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Kopie eines englischsprachigen handschriftlichen Manuskripts, ohne Datierung; zwei Kapitel zu erkennen: Leben der Morioris, bevor sie mit anderen Nationen in Kontakt kamen und Geschichte zwischen 1842 und 1892, Christianisierung, Quelle: Canterbury Museu

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Gossner Mission

Geschichte der Chatham Islands und ihrer Bewohner
(Kopie eines Manuskripts, ungeordnet)

1902-1906

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den Chatham Islands" – G1-816

G 1 - 814

and
Its Inhabitants

Mode of Life of Morioris before they knew any other nation
and the Discovery of the Chatham Islands which
was called before this event "Korokohma"

How long these Morioris have been separated
from the rest of the South-Sea Islanders cannot be
satisfactorily determined, and where they came from
lies in the same uncertainty; Some of the Old ones
have told the Younger ones that their Forefathers
came from an Island called "Hawaii". If that is
so, the question arises, in what sort of conveyance
could they have come here. The first ship they
saw so far as has yet been ascertained was "The
big Chatham" and canoes they had none suitable
therefore it is necessary to give a minute description
of their sort of boats and their shape material and
general construction of which will follow later.

Lieutenant Broughton Captain of H. M. S. Chatham
left Dusky Bay N.Z. on the 22nd of November 1791. On
his way on his way to Otaheite fell in with
Korokohma which he named Chatham Island. On
Monday the 29th day of November he sighted the
North West part of the Mainland and named the
first point 'point Alison' and steering along the coast
towards Mirangi which he named 'Cape Young'
he neared the Eastern headland which he called
'point Munnings'. Having thus traversed the northern
shore of the main island before anchoring the men
with the aid of glasses discovered some people on shore
hauling up a canoe, and several others behind
the rocks, and doubting whether so good an opportunity
would again occur for acquiring a knowledge of the
Inhabitants, the Captain worked into the bay which
had been passed before the natives were seen - direct.

Wm. G. Munnings

ENGST'S
WORKS

A p 1-31

B p 1-40

Lieutenant Broughtons narrative is thus told:
"Accompanied by M^r Johnston the Master, and one of the mates, we proceeded towards the shore in the Cutter. The rocks project a little on the extremity of the bay, within them we found smooth water, and landed upon the rocks where we had first seen the Inhabitants who were at this time on the opposite side, but seeing us examining their Canoes, they hastily ran round the Bay, on which we retired till the boat towed their arrival. As they approached, they made much noise and having soon joined us, we entered into a conversation with signs, gestures and speech without understanding what each other meant. We presented them with several articles which they received with great eagerness, and seemed pleased with whatever was given them, but would make no exchanges. Yet as we had reason to believe they were very solicitous that we should land. M^r Sheriff leaving his arms in the boat, went on shore, but he seemed to excite the attention of two or three men only who attended him towards the canoes on the beach, whilst the rest amounting to forty or more remained on the rocks talking with us, and whenever the boat backed up to deliver them anything they made no scruple of attempting to take whatever came within their reach. Nahun repeatedly beckoned us to follow them, round to where their habitations were supposed to be, as soon as M^r Sheriff returned we proceeded to comply with their wishes. They had been very anxious in the examination of M^r Sheriffs person, and seemed very desirous of keeping him, as they frequently pulled him towards the wood where we imagined that some of them resided. On meeting them on the other side, they seated themselves on the beach, and seemed very anxious to receive us at shore

filled with dried bull kelp, which the natives call 'Rimu', some are 40 or 50 feet long, eight feet broad, and from 5 to 6 feet deep, they are called "Waka Rimu" in them they went bidding to the outlying rocks and Islands. They move them with paddles and one man steers with a paddle. I have seen them on the water, it seems to me that the waves have not so much power over them as over a boat or canoe, they lie in the water like a water logged object, they rise and fall with the water, but go very slowly. At present there remains not the least sign or specimen of anything, the only model which is in existence is in the Christchurch Museum, in the Maori section.

From the discovery of these Islands to the time when Whaleships used to come here, that is from 1791 to 1834 nothing can be stated which would deserve any particular notice about them.

In that last year mentioned came four young Maoris from New Zealand in a Whaleship as sailors, they noticed on coming on shore that Karaka and Kawa-kawa grew here, which were according to their knowledge is the best for potatoes and this knowledge they made use of when they went back to their relations. Some of these Whalers gave pigs, fowls, and potatoes, to these natives but they never could be induced to plant the potatoes.

When these four young Maoris went back to their relations on the main land of N.Z. they found them involved in war. They were Taranaki natives and had left N.Z. for fear of Te Rangera, a Chief, with his tribe from the N.W. Coast of the North Island of N.Z. and were

also stated
that lot 2 pgs 1.

Waharoa
Gossner

Mission

"Tuhaiwahi" This God gives good luck in catching birds. And so there are innumerable Gods, and I guess more than human beings. They have also some Caved Images, but nothing of that sort is to be seen near their lodgings, they had them put up in the bush or unclean places. They often have repeated in my hearing that at the time of the discovery and before the Maoris came among them they amounted to about two thousand in number.

Now before I enter upon the details of Maori migration to this Island, I shall say somewhat about the Maori boats, which they call "Wakas" of which they had three different sorts, according to size but almost all of one shape and construction. The smaller ones they had for fishing on the coast about the rocks, they were from 10. to 12. feet long, and two feet broad in the fore part and three feet aft, and eighteen inches deep, in shape they are almost like a coffin, the sides not boughed or bent in towards the head, and bottom and sides all like basket work built on two keels as if on the edges of the bottom of a coffin were nailed fastened two keels, but the keels on these boats are the whole foundation where the bottom and sides are built on with basket work, everything of wood is nicely fixed on the keel and upper frame with flax-strings, then this frame is filled up with about half the depth with Korori (Korori are the seed stalks of the indigenous flax) they are of a corky nature and keep the whole canoe afloat two men can carry such a thing to and out of the water, and are called "Whaka Korori." The other sorts are larger and stronger built and

he came in about Wellington and there expecting every day that Te Raupara would come upon them. Now the news of these glad tidings of these four young natives* Mavis proved quite acceptable to those besieged, and upon that they made up their minds, to compel the first ship which entered into Wellington Harbour to convey them to Chatham Island, and Captⁿ Harewood Master of the Brig 'Rodney' had the luck to carry out this bit of business, and therefore I copy his own report, he being the most able man to give a proper account of that affair

* The names of the four young Mavis are as follows:- "Te Uru" "Arapata" "Te Tera" and "Pati Ora". I have ^{known} them for many years but they are all dead now. Captⁿ Harewood gave the following details as to his enforced voyages:- 'We arrived at Entry Island (that is "Kapiti" on the 16th October 1835 after a passage of 17 days from Sydney. Sailed from there on the 19th and reached Clondy Bay, on the 21st started from there 25th and arrived Port Nicholson on the 26th at noon. The 'Caroline' (Cherry Master) was the only vessel in port. When the Rodney brought up the natives appeared very friendly and anxious to trade for potatoes and hogs I obtained what I wanted from them and hearing there was a quantity of Whalebone to be purchased about 25 miles from Port Nicholson, on the 30th sailed from that place Mr Dawson my ^{leading} ~~leading~~ Master having advised me I took the head chief of the ^{Natives} and four other natives with me to facilitate the purchase of the Whalebone. On reaching the place the

inhabited

Harewood's story

Mavis called Harewood (Pati) a Pahi

repaired the ship of the male Nelson - side

the tribe was

natives would not part with the bone, unless I would
consent to take them to Chatham Island. There appeared
to be about 300 natives on that place. Having been
unsuccessful in my trip ran back to Port
Nicholson having the chief on board (Pomare)
saying he would compensate me for my loss of
time by a present of some hogs &c. The next
day after reaching Port Nicholson - Pomare sent
a number of canoes away, and they shortly
returned filled with hogs &c also two spars as
a present. There was also a quantity of Hogs
and potatoes on shore which the chief requested
me to look at. For this purpose I left the Brig
taking with me a good boats crew. A short
time after landing I discovered that some of the
natives had taken the boat from my men.
Immediately called out for the boat to be
brought back but they refused. One of the chiefs
told me, that the ship was taken and I should
very soon know it. At 11 a.m. Mr Davis one of
my passengers was sent on shore to inform
me that the ship was in possession of the
natives, and that there were some 300 of them
on board. Mr Davis also informed me that
they rushed upon the crew, and tied their hands
behind them saying, they did not want to hurt
them on board or plunder the ship, but would
have the vessel to convey them to Chatham
Island, as a tribe had declared war against
them and the whole of them would be massacred
if they remained. I at once saw that any
opposition on my part would perhaps be the
means of losing the vessel or that the affair would
end in bloodshed. I therefore resolved to accede to

Canoe was
sent to
11 p.m. 30. 2nd
Pomare on
the Chatham

then demands, and wait for a chance to recapture the Brig. The natives were unwilling that I should go on board at once. I therefore sent a verbal message to the Chief Officer to run the vessel under the inside of the Island, but this order was not attended to. Shortly afterwards Tomare came ashore with one of the crew and requested me to go off to the ship which I did, the natives keeping some of my crew on shore until I brought the Brig within gunshot of their place. At about 4 p.m. there were about 400 natives on board and fifty canoes along side the vessel. At dusk all the natives except 20 chiefs left for the shore. Among those on board I discovered Tomare and another Chief who appeared extremely suspicious whenever I spoke to the crew. On the morning of the 6th of November they brought about 60 tons of seed potatoes on board of their own, making me a further present of about twenty hogs. They said they would give me all their powder muskets etc after I had landed them on the Chatham Islands; on the 7th they employed themselves watering the ship. I remarked that my bowsprit was too bad to proceed to sea with it. About 40 of them went in search of a new one, which was brought to the ship the next day. The crew during this time was employed killing and salting the pork the natives had brought on board. They frequently asked me if the Governor at Port Jackson would be offended at what they had done. They seemed to be much afraid of a Man-of-war coming after them. We weighed anchor about 5 am for the Chatham Islands on the 19th November with about 300 on board, at 30 minutes past 5. about 600—

un-sold in chat
2 pm on 8th Feb
35 according to
Hull

were sold by back & we
of the day said my square
while head resting on
in 750 days as best day

8

red paper 1/11 per d
a line seen, a
myara came of
see the 13ry also
me. per. - Jauru
more 1/11 hari paluhora
was seen muka kai
her long penate then

James Spent the
day afterwards
like a normal
Sunday they
were killed
at night
They were
in a way of
the world

Katuna this
wife boarded
the vessel

Waitangi, and after dropping the anchor, a
Canoe with four Maoris and one woman boarded
the "La Heronie"; these people most likely not
heeding the warning, or not having heard of
came solely by instinct of trade, expecting
no harm, most likely the most innocent ^{ones} of
the whole tribe were taken prisoners at once
and put in irons the woman sprang overboard
and one of the soldiers shot her dead in the water
and then advanced almost his whole force to
proceed on shore. He found no one except a
European whom he took prisoner at once, &
charged him to give evidence of the whole
transaction ("Coff" was that man's name, who had
been left here from a Whaleship some years ago,
even before the Maoris came) he told him as
much as he knew about it, and finding he
had not taken part in the tragedy he set him
free again. Then Captⁿ Cecile gave orders to
damage and destroy everything, where they
could lay hold on, amongst other things valuable
to the Maoris were their canoes, these they burnt
all up. These were a great loss to the Maoris
because here is no wood to make new ones
After this the Frenchmen returned to their
ship again and began a bombardment which
made the whole settlement a desolation
The Maoris had room enough to keep out of the
way, none of them were hurt personally. After
this heroic display the La Heronie went to
Waungaroa, and showed there the same
valour as in Waitangi. Afterwards the La
Heronie left, and no one knew what became
of these four victims whom Captⁿ Cecile took

