

*KAIHU THE DISTRICT  
NORTH RIPIRO WEST COAST  
SOUTH HOKIANGA*

**HISTORY AND LEGEND REFERENCE JOURNAL**

**FIVE**

*EARLY CHARACTERS*

**PART TWO**

**1770-1900**

**NOTE: THIS CHAPTER IS A CONTINUATION FROM JOURNAL FOUR  
"EARLY CHARACTERS"**

**THOSE WHO STAYED AND THOSE WHO PASSED THROUGH**

Much has been written by past historians about the past and current commercial aspects of the Kaipara, Kaihu Valley and the Hokianga districts based mostly about the mighty Kauri tree for its timber and gum but it would appear there has not been a lot recorded about the "Characters" who made up these districts.

I hope to, through the following pages make a small contribution to the remembrance of some of those main characters and so if by chance I miss out on anybody that should have been noted then I do apologise to the reader.

*I AM FROM ALL THOSE WHO HAVE COME BEFORE  
AND THOSE STILL TO COME  
THEY ARE ME AND I AM THEM*

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**Note:**

**Whanau=Family**

**Hapu=Clan**

**Iwi=Tribe**

**Taua=War Party**

**Ariki=Leader/Chief**

**Aotea=New Zealand**

**Whapu/Kaihu=Dargaville**

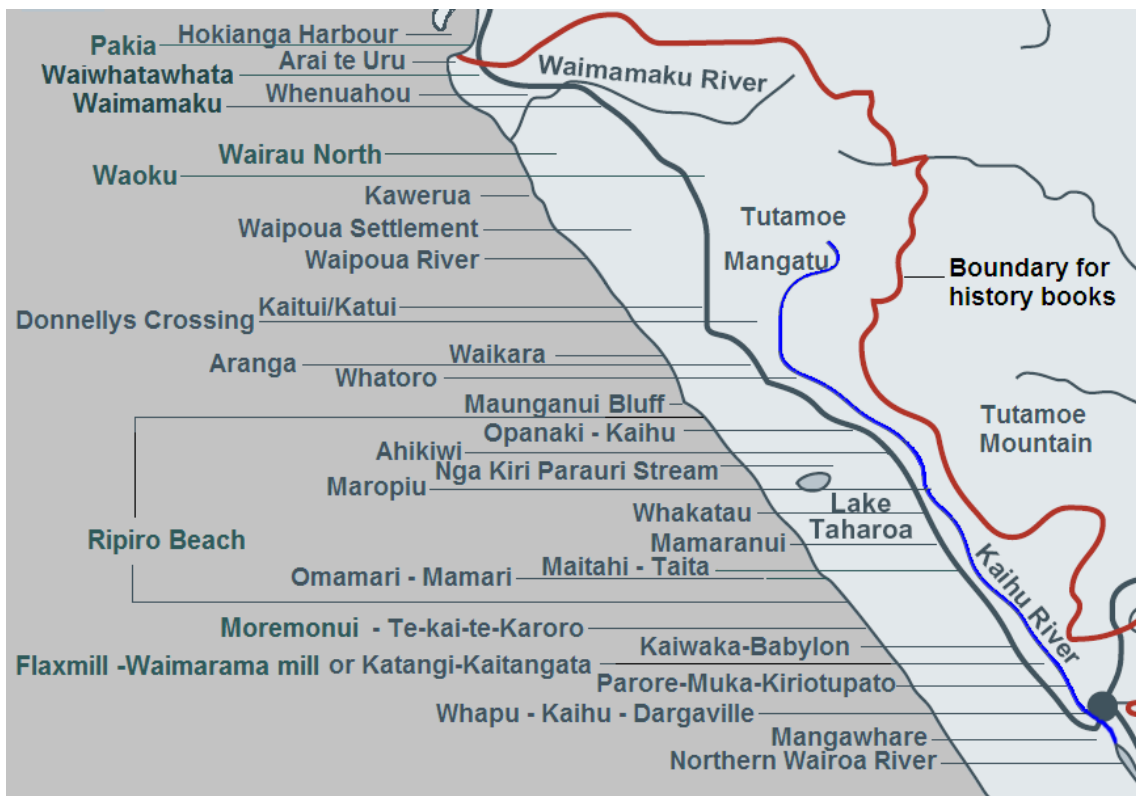
**Whakatehaua=Maunganui Bluff**

**Opanaki=Modern day Kaihu**

**“Te Ika a Maui” (the fish of Maui) North Island of Aotea**

*It is my wish to have all of my 'history research journals' available to all learning centres of Northland with the hope that current and future generations will be able to easily find historical knowledge of the 'Kaihu River Valley, the Northern Ripiro West Coast and South West Hokianga'.*

BELOW: COMPUTER DRAWN MAP SHOWING THE PLACE NAMES BETWEEN MANGAWHARE AND SOUTH HOKIANGA



*1*

*THE EARLY CHARACTERS*

**FATHER JAMES MCDONALD**

**'Wikario Henerari'**

**CATHOLIC PRIEST FOR THE KAIHU DISTRICT AND OTHERS**

**1880: SOUTH HOKIANGA TO THE KAIPARA**

**Note:** Irishman, Father James McDonald returned to missionary work among Maori in Northland in 1880, after a 15-20 year absence.

*"Dans les années 1880, une église, **St Linus (Hato Rini)**, fut construite à **Opanaki**. (Kaihu), sur une terre donnée par Parore"*

In short: 'land given at Opanaki by Parore (Te Awha) for a Catholic Church'. <sup>1</sup>

During the early 1880's a church (St Linus-Hato Rini) was built at Opanaki (Kaihu) this is said to have been in the Ngakiripara Stream Valley lying between Kaihu and Kaiwi, on land given by the Chief Parore Te Awha. This was replaced at Kaihu in 1893 with the church of St Agnes, with a presbytery being built in 1901. A priest moved there in 1902 to look after the Northern Wairoa as a separate parish.

During the 1870's Auckland was without a Bishop for five years: in the period following Bishop Stein's death in 1881 the diocese was overseen by Bishop Moran from Dunedin. On a day to day basis, however, it was capably administered by the Vicar General, and English secular priest named Henry Fynes. In this period new churches opened in Waikato (Ohaupo, Taupiri, Hamilton, Cambridge and Kihikihi) and old ones were renovated at (Alexandra, Ngaruawahia and Rangiawhiao): the first resident priest was appointed to Gisborne and Puhoi: Puhoi was the site of the Bohemian settlement and would eventually become a Parish in its own right.

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<sup>1</sup> SOURCE: INDEX TO THE SACRAMENTAL REGISTERS FOR ROMAN CATHOLIC PARISH NORTHERN WAIROA 0001. COPYRIGHT: R C BISHOP OF AUCKLAND.

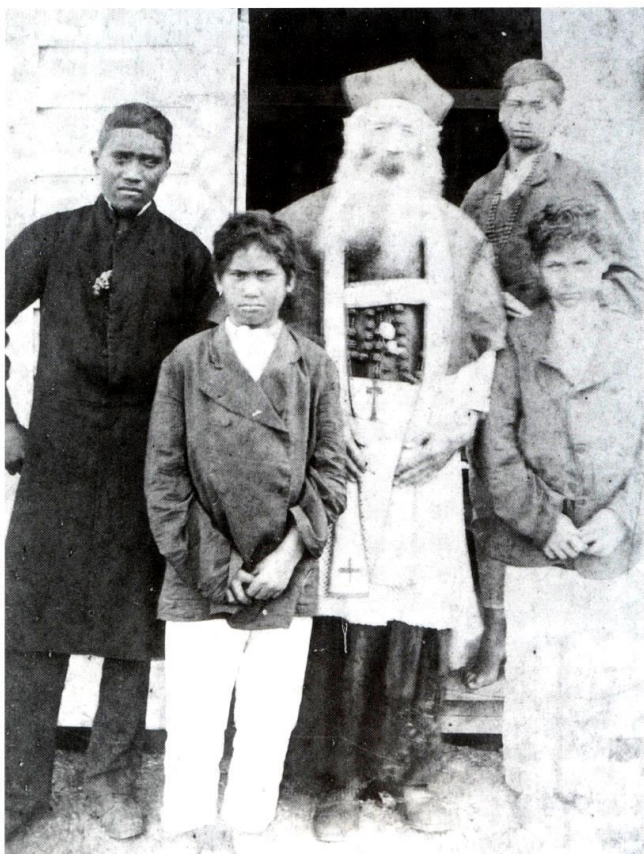
The weakness in Fynes's and Moran's administration, however, was a lack of concern for the Maori People who had been the focus of interest for the Churches original New Zealand mission. However this was to some extent compensated for by Father '**James McDonald**' assuming responsibility for Northern Maori after 1880.

