

inches in length with a perfect eye in it. Handfuls of human hair were also found, some of which was plaited with others wrapped in flax. Feathers of birds were also to be seen. Other articles were evidently made for the ornamentation of the person, chief of these being a very beautiful greenstone pendant which aroused greater interest by reason of the fact that a hole had been bored through it. This fact excited much comment for in those days (1889) it was considered that holes could only be bored in greenstone by using diamonds for the purpose. The well-carved image of a dog four inches in length also attracted much attention, as did a toy canoe and paddle.

Most of these, like the exhibits from Moa-Bone Cave, may be seen in the Canterbury Museum.

RICHMOND HILL CAVE

This cave is situated on the hillside behind the Marine Hotel on the property of Mr S. K. Bassett who when cutting a track down the cliff some years ago found signs of a cave formation. A few feet from the top he came across some decayed flax baskets, shells and later an umu, or Maori oven, which was several feet down in black ash. The roof of the cave was blackened by the smoke of the fires of many years ago. The museum authorities were communicated with. Bones which had been removed by Mr Bassett's shovel were picked up by the museum expert's forceps and were later reported to be the most complete and best preserved bones of a skeleton of the Maori dog (kuri) yet found. Bones of an infant boy and girl were also revealed.

Speculating on the position regarding the cave, Mr Bassett pictures a Rangitira and his wahine occupying it in order to keep watch for any enemy canoes which might come round the White Wash Head from Akaroa or perhaps from Kaiapohia in the other direction, in order that the natives of the Ngati-Mamoe Pa on Mt. Pleasant (Tauhinu-Korokio) might be warned of their approach. Were the parents of the children captured by enemy tribes whilst scouting along the sea front and the young children left with their faithful kuri to perish, or did a slip occur and block the cave so badly that the children and the dog were left to their fate?

Another interesting story told by Mr Bassett relates to seeing two full sized Tuatara lizards about eighteen inches in length fighting down the cliff side. Mr J. H. Thomas who had seen this type of lizard frequently when he was employed in the light-house service has also seen evidence of the frequenting of the Richmond Hill cliffs near the Sumner Bowling Club's premises by these reptiles.

The foregoing account of the caves of Sumner may well be concluded with the following verse.

THE CAVES OF SUMNER

Blow-holes of ancient eruptions,
Shapen in ages untold,
Sheltered a race pre-historic
Home of the Maori of old.
Bubbles created by lava,
Pierced by an Architect kind,
Rhyolite caves of Sumner,
Fashioned as Nature designed.

Spoilt by the hand of the workman,
Blasted and shattered and torn,
Damaged by Pakeha spoilers,
Beyond what the ages have worn.
Stripped of all trace of the Maori,
Shortened again and again,
Historic old caves of Sumner,
Only the shells remain.

CAVE ROCK (TUA-WERA)

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The Seal of the Sumner Borough Council depicts this well-known landmark which has been a popular object of curiosity and inspection by visitors and children by the score. Yes, by young and old from all over the Dominion.

A relic and evidence of the days when eruptions obtained and the lava flowed down the hillsides towards the sea, the same action, which was responsible for the formation of the caves already described, rounded off the rugged edges and pierced through the bubbles which had formed in the volcanic rock, thus leaving a landmark to provide much interesting theory and conjecture, as does also its Maori name "Tuawera." Tuawera means "destroyed as by fire" and to understand its significance one should read the Maori tradition which follows in much abbreviated form.

In the days of the Maori the area between the Heathcote River (Opaawaho) the place of the outer pa, or outpost, and Taylor's Mistake, Te Onepoto (the short or little beach) was a happy fishing ground for the natives of the Canterbury plains, the ancient name of which was Pakihi-Whakatekateha-a-Waitaha, who sought the mussels, pawa, pipi, karengo (a seaweed which was palatable to the taste of the Maori) and many varieties of fish.

The story of the Rock goes back for two centuries. It was first collected from the Maori and recorded in print by Mr James Cowan, in 1915. The source of the tradition was an old chief of Ngati-irakehu, a section of the Ngati-Tahu tribe; he was the last surviving elder learned in the folk-lore of Akaroa and the Port Hills region.

His ancestor Te Ake lived at Akaroa. He had a daughter by name Hine-ao who was much admired and sought after by many young chiefs. Te Ake, having decided to visit a tribe at the outpost pa took his daughter with him. When the Chief, Turaki-po, saw Hine-ao, whose name means the "Maid of Light" he endeavoured to make love to her, but Hine-ao did not respond and thus greatly angered Turaki-po.

He brooded over his rejection as a lover, and schemed to revenge what he considered an insult to his standing as a chief. Being a tohunga he was a master of makutu and cast a spell over the maiden who died shortly after her arrival home.

After being told by his daughter of her refusal of Turaki-po, Te Ake—who himself was a chief of high rank and a