James Coffee had
warned the natives
not to board the
ship, but believed
none on board

(note to signy)

away from here but in the year 1863 called
a French Whaleship at Waitangi Bay from ^{Havre de Grace} Havre de Grace
in the time the ship was lying in the Bay to take
supply of water and provision. The Captain and
ships Doctor often came up to our house at
Mangapae and we enquired of them if they
[knew] anything about Captⁿ Cecil's Maori prisoners.
They told us, when the Corvette La Heurion
arrived at Havre de Grace Captⁿ Cecil took
these prisoners to Paris, to make an open show
to the Parisian public, and were driven in a
wagon through the streets of Paris, and one of
them died for fear, under that pleasure, and
died on the voyage to Europe one or two returned
to New Zealand. The Maoris were on both places
were now, after the bombardment, destitute of
their dwelling places (pahi) and as there
existed a sort of enmity between the two tribes
and also after four years experiences about
the fertility of land being far better at Waitangi
than at Whangaroa. The Whangaroa Maoris
look in their mind to drive the Waitangi Maoris
out of their place, and to possess themselves of it.
And to carry out their project, the whole tribe of
Whangaroa broke up in November 1839 to march
to Waitangi and fight for a new possession.
The Waitangi Maoris barricaded themselves
as good as they could in their earthwork and
as it happened at the same time, that a New
Bedford Whaleship wrecked on the same place
where the two contending tribes camped, that
made them careless in watching one another
for the sake of picking and gathering wreckage
and above all that there came the Cuba Brig

Destitution of
dwellings

Whangaroa natives
incursion on Waitangi

See Chauds
part IV page 75
the tribal dissensions
arose from the
description of the
struggle between the
N. Maitunga and Tama
tribes

thick of the whaling

The Tama and
Tama man named
Jono during the mission
he was one of the
missionaries of the
Cuba Brig

purchased
N.W. party
Blanchy Compy

Wairangi Maori
Embark on Cuba Bay
for Kaitiaki

on 17th June
This was the
1841

M. Hansen says
in his letter published in
NZ Herald for April 1850
that he rescued 150
persons

Wairangi in hand
of the...
Extremities...
Extremities...

then knowledge rose
of the arms

Introduction of
Christianity by
Maori Missionaries

on behalf of the New Zealand Company to
buy land - And those of the Whangaroa
tribe sold almost all the land they had
left behind them on the N.W. shore of the Bay
All payment was made in goods viz
Fire arms and ammunition, Clothing and
provision, House and Garden Tools. Now it
would have been an easy work for these
Whangaroa Maori to overcome the other tribe
after receiving better instruments for murder &
this I believe were also the considerations of
these Headmen of the Cuba Expedition, as
there was ^{New Zealand Company} ~~Lawyer~~ ^{Chief Justice in London} ~~Henson~~ ^{Admiral} the agent, and
Doctor Diefenbach, and Meslathy the Pilot
who ventured to embark all the Wairangi Maori
onboard the "Cuba" in one night, and by
daybreak the Cuba had disappeared, to
convey these Maori to the North East point
of the Island, about 30 miles distant, on the
other side of the Whangaroa Lake. This act
enraged the opposition party to such a degree
that they swore to exterminate them as soon
as they had fairly settled in their new possessions
This they brought to pass after a year and one
half But in that time the others also had time
to secure and protect themselves according to
Maori fashion as good as they could. But
these firearms played great havoc among them
they were not able to come out of a door without
being shot down through their Paepas (Shelter fences)
at that time it happened that a few Maori
came to this Island from New Zealand, they
brought printed books and Bibles in the Maori
language, and these Maori had learned to

to read and write showed to these Maoris
 here this wonder that a thing like that
 could speak to a living person and so decided
 and plain commanding things to do - and
 others not to do - in fact it was a thing
 beyond comprehension - Old and young
 squatted down on the ground to learn to
 understand that thing - and war and
 many other repulsive things cleared of,
 like fog before the sun. How many times
 have they repeated to me: "If the Bible had
 not come, not one of our lives would have been
 spared". This is a text word which all
 preachers of the Gospel, should write with golden
 letters on their pulpit and lecture tables,
 because the time nears that nations and
 individuals shall find that word true in a
 higher sense. From that time till now are
 60 years and the history of that period is
 certainly the most noteworthy considering
 the whole.

Note: I intend to make a note to this first part on the
 Maori language on which object much dispute has
 been expended without any Result of giving a drawing light
 on the matter.

The Editor's note

Mr. Chant says There is some doubt as to the exact
 date at which the teachers from N.W. landed at Otaheite.
 His Lordship the Primate of N.W. (then the Rev. O. Hadfield) W.
 sent them here informs us that he cannot give an accurate
 date, but that he baptised the principal chief, Wi-piti-
 pomare at Naitaka on the 4th April 1844. To the best of
 my recollection he arrived there with the three teachers
 I had sent to Chatham Islands about 2 months before
 that date - The teachers were there 2 or 3 months at the most.

* The final cessation of all fighting however occurred late
 in the year 1812 when a party of natives sent by the
 Church of England missionaries came from N.W. over

These are confirmed by
 Mr. Chant in part
 of page 78.

Part IV. page 77
 note

"A Stapu" "Kaiti" - All these with their Families and Relations landed on the Western Peninsula from Tefaki to Whangaroa on the shore of the great western Bay, and began at once to cut the woods down, and to cultivate the ground to plant their potatoes. Now the chief object in this new condition is certainly to know how these two races met and treated one another. To make a minute description of it is hardly possible, and would be long. I therefore shall only mention some instances whereby can be imagined the cruelties which were practised among them.

The Morioris were a lazy, harmless, peaceable but stubborn people, who in their quarrels made peace by the sight of the first drop of blood - never wound nor could resist the ferocious & bloodthirsty disposition of the Maories, who did not care for the blood but for the body to make a meal of it. The Maoris made a fearful havoc among the Morioris, a great number of them they killed for the sake of stubbornness, they would not submit to be their slaves, and many were killed for running away, and all who resisted or were caught in stealing were ensigned to the owners. Some of the chiefs were milder than others, they gave them places to live on but they had to provide for their Masters Food and Commodities such as they were accustomed to (Eating and planting potatoes) they also protected them when they came to them. Others again when they imagined they might run away from them, they spared them the trouble in breaking their skulls - Some thought they they had too many, they killed some of

system of
Morioris

system of Morioris

called the
"Kaupeke"

each
they
were

cannibals

them to make a feast of which I shall mention an instance. Warekum an old Chief in Te Raki and Ocean Bay, gave once a feast. His slaves had to prepare the ovens, and when all was ready, he came with his tomahawk, and stretched a number to the ground; the others had to dress and cook them, and carry the meat to other chiefs on the Island, as charitable presents.

It has been pointed out to me which are the best parts and the best victims, by old cannibals who were all known by their red & watery eyes.

on ovens Their ovens are holes in the ground, a common one is about 3 feet in square or round, bottom & sides set out with stones, deep about 15 to 18 inches these holes are filled up with wood, after fire is set to stones are placed on top of the burning wood and when all is hot the heated stones are made to rise steam, then wet flax mats and green leaves are placed upon it, and the meat or any other substance of food is placed upon it, covered on top so as below, and at last a cover of earth is the covering to keep in the heat till the steam penetrates the earth; they know perfectly till the time it is done, and all what has gone through this process is excellent cooked and they cook often in one time for many days.

On the coast before mentioned, where these Maoris settled, they lived there four years, but in the first year they excommunicated the chief Raumoa for stealing potatoes, and the greater part of his people went with him.

According to their custom it was right to a chief to claim land over which he had walked

unresisted, that settled his title - This was the case with Rammoa when he left Whangaroa, he went almost over the rest of the Bay and named places here and there where he had walked over and slept, his own and at last he settled with his men in Waitangi South Eastern Shore in the great western Bay on the outlet of Manuape and Maunguku River. All this time the Maori had been here. Whalers frequently called for wood water pigs and potatoes and through this intercourse many of the Maori had learnt to speak broken English with these traders. It happened in the year 1839 that a French Whaler came (Jana Bart) into the Western Bay, where these two Maori settlements were Whangaroa on the North West Shore and Waitangi on the South East shore. Now all the Maori were anxious to trade & consequently all the canoes were underway in a short time to meet the Whaler in the Bay to show him the anchorage of both places - his direction seems to have been for Waitangi - When all these canoes had compassed the ship and the ship's deck was full of Maori, none of them could make their object known to the other. The Frenchman most likely did not speak English, and the Maori could not speak French and so it appears the Frenchman became afraid of them. They backed their ship to go away again and made signs to the Maori to clean their decks, and return when canoes. The Maori would not go and used all possible means to convince the French that they meant trade with them.

Maungatukarewa?

Arrival of French Whaler "Jana Bart"?

Unfriendly intentions of Frenchman. Possible expulsion from ship subsequent capture & wreck of ship by Captive natives.

"Jana Bart" was a French Whaler who arrived in the Bay in 1839. He was captured by the Maori and his ship was wrecked. The Maori were anxious to trade with him but he was afraid of them.

The Maori were anxious to trade with the Frenchman but he was afraid of them. They backed their ship to go away again and made signs to the Maori to clean their decks, and return when canoes. The Maori would not go and used all possible means to convince the French that they meant trade with them.

appeared dissatisfied with the statement and allowed them to go on shore. After the natives had left the Bay some five minutes, Pomare the Chief and a crew came alongside in the European boat and observing that they were not armed allowed the chief to come on board. I told him that I would return in the morning but he would not believe me. He gave orders for the other natives to go ashore and he remained in the vessel. The weather was very squally in the night and the chief seemed to be almost broken hearted. The vessel tacked about the Bay - which is some 15 miles wide - every two hours until we carried away the square main sail - main topsail and the jibboom with every prospect of bad weather. I resolved to run back and at 7 a.m. brought up again in the Harbor. Some of the natives said 'they thought I had run away with all their seed potatoes - they had been crying all the night doubting my return'. They commenced taking out their potatoes and they completed about 4 p.m. Pomare, the Chief, said that if I had not split my sails I should not have returned.

On the 23rd the wind being from the North West I weighed anchor when several of the Chiefs came on board and wished to proceed back to Port Nicholson. When outside I asked Mr. Dawson, my trading master, whether he thought anything would happen to the mate at Port Nicholson, if we ran back to Port Jackson. Mr. Dawson having had 16 years in the N.Z. trade, said he certainly would be killed if we did not return, so I made sail and we reached that place on the 26th at 10 p.m.

Burke
Not reached
Gawatishumel
Kinkawa or
W.L.I. and says
now at 30 Nov.
in canoe there
of Kinkaya
to Kawas
all was only
late Jan. 1968

35.

ruption of
queros

Gossner
Mission

deposited on the beach a quantity of valuables such as blankets shirts and tomahawks etc. and then pulled off for some distance to watch the result. First one and then another Moriori came forth, and helped himself from the heap until all the articles had been taken. When the Tautikes in the boat saw that everything had been taken they pulled off to the vessel and hoisting up their anchor sailed away, and never came back. Such Mr. Smith adds is Hirimona (Tapi's) account of Lieut. Broughton's visit to the Chatham Islands as related to me in the Maori language on the 28th March 1868 at Ouwera, one of the Moriori villages near Cape Souter. Hirimona was the principal man among them at the time of my visit. He was very intelligent, spoke Maori well and had a great store of ancient traditions of his people. It has often been a matter of regret that this was the only occasion on which I met him and there was too hurried to secure some more valuable information he possessed. The people thus described were called Morioris and probably numbered at the time of the Discovery of the Island some two thousand souls.