For the next decade, based first at Maketu and subsequently at Purakau, he made prodigious journeys on horseback and foot through the outback Maori communities. It was a job that had been carried out four decades earlier by a team of priests. It was far too much for one middle aged man no matter how dedicated.

By this time '**Wikario Henerari**' as McDonald was called, looked like an Old Testament Prophet: a wrath-like figure with long white hair and beard, he would arrive with his Maori attendants, say Mass, baptize new babies, hear confessions, and then refused to leave until the locals had erected or repaired their Raupo Chapel.

His pronouncements became progressively more oracular and then obscure, and towards the end of his life he seems to have been suffering from premature senility. But his flocks respected and loved him, and appear to have concluded that his illness was simply an indication of his proximity to eternity.

He was called with justification the "**Apostle of the Maori**". He died alone at Purakau in July 1890 and was buried at Panmure, Auckland.



LEFT: FATHER JAMES MCDONALD WITH MAORI ALTER BOYS: WHANGAROA NOVEMBER 1885.

FATHER McDONALD WAS IN NEW ZEALAND FROM AT LEAST 1856 AS THE FOLLOWING NEWS OF THE DAY FROM PAPERS PAST WOULD INDICATE...

PORT OF AUCKLAND

DAILY SOUTHERN CROSS, VOLUME XIII,

ISSUE 944, 15 JULY 1856

July 14—Tere, 17 tons, Cleveland, from Manaiāi, with 3 horses, 4 pigs, 2 tons potatoes, and 12 kegs powder. Passengers—Very Rev. James McDonald, V.G., and Peter McGurdy.

July 14—Ann, 29 tons, Jackman, from Waiheki, with 9000 feet sawn timber, and 15,000 shingles.

OUR MONTHLY SUMMARY

TARANAKI HERALD, VOLUME XVIII, ISSUE 950,

15 JANUARY 1870, PAGE 4

THE ROMAN CATHOLIC BISHOP OF AUCKLAND.—  
The "Annals of the Propagation of the Faith," states that Monsignor Pompallier, worn out by the labours of an apostleship of 33 years, in New Zealand, has begged the Sovereign Pontiff to allow him to retire from the duties of the episcopal see of Auckland. His Holiness has just conferred on the venerable Missioner Bishop the title of Archbishop of Amasia, *in partibus*. The Rev. James McDonald, Vicar-General of Monsignor Pompallier, has been appointed to administer the diocese of Auckland.

ST. PATRICK'S YOUNG MEN'S

CATHOLIC ASSOCIATION

DAILY SOUTHERN CROSS, VOLUME XXIII,

ISSUE 3100, 24 JUNE 1867

YESTERDAY morning an association, bearing the above title, was inaugurated at St. Patrick's School-room, Hobson-street, by the Right Rev. Bishop Pompallier, assisted by his clergy, the members of the Association, and a number of gentlemen who had been invited to be present. The object of the Association will be best explained from the rules, namely:—"To put down sin and falsehood, and to extend virtue, intelligence, truth, brotherly love, and for mutual improvement and devotional exercise." The management of the Society is under the control of a patron, president, vice-president, treasurer, secretary, and a council of eight members.

His Lordship read the early mass yesterday morning, at half-past seven o'clock, and a number of young men of the society received the Holy Sacrament. After mass, the whole party, numbering about 100, adjourned to St. Patrick's School-room, where a most sumptuous breakfast was served, the wines being supplied by Mr. P. Darby. His Lordship occupied the chair, and was supported by the Very Rev. James McDonald, D.D. and V.G.; the Very Rev. Walter McDonald, private secretary; the Rev. Father P. O'Reilly, Rev. J. Norris, Opatiki, and Mr. J. J. Playford. Mr. Leahy occupied the vice-chair. There were also present the treasurer, Mr. Mahony, and Mr. Leonard, secretary.

After breakfast had been partaken of, Mr. Playford proposed the health of his Lordship the Bishop, which was drunk in bumpers and amidst applause. His Lordship returned his fatherly thanks for their filial sentiments, and delivered a very impressive discourse, remarking upon the importance of such an Association, and exhorting his hearers to pursue the straight path, and to fight the good fight. He concluded by giving his blessing to those present, and trusted God would prosper their work.

Mr. Playford then read the following report:—

DRURY: VISIT OF BISHOP CROKE  
DAILY SOUTHERN CROSS, VOLUME XXVII,  
ISSUE 4246, 24 MARCH 1871

WEDNESDAY was quite a red-letter day for the Drury district. From an early hour in the morning horsemen were pouring in from the Maketu, Ararimu, Ihunata, and the surrounding places, to assist in giving his Lordship a hearty reception on the occasion of his first visit to the Catholic settlements south of Auckland. The Bishop arrived about 11 o'clock, and on entering the village was met by the Rev. James McDonald and a party of horsemen, who gave him a ringing cheer of welcome. The Bishop, after partaking with his friends of a luncheon served in Mr. Godkin's usual satisfactory manner, proceeded to Maketu with Father McDonald and his party.—[Correspondent.]

the cause of religion and education throughout the several districts of this wide parish at Pukekohe, Maketu, Drury, Tuakau, and Waipipi. Your unremitting attention to your flock, your charity and zeal will never be forgotten, while your courtesy and kindness have won the esteem and good opinion of all classes. There remains, however, a source of pleasure to them in knowing that your apostolic zeal and self-denial have been so soon recognised by their venerable and beloved archbishop, His Grace the Most Rev. Dr. Steins, in his appointment of you to the important and onerous position of spiritual guide to the Catholic Maoris of the diocese. Notwithstanding, they contemplate your departure with much regret; and you may rest assured it will be their sincere prayer that you may not only continue to enjoy health and happiness, but that you may be long spared to experience every blessing and success in the service of your Divine Master. They trust you will sometimes remember them in your prayers; and beg you, in the name of your parishioners and friends, to accept the accompanying purse of sovereigns as a small memento of your connection with the district.—Signed on behalf by A. G. Forbes, Pukekohe; Laurence Callaghan, Maketu; John Boyle, Tuakau; James Kelly, Waipipi; John Fitzgerald, Drury.—March 7, 1880.

ADDRESS TO THE VERY REV. DR. MCDONALD  
NEW ZEALAND TABLET, VOLUME VII,  
ISSUE 364, 9 APRIL 1880

OWING to the appointment of the Very Rev. Dr. McDonald to the post of spiritual guide to the Catholic Maoris of this diocese by his Grace Archbishop Steins, he has been obliged, in obedience to the call of duty, to leave the district of Drury, where he has laboured so devotedly during the past twelve years. The districts of Pukekohe, Maketu, Tuakau, Waipipi, &c., were also under his spiritual charge. Dr. McDonald left in the s.s. Wanaka for Russell last week, in order to commence his new mission, for which his knowledge of the native language and of native character preeminently qualifies him. Before leaving his parishioners in the above districts presented him with the following address:—

To the Very Rev. Dr. McDonald.—Very Rev. Sir,—It is with feelings of deep regret your parishioners and friends learn that, in obedience to the call of duty, you are about to take your departure from amongst them. But they cannot allow you to do so, or sever a twelve years' connection with them, without thanking you for the charitable and energetic manner in which you always discharged your duty as a clergyman, which, through inclemency of weather, bad roads, and long journeys, was often a trying and laborious task to discharge; and, while well aware of your humility of disposition, they cannot refrain from pointing to the success that has attended your labours in making provision, by way of churches and schools, for



Dr. McDonald replied to the above address in appropriate and feeling terms. He expressed his regret for the severance which had taken place between him and his parishioners, for the more he had known of them the more he had learned to esteem them; but he could only respond to the call which had been made upon him by his venerated and beloved archbishop to labour again for the welfare and spiritual interests of the Catholic Maoris of the diocese. He thanked them for all their past kindnesses, and could assure them that he would always remember them in his prayers.—[Auckland paper]

FATHER MCDONALD ARRIVES IN THE NORTH WITH A VISIT TO THE PLACES OF WORSHIP AT OPANAKI/KAIHU AND NGAKIRIPARAURI IN THE VALLEY EAST OF THE KAIWI LAKES. HE MADE HIS LAST VISIT IN 1890...

