like the Maoris they were splendid swimmers and were

capable of that fear almost known to European swimmers but well-known to Pacific islanders, of coming in on the surf. They would swim out to just beyond the breakers, then, as a huge wave came up behind them they would gain as much speed as possible until they lay on the crest of the wave (which was overtaking them); once on the crest of this wave they would lie as stiff and flat as a board curving their hands downwards and so were borne right to the shore at a terrific rate.

The evenings especially in the winter-time were often spent in relating the ancient legends so that the history of their race, as they understood it, was passed by word of mouth from one generation to another.

Food and how it was procured.

As regards food supplies the Morioris lived in a perfect Paradise. Nature had provided bountifully for them in the Chatham Islands. Like most dark races the Morioris will gorge themselves with food today regardless of the fact that there may be none for the morrow. Their supplies were gathered from day to day but a few things, especially seasonal luxuries, were stowed away. Nuts from the Karaka tree, a much-loved food, were preserved and it is significant that they were prepared in identically the same manner as that

in use among the Maoris.

Fish of all descriptions, both freshwater and seawater formed the greatest portion of their sustenance; eels, shellfish in all the numerous varieties in which they abound on those shores. They used to go out in their canoes and catch the fish by means of a Kupinga or net made of flax. This was sometimes fixed to the end of a pole and was then used for fishing off the rocks or in the surf. Shand notes that unlike other Polynesians they did not eat the native rat; this, however, came to be exterminated by a Norwegian rat which came ashore after the wreck of a whaling boat.

Birds too were a favourite food. The Maoris invariably captured many sea-going birds just before they were able to fly - plovers, gulls, albatrosses, and mutton-birds of several kinds. These were often cooked in a native oven and then buried in the soil and were thus preserved for a considerable time. Forest birds such as the wood pigeon, tui, Komako, with several species of ducks were eaten. Two birds the Mehonui, larger than a goose and said to be a species of the New Zealand Kakapo, and the Mehoriki about as big as a hen, were wingless birds and are now extinct. The Mehonui had a very long neck and always kept its eyes on the ground in its search for food, consequently it could be approached without notice from the front and seized.

It is not at all strange that these unfortunate birds are now extinct for they fell an easy prey. Fernroots were the only vegetable food (apart from Karaka nuts) and were plentiful all over the Island.

Fire was produced by making a spark from the friction of two pieces of wood rubbed quickly together. The women were said to be adepts at producing fire but though often and persistently tried by Europeans they could never succeed by this process. In later years it became customary to set fire to old logs which slowly burnt away and from these fire was procured when needed.

Swan
Cooking was always done by the women in houses set apart for the purpose or often in fine weather in ovens made in the ground outside. Men never entered these houses because it infringed their "tapu" and men and women always ate apart.

In the matter of cooking utensils they seemed to have been practically destitute - for carrying water they had a crude horn formed out of green flax leaves. The Calabash tree did not grow on the Chathams so they had not that utensil so popular among the other Polynesian races

CHAPTER V.

Social Life.

The Morioris lived in villages built in sheltered places close to fresh water and usually close to the sea from whence they got some of their food. Their huts were made of Toetoe and rushes but more often then lived in rough shelters or lean-tos. The former were conical shaped, "composed like the huts of the Kaffirs of a circle of poles drawn together at the top and then thatched; and the latter of similar poles ranged along the ridge, one end resting on the ground and the whole also covered with thatch, in each case a trench was dug to carry off the rain water."

(Travers : Trans. Philos. Instit. vol ix, p.21)

There were no fortifications ever found round their dwelling-places - none were necessary since they lived in utter seclusion on a small island in mid ocean.

From time to time they assembled to discuss tribal affairs, usually in houses set apart for this purpose. From Shand's account of a marriage it can be inferred that some of these houses must have been of a considerable size, possibly providing room in some shape or form for the whole tribe. He has described how mats were laid in parallel rows from one end to the other of the building, and in the centre there was a fire and a hole in the roof let the smoke out.

Carvings usually decorated these houses, resembling very much those of the Maoris but much ruder in character.

These gatherings bear a striking contrast in their peaceful and undemonstrative nature to the excitement and gesticulation which marked Maori councils. Perhaps the absence of anything relating to wars may account partly for the difference. At Moriori "koreros" it was customary to ward off evil spirits or to mourn in unison over losses, ending up with the habitual renewal of friendship by rubbing noses, the practise so common among the Maoris.

Early records state that the Morioris were cannibals but an important ancestor Wumuku had forbidden this practice and in any fighting which took place the only weapons used were clubs. At the first drawing of blood the fighting was discontinued though it is evident that further opportunities of securing satisfaction were keenly seized by the vanquished party.

The peaceful nature and lack of the savage and more brutal instincts strikes one as somewhat admirable in this curious and primitive people. They appear to approach more closely to the standards of European civilisation in this quality though they are far below the Maori race in culture.

Government.

The government, if it were not too primitive to be honoured with that name, was typically Polynesian. The people were divided into tribes in which the supreme powers rested in a chief or "ariki". He might be a priest or "tohunga" but not necessarily. He was treated with the utmost respect, and a custom contrasting strangely with that of Europeans, everyone was obliged to pass in front of him - to go behind was a great offence. The chief was supreme in all tribal affairs but the priests were energetic and active citizens with considerable influence.

Slavery was unknown; there were no wars to provide slaves. Women took part in all matters concerning the tribe and exercised a strong influence. Each tribe lived on that part of the country which it occupied and maintained friendly relations with its neighbours. There does not appear to have been the tribal rivalry which was conspicuous among the Maoris and provided numerous occasions for fighting.

Prosperity.

Many of the difficulties of the rights of property were obviated by the fact that as there was no cultivation

these resolved themselves into privileges for fishing and catching birds etc. Each tribe however lived on its own part of the country. Privileges extended to the matter of whales coming ashore; in the event of their stranding - an important and welcome incident, the priest, with incantations, gave thanks to some ancestor or late chief to whom he ascribed the gift and then the tribe joined in dividing up the spoils.

Thirty or forty years after the Maori conquest matters relating to the ownership of land became rather troublesome so the New Zealand Government set up a Native Land Court and the Island was surveyed. This Court set aside over 4,000 acres of land in different parts for the few Morioris who survived and remains today as Moriori reserve.

There was no private ownership of anything other than tools and weapons. It appears canoes and houses and other goods were shared in common. A Moriori certainly took great pride in his clubs and "tokis" and on his death they were generally buried with him.

Moriori dress.

When the canoes first came to the Chathams the Morioris wore finely woven mats made from the scraped fibres of flax (*phormium tenax*). But as time went on they found

that sealskins were a warm and lasting form of clothing. Seals were very plentiful so their skins were adapted for clothing and gradually the art of making mats was lost and ultimately forgotten. When sealing boats visited the Island and made ruthless inroads on the seals until they were practically exterminated the Morioris were hard put to obtain such materials as would protect them against the elements.

Shand attributes their speedy decline largely to this factor though the brutal measures meted out by the Maoris in 1835 must have had the most disastrous results. It was perhaps a trick of fortune that the Morioris for their own self-preservation learnt again the art of weaving, but learnt it from the Maoris. Mats formed their method of dress until they became civilised and adopted European clothes, falling back into their ancient garb only through poverty.

Shand, speaking of them in their native state says "As a rule, however, the people went half naked, and when engaged fishing on the rocks or elsewhere - not at sea - were quite so. They were excellent divers and frequently dived to a depth of five or six fathoms after Houra or crayfish, bring up one in each hand and sometimes a third pressed against the chest."

MORIORI CEREMONIES.

1. Baptism.

This seemed to be an occasion for meeting and feasting. If the child were of high rank a tree was planted to its honour. The whole tribe attended the ceremony which consisted largely of incantations and was performed by the priest.

2. Marriage.

Large supplies of fish, birds and fern-root were laid in such times for feasting always followed the ceremony. This took place in the evening in the presence of friends and relations gathered from far and near. They stood round the bride and bridegroom, who sat together, and placed a plaited rope round their shoulders, knotting it at the same time singing a special incantation. Marriage songs were sung long into the night but feasting began on the following day. This was a well conducted affair eating took place only at regular mealtimes, i.e. once in the morning and then again at night. Food was often set aside for distant relations who could not come to the ceremony and taken to them later. Feasting extended over several days if the food supply held out, this was the factor which determined the time limit.