Note on the foregoing

Here are two accounts about the discovery of this Island and its Inhabitants. I will leave the whole to the judgment of the Reader after I have said a few words about the primitive principle of uncivilized people - I have been nearly sixty years among such, at least they were so when I came among them; Do justice to them and require justice from them. That principle well practised amongst them has more

Now this affair ended I shall simply state having received my knowledge of the whole matter from eye-witnesses; because many misrepresentations and rumors tales have been published about it.

As it appears the French lost patience and used force to drive the Maori's over the ship's side into their canoes or in the water. I have seen lance marks in the backs of some, how many have been drowned I cannot ascertain, a great number they cast into the ship's hold and battered up the hatches. This happened on the South West coast in the Western bay between Waitangi and the ^{Horns} Horns, it was calm weather, the ship drove only with the tide. The night came on and these Maori's were kept in the dark through the night. They had made their mind up to be killed or drowned, among them there were some who had been in Whaleships before, they knew that a passage could be forced into the Stowage and also to the cabin, they also knew where the fire arms and ammunition are kept in these ships. After having taken possession of the fire arms and ammunition when daylight came they were prepared to free themselves. They shot the man on the ship's wheel through the skylight. Through this the Frenchmen became convinced of their danger, they prepared to leave the ship. One man opened one hatch most likely to fetch something from below, and thinking that the Maori's being all aft, when he was on the second step of the ladder, one of the Maori's shot him, that he fell dead down on the floor with his lantern. Now they streamed out from the ship's hold, on the deck

when the boats were already as far off ^{outside of} as a
gunshot, and it has nothing been heard afterwards
what has become of these boats. The Maoris being
Masters now of that ship, they held a Council
what to do with her, and each partly endeavored
to steer her to its own place. As it appears that
Ocean Bay was the nearest place to where she
was they steered her to there, that was the
place of old "Arikuru" and he took great care
that she should go out no more from there, he
gave her so much cable that she tailed on
the beach, then they took everything out of her
and set fire to the upper sides, a good spare boat
they brought from her on shore; and left the
wreck there and returned to their habitations.

Visit of another
whaler

? Capⁿ Ray

Visit of French
Corvette
"La Heronnie"

The Treachery of Captⁿ
Ray is clearly shown

Her Revenge

A short time after this called a New Bedford
Whale ship into Maitangi "Rebecca Simms" Cap^t.
Rehe, to trade to with the Maoris, to take water
in, and buy pigs & potatoes, after leaving here
he made straight course for the Bay of Islands
to carry the news of the "Jana Bart" and,
finding a French Corvette there "La Heronnie"
Cap^t Becille, and when he had taken notice
of the Captain's decision he took his anchor
up, and brought this news back to here before
the Corvette arrived. Cap^t Becille expressed
his sentiment in his own language "bon vengeance
sur les insulaires le massacre de nos compatriotes"
When Cap Rehe saw "La Heronnie" coming into the Bay
he cleared out. Cap Becille coming into the
by Maitangi Bay noticed the wreck on the Beach
he went in and examined everything, took
the boat away which was left there, but found
no human being about. From there he went to

Smuggling

quite a pleasure resort of the place of Fred (Hunt)
and to cure him from smuggling, the Customs
Authorities in N.Z. made him Officer there with
an annual salary of £50. But F.H. was incurable
on top of his salary he carried on such a
wholesale smuggling business, that he sent
these goods to N.Z. by these traders who then
traded there. The Authorities were made
acquainted with this traffic and Mr Seed the
Head of his Department paid him once a visit
and fined him £100 and F.H. only laughed at
him - and afterwards left him alone, as for later
on the Whaleships left this ground altogether
After the vessel was lost which belonged to this
Island, the trading articles changed from wheat
to potatoes, and from potatoes to cattle and then
from cattle to wool, but in the beginning of the
last change the Natives immigrated to N.Z. and
left their lands in the hands of Buyers and
Lessees, and that was the beginning of Sheep-
farming by Whites and those natives who
remained here. Before I go further in my
narrative I will mention somewhat about the
prisoners and their Guard because they came
at the same time. These War-prisoners when they
came were set at once to cultivate the land
for their own subsistence, and before the first crop
was ripe, were supported by Government importation
As for the Guards, they spent all they had in
the public houses. These men were the most notorious
thieves ever have been seen in Government employ
There was neither a fowl nor turkey or pig nor any
other thing, even cattle, no rope or saddle gear
in fields or open sheds which were not molested stolen & ruined

No permanent
improvement effected
by these prisoners

by these thieves. When they were sent away
safety and rest returned to huts in houses of fields
And to take the whole scheme with these prisoners
into consideration, we may must say, they did no
good here, and how great a harm for N.Z. those
who are acquainted with that whole affair know
and shudder at it. Now I shall follow up the
Chatham Island Sheep-farming industry from
1868 to 1899. In 1868 the chief bulk of Natives
left Chatham Island after they had sold
or leased a substituted Successors for their
possessions here. In 1840 all those concerned
in these transactions received legal titles
to their claims which secured them a
foundation to make improvements on these
properties. Some had some means & borrowed
a good deal besides, money could be had at
that time particularly for the Sheep industry
because the wool had the highest price ever known
in the Colony, but the flocks were only beginning
and very small, and therefore a small number
of bales brought a small income. Every one had
to plough in hope. When the flocks increased
many diseases also appeared, and they were
weighty drawbacks, not calculated on, and
after all such had been overcome, the wool
began to fall in price, then the Mortgages
pressed all sinners home to the nucleus of
10% and 9%. But the Mortgages kept their
equilibrium for a long time till the price came
down to about a quarter of what it was in the
beginning then the two ends would close up
no more. Those who had begun with borrowed
money altogether had to give up at once, and

Essay on
Mortgages
with their squere

those who had some means must live on
 the interest of it. Sheep-farming keeps only
 the mortgagors in good health not the workers
 they are no more worth their wages. If the
 interest here were about 5% everyone here could
 maintain his balance even by these low prices
 but none can breathe under such heavy
 pressure as these modern slavers lay on the
 neck of their victims. On this Island there
 are no other sources of occupation which can
 be adopted besides the wool as in any other
 well ordered community. The properties are all
 in a good condition, but the high interest and
 the very low price of the only article for subsistence
 so cheap, in such a peculiar position as
 Chatham Island stands to the mother Colony
 of N. B. brings on the confession 'We only exist'.
 Certainly the properties suffer nothing when
 the owners change. The mortgagors watch the
 Mortgagors like a Spider watches a fly, as long
 as the fly strains the web to get out of it, the
 spider sits still in a comfortable corner, till the
 fly has exhausted all means to work any longer
 then comes the Spider to suck the blood, drops
 the body out of the web, and returns to the
 easy corner again to wait for fresh blood. The
 cry for fresh blood has been heard for a long
 time, and it came but they can do no wonders
 against nature. The only benefit by changes is
 this, that the mortgagors become receivers of
 fresh entry moneys which swells their bodies
 a little more. The present R Magistrate is a
 superior man to all his predecessors, his sufficiency

1842 to 1892

The second part of this historic memorandum comprises a period of fifty years from 1842 to 1892 and deals with the alteration of the inhabitants in mode of life and cultivation of the land and our way of civilising the so-called N.Z. Christians on Chatham Island.

In the beginning of '43 we five single men landed here as missionaries sent by a Moravian Society from Berlin intended first for Nelson N.Z., but by Gods direction guided to this Island.

The method of our Society in sending messengers of the Gospel, was when we were sent out in principle and rule, as follows - prepared by a useful trade in hand - Faith and love to the Saviour, in heart, was the salary wherewith they were tested, whoever was found in want of this quality were advised not to go.

As I have noted in the first part of this memorandum, about six months before we landed here books and Bibles in the Maori language were sent here by New Zealanders which belonged to both parties in the English Church (English Church & Wesleyan Methodists). As these people were very intelligent in learning it was of immense value for us, to point out to them the passages of scripture in correcting their misunderstandings and to be of more benefit to us to learn their language we parted and went single to different places among them. We of course worked for them with our hands to pay for our food, and when they found out the value of our trades they appreciated us highly. I can now only speak from my own experience because I was alone. The Chief's sister lived with a white man together - he asked me to make him the woodwork for a house.

consequently I persuaded some of them to help me
sawing boards for doors and windows, and after
I had made them and completed, the last day
when I expected some payment, this man ^{joined} for
a mutineering crew on a steamer schooner they ran
away with her, and left the Captain on shore
which came here to be principal harbor for oil since
oil (at the time there were two shore whaling stations here)
These men hated us all for reproof of their wicked lives.
The next day the natives took all I had made - and
considered that the potatoes I had eaten were sufficient
payment for my work because the wood was theirs.
I had taken from this man five pounds of salt in
advance - which I had consumed by the work, so
I had to turn to to boil again from sea-water to get
salt for my potatoes. They gave me always a bit of
fish, when they had some, but a pig I could not buy.
I tried once for a little thing, and they charged me
for it my little box and all it contained, it contained
a suit and some underclothing; of course I could not do
that. In the meantime I became acquainted with
their language and all their ways and manners.
I went often in their assemblies, and they were very
proud of the few words I could address them with
at that time they were not aware that I belonged
to another sect beside the two English ones so they
took my words supported by bible texts sincerely without
prejudice. After a short time my friends had expounded
in the same manner and we felt, that if we would
be beneficial to this people we must take another
course if possible to break them into a practical
civilized life being well assured that as long as
they cannot comprehend earthly things how much
less higher things. Now the first step to accomplish

this was that we should become independent
 from them. For this purpose we decided, that
 I should leave this place, and help to build a
 house for me & my friends in another Settlement.
 And I left this people with the assurance to
 come back as soon as this work is accomplished.
 This work lasted a year and a half, and as
 soon as we could lodge in the house, and more
 acquainted with the language we asked the
 parents to send their children to us to instruct
 them in the necessary Christian knowledge —
 without pay. That was agreed to and my friend
 who had been at Singapore a well trained musician
 and schoolmaster spent his time with the
 children, and I did the necessary work required
 in our house keeping. The first Saturday morning after
 the parents came with the children, squatting
 down in the room and before the door, and said
 they came for pay. My friend called me in
 and we began to reason with them telling them
 that we were most happy to do it without pay.
 So they plainly expressed themselves in saying
 "We should not make a mistake if we don't pay
 them for sending their children to us for teaching
 them, we shall come back again, for this is the
 method in N. Z. every one is paid to do the works of
 faith and the Bishop as well as any other preacher
 of the Gospel are well satisfied with their condition
 of faith and we even not having the shape of a
 missionary say always that they were not true
 Christians (our inferiority consisted in that we
 worked and gave them no temporal gifts — we don't
 care for making a sect we aim on a higher purpose
 and therefore our school came to an end. My