NEW ZEALAND TABLET, VOLUME XVII,

ISSUE 8, 14 JUNE 1889

(*New Zealand Herald*, May 30.)

THE Very Rev. Dr. McDonald, Wikario Henerari, V.G., has just arrived here from a visitation to the Maori districts north of Auckland, where he has been most affectionately and enthusiastically received by the people, Maoris and Europeans. He began his tour this year in Lower Waibau, at the mouth of Hokianga River, and proceeded thence to Whakarapa. Matihetiehe, where the Maoris lately held an immense gathering for religious purposes, was the next halt. Here the Very Rev. Dr. celebrated Mass, and prepared his very large congregation for the worthy reception of the sacrament. A great many received Holy Communion, and two marriages were celebrated by him, for which great preparations were made, and a large number of guests invited. Thence he proceeded along the barren reach of coast and over the precipitous bluff to Whangape, where a numerous concourse of Maoris gave him a warm reception. Here the doctor remained some time instructing by his teaching and pious example his large congregation. This place was the scene of a most interesting ceremony and feast. All the people received Holy Communion at the several Masses. There were four marriages here, in celebration of which one immense feast was held. The bride *par excellence* was Hoana Manuera, the daughter of Manuera, a chief of the Natikuri tribe, and the happy swain, Tomati Waipouri, a nephew of Mr. B. Cochrane, of Rawene. Another happy couple were Akata Matieu and Hoani Mahi. I could not catch the names of the others; but, to judge by their beaming countenances, they were as happy, if not more so, than the former. There could not have been less than seven or eight hundred people, Maoris and Europeans, at this gathering. The supply of food, etc., was all that could be desired. These large gatherings, under the auspices of the Very Rev. Dr., are conducted in a similar manner to those of his universally esteemed and zealous brother, the Right Rev. Monsignor Walter McDonald. They are brimful of hilarity, and contribute much to augment good feeling and brotherly love amongst those brought together at them.

He also visited the districts of Maogonui and Whangaroa, where he said Mass and gave Holy Communion to the people. In the Kaipara district he visited the Maori settlements of Opunake, Ngakiripouri, Waiwhatawhata, and other places, where he spent some time in teaching the people, saying Mass, and giving Holy Communion. I was glad to see the long spell of fine weather favouring the good doctor, who, it appears to me, must be storm proof, as nothing in the shape of weather, heat, cold, or wet, can turn him from his road. He is full of health and vigour, and must have been specially designed to meet the hardships inseparable from the Maori mission.

He also visited the river districts of Hokianga, viz., Pakea, Whirinaki, Waima, Upper Waihou, Mangamuka, Big Barrier, Kohukohu, Motukaraka, and Pierakau, in all of which places he said Mass and administered the sacraments to the people. This year Dr. McDonald had his Easter Sunday at Lower Waihou. The people from the various districts assembled there for their paschal duties, and received the Holy Communion. The doctor preached in Maori at Mass and Vespers on the gospel of the day. His discourse, which was a very eloquent one, was listened to with very marked attention by the congregation, which was unusually large. The numerous visitors were hospitably entertained by the good Maoris of Waihou.

COLONIAL NOTES

NEW ZEALAND TABLET, VOLUME XVII,

ISSUE 14, 26 JULY 1889

The Very Rev. Dr. McDonald (Wikario Henerari), vice-general (writes the Kororareka correspondent of the Auckland *Herald*, July 12), arrived here from the Maori districts of Kaipara, Hokianga, Mangonui, and Whangaroa, where he passed several months in administering to the spiritual wants of the people in these places. Since his arrival here he has visited the Maori districts of Bawhiti and Waikare, and the different settlements in these districts, viz., Omakiwi, Orakawa, and Waihana, where he said Mass and gave Holy Communion to the Maoris. He was very kindly received by the Maoris and Europeans in all these places. The very rev. doctor said Mass on several occasions in the church at Kororareka, and preached on these occasions in Maori and English. Dr. McDonald must have great hardships to encounter in visiting the Maori districts in this inclement season of the year, but his great zeal for the salvation of souls and his love for the Maori people help him over these difficulties. Besides, the good constitution with which he is blessed enables him to get through work surrounded by trials almost of every kind. The good doctor is much respected at the Bay of Islands, and we are, indeed, very glad to see him when he comes to visit the Maori settlements in this locality.

An account of the last journey of the late much-lamented Very Rev. Dr. McDonald (Wikario Henerari), V.G., will, I am sure, be read with feelings of deep regret and love for such an illustrious missionary. The Very Rev. Dr. McDonald, accompanied by his Maori boys, catechists, and people, arrived at Waimahana, Mangonui, on the 2nd of April of the present year, from Opanaki and Ngakiripauri, in the Kaipara district, where for many weeks he was busily engaged in attending to the spiritual interests of his people. He travelled overland *via* Motukaraka, a distance of about 150 miles. Whilst at Kaipara he gave confirmation to the Maori people, baptised many children, and gave Holy Communion to vast numbers. At Waimahana he received a very kind and warm reception from the chief, Hemi Paiara, his cousin, Petera, and their good people. Waimahana is a Maori settlement surrounded on all sides by high hills. In this settlement there is a well-finished Maori church, lately erected on a hill which commands a grand view of the sea for miles around. This was one of the Very Rev. Doctor's last works. Here, early in April, he gave Confirmation to a good number of Maori people, and on Easter Sunday he blessed the new Maori church, which is called St. Peter's, and preached a very eloquent sermon in the Maori language to a large congregation, the church being so filled that many had to stand outside the open doors and windows. The earnest piety and zeal of these simple people reflect the greatest credit on the Christian teaching of the good doctor. It must be very consoling to his much-respected brother, the Right Rev. Monsignor Walter McDonald, to see around him the rich harvest so carefully husbanded and lovingly laboured for by the dear departed and lamented doctor.

After spending some time at Waimahana, attending with loving zeal to the spiritual wants of his devoted people, the good Apostle, accompanied by a large number, proceeded to Waipuna, Whangaroa, where he was for many days well employed in administering to the wants of the people, and where also he solemnised two Maori marriages. During his stay here he baptised many Maori people, and gave Holy Communion to large numbers. His reception by the people of Waipuna was of the most cordial kind. From here he went to Taupo, where he said Mass daily, and gave Holy Communion to the people. On his arrival there he was warmly received by the two chiefs, Huperio and Wiremu Nihi, and their kind and hospitable people.

Dr. McDonald has been connected for 38 years with the Maori mission in all portions of the province of Auckland. He held numerous and not only important but most onerous and responsible positions during the period of his mission. He was Vicar-General of his Grace the Most Rev. John Baptist Francis Pompallier, who arrived in this country in 1838. Dr. McDonald was appointed by his Grace in 1853 Vicar-General of the Diocese of Auckland. He was Administrator of the diocese on two occasions, first in 1858, and secondly in 1868. In 1869 he was appointed by His Holiness Pope Pius IX. of happy memory Administrator Apostolic of the said diocese, with the power of giving Confirmation to the Maori and European flocks of the diocese. In 1874 he was appointed to the charge of the Maori mission of the diocese of Auckland by his Grace the Most Rev. Dr. Croke, who is now Archbishop of Cashel, in Ireland. In 1880 he was appointed to the same charge by his Grace the Most Rev. Dr. Steins, S.J., and in 1885 he was appointed to the Maori mission North of Auckland by his Lordship Right Rev. Dr. Luck, with the title "Wikario Henerari," and power from the Holy See of giving Confirmation, which power was graciously bestowed on him by his Holiness Pope Leo XIII. The great love which the good doctor had for his Maori people was returned to him most heartily by them. He was their father and friend. He lived as they did he travelled about amongst them, and with them, consoling, adminis-

tering, and advising them. The example of the purity and singleness of his life alone made many converts. He was perhaps the most eloquent and powerful Maori preacher of his time, while as to his preaching in English there are many hundreds of his old friends to bear in mind his kindly heart-finding eloquence. His departure from amongst us to receive the crown of his zealous and devoted labours inflicts an irreparable loss on the Maoris, for whose spiritual benefit he worked his life out. The *tangi* of his devoted people was most heartrending; each had some good trait to mention, but the burden of all was, "Our father is gone; our friend is gone; the great father of the Maori is gone: May he rest in peace."