Marriage rested most lightly on the shoulders of the Morioris and, as a result, there were numerous quarrels among themselves. This was probably largely due to the fact that there was no death penalty, the men merely fought according to the curious custom existing among them and the women were liable to severe thrashings.

Death and Burial.

The Morioris were a very superstitious people. They regarded death with fear and received its approach with wailings and incantations.

The most general way of disposing of the dead was that of burial. The body was always placed in a sitting position with the knees drawn up and the head resting on the hands and knees and invariably faced the west i.e. Hawaiki. Until a few years ago it was a common sight when riding along the beaches to see skeletons projecting from the sand-hills and skulls lying about and being kicked by horses' feet as one rode along. Natives had no objection to seeing such skeletons scattered about by the elements but they disliked interference with them by Europeans. Visitors to the Chathams often secured skulls as souvenirs of their visit but both Morioris and Maoris, thoroughly annoyed at this custom, appealed to the New Zealand Government and secured protection for their dead.

Another custom was that of strapping the dead body in an upright position to a tree. One writer has stated that he once cut down a tree which had grown right round the corpse totally enveloping it. Another form was that of setting the dead adrift in a canoe.

As a rule people of high rank were buried in coffins those of lower social standing were wrapped in fern leaves. A small section of the tribe cremated their dead, by this means preventing the spirits of the departed from ever returning again to haunt those left behind. Mummification was said to be known to the Morioris but there are few details of this practice. Frequently members of the tribe would choose their own burial grounds, especially if they, for some reason, thought death was approaching. Most graves are found together in large mounds especially in the sand-hills. If the dead man were anyone of importance his tools and weapons were buried with him.

Religion.

The Morioris believed that the spirit on leaving the body passed to a range of hills in the west of the Island where, from the most westerly point, it departed to its final abode Hawaiki - the mythical ancestral home.

The Morioris had numerous gods and they often represented them by rude carvings in the shape of a man's head, and set them up in their meeting-houses. All gods were held in great awe and respect and religious duties were performed with the greatest exactitude. Many were gods who sent them bounteous supplies of food - when a shoal of black-fish came ashore due thanks were given to the god who was believed to be the benefactor; before this ceremony was performed it was against their belief to eat such fish.

Anything which might cause a Moriori to infringe his "tapu" or sacred rights was regarded as evil. The Moriori were a very "tapu" people and having infringed his tapu a Moriori would often make up his mind to die - for in this way only could the wrath of the offended god be appeased. In 1835, when the Moris invaded, they made slaves of the Morioris forcing them to perform menial duties. This humiliation was looked upon as criminal consequently, fearing the anger of their gods, many unfortunate Morioris resolved to give themselves up to death - a day later many would be found dead in their houses.

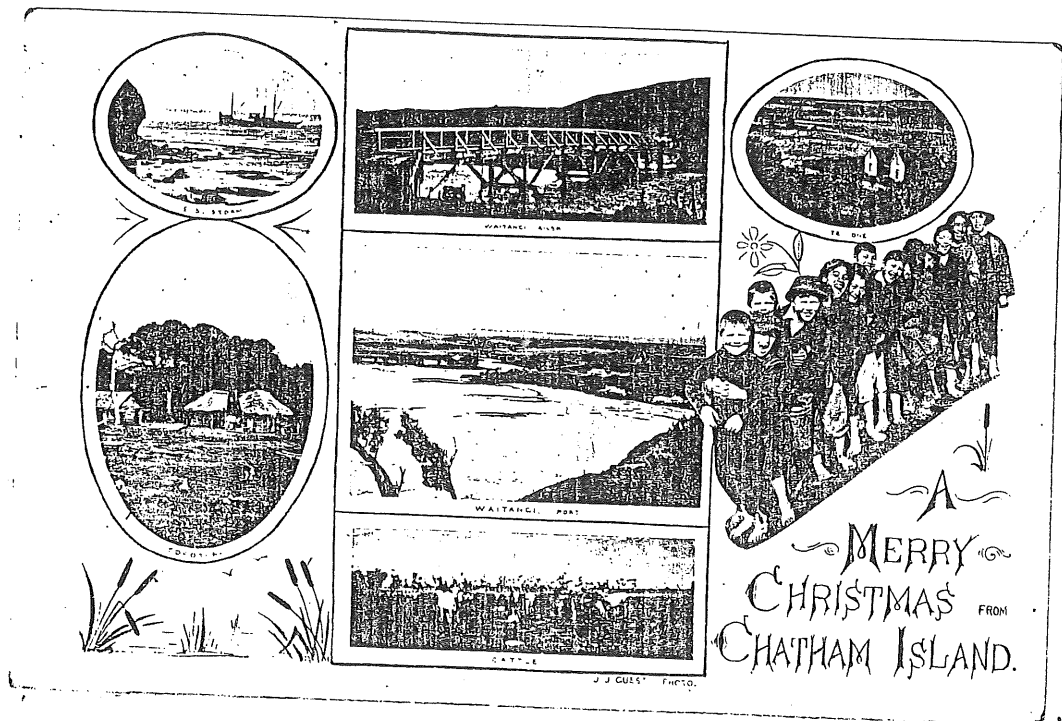
The Morioris practised witchcraft, though the spirit of the bewitched was said to return to torment the bewitcher. In spite of this the practice continued and was thought to be effective especially for misdoings as thieving firewood.

CHAPTER VI.

Moriari tools & weapons.

These were made from stone, wood and bone. Since warfare had long ceased weapons of the nature of clubs and axes were relegated in their use to more peaceful pursuits. Owing to the lack of implements in manufacture one is amazed at the inordinate amount of patience that must have been entailed for it has been stated that it is rare to find so high a polish and so complete a finish. As a rule a "grinding song" was sung as they worked at their tedious processes it has been written down as follows, "The first voice asks what the cutting of the stone is for, the second voice replies that it is to shape the tool to sharpen it, and describes the flying of the chips, the splitting of the stone etc. The Chorus appears to address the operator in terms of encouragement, urging him to continue his work, with an appeal also to the goddess of axe-sharpening."

Volcanic stone and numerous basaltic rocks found in the Chatham Island served as materials though it is believed that some were brought from New Zealand. Joshua Rutland (Polynesian Journal IX p. 142) in a description of two relics found at Pelorus Sound (N.Z.) proves that they are



Views of Chatham Islands

works of Moriori art and therefore are one evidence of the Moriori occupation of New Zealand.

Weapons and axes were formed by a process of chipping until a rough shape had been obtained and then they were applied to an oval grindstone made of a coarse yellow sand, usually worn hollow in the centre. This surface was smooth, water was poured on it and then the tool applied. Until a few years ago "tokis" were often found in the Chatham Islands, buried near old residences or rooted up in ploughing. They were once important weapons in warfare but during the occupation of the Chathams their use lay in cutting timber.

A kind of flint called "mata", made out of quartz was used for polishing. The only offensive and defensive weapon was a pole eight or ten feet in length used to inflict and ward off blows but not to thrust; an exceedingly clumsy and cumbersome weapon somewhat different to the spears of other dark races especially the Zulus. An okewa or curved flat stone club was found in all sizes, the largest of which was about 16 inches in length and from $3\frac{1}{2}$ to $4\frac{1}{2}$ inches in breadth. The only spear was a "tuahu" which came to be placed in a sacred place and was brought at the time of a baptism. There had been a spear known as "tao" made of drift totara wood and from ten to twelve feet long but it was known to the Morioris only by tradition. There were

many needles made of bone evidently used in the process of weaving mats and later in sewing sealskins. Knives used probably for cutting up fish and whales were formed from fixing sharks' teeth together in a groove and securing by a piece of flax fibre.

Canoes.

Their canoes were more in the region of rafts for the Monoris were handicapped by the lack of any suitable wood and so could construct nothing so seaworthy as those of the Maoris. There were no large trees in the forests of the Chathams. At the same time, though roughly built and clumsy, these craft were less likely to capsize than Maori canoes. Still, rude as they were, voyages up to twenty miles to neighbouring islands were undertaken. Occasionally they ended in disaster. The crossing of twelve miles between Pitt Island and the mainland was often done.