Friend had already for the space of a year
preached every Sunday in the Church and
under this time they had asked for advice by
the Missionaries in N. Z. who had advised to
come to N. Z. and be baptised into their Church
this seemed to us was all what their Leaders or
Advisers intended to bring them to. The consequence
was then, that they told my Friend to keep away
from their Assembly declaring to us, if we can
will not give them anything they do not need
us to preach to them, they can do that for
themselves. We told them it is against the word
and will of God, to supply ^{sound (healthy)} and lazy ministers
with temporal goods, our Mission is to awake and
direct their attention to eternal welfare, but if
they wished to earn temporal goods for their
substance which is also the duty of every living
Christian then we are prepared to earn them all this

Note on the foregoing: This happened in the
third year of our stay here, Three Ladies had
shortly before arrived for Wives, for three of us
and these brought some necessaries for themselves
and something also for us. It was the first
answer we received from Berlin. So long had
these natives waited with eager desire for temporal
gifts and as this failed, they broke out into utter
discontentedness, and poured out on us the
most contemptible language and bitter complaints
and called us thieves, robbers, and so on, for
keeping those things which the good people of
Berlin had sent to them for ourselves. This
abominable condition of these poor deceived creatures
brought us almost to a standstill and drove us to
the following resolution. Before I go any further

in my detail I must state somewhat about our trades, for which sake they respected us. As aforesaid the eldest of us was a highly-trained Musician and School-master, the second a Farmer and Cooper; the third a Painter, the fourth a Cabinet-Maker, the fifth a Shoemaker and Bindsmith. The Women were excellent spinners, Knitters & Weavers. - Now seeing these wayward ignorant creatures before us, who will not see nor hear nor understand anything from the right way whereof they have the Chart and Compass in their hands and make no other use of that than ^{to play} with it. - On the other hand these Natives on this God Island have only Pigs and Potatoes whereas they could have Cattle, horses sheep and all other domestic animals; Grass, grain, fruit trees and all other sorts of vegetables to keep these people in Employ. - We at that time by bad weather laid in their holes like badgers - and in many days roll in their blankets on the ground, read first a portion in the book then turn over and snore for a good many hours, till the Moriori comes with fire for the pipe or potatoes for food - a common Christendom. - This our recreation we carried on in this way: - we associated together in one place to show them how Christians live in social life, each one carried on his trade to the benefit of the community, and had all things in common, and each one received what he needed, in our work we directed our aim to two chief branches of activity namely: - Agriculture, and for this as well as for other purposes all sorts of tools. In these two directions we began - We bought about an acre of land, and very dear, more

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we could not get, they were very careful to keep us dependant on them for our food. This land yielded a most extraordinary crop of wheat, which yields we distributed among them to encourage them to put it in their old deserted potato fields. This work was quite an easy matter we made them hand harrows, and so they scratched the seed in and fenced it and it yielded most favourably, the first and second year they grew all for seed - further on they built large sheds for storing it into, then we built a Windmill to make flour of it, that made the whole of the inhabitants quite intelligent, that without our expectation they all began to move, and that one would beat the other, those who were far away they came to us to sell it, and to pay us for the articles we produced with our trades. The articles of our trades were as follows: All sorts of Carpenters Tools Scythes Reap-hooks Axes &c &c &c All sorts of Ironware hammers, plates, Dishes also Stone Furniture, Doors and Windows, also Steel Mills, and particularly their old Flint Muskets to change them into percussion locks was a great comfort for them in fact our place became quite a market place. The small articles, as pocket knives and penknives we sold for potatoes, others we sold for wheat, others for peas - All our dealings with them were strictly just, and we required the same from them - whoever tried to act dishonestly, when we found it out we refused to deal with them, and if we refused to shake hands with one, that was the greatest dishonour he could meet with. Where they showed dishonest ^{generally} conduct was to give us small or bad potatoes instead of good ones or to put chaff amongst the wheat. With the potatoes we fattened pigs and sold the meat by opportunities, the wheat

we sowed & did the same. Now all we needed
very badly was a free communication with N.Z. and
that required a vessel owned by us or the Inhabitants
of this Island. Our communication we had with N.Z.
at this time was a little 30 ton Schooner which came
about once a year in p.p.s, and to send anything in her
was as good as to give it away, and how we remedied
this will I shall state further down. I shall point
out now how the Island was stocked with Animals &
other conveniences - The N.Z. Company's Agent (Lawyer
Hauison) who visited this Island in '40 in the
Cuba Brig sent in the following year a number of
Breeding cows and a Bull, to be grassed here to multiply
on this Native grass and gave them under the hands
of a Whiteman (W. Mr. Blatchie) this man had an interest
in the increase for ^{attending} feeding them, but when the
Company had to hand over to the Government W.
Hauison selected these Cattle from here to be sold in
Wellington, where they fetched a great price. From
the increase of these Cattle we secured a few head
and after they had increased we sold them to the
Natives - this was the beginning to stock this Island
with Cattle. Almost at the same time the
Cattle came a man of Wellington (Baron Alsdorf)
sent about 50 fine Saxon Merino Sheep to South
East Island to multiply there. The Shepherd after
3 or 4 years left that Island and for Shepherds wages
he took 40 head which we bought from him, and
after they had increased to 300 we sold them to
the Natives. This was the beginning of stocking this
Island with sheep - In '43 we imported Fruit trees
from Wellington a number were of a very good quality
of which we in the course of a few years grafted hundreds
and thousands of orchards sprang up anywhere - fruit grows

Name of Schooner
- Officer

Introduction
Stocks

Particulars

Sheep

Fruit Trees

very well here - the obstacle of these sharp sea gales can be overcome by planting shelterage about orchards of plants of ake ake, which grow very quickly and no wind can damage the leaves thereof, but grapes grow not here in the free air for the sake of salty atmosphere here is no balmy land atmosphere but only sea air.

Importation of Horses &c

Now Horses and all other necessities of civilising natives will clearly appear in our trading transactions. After we had managed to open a free correspondence between here and NZ by our own vessel and how we succeeded in this point I shall simply state in the following detail - As regards our transactions with the natives we were very strict because our donkeys we considered as it were our preaching to them. We know that they had sold great portions of the Island to the N.Z. Company and therefore we kept in the background with offering them payment for wood to build a small vessel - in consequence of that two of us went to Pitt Island for about 3 months sawing wood about 5000 feet of 1/2 inch planks, and as the natives became aware of our scheme they followed us and burnt it up, to pay for it we would not have been able to satisfy their demands. This made an end of our ship-building speculation. Now we made our mind up to try in NZ if we might be able to awake a mind to join us in the undertaking. In the year 50 we gathered all our produce we had accumulated as payment for our works in meat and wheat & oil and with these I went to Wellington in the little vessel which made annually a trip to the Island for pigs. I realised a good price, and also fell in with a man who took the matter in his hands to engage a vessel for this trade. There was a little vessel on the stocks just fitted for the purpose on the River Hutt and we chose to buy it under following conditions. She was about 50 tons

Ship Building

Ship purchasing

Name?
Linnings
Mission

ding

burden, rigged as a Top-sail Cutter, we had a quarter the Carpenter one, the Captain one, and the Agent one, and she soon was under way to make the first trip to Chatham Island, and in about 14 days, the first trip was ended with a full cargo of wheat. With this we paid for our share of the vessel and the following trips we imported goods mostly in food and clothing and all sorts of necessaries we also arranged for passengers. Whites had to pay £3. for a passage to New Maories but the Maories had to provide for themselves. All goods came free to the Island each one had to land it for themselves. Now this was not an easy work for me to take account and payments correctly from every place and every person and also take orders for future trips. As to this time we had almost conquered these rebellious characters, there were also a great number of good sensible people among them they appreciated our endeavor very much and as many of them were very intelligent I picked out a sincere honest one in every place, to whom I entrusted the goods and also to receive the produce and to weigh it for which I paid them 5% when I received payment. I also gave to honest people goods on credit and they were really thankful for it, and in fact every one on this Island felt comfortable and satisfied with our dealings. All this of course was not a work accomplished in one year, it took a many years and still very imperfect so far as it went, it is very much wanted to bring such a naked and destitute people even to a middling condition in the direction of civilization, and we had no other support than the labor of our hands, and how many obstacles had we to overcome before we could these

rebellious saying people convinced of our good will
to them, of which I shall a few instances relate, how
they used the utmost craftiness to make slaves of us
before they gave in, and some never did.
Now as we were in a fair way of carrying out our
intention, another evil threatened us of which I must
make mention here. We could not employ our
Vessel through the whole year, before the harvest she
had to make one or two trips to Somewhere else, and
the Agent had the management of this, and the
Captain complained of the action of the Agent and
appealed to us to buy his claim in the Vessel to which
we consented, and the Agent bought the Carpenter's
claim, to have the rule in the whole matter. This
man made us great trouble before we became sole
owner of her, and this retarded us in our progress
to go ahead with supplying the inhabitants with
the usual requirements. We did not care much
for being sole owner of her, but wished more, to be
free in supplying the wants for the inhabitants of
the Island, at the same time we could not overlook
the complaints of the Captain, who presented the
matter to us in the following way to illustrate
our condition. Our Vessel can be compared with
a cow owned by four men, the first feed her, the
second drive her, the third milk her, the fourth
sell the products and pocket the proceeds. But
I must confess the future Agents did the same.
We had to pay for the whole of her more than £600.
And went on with our progress as good as we could.
The next article we imported was a fine Breeding mare
for her we paid about £50. And also all sorts of
materials for Boat-Building particularly for conveying
and shipping their produce. We built more than 20.

Importation of
Horses

boats of all sizes from ten tons to one, almost
 for all settlements on the Island. The French
 Captⁿ Ceille had destroyed all their canoes
 This period from 48-56 was to us the most
 promising time for Native improvement, they
 aimed all to earn somewhat in the right direction
 for their subsistence. They began to appreciate a gift
 now - but not so before - of which I quote here an
 example. 'A Hapu' an old Chief, a man of 6
 feet 8 inches in height, in breadth and strength
 superior to others in the place on one of his
 coming to one of us, demanded from him to give
 him a three legged iron pot, as this was denied
 to him, he dropped his blanket and stood
 before him stark naked, struck his breast with
 his hands and cried 'I am a King give me
 that pot!' B. said to him 'there are only two
 ways to get that pot, you must steal it, or
 you must pay for it' then he laid his hands
 on B's shoulders & cried 'Will you give me that
 pot!' B told him - 'I gave you the terms', and
 before he ended that sentence Hapu scraped
 all the contents he had together in his throat
 and spat it right in his face - and cried again
 the same words; B. cleared himself from that
 filth, and repeated to him the former answer
 then he rent half the clothes from his body
 next the other half, then he commanded his
 servant to set the house on fire, but the servant
 did so standing behind him, as it would burn
 he struck it out and left the house and the old
 King followed him. Some one might ask why did
 he not take the pot with him? I answer he
 was one of Bishop Selwyn's Christians, they dare not steal.