THE LATE REV. DR. MCDONALD  
AUCKLAND STAR, VOLUME XXI,  
ISSUE 162, 11 JULY 1890

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REQUIEM MASS THIS MORNING.  
FUNERAL AT PANMURE.

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THIS morning early the remains of the late Very Rev. Dr. McDonald, Vicar-General of the Northern Maori district, who died last Sunday, arrived from the Bay of Islands by the s.s. Clansman, and were taken up to St. Patrick's Cathedral. The remains, which were enclosed in two leaden shells, had been taken across overland from the deceased's late residence at Hokianga to Kawakawa, and there transported by rail to Opuia, where they were shipped on board the Clansman.

During to-day the steamer flew her flags at half-mast, as a token of respect to the late cleric's memory.

At 9.30 a.m. to-day a solemn Requiem Mass was held in St. Patrick's Cathedral, over the body, the church being crowded, and a large number of members of other denominations being present. Quite a number of people were unable to gain admittance to the building. His Lordship Bishop Luck said the mass and made a few remarks eulogising the departed priest, and dwelt on his good deeds and his long services in the Auckland district. The Very Rev. Dr. Egan, O.S.B., presided at the organ, and Father Lenihan sang Mass.

The funeral cortege left the Church at about 10.30 a.m. for the Panmure Roman Catholic Cemetery. The procession was a very long one, including over 50 vehicles. The deceased's brother, Mon. McDonald of Panmure, was chief mourner, and all the Roman Catholic clergy in the city and surrounding districts attended. Bishop Luck officiated at the grave, where the interment took place at 2.30 this afternoon.

DEATH OF THE VERY REV. DR. JAMES MCDONALD  
NEW ZEALAND TABLET, VOLUME XVIII, ISSUE 11, 11 JULY 1890

On last Tuesday telegrams from Auckland announced the death of a venerable and zealous missionary priest. The Very Rev. Dr. JAMES McDONALD closed an eventful life, at Hokianga, on Sunday morning last. The good and genial missionary died in harness, faithful and true to the end to the poor Maoris, among whom he ranked as a Rangatira—or Chief. We deeply lament his death, and heartily sympathise with his brother, the Right Rev. Monsignor McDONALD, of Panmure.

Dr. McDONALD was a native of Kilkenny, the Vicar-General of which, for many years, was another Dr. McDONALD, his first cousin, while Rev. WALTER McDONALD, Professor in Maynooth College, is his nephew. We believe it correct to state that the distinguished missionary whose death we record made his college studies at All Hallows, Dublin, and that his arrival in New Zealand dates back as far as the year 1851, when he came out with Dr. POMPALLIER, the first Bishop of the Colony. From the outset, Dr. McDONALD came in touch with the Maoris of the North. Soon he acquired a thorough acquaintance with the language, customs, and manners of that interesting race ; and he laboured among them with true apostolic zeal. Of powerful physique, and an excellent horseman, he bravely overcame the many difficulties incident to his hard and trying mission. He loved the Maoris, and their unfailing attachment to him proved their appreciation of his love and labour. No words could overrate his zeal and self-sacrifice. Whoever knows the Maoris is aware of the necessity of patience, kindness, and forbearance in managing them. These excellent qualities were ever marked traits in Dr. McDONALD's character, and by the exercise of these he succeeded in winning their confidence. It was necessary, moreover, to live very much like them, to avoid intercourse with Europeans, to require no support from them, and, in one word, to become all in all with them. To this hard rule of daily life Dr. McDONALD rigidly adhered. Hence his signal success.

For some years Dr. McDONALD discharged the onerous duties of vicar-general to his beloved bishop, Dr. POMPALLIER. Meantime, however, the Maoris had a share in his ministrations, for he never lost sight of them. Soon after Dr. CROKE's arrival in 1870, we find the devoted friend of the Maoris once more in their midst. Never for one day has he left them from that date. Some idea may be conveyed of the extent and magnitude of his missionary labours, when we state that the theatre of his toils and travels extends from the borders of Taranaki and Hawke's Bay to the North Cape, a district some 400 miles long. Over this expanse the Maoris are scattered in small groups and have their rude abodes generally in places difficult of access. In order, then, to make periodical visits to all, Dr. McDONALD found it necessary to be for ever on the move, making his way by land and sea as best he could. Only his Divine Master knows how great the labours and privations that were his lot and how great the measure of good he effected. But the recording angel has noted down his patience, his labours, and his perseverance, when only the open canopy of heaven, or at best a tent, was his shelter all the year long. Baggage he had to carry composed of tent and cooking utensils and rough fare. Some natives always accompanied him on his journeys, and were to him at once a help and a consolation. Thus did Dr. McDONALD advance for many years in the midst of his scattered flock, imparting to them a sound knowledge of

the Christian doctrine, baptising them, confirming them —for he had this power from Rome—uniting them in the bonds of holy matrimony, celebrating Mass in the different settlements, and, in general, Christianising and civilising his beloved people. No wonder they have raised a wail of woe, deep and heart-rending, through the wide extent of the vineyard wherein their spiritual father so unsparingly sowed the seeds of the Gospel! No wonder his children in Christ will deem his death a great calamity! A sore loss indeed they have sustained; but the memory of their departed chief will be ever fresh with them, and Dr. McDONALD has left behind him a name destined to become historic. He laboured bravely for his flock, and they will recount his deeds. He taught them sacred hymns, and they will continue to sing them. He furnished their minds with saving truths, and they will remember his impressive words. He told them beautiful and instructive anecdotes, which they will continue to rehearse. The Master of the Vineyard has called Dr. McDONALD to his reward, but his work will live, and generations yet unborn will know his labours and his name. We lament the good priest's death, and we deeply sympathise with his sorrowing brother. The prayers of his bereaved flock and the prayers of all who knew Dr. McDONALD will be offered in abundance to the throne of mercy for the happy repose of his soul. May he rest in peace!

TABLE TALK

AUCKLAND STAR, VOLUME XXI,

ISSUE 230, 29 SEPTEMBER 1890

We understand that the natives of Hokianga, and other Northern districts have raised the handsome sum of about £50 towards the erection of a suitable monument over the remains of the late Very Rev. Dr. McDonald, at Panmure, as a token of their esteem and heartfelt gratitude.

William B. Ledger, a clerk employed in the Union Bank, has been sentenced at Melbourne to five years' imprisonment on a charge of conspiring to obtain £3,560 from the bank by false pretences, and with falsifying ledgers with intent to defraud. The prisoner is a brother of the man who is alleged to have forged and uttered a cheque for £5,000, but who has not yet been arrested.



## MEMOIRS OF THE EARLY DAYS

(Contributed.)

From an old Catholic ecclesiastical directory, published in Sydney (the then headquarters of the Church in these lands) in the year 1858, which was once a possession of the late Monsignor Paul, and kindly forwarded to me by his much esteemed successor at Onehunga (Very Rev. Father Mahony), I am enabled to extract a few interesting particulars relating to the early days of the Church in New Zealand. In this old-time directory is published a Pastoral Letter of the Most Rev. John Bede Polding, O.S.B., Archbishop of Sydney, on the subject of the 'Jubilee granted on the occasion of the Definition of the Immaculate Conception'; another, dated 1857, a Lenten Pastoral at the commencement of that holy season; and a third on the subject of 'Catholic College in the University of Sydney.' Over the signature of H. G. Abbot Gregory, D.D., O.S.B., Vicar-General, appears several lengthy-worded proclamations bearing the date 1856. The name of the ecclesiastical head in every portion of the English-speaking world at the time is also given. I append hereunder an exact copy of the matter contained in the directory having reference to New Zealand:—

### Diocese of Auckland, New Zealand.

Auckland City.—Right Rev. John Francis Pompallier, D.D., Bishop; Very Rev. James McDonald, Vicar-General; Priests—The Revs. M. D. O'Hara, and R. Walter McDonald, J. Ford (absent). Howick and Panmure, Rev. H. J. Fynes; Onehunga and Otahuhu, Rev. E. Cleary; Rangiahia, Rev. J. Garavel and Rev. J. Paul; Opotiki, Rev. J. L. Segala and Rev. J. Alletage; Tauranga, Rev. Stephen Halum.