There were four kinds of canoes in all, differing slightly from one another in shape. They were often very large and could carry as many as 60 or 70 people, but, of course, there were quite small ones in which several men would go out fishing. One type of canoe was adorned with wooden images of men, each with a paddle bound to it. This craft was started off to sea when the wind was fair as an offering to a god who would send back whales and seals as

gifts. Sometimes in place of burial a man's body was consigned to the waves - he was fastened to a canoe and then this was left to float about the ocean. As a rule the ends of the canoes were carved to represent seabirds. According to Shand - "The flooring of their rafts was made of - the flowering stalks of *Phormium tenax* - with kelp placed in the crate-like frame beneath, to render the vessel buoyant. The kelp was of large broad-leaved kind and was inflated with air; it was taken out on landing, dried and re-inflated as before."

There was two methods used in propelling the canoes - they were either driven by means of a paddle shaped like a spade and worked in the stern with an action like digging ;or as was more common, they were rowed just like an ordinary boat : the members sitting with their backs to the bows and bracing their paddles against a crude rowlock.

One fact is certain, that the Morioris could not have come all the way from Hawaiki, or even from New Zealand in canoes like these - the craft they used at that time must have been far more seaworthy.

Moriori Carving.

Moriori carving was of a very simple and primitive nature, reminding one of the drawings of children. It con-



Mori ori God

Mori ori God.

sisted of crude and grotesque figures very much like a man's skeleton - with often two fingers to represent a hand. They are found on the smooth bark of Karaka trees (corynocarpus) which, according to tradition, were brought to the Chathams by the members of the Rangi-mata canoe, but though it is not certain yet, in all probability these trees were indigenous.

Various motives have been attributed to the Morioris in making these carvings - to commemorate the burials, to claim the fruit of the tree so marked, to represent a god - but as far as can be ascertained they appear to have been merely commemorative of their ancestors.

Carving was done also on the front of meeting-houses, and the bows and stern of canoes were formed to represent seabirds. Representations of birds were found in some limestone cliffs - it was some time before it was certain that these stood for birds, so curious and unlikelike were the drawings. At first similarities to the Easter Island script were looked for but it was ultimately decided that they definitely represented a flock of birds.

CHAPTER VII.

The Coming of the Maoris to the Chathams.

During the first quarter of the nineteenth century Maoris often served as "hands" on whaling ships which were at that time numerous on the New Zealand coasts, and among the islands of the Pacific. The Chatham Islands were known to the Maoris as Wharekauri, not by the Mariori name Rekohu which they probably found harder to pronounce. On the arrival of the early Mariori canoes at the Chatham Islands, the deckbeams which had been made from a kauri log washed up on the beach at Port Nicholson, were utilised for building their houses. Hence the village came to be known as Wharekauri and hence the name which the Maoris carelessly used to denote the whole Island.

One Maori returning to Wellington after a voyage on a whaling vessel related to his tribe the Ngatitama great tales of the land of plenty which he had seen. He also told how the inhabitants of this bounteous island had no weapons and knew nothing of the art of fighting. It was this story which induced the Maoris to migrate.

After their journey from Taranaki the Maoris of Port Nicholson had visited the South Island and so the spirit of unrest and a desire for adventure had seized them.

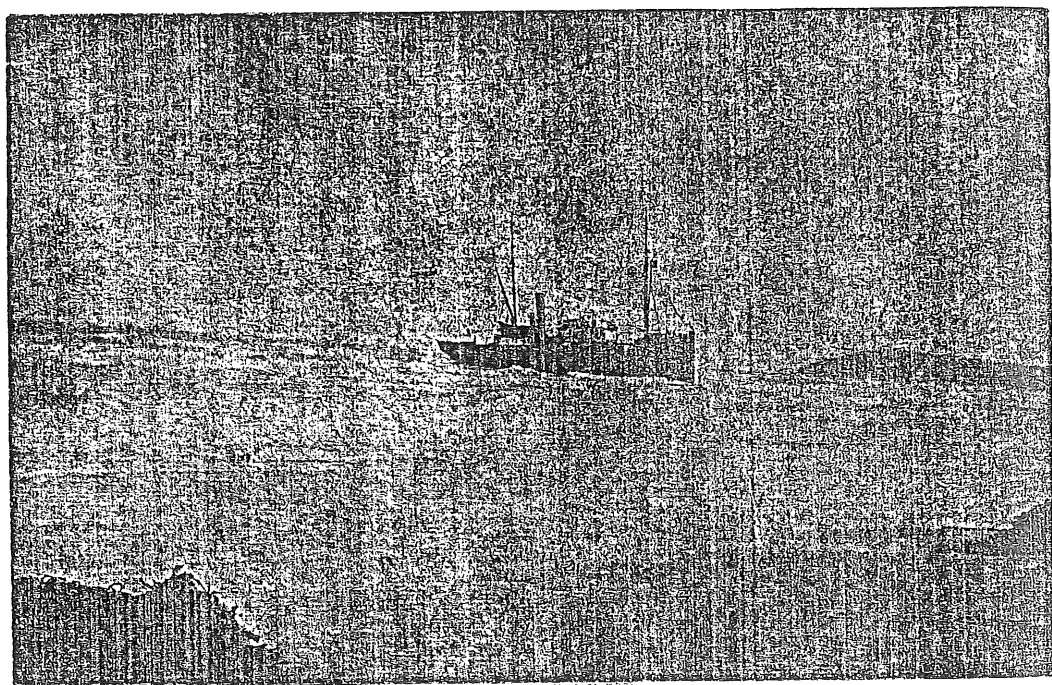
So after the arrival of the "Rodney" (a trading boat belonging to a Sydney firm) on Oct. 26th 1835, while some Maoris were watering the vessel, others seized the Captain and the crew and forced them to take them to the Chathams. Five hundred people, men, women and children were crowded aboard, and with a large cargo of potatoes, the Rodney set sail Nov. 14th and arrived at the Chathams on the 17th.

During the voyage the "passengers" suffered greatly from overcrowding and lack of water and had the Morioris attacked immediately on their arrival victory would have been a very simple matter. The Rodney returned again later to the Chathams with another party of Maoris but for this voyage the Captain was paid.

On their arrival the Maoris seized as much land as possible, each tribe claiming as its own property the unfortunate Morioris who had been hitherto occupying that particular part of the country. The most severe and brutal treatment was meted out to the original inhabitants. Those that escaped death became slaves and were obliged to fetch and carry at the will of their conquerors. Many died because the menial duties of cooking etc. (usually carried out by Moriori women) infringed their "tapu" and fearing the wrath of their gods they resigned themselves to death. Many were killed and roasted, and eaten by their savage conquerors, while others were ruthlessly slaughtered or left to die,

for no apparent reason but that of wilful cruelty.

In 1835 the number of Morioris has been estimated at 2,000, in 1855 there were 212. This pathetic decline was chiefly due to the numbers wiped out by the Maori invasion but there were several other contributing factors. Chest complaints, resulting from exposure through lack of clothing on the extermination of seals by traders, played a part, and also a virulent disease said to be brought by a sailing vessel. This unfortunate race having lost the art of self-defence, so vital to its existence, through lack of competition fell a victim. It was indeed a matter of the survival of the fittest.



"Himitangi" which used to
run to the Chatham Islands.

CHAPTER VIII.

Maori Dissensions and the "Jean Bart" incident.

The Maori tribes in a very short time showed signs of unrest. There were numerous disputes and jealousies over land. The Ngatitama tribe, which arrived first, had occupied the land around Waitangi, the later arrivals, the Ngatimutunga, settled at Whangaroa - consequently Waitangi being the chief port, all traders called there with obvious advantage to those near at hand. Then it happened that for almost a year no whaler chanced to call at the Island so there was no tobacco and the invaders were stirred more than ever by a longing to go further afield. Soon after this the Ngatitama chief made arrangements with Captain Ray of an American whaler to take him and his tribe to Samoa, arranging to board the boat in Waitangi. While they awaited the American's return a French whaler the "Jean Bart" came into Waitangi. Members of the tribes went on board and soon they began to quarrel among themselves as to whether the vessel should go to Whangaroa or remain at Waitangi. The Captain grew afraid at their warlike gestures so enticed some down below by offering them wines and locked them in and quietly armed his crew with anything that was available (the only muskets being in the cabin where the captives were). They

then turned and slew all the Maoris on deck. Those down below happened to find the muskets, whereupon the crew (the captain by this time had been killed) seeing that they had little defence, took to the boats and were never heard of again. The Maoris got the vessel to Ocean Bay after much difficulty, where she drifted on to the rocks and became a wreck.