Story of barbaric
 murder of "A Hapu"
 was not
 killed from Sailing boat
 "Surrender of Hapu"

Banche

Now the
 cause was
 unjust action of the
 but many of the
 but others after the
 Capt Robertson - left
 some - before any
 the Maori became better
 I wanted to have in
 the Maori, I am
 in the Maori, I am
 in the Maori, I am
 in the Maori, I am

In course of this period of the above mentioned
Gold was found in Australia and that reflected
on the prices of produce in the N^W Colonies, hitherto
wheat had been the chief product of income for
Chatham Islands, but now the potatoes rivalled
with the wheat and beat the wheat

About the same time an old whaling Captain came
from America to fetch a cargo of potatoes for California
about 200 tons which he bought in the way of whaling
fashion, the baskets were set in a row and measured
the rows of potatoes with Calico or print - that was the
pay. The next year two more came from that quarter,
how they fared I have not heard, but we began to get
better payment from Wellington merchants, than from
them. We paid them from £2 10s in goods and all
sorts of imported articles - One of these merchants bought
about 150 tons from us in which cargo we included
the payment for our breeding mare, because every one
cried now for a horse, and gave us not rest; We had
to promise them to fetch a cargo of horses from Sydney
They at the mean time cleared great portions of bush
to grow sufficient potatoes for payment. We managed
to accomplish the task, but when the horses came
there was about one in ten ^{who} that got one, neither
were they able to pay for more, the cargo consisted
of about 30. Now it came so far that every eye was
directed for horses, and other necessities were neglected,
and old debts could not be paid - We had to pay
very dear for the goods in Wellington, that was the
chief port where we traded, all these horses required
saddlery and gear and we could involve us not
in heavy debts so it came then that many had
to join together to pay for one horse - Others had pay
but no horse, and would have welcomed anyone who

brought more horses; Under these people on that Horse
Vessel; must have been some who have taken a
leaf out of our book, and seeing these quantities of
produce on an Island, where neither 'Entry' nor
'Clearance' was required in buying goods out of the
Bond, or buying them by auction where at that
time almost the very articles for here were given away
or very cheap at Sydney and Melbourne. So in
consequence of that in the following two years many
Vessels from Sydney and Melbourne with Horses &
Goods of all descriptions came here for Produce.
1855 & 1856. In the last of these two years were
shipped from here 1000. tons of Potatoes, to these two
before mentioned places, and also a great quantity
of Wheat. Now, our trading came to an end. These
New Comers sold their goods cheaper here, than
we were able to buy them in Wellington, we could
perceive that all our endeavour was in vain to
strive against such. Our Vessel at that very time was
lost with all hands, that spared us from going
into further difficulties. All that made us most
sorry was that almost the whole Island was
poisoned with rum and other sorts of ardent spirits.
I have seen this business transaction, how these
intelligent Traders adulterated their casks of rum
with blue stone. At that time we had not been
able to come so far as to import Carts and Working beasts
to convey the produce to the boats - the young men
had to carry all to the boats into the water, up
to their middle, and while the boats were away to
the ships, they squatted down to the fire made on
the banks on the shore and drank that poisoned
liquid by pouring it out of buckets. All these
young people, young men and maidens died all on

consumption in the course of 27 years, before the
places were full of young people and children
but that emptied the settlements quickly. It is
impossible that an unsalted nation can multiply
by partaking of such pleasures and vices of the
kind which civilized nations introduce among an
unsalted nation; these nations would prosper as
before if they would keep neutral from civilized
vices but otherwise they vanish away as fog
before the sun. And these immoral characters
and offenders would be better placed, to be
drowned in the sea in the deepest places.

As we had heard that the Government had
made provision by law to exempt the natives
from such an evil we confidently appealed
to Government to remedy that evil by establishing
a magistracy here. Our petition was granted at
once and the man appointed arrived here in
June 1855. But not being sworn in some of these
loose characters persuaded a part of the natives
to refuse his landing. I then took him on shore
on my own responsibility and as he was very
needy with a family of twelve I had to support
him till a Commissioner was sent by Government
to swear him in to exercise his function. The
Commissioner also was empowered to offer to the
Inhabitants to embrace British law and free the
Morionies from Serfdom, for which the Government
would sanction to the Maories their right and
title to the Island and declare null and void
the purchase of the Company. These conditions
were agreed on by the Commissioner & the Maories in
January 57. But the Morionies demonstrated to
Government that they were the rightful owners of this

Island and the natives had come as thieves
and murderers to this Island to dispossess
them, and as the British Government was a
Christian one they hoped such things would
not be indulged, and now they had given
them their freedom and had bereaved them of
their subsistence on this point they have ^{harped}
some years and never received a satisfactory
answer till the land was surveyed which
was accomplished in 1869. of which more down below.

Our eager desire now was to free the natives from
that deadly evil of drunkenness for which we appealed
to Mr. R.M. By him we were informed that such
a restriction called a by-law never had been
enforced but rather the much weightier matter had
been taken in consideration that was to increase
the revenue and as he himself was a drunkard
and an immoral man we found ourselves in a
profound mistake in calling Government for
assistance. It seemed to us as if a B. goat had
been stationed here as a gardener to root up
all fertile plants and to fertilise the weeds with
artificial manure. The better people felt very sorry
and the wicked ones rejoiced. These new traders
as they felt they had no more opposition let the
inhabitants feel that they meant to trade for
themselves, a passage payment rose to £6 from
here to N.W. and all other articles accordingly
and as a high price for produce had been obtained
for some time it had given opportunity to other
places in N.W. and otherwise to grow great quantities
of produce and that brought the price down so
that the inhabitants had to pay dear for their wants
and received very little for their produce, such

discouraged the natives to do much in this direction. For the sake of their many dogs their sheep had increased very little. They began now to sell their cattle and many ship loads of cattle were shipped to Lyttelton and Otago for good prices till N.Z. could sell them cheaper than no more vessels came for them. At that time there came many who came for seeing the quality of the land and they all agreed in that direction that it was excellent for sheep grazing. Some of them succeeded in obtaining great portions on a lease without legal protection. Some of them introduced a private survey party for the purpose of measuring the contents and verifying the boundaries for a too high price altogether.

I persuaded them not to agree to that but report to the Government that you wish them to survey your land and it will be done without paying direct for the cost. This was done promptly and sure by the Government through W.D. Smith this staff within space of about 3 years from '67 to '69 but before my advice to them, the Magistrate and some others had managed to get their names on a paper which was an agreement with this private Surveyor. It came then to pass when the Government Surveyor came that the private one joined his staff and in this way the Government Surveyor lost the natives nothing but the payment to the private one they had to pay & such and many other things quite unnecessary for no purpose of such a disagreeable manner made the most of them very much discouraged and seeing that nothing was left to them to supply their wants than sheep, the few they had could

not support them, and to buy more they had
no means, and to emigrate wh^{ch} they had no
money, and to sell their things and possessions
nobody would buy it nor give anything reasonable
for it. Under these circumstances they thought the
best thing for them to do was to emigrate back to
their old home in Sarawak N^h on which scheme
they had obtained the consent of the Government.
Now I can state only what happened between me &
them among whom I was living then. They made a
proposal to me to advance them money to pay for
their passage wh^{ch}. I told them I had no money.
They came then out with their speculation to borrow
money on their land which they would leave in
my hands for security. I made my agent acquainted
with this scheme, and asked his advice, and
after he had examined it he gave consent to the
proposal. Now some months before the ship arrived
in the night from the 15 to 16 August 1868 an Earthquake
wave struck this Island and destroyed the whole
place I was living, and did great injury on
many other places. Anything concerning the
land had been made secure as far as we could
at this time. The event of that Earthquake wave
made the Natives so much surer that they had
the right direction taken that is to go away
altogether. In that year a ship named
'Collingwood' came and took 400 of the Natives
from here to Sarawak N^h. and 150 went in the
'Flying Cloud' a Schooner, about a year before.
In 1869 the Survey had been accomplished and
in 1870 the Land Com^t sat here to investigate the
claims and all the Heads of the possessions were
present to give evidence in support of their rights

messing
natives
by
Speculators

my interest

Earthquake wave
Departure of natives

arrival of
'Collingwood's'
'Flying Cloud'

Survey completed
Selling of
Land Com^t

Cheese Factory

Linguistic

Everyone, and respect is power which works more effectually in all cases than enforced pressure of authority, of which we have had too much here from Creatures who cast their respect under their feet of tyrant people. This present Gentleman has counselled the princely Inhabitants to establish a Cheese Factory, and has taken great pains to bring that scheme into existence, what the result will be has to be seen. It is to be hoped that it will turn out a auxiliary Resource to the only one mentioned above, for the Inhabitants of this Island.

A few words about the Language of the Maories I have heard many powerful arguments about the Language of the Maories where it was asserted that it was a separate language from the Maori language altogether, but I cannot find the least foundation for forming such a conclusion. Upon this I say a few words of my experience on this subject - I have examined some of the most intelligent ones in this manner: 'How could you understand the Maories when they came among you?' They said: 'we understood many words, but not all' then I began to question them, about the names of the members of the Human Body, these names I found all the same with the exception of the finger, the Maori signify the whole arm and hand with that name, and many other things in all directions are the same, whereby I correctly judge and by many other proofs which I don't state here that not only the Maories and Minories belong to one original stock, but all the Pacific Islanders belong to the same

stock and that can be proved by their language. Even the Sandwich Islanders in their language have a great deal of Maori names where only the L is placed instead of the R which has clear reasons for it.

Two instances in which Maori Craftsmen tried to over come us, in our mode of teaching them, 'to be true to their words':—

In the course of our first years when we were single among them, two of us were working in our trade and a Maori came to buy a shirt for potatoes, and he agreed with us to fill a little corner up, between two boards, he brought a few baskets but was interrupted by some strangers, coming from the little trading vessel which came about once a year, these were asked, to where he carried these potatoes, and he informed him that a small basket in Wellington cost one shilling and such a shirt cost about 3/6. Then the man came and demanded from us to give him the shirt, or he would take away even those he had carried in. We told him he could please himself, the shirt he could not have before he had fulfilled his agreement, thus he went away, and in a short time they appeared a whole troop of these old Cannibals, and made a great fire in the house, took all these potatoes and roasted them, and said, they would see now if God would give us bread from heaven if they had not feed us, we would have died long ago. We told them God could do so if it were necessary, but we doubted very much that he would do a wonder to amuse

!
relatives of
the craftsmen

a lot of wicked Tagabonds, then they sent
messengers to other places not to let us have
potatoes, so we had to fast a day and a half.

The next day afternoon came a white man
in the house, not knowing anything about
our position, he had two packages of eels
on his shoulder and cast the one off and
said 'when I came through the lake I fell in
with them', and so he left and went home.

We took a couple of them and roasted them
in their own fat, and ate them without saying
anything, and they watched all our
movements, after a time, one said 'perhaps
we would say that God had sent us that'
we said, these are God's ways, his messengers
do often not know what they are doing,
when they are in his employ, and God
is too manifold that he should do a
wonder to amuse such people as you are.

After a while one left the house and another
one, and in a short time the house was empty
of all of them. The next day the man
came for his shirt, we told him quite frankly
to bring the potatoes first, so he went and
brought twice as many potatoes as we had
agreed on, and he got his shirt.