Services, etc., in the churches and districts of the Diocese of Auckland.—Cathedral Church, St. Patrick's, on Sundays. Mass at 7½ and 9½. High Mass and sermon at 11. After Mass Baptisms, etc. At 2 p.m. visitation of the gaols and hospitals. At 5, Catechism. At 6, Vespers and Benediction, lecture, prayers, etc. Benediction during Lent on all Wednesdays. Sick calls attended to at all hours. Burials at 3 o'clock p.m. every day. Confessionals attended on Fridays and Saturdays, and on eves of festivals. Average number of communicants weekly, 100.

North Shore and the Wade.—Mass and sermon at each of these stations once a month, by one of the priests of the Cathedral. The northern settlements of the Colony

LEFT: BROTHER OF JAMES<sup>2</sup>



### THE VERY REV. MONSIGNOR WALTER McDONALD

The Very Rev. Monsignor Walter McDonald was a priest of the type of the good parsons celebrated by Chaucer and Goldsmith—a man surcharged with the sincerest piety, constitutional simplicity, and boundless loving kindness. He was born in the parish of Mooncoin, County Kilkenny, Ireland, and was educated at All Hallows College, Dublin. In 1855 he came out to Auckland, and was ordained a priest at St. Patrick's Cathedral, in March, 1856. His brother, the Very Rev. James McDonald, was vicar-general of the diocese at the time of his arrival, and had been in the Colony for several years. Father Walter's first appointment was at Russell, Bay of Islands. Afterwards he was transferred to St. Patrick's Cathedral, Auckland, and was appointed private secretary to Bishop Pompallier. He remained in Auckland many years, during which he twice visited Rome. During his connection with St. Patrick's Cathedral, it was considerably enlarged, and the spire was built through his exertions. On Bishop Luck's return from his first visit to Europe, he brought Father Walter's appointment as Monsignor by His Holiness the Pope, in recognition of his services to the Church. The Bishop then transferred Father Walter to Panmure, greatly to the regret of the parishioners of St. Patrick's, who petitioned against it. During Father Walter's many years' residence at Panmure, and ministrations also at Howick, he made himself as popular with all classes and creeds as he had done in Auckland. He died somewhat suddenly on the 31st of December, 1899, in the seventieth year of his age and the forty-fourth of his priesthood, and persons of all creeds and classes felt as though they had lost a friend who had worthily won their love and esteem.

### AUCKLAND, January 1.

Quite a shock ran through the community last evening when it became known that the Very Rev. Monsignor McDonald had died somewhat suddenly at the presbytery, Panmure. The first announcement of the sad event was given at St. Patrick's Cathedral by Father Golden, at the evening service, who referred to his own lengthy acquaintance with the deceased, whom he had learned to esteem. The Very Rev. Dr. Egan (of the Sacred Heart, Ponsonby), and the Rev. Father Gillan (of St. Benedict's) made similar announcements, which came as a great surprise to the respective congregations.

Father Walter died in harness, in the endeavor to fulfil his duty, and the last words he spoke on earth had reference to duty.

A few days ago Father Walter got what he thought was a touch of influenza, but, as was his custom, paid little attention to his own ailments, and would not call in medical aid. On Friday last he was in town, and appeared so well that the Very Rev. Dr. Egan, O.S.B., congratulated him on his healthy appearance. At 10 o'clock on Saturday night the Very Rev. Dean O'Reilly, of St. Patrick's Cathedral, received a telephone message from the Panmure bureau, from one of Father Walter's parishioners, asking him if he could provide a priest, to be sent out on Sunday to celebrate the mass at Howick and Panmure,

the mass at Howick and Panmure, the reason being that Father Walter was so ill that the parishioners were afraid that he would be unable to officiate himself. This request was made unknown to Father Walter, as they believed he would not have consented, as he was always desirous of fulfilling his duty, and to the last. Dean O'Reilly replied to the telephone message, expressing regret at being unable to comply with the request, and said that it was impossible to send any clergyman, owing to being short-handed at St. Patrick's. The Dean subsequently applied to the Rev. Father Gillan, of St. Benedict's, to see if his priests could give supply to Panmure and Howick. Father Gillan replied that he was unable to furnish a priest, owing to the requirements of his parish. Father Walter, it appears, took ill at Howick on Saturday night, and had to be attended to during the night. Notwithstanding his indisposition he celebrated early mass at Howick, being afterwards driven by one of his parishioners to Panmure, where he celebrated the 11 o'clock mass. After the mass was over he felt very exhausted, as he was still suffering from the influenza.

Dean O'Reilly, having to attend a sick call at Orakei Bay yesterday morning, proceeded thereafter to Panmure, which he reached shortly after the completion of the mass. He remained with Father Walter at the presbytery for some time. Father

mained with Father Walter at the presbytery for some time. Father Walter was very cheerful, and considered that his ailment would be trifling, and was in the best of spirits when the Dean left him. The Dean suggested that he should get medical aid, but Father Walter simply laughed at the suggestion, and said he would be all right in a day or two.

The Dean then left to return to Auckland. In doing so Father Walter requested the Dean to go to Ellerslie, and fulfil an engagement he had undertaken, namely, to baptise a sick child. This engagement the Dean promised to fulfil on his road back to Auckland, and on arriving in town was shocked and surprised to find that Father Walter was past all earthly aid, as he had taken a sudden turn for the worse, and had died at ten minutes past 4 p.m. It appears that Father Walter died in his room. Someone went in and found that he had fallen on the floor, there being an abrasion of the face caused by the fall. Dr. Erson was then telephoned for, and he arrived as speedily as possible, but, of course, Father Walter was then past all medical skill. Dr. Erson is of opinion that Father Walter died of bronchitis and heart disease.

The Very Rev. Monsignor McDonald died in his 70th year. He was born in the parish of Mooncoin, County Kilkenny, Ireland, and was educated at All Hallows' College, Dublin. He came out to Auckland in

Dublin. He came out to Auckland in 1854 or 1855, one of his fellow-passengers being the Rev. Thomas Norrie, Presbyterian clergyman, of Drury. Father Walter was ordained a priest at St. Patrick's Cathedral, in March, 1856. His brother, the Very Rev. James McDonald, V.G., had arrived some years previously, and was vicar-general of the diocese when he arrived, subsequently dying at Hokianga, and being interred at Panmure. Father Walter's first appointment was at Russell, Bay of Islands. Afterwards he was transferred to St. Patrick's Cathedral, Auckland, being appointed private secretary to Bishop Pompallier. He remained in Auckland for many years, during which period he twice visited Rome. During his connection with St. Patrick's Cathedral it was considerably enlarged, and the spire was built through his exertions. On Bishop Luck's return from his first visit to Europe he brought Father Walter's appointment as Monsignor by His Holiness the Pope, in recognition of his services to the church. The Bishop then transferred Father Walter to Panmure, greatly to the regret of the parishioners of St. Patrick, who petitioned against it. During Father Walter's many years' residence at Panmure, and ministrations also at Howick, he made himself as popular with all classes and creeds as he had done in Auckland. Father Walter was a chaplain of the volunteer forces composing the Auckland Garrison.

HISTORY OF IRELAND FOR THE REVERENDS MCDONALD

NEW ZEALAND TABLET, VOLUME IX, ISSUE 451, 2 DECEMBER 1881

THE Archbishops and Bishops of Ireland assembled at Maynooth last September unanimously elected to a vacant Chair of Theology the Rev. Walter McDonald Professor of Dogmatic Theology in St. Kyran's College, Kilkenny. The Rev. Professor is the nephew of the Very Rev. Edward McDonald, V.G., Dean of Ossory, P.P. of St. Canice's, Kilkenny, and cousin of the Very Rev. Dr. McDonald, and the Rev. Father Walter McDonald of Auckland. He was also a cousin of the Rev. Walter McDonald, the late much respected parish Priest of Piltown, County Kilkenny. Father McDonald has attained to his honourable position at the early age of 27, and in fulfilment of the distinguished promise made by his career at College. He was admitted to Holy Orders by dispensation of the Pope a year before the canonical age, and at once appointed to the Professorship he has resigned in favour of that won by his learning and merits at Maynooth.