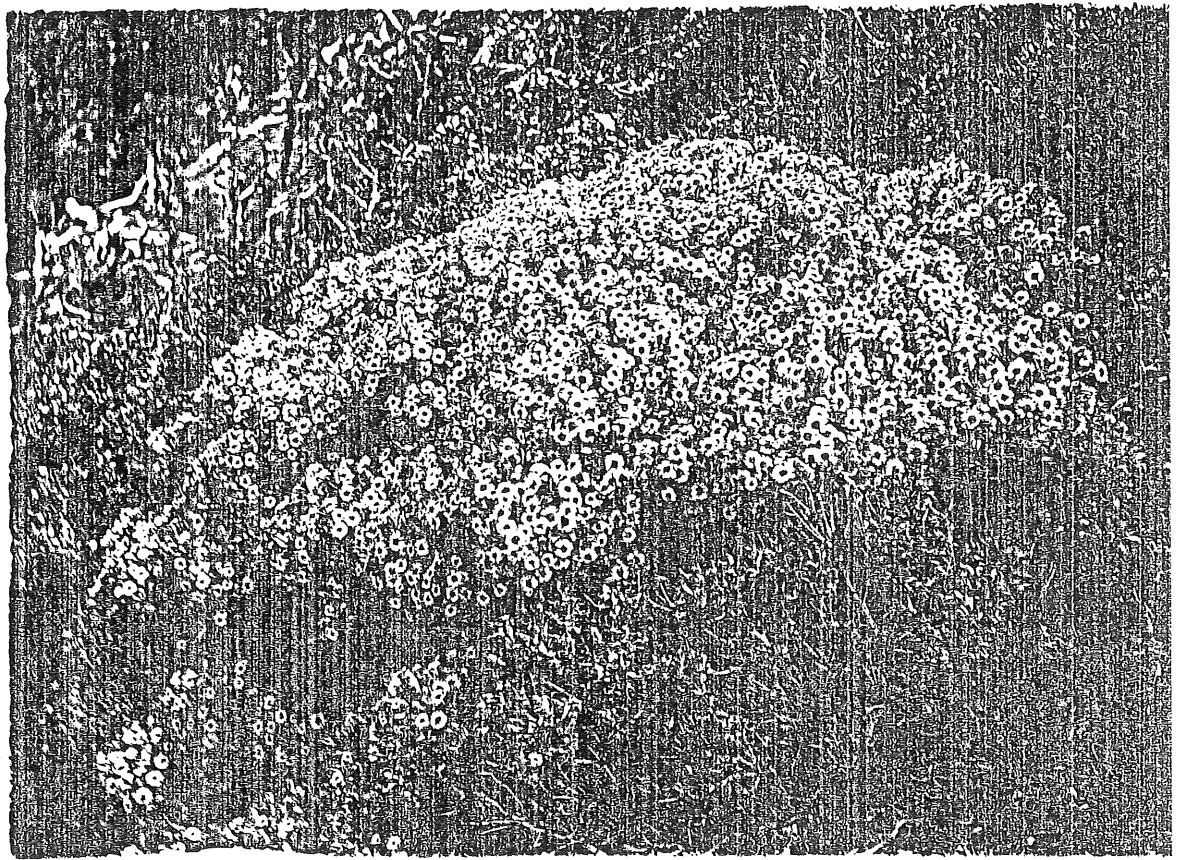
Not long after this Captain Ray visited the Chathams in company with a French warship "Heroine". He cast the blame for the "Jean Bart" affair on the Maoris. He enticed them on board by offering them presents of tobacco, treacherously seized them and handed them over to the French marines. The "Heroine" then bombarded Waitangi, landed a party and marched up to the "pa" which the terror-stricken Maoris had abandoned. After burning several villages they returned to the vessel taking the unfortunate chief Ngatuna in captivity even as far as France where he died through grief at the loss of his relations.

As far as can be ascertained the number killed on board the "Jean Bart" was about forty but among these were many men of rank, the leaders of the Ngatitama tribe. Thus weakened the envious Ngatimutunga saw their opportunity and attempted to drive their neighbours out of Waitangi. They made their way to Waitangi and lay siege to the

Ngatitama in their pa. Fortunately for the besieged just as their food was beginning to run short the New Zealand Company's surveying ship "Cuba" arrived (June 1840) with Mr. Hanson an agent for the Company. The following is the account by Mr. Hanson of the incident in a letter in 1840.

"In my letter of the 15th June, I informed you of my having completed the purchase of the Chatham Islands from E. Mare (Pomare) and the chiefs of Ngatimutunga, and of my purpose to put a stop to the existing war between the Ngatimutunga and Ngatitama tribes by removing the latter from the pa in which they were enclosed.

The day fixed on for the removal of the people was the 17th June. On the morning of that day I directed the Captain of the "Cuba" to send on shore all his boats and procured the loan of two others from an American whaler, whose wreck I detailed in my last letter. About nine in the morning the boats put off under the direction of Mr. Macathie, and at the same time I went ashore in his gig. . . . On landing I went to the "pa" where E. Mare and the principal Chiefs of the besieging party were stationed, watching with great indignation the proceedings of the boats. He addressed me angrily, demanding what right I had to interfere, and threatened to follow up the others and exter-



Senecio Huntii (Pantini) - a magnificent
tree ground

minate them, but I eventually induced him to send orders and stop the firing. I watched with great anxiety the proceedings on the beach where the boats were being loaded with the women and children from the "pa" under a constant fire of musketry. Fortunately the presence of mind and resolution of Mr. Macathie, aided by the orders of E. Mare to cease firing freed me from my apprehensions. Rockets were still fired into the air. The removal of the party occupied nearly three hours. The women, children, and old men were removed first, and after them about forty fighting men. Before leaving the "pa" they had set fire to their sacred houses where the bones of their dead chiefs were preserved. They were all in fighting costume, that is, perfectly free from clothing, their bodies painted and their heads adorned with feathers, and cartouch box round the waist, musket and tomahawk in hand.

Scarcely had the last man left the besieged "pa" when it was filled with the besiegers and almost instantly set on fire in every quarter. Before having performed this act of revenge and triumph, they mustered on the beach and commenced a war-dance. I had hoped that all was over, but the folly of Coffee, the interpreter, who from his being married into the besieged tribe had become half a Maori, and who encouraged the men in the boats to cheer and discharge

their muskets, drew a fire from the party on the beach which had nearly proved fatal.

As soon as the boats had reached the ship, the gig came to fetch me off; before it arrived however, the wife of E. Mare came to me on the part of her husband to beg that I would leave Mr. Faddy - the doctor- on the island, to retain possession of the island.

I was highly rejoiced at having been the means of saving 180 persons - which was the number we brought off- from certain death The forbearance of E. Mare under the circumstances was highly creditable on his part, though no doubt he felt himself fully justified, and he was eager to avenge the death of his son. He was well aware from the state of the besieged party that a few days would have put him in possession of the "pa" by starvation.

As soon as I got on board we weighed anchor and sailed. but a gale coming on from the eastward which lasted a week, it was not until the 23rd that we succeeded in landing about 80 of the party at Haingaroa. The remainder we landed at Waikati on the morning of the 26th."

The feuds between the two tribes still continued until about 1843 (this date cannot be fixed accurately) when a party of natives sent by the Church of England Missionaries introduced Christianity which was embraced eagerly.

Pomare then went to New Zealand where he received money from the New Zealand Company for the lands he owned at Port Nicholson. With part of this money he purchased horses the first to be sent to the Chathams.

In 1843 a Wesleyan missionary party arrived but confined its attention to a part of the Island into which the Anglican Society had not penetrated.

Christianity was indeed welcomed by the Maoris it put an end to warfare but above all it was a relief to the unfortunate Maoris who tho' a subject race no longer carried their lives in their hands. Some of the Maoris being discontented at the Chathams because the island was so small and because they had not succeeded in obtaining land in their own right hired a Sydney brig called "Hannah" and were taken to the Auckland islands. The Maoris themselves fix the date as early in 1843 but it has been difficult to state it accurately. Various accounts of the incident have been given New Zealand settlers (see Polynesian Journal vol. II p. 83 ...)