In the first year when we had
been a few months here, we could judge
from many instances that we must be
independent from them, if we will be of
any material benefit to them, and that
we must have a bit of land to produce
something, so that they cannot carry out
their wicked designs on us, so as it happened

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has been passed before the natives were seen - here

85

in the foregoing instance, and knowing they had sold their land to the Company we would not lead them in error to think as having a right to sell to somebody else. Therefore we reported our arrival and our report was forwarded in a petition to allow us a bit of land here for our mission purpose in 1843. to the first Governor of N.H. Capt^l Hobson. In August in the same year we received an answer and His Excellency had granted our petition for a portion of land for our mission purpose, under following condition, that we should have the first offer to buy it when Chatham Island became Colonized, if it were not in the way of Government Conferences. After 3 years we made use of this promise, and we began to clear 2 acres in addition to the one acre we bought before from the Natives. We had worked a short time and had fenced it on two sides before the natives became aware of it, although we had the letter from the Governor translated and handed over to them, now it came to a crisis, if they let us alone, then we are independent from them, that they would not have at all - and to interfere with us. They had to show themselves as such as we always told them that they were - that is disobedient towards God and men. There was an old man among them who was none of B. Selwus converted ones, he was an old determined Heathen, they sent him to destroy our work, of which we were well aware, and the rest hid themselves behind his back. He came with his axe and cut everything

before him to lay it to the ground, we told him
 to desist from that, but he would not hear nor
 see but kept on his course of destroying.
 We caught his axe and bound his hands
 with one end of a bit of rope, and the
 other end on a tree, we knew what would be
 the consequence of our doing, we would have
 them all there, the watchers went and
 informed the rest of what had happened
 and that arranged them to such a degree
 that they all forgot they were Christians and
 came with axe and fire and destroyed
 everything they had done there. We had
 reached or gained our point, and were
 silent spectators. The next day they sent
 spies to see what we were doing, these
 found us not working but to pack up our
 tools and things, we could go to anywhere
 all would have been pleased to have us
 for the sake of our work. Then they humbled
 themselves, and came & prayed us not to leave them
 they would never offend us any more, we enjoyed
 our triumphs and were very slow to agree. After a
 time we told them, we would wait a little longer
 and see if they would keep to their word. Now that
land and all the fences were reconstructed and
given to us with the greatest pleasure, and the
 old man became our best friend, and no officers
 of such nature were given to us any more.
 Our judgment of them was right we had learnt
 in our observation of them, they were as wise
 as any other natural man to judge what is
 beneficial to them and what not. If a man
 have a good working beast he does not kill it

Remorse &
 repentance

if it were break a fence, so they thought of us; and now as they shindise us they thought what are 100 acres worth to them? not one penny, but they are of daily benefit to us. With our strict and just behavior, without fear we conquered them, our just dealings and our trade had a wonderful influence upon them.

Now all we did here was reported to N.Z. to the great Shepherd of the Sheep (B. Selwin) by these natives, and always exaggerated - this treatment to a native was quite enough for him a reason to declare us as open disturbers of the public peace, and besides this he perceived that we unmercifully killed the parasites on his newly dipped sheep, this brought him in a grave consideration, and to mend this evil he had a consultation with the Governor (then Sir G. Grey) the result of this was that His Excellency wrote to us: "That if the German Mission presumed to have a permission to take land without the consent of the natives, he had the honor to inform us that such a permission from his office never had been transferred to us etc" and also felt apprehension for the public peace. On this we wrote him a full explanation of which I quote only the main feature of the contents "We have made use of the kind permission of ^{the Hon^r} Captⁿ Hobson to pursue our ~~mission~~ mission purpose, and therefore we don't need your Excellency's consent. We are promoters of peace but the peace your Excellency mentioned we have not endangered. We are of opinion that your Excellency has been ill informed from some body about us, who seeks his own interest in

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this matter" And the Governor
left us alone but after we had a
conversation with the B Selwyn, we
a written comparison of our mission work
own, and what we told him because
before he left N. Z.

A Noteworthy interview with one of
B Selwyn's Lay Readers here on Chatham

7/14
In the course of our civilization work among
the natives I went once to a place to make
them a boat. The inhabitants were on one
part English Church persuasion, and the
other part methodists; for the latter ones I
went to work. I would sharpen my tools
and there was only one grindstone, and
that belonged to the Lay-Reader of B. Selwyn's
Congregation. I went to him and kindly
asked him to show me the favor and
allow me to sharpen my tools on his stone.
He said to me 'if it were for you I would, but
you will work for these wicked people, in this
case I will not' I said 'you are a preacher of
the Gospel, you ought to know that you are
called by the word you preach to do to
others as you wish that others should do to you.
He said 'that's even what I do' I do not burn
their grindstone and I wish they would do the
same to me, by then is the wrong that they do
not buy one for themselves. I said 'the scripture
says also - love thy neighbor as thyself - and -
charity & mercy to others is the fulfillment of the
law - but you apply scripture to justify yourself
in hating & treating with contempt your fellow beings

~~This is to narrow the line~~
using the scripture you use a two edged sword
to work out with it Salvation or damnation. Now
my advice to you is change your principles at
once, begin today, gird your blanket up, and
come turn the grindstone, that I can
sharpen my axe - And he did so. So in
this way have these poor creatures been
pressed in a form, like a brickmaker would do
if he were to press unworked clay in a form;
as long as the clay sticks in the form it
keeps together, but as soon as it comes in
free air it cracks in many places so that
it never can be made a brick in the kiln
of tribulation.

As we often have been taxed by our
adversaries, that we teach the natives only
a sort of care of their bodies, or to worship their
bellies, as scripture calls a people so. I shall
mention here an instance by which a sincere
christian can judge the difference between
a worshipper of the belly and one who
lives in fulfilment of his daily duty in the
fear of God. In my daily travels among
these natives I came once in a place &
the woman where I generally lodged came
to meet me very friendly and asked me
if I had seen the great fire a few days ago.
I said 'no' but I have seen where it has
burned, then she said the grass and rushes
had caught fire, and a strong wind drove
the fire towards the wheat fields, and everybody
gave up all their hope that anything
could be saved from all their crops from which

Story of
providence

they hoped to pay their debts - and she said
'I prayed in my heart Oh Lord Thou knowest
that this is all we have to pay thy servants
with, if thou takest that from us then we are
destitute, and cannot pay, Oh Lord! be merciful
to us and save us!'; and she said further
when the fire came to the fences the wind
ended with a gush of rain which quenched
the fire, and that made her so joyful. (Psalm)
Psalm 50: 8, 15 'Call upon me in the day of trouble
I will deliver thee and thou shalt glorify me!'

I am of opinion that this word can be
fully applied to this Woman, and she stands
on a higher level in the sight of God than many
other well educated ladies who would laugh
on such fools - because they don't believe and
therefore they don't love and fear God, as little
children! _____

Finis

This terminates Mr Euph Narrative.

and all the Lessees and buyers of their lands received legal titles to it. The Judge of the Land Court was also authorised from Government to give Reserves to the Maori which were seven (7) in number - 3 of them 600 acres each; 1 a 2000 acre block; one 200 acres; two each fifty acres these Reserves have been laid on the best quality of the land, but these Maori were not satisfied with these but charged Government with injustice in not returning to them the whole Island but Government answered to their complaint that they had done justice to them, in considering them in these Reserves and pointed out to them that their jurisdiction was limited to the period in which government had assumed to rule in N.Z. Whom they found then as possessors of the land those they had to consider as owners thereof but in their case they had considered and done as much as laid in their power. This convinced them of the good will of the Government but never felt satisfied with their condition, stubbornness and ingratitude is still the main thread of their texture.

Maori Reserves

Return of Island born Natives to home of their birth

Shortly after the emigration of the main bulk of the Maori to N.Z. some of them came back and settled with those who had been left here, so that the number of the whole amounted to 150 souls and the number of the white population was about the same. Those Natives who returned here from N.Z. introduced Te Whitiism and that has been ever since the main feature of their Religious belief. Those who returned were only young ones who were born here. All the old ones after their return to N.Z. died in the course of 4 years. They were those with whom I sympathized - while they were bad they were so from their heart, they

inclinations

followed the voice of their conscience. The many-ones are not so, they of course possess nothing good in their natures, but also have been enlightened by education of the intellect, they are wise to do evil but the way to do good they never know, and pleasures and vices of the Whites make perfect beasts of them they are ready to commit any dishonest act when any reward is to be gained -

The Magistracy

I have to look back now, and say somewhat about our Representatives of the Queen on this Island these are the R Magistrates. As I have mentioned above, the immoral frame of the first Magistrate, had an evil influence on the whole Island, under his stay in office here the drink traffic was established and in that train followed all other vices connected with it, all national pleasures were introduced as Horse racing, Dancing, and in fact all other demoralising practices were ^{taught} ~~laughed~~ at it, after the racing was over the drunken ones had to be carried away with Carts. This man was in office here from 57-63. his dishonest and disordered conduct was the cause to be struck off from the Roll of Magistrates

In 63. the Second one assumed office here He was the one to whose care was entrusted about 300 prisoners of War - He was a moral man, but Sceptical and neglect of duty was the cause that they could escape, and as I was an Eye witness of the whole affair, and also heard that the consequences of the same entailed over a million pounds sterling of expenses upon the Colony - and Government was taxed with it, of being the cause of, in reducing the Guard and was considered a short sighted Economy - how that ever may be when looked on in the whole of the consequences - what I state here are facts which I have seen

Seen: On the fourth day of July 1868 as it happened
I was at Waitangi with a vessel from Tokitika - sent
to me to freight her with produce "The Florence" a fore
& aft Schooner - at the same time a three masted
schooner "The Rifleman" from Lyttelton was anchored
there freighted with Government stores for the prisoners
& Guard and Common stores for all others. And on
this mentioned day they began to land those
stores with two boats, manned by 20 men of the
notable prisoners, the Guard with them was the
Corporal - With his handkerchief he gave his orders
to the prisoners on the vessel, and when the boats
were loaded he sent them on shore to discharge
the stores in the Barracks where they carried the stores
there were all stands of arms free to any one, no
watch was there, only two young men sitting by
the table to play cards. And under the floor in
the room where they had stored their ammunition
there sat a notable prisoner - that was 'the Kori'
Six weeks before the outbreak he had been
imprisoned for an offence he had given to the
Magistrate or Commander in chief - and before I
proceed any further I must relate the whole, that
the reader can form a fair judgment on the whole.
These prisoners by their ploughing work had built
some sheds for their night lodgings, the place was
about two miles from their camp, and at evening
they held their prayers, and the Magistrate sent
spies there to find out of what nature it was, and as
he could not find any other reason to forbid them
than only ^{that it was not the form of worship given by the Church of England}
~~all this exercise with the exception to come to~~
him he would read them the English Church Liturgy
and this man answered him 'he should pray
first for his own soul before he prays for the Queen'

Upon this he imprisoned him. In the beginning
of his imprisonment I received a letter from him
asking me to come to Waiwau to the R. M. to
act as Interpreter between him and the Magistrate.
This of course I did not, knowing the Magistrate's
aim, to send a complaint to the Government about
me, for interfering with his prisoners, he meant
I should not speak to him when I met them -

I wonder how I could do otherwise when he sent
a lot to shear my sheep - In considering that he
dreamt he had great influence over this people and
his superficial knowledge of their acuteness, and the
utter recklessness to keep them in strict order, I could
see long before it happened that such would be the
end of it, but I could not counteract the least thing in
this affair. Now I pursue again the main tale of
this transaction. These prisoners going in and out &
none there to observe them gave notice to the prisoner
undiscoverable and let him out, and took possession
of the firearms, the one of the two guardsmen,
playing cards on the table, they split his head
and he fell under the table, the other jumped
under the table but they did not pursue him.
They manned now the walls of the barracks and
caught every Whiteman who came near it ironed
them and cast them in the barracks, in this
way they got hold of the lot, of the Magistrate
as well as of the Guard. The ship's boat came
now on shore, they took that and put in prison
every one they could lay hold on. The Corporal
also came in sight now, he received a bullet in
his boot heel, and he cleared out for a few days
the Sergeant-major escaped in the same manner
him they would have killed if they had got hold of him.

Hau-Hau Escape

he had treated the prisoners with great contempt
These Guardsmen were most of them Inhabitants of
this Island living in their houses among their families
when they heard the news they came to see what was
going on, and the prisoners took them captive.