## GEORGE WYATT

KAWERUA STOREKEEPER

### 1883: KAWERUA

Note: It is thought that up to 600 gum diggers lived on the gum fields near Kawerua at the height of the gum digging period.

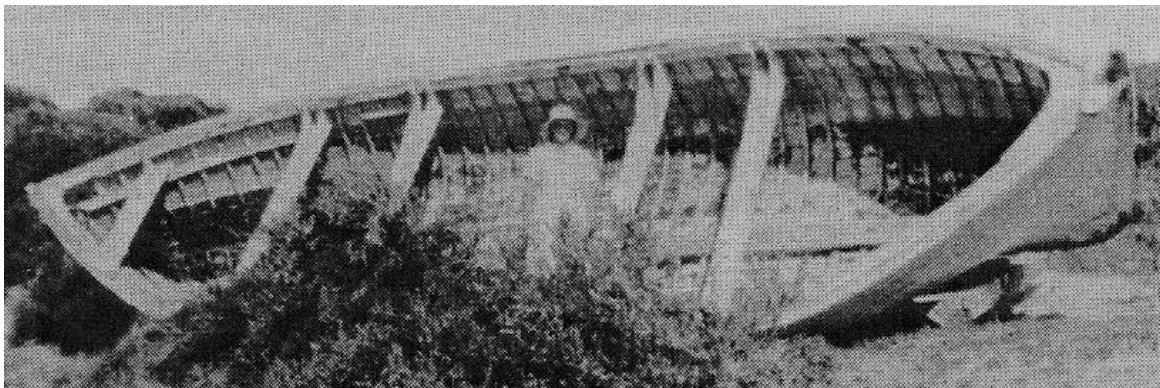
I have not been able to find out much about George Wyatt and his family or if he had a family at all but I think it would take somebody very adventurous and brave to set up shop on the rugged West coast at Kawerua.

During the early 1880's as the Kauri gum became more and more scarce in the easily accessible areas, the demand for this Kauri gold soon forced the diggers into the out of the way areas such as Kawerua: so that area between the Maunganui Bluff and Waimamaku became very populated with diggers which in turn enabled the need for a trading depot which in time would become a viable proposition.

George Wyatt became the man of that time. He leased some land off the local Hapu right near the coast and established the '**Kawerua Trading Post**' or store where the diggers could come and trade their gum for the bare necessities of living. The West coast was a cantankerous beast and so obtaining supplies and loading out gum through the surf was a very hazardous event as you will see as you read on.

The following photo of a whaler was the only means of rowing out to the waiting ships to collect supplies and also to off load the Kauri gum.

BELOW: THE OLD WHALER AT KAWERUA IN THE THIRTIES<sup>3</sup>



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<sup>3</sup> SOURCE: MRS. MARY MOLD (MY AUNTIE)

Note: From archives I obtained the following document which would indicate that George had a problem with his lease agreement...

The next round of activity by Crown officials was provoked by an inquiry from an Auckland solicitor, Peter Oliphant, on behalf of a client, George Wyatt, storekeeper of Kawerua, to the undersecretary, native office, 8 July 1884 (H60:13). Wyatt had taken an eight year lease from the trustees, but, on making inquiries at the registrar's office in Auckland, could find no trace of a certificate of title. The certificate was in the Crown Law Office and was assigned to the chief judge to report upon the case and advise "what action if any should be taken" (H60:13). On 21 August 1884, Chief Judge Macdonald recommended that either a fresh application for investigation of title be sent in or the case be taken up from the moment Judge Maning verbally declared "Te Roroa" Hapu to be owners (B16:15-18).{FNREF:0-86472-088-2:3.2.1:7}

Ballance approved a fresh application but thought it would be better if the chief judge disclosed the situation to Oliphant in person rather than by letter (B16:12, 14).

NOTE: SEE "LAND DEALS" JOURNAL FOR MORE INFORMATION ON THE LEGALITIES AND FINAL CONCLUSION FOR THIS LAND...

### NEWS FOR GEORGE WYATT AT THE SMALL WEST COAST PORT OF KAWERUA FROM PAPERS PAST...

PORT OF ONEHUNGA

AUCKLAND STAR, VOLUME XVII,

ISSUE 97, 28 APRIL 1886



S. S. O R E T I

WILL (weather permitting)

LEAVE

ONEHUNGA

FOR

HOKIANGA, KAWERUA, AND WANGAPE,

At 3 p.m. TO-MORROW (Friday), Dec. 2.

NORTHERN ADVOCATE, 28 APRIL 1888

GEORGE WYATT IS PAID FOUR POUND EIGHTEEN SHILLINGS FOR THE REMOVAL AND THE BURIAL OF JOHN BROWN OF KAWERUA HOKIANGA BY THE NORTH AUCKLAND HOSPITAL BOARD

AUCKLAND STAR, VOLUME XVIII,

ISSUE 283, 1 DECEMBER 1887

Staffa, s.s., Daniels, for Waitara  
Hannah Mokau, s.s., McCarthy, for Hokianga

The s.s. Hannah Mokau left for Hokianga via Kawerua at 3 o'clock this evening with 16 tons cargo.

The Northern Company's s.s. Staffa left for Waitara at 4 o'clock this evening with 50 coils wire, 10 cases kerosine, 30 cases oranges, 20 bags sugar, 10 bags salt, 3 coils rope, and 96 sundry packages.

The s.s. Oretl left for Wanganui via New Plymouth this evening with cargo and a number of passengers.

BOAT ACCIDENT KAWERUA JULY 1887

[UNITED PRESS ASSOCIATION.]

AUCKLAND, 4th August.

A telegram received in town states that George Wyatt, a storekeeper at Kawerua, twelve miles south of Hokianga, has been drowned. Kawerua is a gum digging settlement on the open sea coast, and Mr. Wyatt has been in the habit of conveying his gum and stores by boat to Hokianga harbour, pushing out through the surf, which on this stormy coast is always attended with great danger, and no doubt Mr. Wyatt has met his death in one of these perilous expeditions.

Telegrams in reference to the above, received on Saturday by Mr. T. W. Lewis, Under-Secretary for Native Affairs, state that the boat capsized on Saturday morning while Mr. Wyatt and three natives were out fishing on the bar. All four clung to the boat, which drifted out to sea, but Mr. Wyatt, who could not swim, was washed off half an hour after the accident. The people on shore, who could see what had occurred, were not able to go to the rescue owing to the bar being too rough. On hearing of the disaster Mr. Lewis at once telegraphed to Onehunga for a steamer to be sent to the scene of the accident, and at 3.30 a.m. yesterday the s.s. Rowena left the Manukau to endeavour to pick up the castaways. A later telegram states that two men were drowned and two saved. The boat drifted over a mile north, and then was carried in shore with the flood tide. One man, the telegram says, stuck to the boat until it was smashed up on the rocks. The name of the native drowned was Te Morenga. Those saved are Ringi Kawinanui, a native, and Tai Raiwhai, a half-caste.

FURTHER PARTICULARS.

AUCKLAND, August 6.

Further particulars respecting the boat accident at Kawerua on Saturday state that George Wyatt and three natives put off in a small boat to fish. There was a nasty break on, but they succeeded in clearing two or three seas when a tremendous roller, described as being a wall of water 20 feet high, struck and capsized her. One of the natives swam ashore, the other clung to the boat. A breaker struck the boat, when Wyatt went under, and was not seen again, being evidently killed by the boat striking him. One of the natives was with difficulty rescued. He is terribly mangled, and is scarcely expected to live. The other was dashed against the rocks and killed, being seen no more. Another account says Wyatt clung to the boat for half-an-hour, and was then washed off. In a telegram to Inspector Broham, Constable Ward says that sometimes the people on the shore could almost touch the drowning man, when a backward rush of sea would carry him away again.