CHAPTER IX.

The Escape of Maori Prisoners from the Chathams.

In the Journal and Appendix of the Legislative Council of N. Z. 1868 there is the following :-

"Papers relative to the deportation of certain natives (taken prisoners of war on the east coast) to the Chatham Islands.

"Return to an Order of the Honorable the Legislative Council, dated 21st July 1868,

"That there be laid upon the Table of this Council - "Copies of all Writs, Warrants, or other forms of Authority, and of the signatures thereto, under which certain of Her Majesty's Maori subjects have been deported to the Chatham Islands, and there confined or detained."

On the following page it is stated that such "copies of writs, warrants, etc. are nil."

Looked at after many years, the situation revealed appears somewhat humourous and absurd. Te Kooti, though not the founder of the religious fanaticism known as Hauhauism, was one of the most powerful Hauhau leaders. Though he had never fought against the whites, he fell under suspicion because his friends were all vigorous enemies and he was in communication with the Hauhau rebels in 1865. So when he

and his men were seized and taken as prisoners to the Chathams their punishment was undeserved. Captain Thomas, Residential Magistrate, was left with twenty men to control over 300 captives.

In 1867 the New Zealand Government contemplated releasing some of the better behaved prisoners owing to the tranquillity and generally improved state of relations between the two races in the North Island. Consequently Mr. Rolleston (Under Secretary, Native Department) was sent to the Chatham Islands to effect a release of some prisoners but more particularly to enquire into the conditions there. For some time complaints of ill-treatment, particularly of forcing the sick to continue at work, had reached New Zealand. In accordance with Mr. Rolleston's report various prisoners were released. Conditions were found to be good and the complaints for the most part ill-founded; but discontent continued among the prisoners.

On July 4th 1868 when the schooner "Rifleman" arrived from Wellington with stores, the prisoners led by Te Kooti overcame their guard. They, with the European settlers who were in Waitangi, were bound and handcuffed while the ammunition, the magazine and private residences were ransacked. The Maori prisoners did not wish to injure anyone they were only in a hurry to get away to New Zealand

before anything might occur to hinder them. One member of the guard was killed but only because he offered resistance. The settlers and guard when freed from their bonds gathered together all the arms and men they could muster and prepared the best defence they could under the circumstances in case the "Rifleman" for some reason might be forced to return to the Island. This did not happen, however, and nothing more was seen of them.

In the following year a petition was made to the New Zealand Government for compensation for losses sustained by various settlers through the escape of the Maori prisoners and we find Mr. Rolleston questioning the Government as to what policy it was going to pursue in the matter. After an enquiry into the cases of the claimants certain compensation was paid.

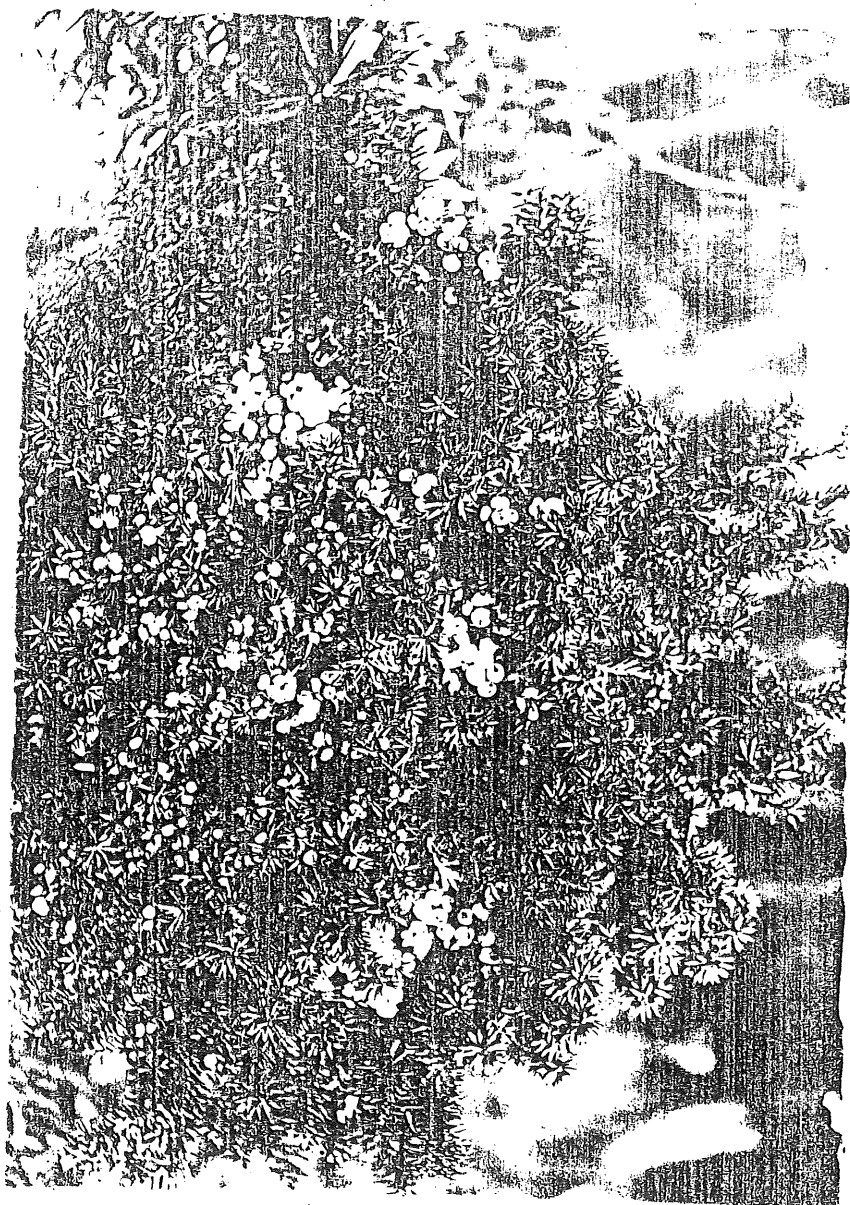
CHAPTER X.

The first Europeans at the Chatham Islands - the part played by the Chathams in the Whaling Industry.

The first white people to have any connection with the Chatham Islands after Lieutenant Broughton's visit were those from whaling vessels. Dieffenbach, the naturalist of the New Zealand Company writing in 1839 said that after skirting various New Zealand coasts whales appeared at the Chatham Islands in June. The whaling industry began in New Zealand waters in 1827 or 1828 - it was shared by Sydney, English, American and European vessels and flourished during the thirties and forties. The Chathams were at first paid casual visits but later on came to be regarded as an important centre; a whaling station was established there in 1840.

On Feb. 7th 1830 it is recorded that the "Samuel" returned to Sydney from the Chatham Islands with timber, pork, flax and skins. In 1831 the whaling firm of Messrs. Enderby of London, sent an expedition of two vessels the "Tula" and the "Lively" to explore the high southern latitudes. After reaching New Zealand the vessels sailed for the Chathams where they failed to secure many seal-skins and were obliged, through bad weather, to leave and try their fortune at Corn-

Cyathodes fluminea



Wallis Island. In 1835 a Captain Robertson on his return from Macquarie Island called in at the Chathams where he found eight or ten runaways. By this time these islands were becoming a popular rendezvous for vessels needing fresh water and supplies of foodstuffs and undoubtedly there must have been a number of callers of whom we have no record. They were also the resort of shipwrecked sailors and a refuge for deserters and convicts who had escaped from Sydney and Hobart. In fact, during the next few years the Chathams were in ill odour. These men were not a class that might prove beneficial to the Islands and likely to form settlements there but they found them a convenient hiding-place, well out of the beaten track and sufficiently far away to prevent the risk of a search being made.

The visits of whaling boats had other ill effects - these were disastrous to the Morioris. Maori "hands" were often employed on these vessels and it happened that several returned to New Zealand with glowing accounts of the Chatham with the result that a tribe of some 900 Maoris, being worried by the unfriendly attentions of a warlike neighbour, invaded the Island.