When I heard of it I went straight away to the
barracks, when I came on the bridge I found the
Magistrate in a great throng on the bridge in irons
under an escort I went in enquiring for the Koni
he turned round to me and caught me by the
hand and said 'come out of this I will tell you
what we are about. I went with him in the side wall
of the Barracks, and he said to me we have taken
our master prisoner, and we go. I could see more
than he told me. I could see to him there
call these men from the wall that they do not
shoot any one, and he lifted up his hand
and called them down. I left, and he went
with an escort to conduct the R. M. to the Office
and all the prisoners were under more to pack
up their things and went to the shipping
place. And the Koni when he had arrived
at the Office asked the Magistrate to be kind
enough, to send him the money which
arrived in the vessel; the Magistrate pleaded very
hard to have it with him, but the Koni needed it
all, and the Magistrate had to comply with his
request, and afterwards was conducted to the
prison, he was the last whom they departed
there, then they gave the key to an old man
living there on the beach, with the command not
to unlock the prison as long as the vessel had
not left, but the old man gave the key to another
one who opened the prison as soon as they had left the shore

discharged the goods left on her, for the sake of room
and cast everything overboard. After this a fully
equipped boat crew went on the other vessel, took the
crew from her set fire to the hull, and cut the anchor
chains and she drifted on shore three miles away
from her anchorage. The fire had gone out before it
did harm to anything and the third day the
vessel and her cargo were sold by public Auction where
this affair was raised about a steamer came from
Wellington to make a report on the vessel, and as
great sympathy was shown to the Maristade, for
having been placed by Government in such a
dangerous position, by not having a sufficient Guard
no investigation worth of a name was made about
it, and this heroic man was transferred to another
Government Barge. My opinion is if there had been a
sufficient Guard here, and used in the way these ten
men were used the result would have been the
same - And if he had Colonized these ten men as it
was his duty to do such a thing could not have happened.

Lanauke P.M.
Daylight

Another Magistrate came to this Office, a man
who showed in his demeanour the same propensity as
the first Magistrate - but besides this he took upon
him the Office of Lay Reader in the Court House every
Sunday, and after the Service he gathered the youths
to his private dwelling house and exhibited to them
immoral pictures of the blackest colour. This man did
more harm to the rising generation than any other man
has done. After a short time he got hold of a Maori letter
from N.Z. from which he made out that the natives would
massacre the Whites here on this Island, on this he
addressed the White Inhabitants to gather together on one
place and stand for their lives, he himself would go back.

Suppressed threatened
massacre

...viri passera vepre me natives were seen - dying

to secure help from Government. I asked him
letter but he had stowed it away on the ship he could
not show it me, and substituted affairs to carry out
his plans while he was absent. I tried to find out
if anything of that nature could be found among
the natives, and being among them without forming
anything of that sort while the others were gathered
together. Then those who were in authority charged
me with the name of the Queen to come out from among
them; as to convince them of their error was no use,
the spirit of fight had taken strong hold of them
I went with them. They had chosen a station with
a large house to wait there for help from N.Z. In
that house were gathered together over 100 persons
of all descriptions; about 40 were bound to handle
the rifles, the others were men women and children.
The chief employment was to eat and drink and
to rise up and play or fight and quarrel. Three
weeks had to stay with them in that Paradise
hearing daily the voice of the serpent from the forbidden
tree to address nice women. To the end of the time
we received a summons to appear in Waitangi before
a court of enquiry. This Court consisted of a Colonel &
his Company of his Guard (St John) and Mr Seed
Controller of Customs. The Court allowed each one to
state his complaint and reasons to accuse the natives
of such wilful designs. The natives were all present
free and friendly to any one and according to all
appearance the Court could find no fault with the
natives. The Court then called me to give my opinion
on the matter, and I explained that I had not
seen the letter, on which all this was founded, as
for any other reason I did not know. They questioned
me why not contravert. I said, I was charged by

our passage before the natives were seen - Henry

25
them in authority in the name of the Queen to obey
and regard order and authority and as I have been
accustomed by all these Government Officials here to
be called a fool I preferred this rather than to be
reported to Head-Quarters as a rebel - and as it ended
the decision was, that an ungrounded fear or fright
had taken possession of some who had mistilled and
influenced the others, and that Magistrate was
transferred to another situation and another one
filled his office here. This new Magistrate was an
old Colonist from the province of Napier. He had been
first interpreter then in the Colonial Force when he
came here, he had been for some time a Suspended
Magistrate in Haidara, he was not married and
carried on an immoral life, in such an open way that
the Justices of the Peace had to remonstrate with him
and desired him to give up his Bachelors life & marry. He
then married, and after that he remained here for
long time, as a useless creature for himself and others
till several complaints were sent to Head-Quarters
against him through which he lost his balance
and fell.

position & topography

Somewhat about a geographical view and
position of Chatham Island: —

The Chatham Island Group is placed on the
map in latitude between 43-45 South Pacific Ocean
Longitude $176^{\circ} 5' - 176^{\circ} 15'$ West of Greenwich, the nearest
distance from N.Z. is about 400 geographical miles
the shape of the main Island is not unlike an E.
From the West & East penetrate large Bays into it. The
South ~~East~~ ^{West} part is almost a square block of land of
about 12 by 20 miles. No landing place on the
South side. Approachable only on the West and East sides.
The South part of it is bad land. Through the coast

along the Western bay North side to the North East
point, are the best settlements occupied by White
Settlers, there are good landing places, 2 good Harbours
included. The products can be shipped on the
Sea sides of all settlements. A straight line from the
Southern extremities to the North is about 36 English miles and
from N.W. to S.E. about 40 English miles. and the
narrowest distance of land and lake from the Western
to the Eastern Bay is about South East $2\frac{1}{2}$ miles of land
and $5\frac{1}{2}$ miles of lake. The land throughout gives an
undulating appearance; many Conical hills appear
here and there. Some are grown over with wood and
some not, the highest of them being about 700 feet.
The South part of this Island lies higher but does not
~~Ext~~ reach one thousand feet. Many rocks and small
Islands can be seen far and near unsheltered
and appear like Towers or Castles on the surface
of the sea; the highest of them is about 1000 feet
high. On the north side perpendicular from the
Summit to the Waters edge. These are all inhabited
by Sea birds which the inhabitants highly value for
their meat and feathers. On the North side and the
Shores of the great Western bay grows a belt of bush with
some exceptions, which extends inwards from a
mile to a chain where Runholders have placed
their homesteads, farther inwards except on rivulets
the land is very inferior in comparison with
Woodlands, and only fit for sheep to go over to pick
what they find, but the East shore of the big
Lagoon as long as it can be kept to flow on
gasses more sheep than any other cultivated
grass land can maintain. This big Lagoon is in
extent from South to North 16 English miles from
4 to 6 miles broad the Western Shore, the South

Thanya L.

part of it has Limestone banks and mostly good land above it. This by lagoon swarmed with wild ducks before the Shores were burnt off, for the sake of Sheep food - the young ones can be reared without the Seabirds extinguish them. The water surface of that Lagoon extends to about 45,000 acres. There are a great number of Lakes - some one mile in circumference some 3 to 4 and more of which two are far bigger 'Kuro' and 'Te Rangatahi', they are from 8 to 10 miles in circumference and also very deep - but no fish in them and in many of them even not eels. The survey measurement of the main Island is 200,000 acres. The Maori name 'Wharekauri'.

Pitt Island is the second one according to size it contains by measurement 16,000 acres, the land in proportion to numbers of good land is more than on the main Island, in any other respects. It has the same nature and products, in a South Eastern direction from the main Island the distance is 12 miles from Shore to Shore. It has no Harbor, only two landing places. The Maori name is 'Rangiauria'. The third habitable Island is South East Island the Maori name is 'Rangatahi'. In a South Easterly direction from Pitt Is. two miles from Shore to Shore about 400 ac or more the South West end is a high peak of about 700 feet and Slopes to the N.E. in a flat of about 300 ac of good cultivable land, at present non inhabited there is only a little inlet to land on a Shelf rock.

In retrospect from now to the earlier communications the Inhabitants of Chatham Island have had from time to time under the many changes and pressures the Māngaroos have laid on the Māngaroos I shall add a few instances to show the principal reasons that

200,000	Chatham
15,000	Pitt
500	South East
300	Māngaroos
215,800	Total

Retrospect

the Chatham Islanders ^{can} not keep up with the
New Zealanders in mending their positions

In a period of about 30 years after the discovery
of this Island, no communication from Foreyua's
had been known to these Islanders, till Whaling
ships came to the South Pacific Ocean to look for Whales.
Some of them called also in here but these Mororioris
had nothing to trade with them. Some of the Masters
of these ships gave them potatoes and pigs to
cultivate them, but they did nothing with them
but ate them. Afterwards the Maories emigrated
to here, and the Whale ships were the only support they
had, the chief article was tobacco, as for their
clothing they were not so anxious, yet they only
could get enough for their pipes, and when they
bought pigs or fruit or calico they received very
scant payment in them for their potatoes,
a row of baskets of potatoes ~~were~~ ^{was} set along on the
ground and these rows were measured with fruit
or calico, which was the payment for the same.
Often when they called on the coast at these
places to order potatoes and pigs, a gale
sprang up and afterwards came not to fetch
them, it was at the best, an uncertain trade
for those who had the luck to sell their potatoes.
Except those ships which came in to the harbour
for watering their ships, but that concerned only
a small number who partook of this benefit.

And after a magistracy was established here
they would not be subjected to enter and clear
their ships for the sake of a few tons of potatoes
therefore they kept away from the main Island
altogether, and resorted to Pitt Island, near there,
to the whaling ground. These 10 or more ships made

"Kongomoua" signifies whale flesh. He is the God who sends them that. "Tancetera" is the Sun-god, he gives good weather. "Ko Hohe" is the God of parasites to injure and molest the human body. "Ko Matarangi" (or the shadow) comes often unawares upon people, to do them harm in the darkness. One of them told me that he fell in with him one time in going through a strip of bush in the twilight, he pulled almost his ears from his head. "Korowahiti" & "Pukuhoni" are two malevolent spirits, they injure them in their backsides. "Ko Puanua" are the seven stars or "Pleiades" on one day in the year when they are plainly to be seen they worship them thus:— They stand facing the constellation each of them with a stick in his hand on which are fastened some Karaka nuts which they stretch out towards the stars, and make their supplication for a good crop of Karaka nuts (it would make the tale too long to state the contents of the prayer). "Korowaitawiri". When he appears it is always night and therefore his light is only to be seen on the Whaua (by lake) when he is far off the shore, then it is always good to catch eels, because he has driven them towards the shore, but if he shows his light near the shore nobody will go for eels because he has driven them away. Tuiwha (fish God (Shark)) Often when a boat captures he is not far away, and yet the people don't worship him in their anxiety, he kills them right off, but if they reverence him then he often lets them alone. "Kohamutunga". He resides in the Huro Lake and Waitangi; when he swims there is it a good time to catch eels.