By the arrival of the s.s. Wallabi in harbour (says the Auckland Star) we receive particulars of a sad accident which occurred at Kawerua, Hokianga. The Wallabi, with goods consigned to local storekeepers and settlers, had arrived off Kawerua, and an attempt was made to land her cargo, despite the terrific sea that was breaking on the beach. Mr Wyatt's boat had got off a quantity of goods consigned to that gentleman, and though it had been capsized once, another boat put off in charge of Messrs W.M. and Alfred Jarvie, two other Europeans and a native. This boat had only got about half-a-mile from the shore when it was caught broadside by a tremendous sea, and capsized, the five occupants of it being precipitated into the water. Alfred Jarvie, who could not swim, was never seen to rise, but the other four got hold of the boat and oars and kept themselves afloat by that means until Mr Wyatt's boat put off and bravely effected their rescue. The boat in which Jarvie and the others were, was dashed to pieces by the fury of the sea in a short time. It was utterly impossible for the steamer to have rendered any assistance to the men struggling in the water; indeed the position of the Wallabi became so insecure through the violence of the sea, that she had to run out to sea and return to Auckland without landing the remainder of her cargo.

## TOWN &amp; COUNTRY

TIMARU HERALD, VOLUME LV, ISSUE 5661, 3 JUNE 1893

The sea has yielded up its dead in a remarkable manner at Kawerua, near Hokianga. Early in August, 1888, Mr George Wyatt, storekeeper, with three Maoris, went out to sea at Kawerua, when their boat upset. One of the natives, Te Maronga, sank at once. Mr Wyatt clung to the boat for some time, but was washed off and also sank. The two natives clung to the boat, and after drifting about for some hours were washed ashore. The body of Te Maronga was afterwards recovered, but Mr Wyatt was never seen again. Within the last few days, however, an Auckland paper states, close to the spot where the accident occurred the tide washed up the complete skeleton of a man. From the peculiar shape of the skull and the loss of a certain tooth—the only means of identification—it was concluded that the remains were those of Mr Wyatt. An inquest was held before Mr Webster, J.P., when the jury recorded their belief that the skeleton was that of Mr Wyatt, though of course there was no evidence to show that it was.

## MARAMA RUSSELL

NGAPUHI AND TE ROROHA TOHUNGA (EXPERT), MIDWIFE, WOMAN OF MANA

### 1875/1876 – 1952: WAIMAMAKU

Marama Moetara was born, probably in 1875 or 1876, at Waimamaku, a coastal village on fertile land a few miles South of Hokianga Harbour. She was the youngest of four sisters and two brothers, including the chief Iehu Moetara. Her father, Tuohu Moetara, was a leading chief of Ngati Korokoro. Her mother, Mere Hira, was a daughter of Te Hira Te Kawau and a grand-daughter of Apihai Te Kawau, principal chief of Ngati Whatua at Orakei.

Marama was reared in a Maori Christian community which had accepted the Pakeha way but sought to adapt it to Maori custom. She witnessed considerable cultural change in her childhood. Her family shared local misgivings at the loss of mana arising from widespread land sales and organised Pakeha settlement and also the social effects on Maori of the liquor trade.

A foundation pupil in 1885 of the Waimamaku Native School, Marama is believed to have had little formal education, spending the greater part of her formative years assisting in the running of her father's home. She had only a limited understanding of English.

On 13 March 1897 at Rawene she married Frederick George Russell, a part-Maori settler of Aratapu, Northern Wairoa. Frederick was the grandson of the early Hokianga timber merchant George Frederick Russell, and the nephew of Frederick Nene Russell, the first MHR for Northern Maori: the couple settled at Koutu Point, Hokianga, where they established a splendid garden. They had 14 children.

In her mid-30s Marama followed in the footsteps of her ancestors by displaying mana as a traditional Maori healer, midwife and seer. Tradition says she was assisted by two spirit dogs: one black, the other red and named. The latter particularly is remembered as a messenger and a guide. Although her healing remedies were many and varied, they were confined to mate Maori (Maori illnesses). Marama expressly disclaimed any ability to deal with mate Pakeha. Patients suffering mate Maori frequently were referred to her by Rawene's '**backblocks doctor**', G. M. Smith.

A putake Harakeke (flax root) poultice or a potion made from the pirikahu (Bidder's plant) were employed by her for lacerations; totara or flax splints and the roots of the tupakihi shrub were used for fractures. Both the inner pith of the Mamaku and her spittle, rubbed over with her wedding ring, were utilised in the treatment of boils. A patient's ulcerating breast, weeping like the tide, she diagnosed as having been invaded by a crab. Its cure entailed bathing in salt water and the application of Sloan's liniment.

As a midwife of rank, Marama was called on to cure infertility, to ascertain the gender of the unborn, to induce birth through massage, manipulation, Karakia and potions, and to deliver babies. A firm believer in the spiritual power of flax, her unwavering preference was for the use of Muka (dressed flax) in the tying of the umbilical cord.

As a seer, Marama enjoyed considerable prestige, having an ability to visualise and diagnose illnesses before their symptoms had been described to her and to command the spirits of the desperately ill to remain in this world. After being challenged by a rival Waikato tohunga to demonstrate the extent of her powers, she is said to have called upon Ngarunui, Ngaruroa and Ngarupaewhenua, the sacred waves of Hokianga, to fill an almost empty creek at Koutu Point not once, but three times.

Of medium build, with thick wavy hair, Marama was a handsome woman whose natural dignity was clearly displayed by her face in repose. Indoors she liked to doze on the floor by an open fire, where she had many of her visions, and to smoke a pipe.

For 40 years Marama Russell, a committed Anglican who readily reconciled her faith with her traditional beliefs, practised the ancient skills of a healing tohunga. In so doing she not only acted as a counterpoint to tohunga makutu, but reinforced the Maori world view of life as a holistic and integrated force. Much of her healing, whether directed at infringements of tapu or failure to meet the customary requirements of utu, was devoted to restoring that balance and wholeness. The myriad Taonga (treasures) displayed in her home as gifts from grateful, and cured, patients, showed that many Maori continued to eschew Pakeha remedies for mate Maori.

Marama Russell died at her home at Koutu Point on 8 December 1952, aged 76. She was survived by five daughters and three sons, her husband having predeceased her on 23 September 1935. Both are buried in Pakanae cemetery, Hokianga <sup>4</sup>

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<sup>4</sup> SOURCE: VENUS MCGILL CORFIELD.

FATHER OF MARAMA "TUOHU MOETARA" FEATURES  
IN THE FOLLOWING NEWS CLIP FROM PAPERS PAST...

GOLD FROM HOKIANGA

DAILY SOUTHERN CROSS, VOLUME XXIV, ISSUE 3439, 24 JULY 1868

WITHIN the last few weeks there have been various rumours of gold-impregnated quartz having been found at Whangape, in the Hokianga district. Yesterday, Tuohu, who has come from Hokianga, called at our office, accompanied by Mr. C. O. Davis, and showed us a piece of rich quartz from Whangape. Tuohu, we may state, is the son of Moetara Rangatira, one of the principal chiefs of the Hokianga district. He has been lately engaged working at the Thames, being one of the shareholders in the Hokianga Claim, on the Karaka Creek. While he was at Hokianga, on a visit to his father, a native named Te Puru came from Whangape, having the piece of quartz in his possession, and urged that Tuohu should go down and prospect the place. Tuohu, however, decided not to go at present, but Mr. Maning's younger brother and three other Europeans left Hokianga to visit Whangape. The name of the precise place from which the quartz was obtained is Pukeabwahu, and it is stated that there is a great amount of quartz in the vicinity. Te Puru, upon whose veracity the story rests, is a man of position amongst the natives, and not likely, in Tuohu's opinion, to speak falsely. Whangape is about twenty-five miles from the heads of the Hokianga river, but is much nearer to other points on the river, where roads strike from the Bay of Islands.

## PIPIWHARAUROA O RAUMATI TIOPIRA (1854-1952)

SECOND WIFE OF S. T. CUMMINS

DAUGHTER OF TIOPIRA KINAKI

SHE WAS FROM: NGATI RANGI AND TE ROROA OF TE ROROA, NGATI PAKAU AND NGAI TU OF NGA PUHI,  
NGATI RONGO OF NGATI WHATUA AND TE RARAWA

### 1886: WAIPOUA

Note: "Pipi" as she was often called is a fine example of the mix of the many bloodlines between the individual Iwi and Hapu who lived between Hokianga and Kaipara. It could be said her ancestors were a mixing pot of all who came before her.