In 1838 the "Rebecca Sims", an American vessel, called to find the natives somewhat diffident about coming on board. Captain Ray was not long in finding that the natives had taken and burned the French whaler "Jean Bart"

and they were fearful of European vengeance. He noticed that some of the natives were suffering from wounds and that the clothes from the French sailors which some of them wore were bloodstained and cut as if by instruments. He immediately set sail for the Bay of Islands where he found the French corvette "Heroine" and a punitive expedition set out for the Chathams.

On 18th June 1839 the "Ann & Mary" anchored at the Chathams broke from her moorings and was lost but fortunately Captain Richards and his crew were saved. Captain Richards then decided to purchase some land from the natives but on the arrival of the "Harlequin" on Nov. 28th he and his men returned to Sydney. Perhaps he may be regarded as the first settler at the Chatham Islands. The "Emma" and the "Fair Barbadian" called during this year, the "Erie" was wrecked there a few months later.

In the following year a Mr. Walter Brodie of the Bay of Islands went to the Chathams where he purchased some 300,000 acres to form two pork stations. During 1840 seven or eight vessels called showing that the Chathams were becoming a most important centre in the industry. By this time the whaling industry had reached the height of its prosperity - it continued for many years however,

and many of the older residents can give entertaining accounts of incidents in these early days.

In the early fifties at the time of the first gold diggings in Australia a considerable amount of trade in potatoes sprang up with Sydney vessels. Barter was the chief medium of exchange, principally horses and rum which latter did its usual work among the natives.

Celebration of the Discovery of the Chathams, 1892.

sketch
and
note
The commemoration which should have taken place in November 1891 was postponed until February 1892 to enable the settlers to finish the shearing of their sheep.

A Race meeting, a regatta, a Sports meeting and a Ball comprised the programme. Visitors from New Zealand were invited to take part in the celebrations but owing to a virulent form of influenza then raging in New Zealand, very few availed themselves of the opportunity. This disease, unfortunately brought to the island by a passenger on the steamer, spread like wild fire, playing particular havoc among the natives. In spite of heavy rain and bad weather the events arranged were carried out and were joined in with enthusiasm by both Maoris and Europeans.

1892

CHAPTER XI.

(1.) Regular Settlement of the Chatham Islands.

(1)

In 1840 Mr. Hanson, the agent of the New Zealand Company visited the Chatham Islands with the intention of purchasing the Islands. On his return to Port Nicholson (Wellington) the terms were not made public but Lord Stanley was informed that arrangements were being made with certain officials at Hamburg and other German cities for the sale of the Islands to a German Colonising Company. Those carrying out these negotiations asserted that such a scheme of colonisation would be of advantage to New Zealand, that Englishmen would enjoy the same privileges as offered by Hanse towns and that anyway the Chathams were not a British possession.

Lord Stanley replied (Dec. 1841) by declaring the purchase illegal and by informing "Mr Syndicus gloveking" who was one of the principals to the agreement that thenceforth the Chatham Islands were a part of the colony of New Zealand and subject to its laws. Therefore any previous sales of land would be null and not recognised. Lord Stan-

Mr. Hanson happened to be accompanied by the celebrated naturalist Dr. Dieffenbach who afterwards wrote a History of New Zealand.

ley was opposed very violently by the New Zealand Company but he remained firm.

Frederick Hunt was the first resident to take up land. He left New Zealand in 1840 and settled near a whaling station at Okawa.. He was unfortunate enough to have his property plundered by some Maoris who had become enraged by the actions of certain unscrupulous Europeans belonging to the whaling station. He ultimately left the locality with his family and took up his residence on Pitt Island where he remained unmolested. After he inserted an advertisement once in an American paper, stating that the waters round these islands were excellent whaling grounds and that supplies of water and meat could always be obtained there, Pitt Island became a port of call for numerous American vessels - a great boon to the residents who received stores in return.

2. Ecclesiastical History.

There had never been any resident clergyman on the Chatham Islands. Bishop Selwyn visited them occasionally, his first visit was in 1848, but they came ultimately under the ecclesiastical jurisdiction of the Bishop of Christchurch who from time to time sent a clergyman down for several months. Occasionally a man-of-war with a clergyman on.

board called in. The Rev. C. Bowen of Riccarton was one of the first clergymen to go down.

All marriage ceremonies were of necessity performed by the Registrar, but in 1882 the Registrar himself wished to get married so the Rev. P.C. Andersen was sent from Christchurch.

During the last three or four years there has been a clergyman resident on the Island.

In 1843 some Lutheran missionaries went to the Chathams. One of these, the Rev. Francis Scheidemeister, was delegated from the Evangelical Church of Berlin but the others were mere artisans - one was a carpenter, another a joiner, and were not missionaries proper at all. They carried out some kind of missionary work among the natives; they resented Bishop Selwyn's efforts and offered him considerable opposition. An amusing incident is told of the Bishop's first visit to the Island. He was invited to spend a night with the so-called missionaries on his arrival. During the evening he heard his hosts discussing him in somewhat free terms but in their native tongue. The Bishop betrayed no sign of having understood their conversation. Next morning however, he startled his hosts by beginning his conversation at breakfast in excellent German. It is small wonder that the two parties found it impossible to

join together in a scheme to carry out missionary duties..

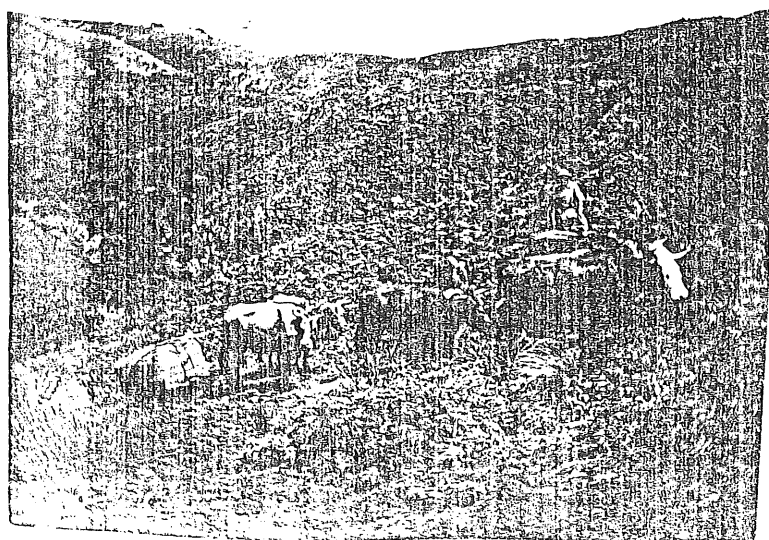
The work of the Germans met with little success- they formed a constant source of discord between the natives and white authority. The first magistrate appointed to the Chathams (1855) on many occasions found his work very difficult. Their influence however, diminished after a few years and the Chathams were taken under the ecclesiastical jurisdiction of the Bishop of Christchurch. The Germans put aside their missionary aspiration and confined their efforts to their own respective trades.

During the seventies and eighties the Maoris became inspired with Te Whiti-ism, that is organised and determined opposition to European colonisation, and a desire to own all the soil themselves.

Various Maori churches were established by Bishop Selwyn but these had fallen into rack and ruin through the fanaticism which had secured such a hold of them. Te Whiti-ism had its origin in New Zealand but in a very short time it had spread throughout the Chathams. During the early seventies the general unfriendliness, amounting almost to hostility, between native and white seemed to reach its height. Certain boasting and veiled threats on the part of a few Maoris aroused the suspicions of the Europeans. Consequently the authorities saw fit, on the arrival of



Yukon River



Transport of wool

the regular boat to open Maori correspondence from New Zealand in which were found plans arranged with certain New Zealand chiefs to invade the Island and overcome the Whites. Word was sent by the boat to New Zealand and all the settlers (except one or two outlying families) came together at Kaingaroa, having secured all the muskets and weapons available. There they remained for three weeks. The situation appears absurd in the extreme, no one had any knowledge of organising and defence while the weapons available were old muskets and shot guns with home-made cartridges. However the fact that the Europeans had combined forces surprised the Maoris and they did not make any attack. Three weeks later a gunboat the "Dido" arrived from New Zealand - the cliffs above the "pa" were bombarded and a party of marines landed and made a demonstration. The bombardment terrified the Maoris and no movement of hostility was ever made against the whites again.