presented with some blankets, but seemed to entertain not the least idea of barter or of obligation to make the least return, as we could not prevail upon them to part with anything, excepting one spear of very rude workmanship. On making a bargain (with him who had parted with the spear for his sealskin) he was so delighted with the reflection of his face in the looking glasses proposed in exchange, that he ran away with them. Protronsky took this with a view to show them the superior effect of our fire-arms; I gave them some birds which I had killed, and pointed out to them the cause of their death. On firing my gun they seemed much alarmed at its report and all retreated as we advanced towards them, excepting one old man, who maintained his ground, and presenting his spear sideways, and beat time with his feet, and as he seemed to notice us in a very threatening manner, I gave my gun to one of our people, went up to him, shook him by the hand, and used every method I could devise to obtain his confidence. Observing something in his hand rolled carefully up in a mat, I was desirous of looking at it, upon which he gave it to another, who walked away with it, but who did not prevent my seeing that it contained stones fastened like the palm palm of New Zealand. They seemed very anxious to get my gun and shot belt, and frequently exclaimed 'Tohata'. Some of their spears were ten feet, others about six in length, one or more of which were new, with carved work towards the handle. Whenever these were pointed to they were immediately

safety, especially as everything had been studiously avoided that we imagined might give them offence, and the various presents they had received had apparently purchased their good opinion and friendship until now, that we had reason to believe the contrary by providing themselves with bludgeons. Having worked half round the bay, and abreast of the boat, they became very clamorous, and talked extremely loud to each other, and divided so as to nearly surround us. A young man strutted against us in a very menacing attitude; he distorted his person, turned up his eyes, made hideous faces, and created a wonderful fierceness in his appearance by his gestures. On pointing my double-barreled gun towards him he desisted. Their hostile intentions were now too evident to be mistaken, and therefore to avoid the necessity of resorting to extremities, the boat was immediately ordered in to take us on board. During this interval we were strictly on our guard, they began their attack, and before the boat could get in, to avoid the being knocked down I was reluctantly compelled to fire one barrel which being loaded with small shot I was in hopes might intimidate without materially wounding them, and that we should be allowed to embark without further molestation. Unfortunately I was disappointed in this hope, Mr Johnston received a blow upon his musket, with such force from an unwieldy club, that it fell to the ground, but before his opponent could pick it up Mr Johnston had time to recover his position, and he was obliged to fire on

the blow being again attempted. A Marine and Seaman near him were under similar circumstances forced into the water, but not before they had also (justified alone by self-preservation) fired their pieces without orders. The Gentleman in the boat seeing us so much pressed by the Natives, and obliged to retreat fired at this instant also, on which they fled. I ordered the firing instantly to cease, and was highly gratified to see them depart apparently unhurt. The happiness in this reflection I enjoyed was of short duration. One man was discovered to have fallen and I am concerned to add was found lifeless, a ball having broken his arm and passed through his heart. We immediately repaired towards the boat but the surf not permitting her to come near enough we were still under the necessity of walking to the place from whence we had originally intended to embark, as we retired we perceived one of the natives return from the woods, whether all had retreated and fearing himself by the deceased, was distinctly heard in a sort of dismal howl to utter his lamentation. As we approached our first landing place we saw no signs of habitations, and on tracing some foot paths nothing was discovered but great numbers of ear-shells, and recesses formed in the same manner with a single palisade as those seen on our first landing. We distributed amongst the canoes the remaining part of our traps and buckets to manifest our kind intentions towards

them and as some little recompense also
for the injury which contrary to our
inclinations they had sustained in
depending on ourselves against their unprovoked
and unmerited hostility. In our way to the
ship we saw two natives running along
the beach to the canoes, but on our arrival
on board they were not discernable with
our glasses. The men were of a middling
size, some stoutly made, well limbed and
fleshy, their hair both of head and beard
black, and by some was worn long. The
young men had ^{hair} tied up in a knot on the
crown of their head and intermixed with
black and white feathers. Their complexion
is darkish with plain features - Their skins
were destitute of any marks and they had
the appearance of being cleanly in their
persons. Their dress was either a seal skin
or a mat tied neatly with strings round
their necks, which fell below their hips
covering their shoulders and backs, some
were naked except a well woven mat
round their waists, which was a decent
garment; We noticed 2 or 3 old men, but
they did not appear to have any authority
over them. They seemed a cheerful race, Our
conversations frequently exciting a violent
burst of laughter amongst them - On our
first landing their surprise and
exclamations can hardly be imagined,
they pointed to the sun and then to us, as
if to ask whether we had come from thence
Then not finding a single habitation led us

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to consider this part of the Island as a temporary residence of the Inhabitants possibly for the purpose of securing a supply of shell and other fish, the former of different kinds were here to be had in great abundance. Claws of crayfish were to be found in their Caves. And as the birds about the shores were in great numbers and flew about the natives as if never molested it gave us reason to believe that the sea furnishes the principal means of their subsistence. Black Sea-pies with red bills - Black & white spotted Curlews with yellow bills - Large wood Pigeons like those at Dusky Bay, A variety of Ducks, Small Land Larks and Land pipers were very numerous about the Shore.

The Miori tradition of L^t Broughton's visit is however different from the foregoing and is given by Tapu to Mr S. Percy Smith, the Surveyor General. He writes "The Miori say - that the first vessel that came to this Island (Maure) touched at Kanigarua. It was commanded by 'Maunakatau' the Tautake, for so they called the strangers, were always collecting plants, stones, clothing, weapons &c of the Miori. On one occasion a Tautake seized a net belonging to the Miori, and wanted to take it away, as a specimen of workmanship, but the owner objected and called his friends to his assistance. The Tautake thinking that violence was intended shot the Miori, whereupon his companions were greatly alarmed and rushed away. Soon after a boat came ashore from the vessel, and

but as all our entreaties were ineffectual in obtaining anything from them in return for our presents, perceiving many of them armed with long spears, and the situation being unfavourable to us in case they should be disposed to treat us with hostility we did not think it prudent to venture away thus among them, and finding our negotiations were not likely to be attended with success, we took our leave; but on our way off as the natives remained quietly where we had left them I thought it a good opportunity to take formal possession of the Island (which I named 'Chatham Island' in honour of the Earl of Chatham) in the name of His Majesty King George III, under the presumption of our being the first to land. We landed once more and took another view of their Canoes.

Having again reached the shore without interruption we displayed the Union flag, turned a turf and took possession. After drinking His Majesty's health I nailed a piece of lead to a tree near by the beach on which was inscribed 'His Britannic Majesty's Brig Chatham, Lieutenant William Robert Broughton, Commander, the 29 November 1791' and in a bottle secured near the tree was deposited an inscription in Latin to the same effect. Then we penetrated a little in the woods, but did not find any huts or houses, though large quantities of shells, and places where fires had been made were observed. The woods afforded a delightful shade, and appeared to have been slept in lately. On our return, a few of the natives were seen approaching us and as they appeared peaceably disposed, we joined the first party and saluted each other according to the New Zealand fashion. They were

Given to those behind, as if afraid of overtaking them away by force. Finding little was to be secured or learned here, we made signs, of going to their supposed habitations, and endeavoured to make them understand we needed something to eat and drink. As they continued very friendly, three men armed attended Mr Johnston and myself along the water side, the boat with four hands keeping close by the shore as we walked, lest we might require support or it should be necessary to retreat. Every one had orders to be prepared, but on no account to make use of their arms until I should give directions, which at this time I had not the remotest idea would become necessary. When our little party first set off several of the Natives collected large sticks which they swung over their heads, as if they had some intention of using them. He who had received the stones from the Old man had them now fixed one at each end to a large stick about two feet in length. Not liking these appearances we had some thoughts of embarking, but on our suddenly facing round, they retired up to the beach to a fire which some of them just had made. Mr Johnston followed them singly, but his presence seemed rather to displease them, he returned, and we again proceeded along the beach making signs of our intention to accompany them to the other side of the bay. Fourteen only followed, the rest remained at the fire. Those who had no spears substituted driftwood on the beach as their weapons, yet as our party consisted of nine, all well armed, we entertained no fear for our personal

Morioris a place where they had a very large house
whether for winter lodgings a place of assembly
I cannot say, ^{but how} it was built, was minutely pointed
out to me, which I repeat here - 'The ground plan is a
right angle twice as long as broad, the uprights were
put in the ground, taking the hardest durable wood
which grows here and the roof parts are fastened
on the uprights with flax-strings then the whole
is overlaid with the bark of the axe-axe tree, at
last all is covered sides and roof with water flax
which grows here in the Whauya. In the one
gable is the door and on both sides of the door
are two large openings in the shape of windows
and before the Gable is a large hall as broad as the
whole building. I speak here of the time when
neither Maori nor any other Foreigner were among
them. Their marriages were performed in
a very decent manner: When two young people
made known their choice to their parents
and agreed on it then a day was set apart
when the ceremonial was to take place. A feast
was proclaimed among their relations, and
when they appeared, with the young people
among them, then the parents brought them
together, and winding a garland round their
necks as a signification of their unity thenceforth,
the whole society squatted down on the decorated
ground decorated with grass or flax, to enjoy a feast.
They also observed a Ceremony of Baptism on their
first born male children in the following manner.
In the first half year after birth, it was proclaimed
a day among the relations on which to gather to
perform the ceremony. Then the father taking the
child before him and having a flax bowl of water beside

him takes up some of the water in his hand and pours it upon the child's head and at the same time pronounces the child's name. After this they join in a feast as in other assemblages. Some one may ask 'but how do they know half or whole years?' - when they have no time reckoning? To this I answer they could not the years but the moons having the name assigned to each moon. For the sake of curiosity I give the names as follow. 1. January - "Tukaiawarehu" 2 February: "Moroa" 3. March "Omihitorokau" 4. April: - "Taurakō" 5. May: - "O Toketiau" 6. June: - "Ke Kahu" 7. July: - "Ko Rongo" 8. August: - "Ko Taka" 9. September: - "Ko Kaitiaki" 10. October: - "Tomoio" 11. November "Ko Hareahi" 12. December "~~Tuhata~~ Tuheatakarore" 13. "Timatekai" As the year has 13 moons this speaks for 13 names.

When the aged once became ill, the most of them fell into a lamentable condition, they went and camped in the bush, and according to custom they themselves picked out the place where they intended to die, and be buried, there they would linger until they breathed their last. When dead their hands were fastened together with a new flax rope and pressed over their knees and in this sitting position were covered in ground over their knees, the breast and head being left toward and weather, this was the common way of burying their dead. Others picked a place out under a rock or a tree, or on a hill or on the sandy beach according to their superstitious ideas - There is no place which does not stand under the influence of one of their Gods, the names of some of which I shall mention as signifying their nature or domo

influence and power than any other law in the world, but as soon as this principle is violated, by no gift whatever, can this treasure be bought back again among uncivilised people. If the principle of right and wrong is overstepped (no matter how by a small, it is not the value it is the principle) then the primitive feeling cries for retribution. That is the law without the gospel, and where no gospel is there is no forgiveness of sins, of which more in the second part of this historical memorandum. The maintenance for their lives consisted of those articles of food of which Lieut. Broughton has given a full account; viz. Fish, from the Whale to the Eel, and all sorts of shell fish in and on the seashore, and the fruit from the Karaka trees. They had no houses - on shores and in woods where they found their food, when night overtook them they lodged in caves, under rocks, under stems of trees covered with fern leaves, there they squatted down by their fires. No cultivation of the soil were practised by them. Their chief kinds of clothing were mats made from the indigenous flax, a fine one on their skin and a rough one over it like a mantle. These mantle-shaped ones, were substantial thick and warm, inside they were soft and fine, and outside were rough flax twisted on the inner, the outside flax was about six to eight inches long and one overreached the other like scales fitted round the neck, and fell down to the knees. Some of the men wore seal skin with the fur part inside. Whenever disagreement happened among them so that it came to blows, whoever showed the first drop of blood gained the day right and ended the fight. There has also been shown to me by some of the