In 1870 S. Percy Smith was sent to the Chathams to survey the whole Island and settle land disputes among Europeans, Moris and Morioris. Titles to the land were given to the owners and the Morioris had a certain amount set aside for themselves. This settlement did much to bring about peace and order and satisfaction.

3. Education.

Up to the year 1882 there was no provision made for education. Parents themselves were obliged to teach their children; occasionally the more prosperous settlers sent them to New Zealand for their education. In 1882 however, the first schoolmaster (Andrew Russell) went from New Zealand and a school was established at Te ^WQue. At the present time there are three schools - at Te Que, Te Roto and Owenga. They are all under the jurisdiction of the Canterbury Education Board.

4. Government.

The Chatham Islands are a part of the Dominion of New Zealand and so subject to its jurisdiction and laws. In 1919 however, the government instituted a land tax, hitherto no taxes whatever had been paid by the inhabitants. Consequently they demanded representation in Parliament and so they came to form a part of the Lyttelton constituency in 1922. The situation appeared slightly humorous - any suggestion of instituting a system of taxation previously had been waived because the settlers in the Chathams pleaded that they had no representation in Parliament. However, when the system had been enforced at last the Government was obliged to grant

full measures of representation.

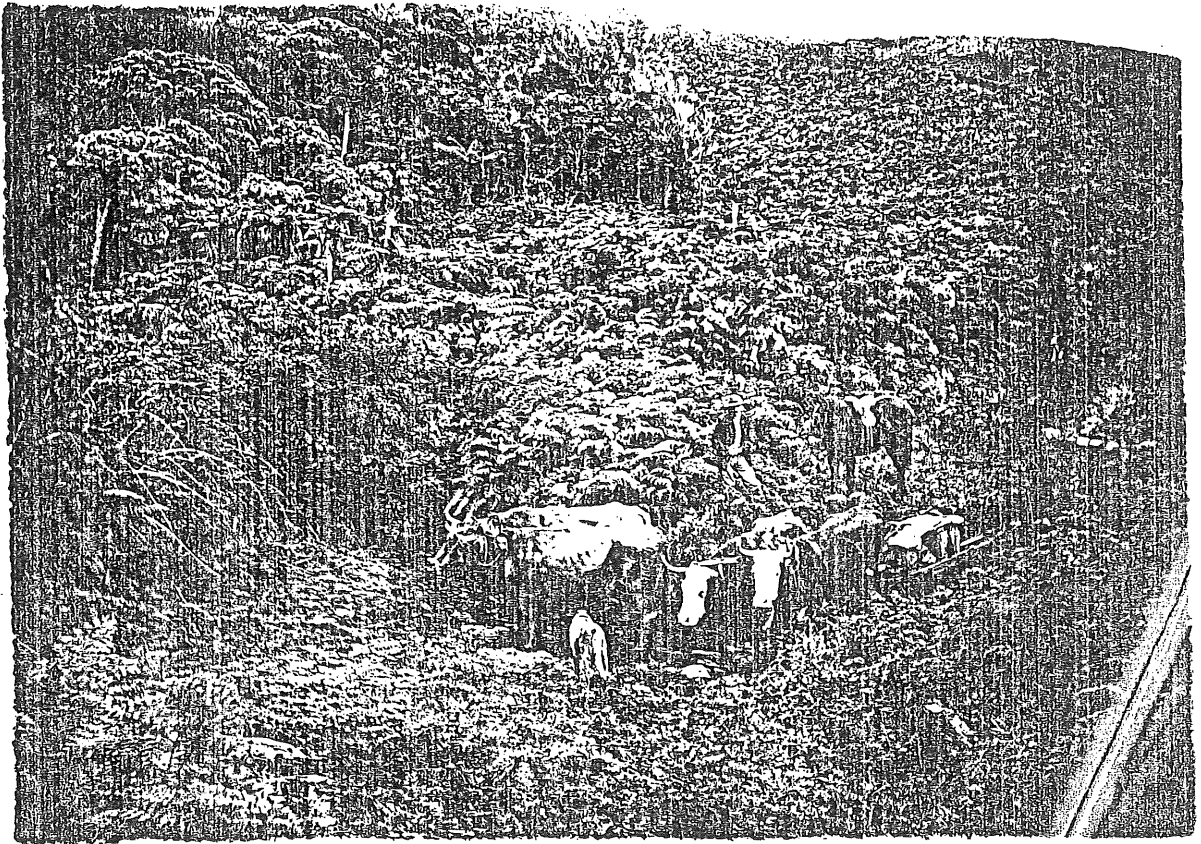
5. . Local Government.

In the Chatham Islands supreme authority rests in the person of the Magistrate. He adjudicates, signs documents and acts as Registrar. The first magistrate was A. W. Shand appointed in 1855. Next to him in authority is the policeman. His duties are numerous - besides preserving order he is the Clerk of the Court, the postman, the Customs House officer, and in charge of the Post Office Savings bank. For many years there was no medical man on the Island but during the last few years the duties of doctor and magistrate have been combined.

About the year 1900 a Stock Committee was appointed by the residents. This serves the purpose of a New Zealand County Council but since there are no roads to form in the Chathams (a large part of the duties of a County Council in New Zealand) its work lies chiefly in arranging shipping affairs. As a result of the institution of a general scheme of taxation a movement is on foot to form a County Council modelled on the form in which it exists in New Zealand.

6. Population and its distribution.

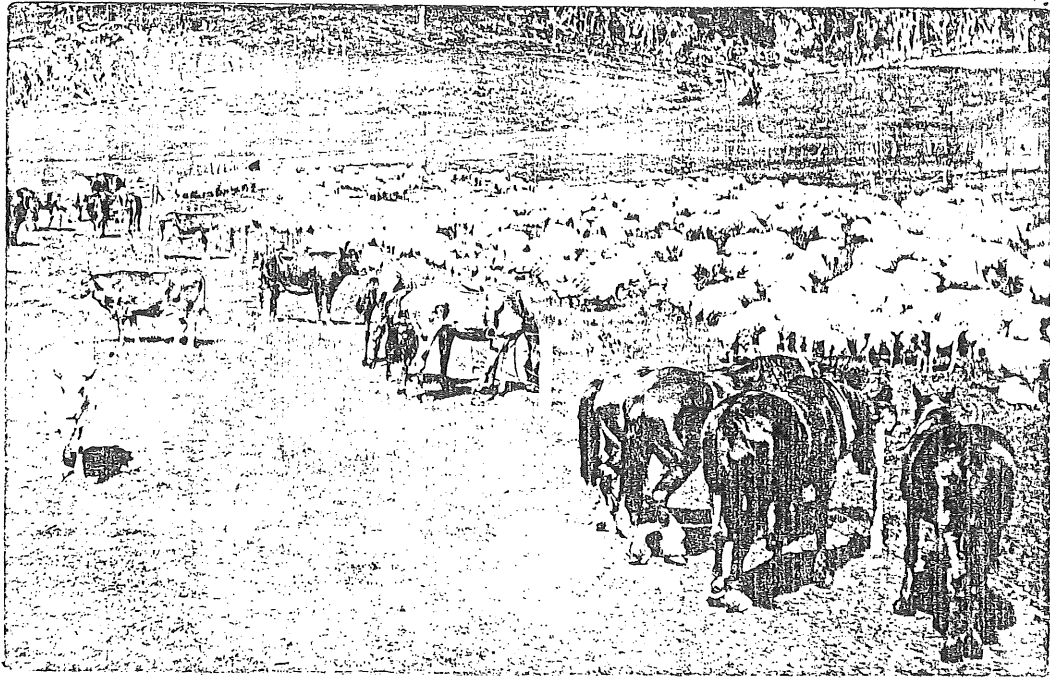
In 1882 a census was made by Rev. P.C. Andersen;



(4) Bullock-team sledge - one of
the chief means of transport.

there were 212 Europeans, that is including those half castes living as Europeans. In April 1923 the number of Europeans was 220, the Maoris numbered about 300.

The chief port is Waitangi. There is no jetty or wharf, landing is made by means of boats. Waitangi can scarcely be described as a township. It consists of a court-house, gaol, 2 hotels, a store, a smithy and several houses, European or Maori dotted about on the hillsides. A small river runs close by slightly smaller than the Christchurch Avon. At Te One ¹/₂ miles away, eight or ten families reside and with a hotel and a store constitute the village of the Chathams. The remainder of the settlers are dotted over the Island on their respective holdings. Since there are no roads communications are on horseback or possibly by means of sledges drawn by two spirited Chatham horses. Roads, as known to the New Zealander, do not exist; they are sometimes fenced on one side but more often they are merely horse tracks through the scrub and fern almost invariably winding round valleys or depressions which, to the novice, look easy to cross, but in them a horse would certainly flounder to the girth or farther in treacherous hidden swamps. It has been said that the gullies are so precipitous and slippery in places that not even the most ubiquitous of modern motor-vehicles has yet invaded the Chathams.



A Muster .

7. Industries.

The chief industries are those of sheep and cattle raising. The first sheep were taken to Pitt Island by Hunt in 1840 or 1841 but colonists did not import them in any number until the fifties. The Chathams produce sheep and cattle of a high quality and large numbers of sheep and cattle as well as considerable quantities of wool are shipped to New Zealand every year.

In 1910 a fishing industry was started. Two freezing plants were established, one at Owenga and the other at Kaingaroa.

The Chathams are especially famous for the excellent quality of fish which abound in their waters. Cod and groper are caught in great quantities, from sixteen cwt, to a ton per launch is an average good day's catch. Freezing plants have been established at Owenga at the south-eastern extremity of the island and at Kaingaroa at the north-east and each of these harbours maintains a fleet of motor launches, most of which have been built on the Island. It is reported that another freezing plant is to be established at Whangaroa on the west coast. This is the safest harbour on the Island, but the poor quality of the soil surrounding it has prevented its use as a stock centre. As a fishing centre it ought to be very good for the industry is capable

of considerable extension.

At the beginning of 1924 a fowl-grit crushing plant was erected; this should prove a successful venture. On the Owenga beach there are thousands of tons of fresh clean white shell lying feet deep.

8. Forecast.

The Chathams, though an excellent place for certain industries, are handicapped by the distance which lies between New Zealand. Shipping freights have at times been almost prohibitive. The Islanders have at last been successful in obtaining a boat which undertakes to make a regular number of trips per year or when there are sufficient exports to make up a full cargo. Hitherto they were obliged to endeavour to fit in with the irregular comings and goings of the freezing company steamers.

Were the crossing not so rough and the ship larger and more convenient the Chathams would make an ideal holiday resort for many people. They delight in the most exquisite native scenery - shooting, fishing, boating and riding form pastimes for many; and in the summertime a more delightful holiday could not be spent.

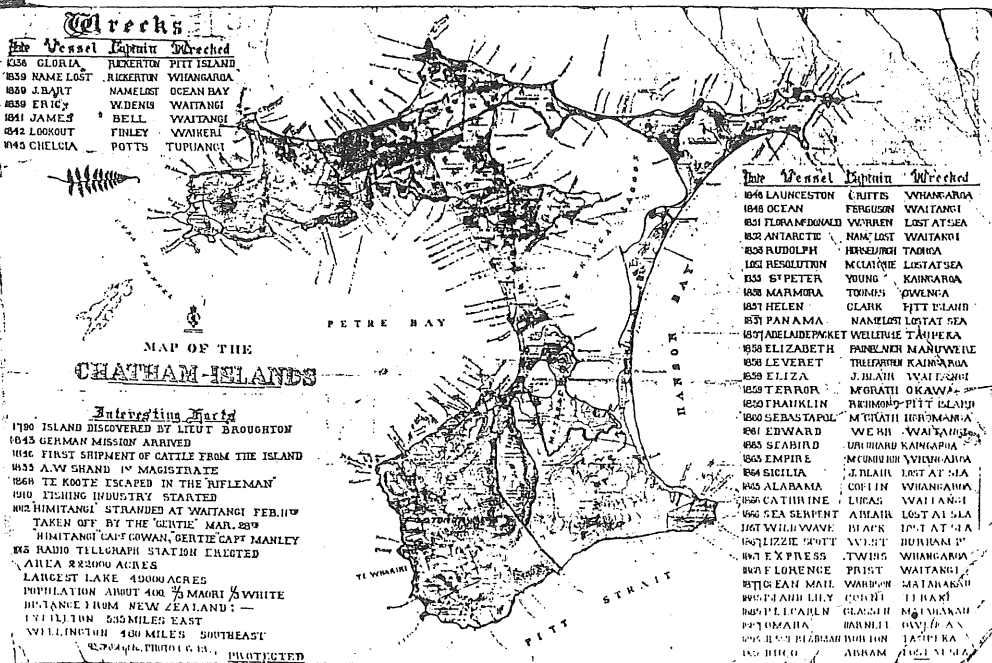
A closer link was formed with New Zealand when the Radio Telegraph Station was erected in 1913.

For the resident the Chathams are another story. There is a certain primitive and uncivilised quality attached to the life there. It is free and open, subject to few of the restrictions which mark the complex life of older countries. It is easy and cheap to make a livelihood; natural foodstuffs abound in almost unlimited supplies - it is indeed a land of plenty. The stern competition which characterises the ordinary organised community is present to a much slighter degree.

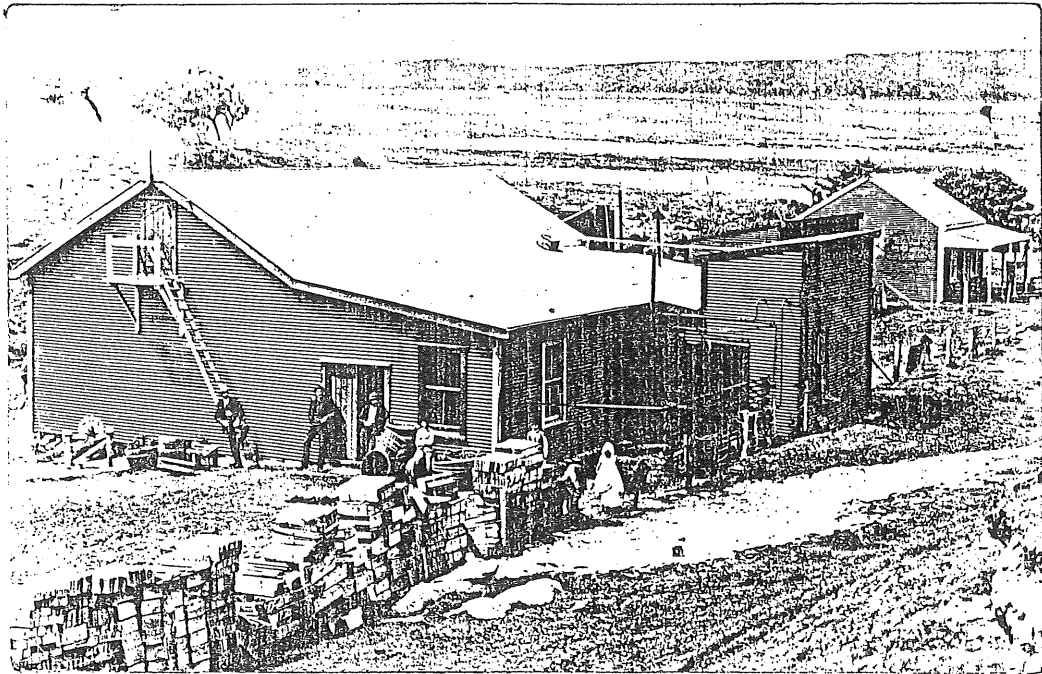
Living in such isolation among a comparatively small number of people, the advantages of a more cultured life are lost. Education and culture of a more highly developed social organisation have to be foregone. It is a curious though interesting fact that very often Europeans who have lived for some years on the Chathams and have come to New Zealand are lured back to their original home. It has an attraction which cannot be described but which is none the less forceful.

In conclusion it may be said "The Chatham Islands are an excellent place for colonisation owing to the extent of good land on the islands in the vicinity of commodious harbours, and will soon be colonised either by regular or irregular means. Over-population of Europe will insure this."
(1)

(1) Heaphy : Residence in various parts of New Zealand Chap.IX .



Map with a list of the numerous wrecks which have taken place on the Chatham Island Coasts.



Freezing Plant at Ouenza
Chatham Islands