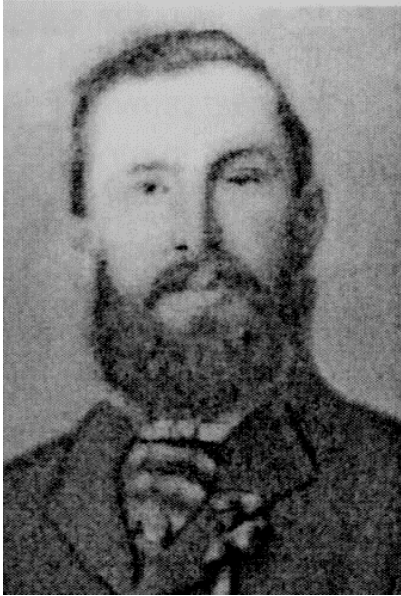
LEFT: PIPI RAUMATI CUMMINS

A Te Roroa leader, kauri-gum dealer, storekeeper, land rights activist, Pipi Raumati Tiopira, also called Phoebe, was born at Waihou, Hokianga, probably sometime between 1857 and 1862, the youngest of five children of Te Roroa leader Tiopira Kinaki (also known as Tiopira Te Rurunga, Tiopira Rehi and Tiopira Taoho) and his wife, Marara Mahuhu.

It has been said her hapu were Ngati Rangi and Te Roroa, Ngati Pakau and Ngai Tu of Ngapuhi, and Ngati Rongo of Ngati Whatua. She also had connections with Te Rarawa Hapu through her mother Marara Mahuhu. The marriage of her parents merged three blood lines from Toa and provided a symbolic link between the three Kainga, Waihou, Whenuahou, and Waimamaku.

A descendant of famous Rangatira, she was the great-granddaughter of Te Roroa paramount chief, warrior-poet and seer Taoho, and his warrior cousin Tuohu. Her grandfathers were Waenga (Brother of Tirarau) and Te Rurunga her father's father.

Nurtured by her whanau and an Anglican faith which she practised daily, she spent most of her childhood at her father's village, Whenuahou, South Hokianga. Probably at Pakia Native School she acquired a working knowledge of English, arithmetic, sewing and the institutions and power of the British Empire. Her interpreting skills were put to good use by her father in the 1870's sale to the Crown of some 100,000 acres of tribal land between South Hokianga and Northern Wairoa.



LEFT: SAMUEL THOMPSON CUMMINS, (1851-1941),

SON OF ROSS CUMMINS AND BETHIAH (NEE THOMPSON) FARMER OF MOUNT ALBERT AND WAIUKU

Contrary to her people's wishes, on 10 December 1886 at Waimamaku she married Samuel Thompson Cummins, a Pakeha shipbuilder who later took up farming. The couple settled at Waipoua, where they established a kauri-gum store. Later, for business reasons, they lived at Kaihu, Aratapu and Pouto, Northern Wairoa, where their five children were born. Their permanent home, however, was to remain at Waipoua. Piipi Cummins became adept at evaluating and pricing kauri gum and consumer goods and pack-horsing them between

Waipoua and the coastal port of Kawerua, some eight miles away. A fine horsewoman who would continue to ride side-saddle until well into her 80's, on one occasion she was thrown from a bolting horse, and suffered concussion and fractures. Under the ministrations of her cousin, the traditional Maori healer Marama Russell, however, she made a full recovery.

After the death of her father in 1887, Piipi Cummins strove to take his place, even during the lifetime of her brother, Rewiri, his acknowledged successor. In 1890 she unsuccessfully sought payment from the government of the balance of funds due to Te Roroa from the sale of the Maunganui and Waipoua Forest blocks.

Her father had been convinced that he had been cheated of £500 by the Crown, and had advised the government that those transactions would not be complete until this was paid. Piipi also became concerned that Pakeha settlement was placing at risk the integrity of the non-Crown reserved Te Roroa burial ground at Manuwhetai, Maunganui Bluff.

She called for tribal meetings, at which the decision was made to reinter ancestral remains elsewhere. Many were buried in her land at Pahinui, Waipoua.

In 1896 a commemorative obelisk was erected there, forever interdicting the remains from disturbance.

In 1902 caves containing sacred carved chests and remains were discovered at Waimamaku. Piipi organised other leaders of Waipoua to request James Carroll, minister of native affairs, to take great care of the treasures entrusted to his mana by the Hapu.

In 1901 and 1910 she represented her people in claims to customary land before the Native Land Court.

Throughout the early decades of the twentieth century Piipi participated in numerous tribal Hui, at which strategies to recover Te Roroa sacred places taken by the Crown were constantly debated.

Drawing on her Land Court experience and advice from her cousin, Hone Peti, an assessor and Ngapuhi chief she became the dominant strategist.

She lobbied J. G. Coates, MP for Kaipara, in 1928 and the duke of Gloucester in 1935 in an endeavour to resolve Te Roroa grievances.

In 1931 Pipi asked the Native Land Court to investigate the customary title to the Manuwetai and Whangaiariki cemetery reserves at Maunganui Bluff?

This eventually resulted in Judge Frank Acheson's 1939 finding that the reserves should be returned to the rightful Hapu.

In 1934, drawing on findings of Acheson's 1932 inquiry, which attributed the loss of Te Roroa cemetery reserves at Waimamaku to inaccurate Crown plans, she led the tribe in petitioning Parliament for their return or appropriate compensation.

In 1935 she was advised by the native minister that as most of the tribe's burial places were now in private ownership, it would be necessary for the tribe to raise funds to purchase its own sacred places.

From 1936 until 1946 she took part in an eventually successful campaign by Waipoua Maori to obtain a school; in 1945 she instigated research into the ownership of the Te Roroa reserve, Te Koutu, at Kawerua.

A woman of mana, great determination and forceful character, Pipi Cummins died at Waipoua on 9 August 1952 embittered by 'Te Pakeha tahae' (the thieving Pakeha) and the repeated failures of governments to provide redress for her people. Although unsuccessful in recovering Te Roroa treasured burial ground, Pipi kept alive, for future generations, her ancestors' continued haunting cries for justice.

She is buried at Pahinui, Waipoua, where her husband, who predeceased her in 1941, also lies. She was survived by three daughters and a son.<sup>5</sup>

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<sup>5</sup> SOURCE: WAITANGI TRIBUNAL. THE TE ROROA REPORT: 1992. WELLINGTON, 1992

## HYPATIA DREWET NEE MORELL

### THE CANTERBURY SETTLERS

#### 1888: WAIMAMAKU VALLEY



Hypatia Morrell (later Drewet), right, c.1906. Riding on the jigger with her sister Rose, Frank Drewet and George White. Hypatia later married Frank; Rose married George. *Mason Family*

Hypatia (Patia) Morrell, named for Charles Kingsley's heroine came with her parents and five siblings to remote bush clad Waimamaku near the Hokianga, in 1888. Her father James Morrell one of the main instigators of a co-operative socialist community there the 'Christchurch Village Settlement Association' set up to take advantage of the governments land settlement scheme and to put into practice ideals of co-operative living and working. Her mother Susan Morrell acted as the small communities midwife and nurse for many years. The last daughter, Marama,

was born in 1889. James Morrell was killed in an accident in 1895.

Like many other country children at that time, Patia finished her schooling at form two. For the next few years she participated fully in community life, often helping the overburdened women of the area.

The family was passionately musical. All of them played at least one instrument and several of them performed in public. Patia played the piccolo and her first public performance was with her brother and sisters at a farewell dance in 1901 for her schoolteacher, Mr Cahill.

*"We played a waltz. Such a few boys to dance"*

All the Morrell's kept daily diaries: Patia, always outgoing and gregarious, noted all the parties, dances and concerts in the district, as well as the doings of her older sisters and of her beloved brother and music teacher, Lou.

In about 1906-07 she married Frank Drewet, a farmer who lived near the community. They had four daughters: Hilda, Mabel, Nell, and Sylvia (Tibby). In 1917 when Patia was thirty one, Frank died of cancer. She applied for the job of postmistress at Waimamaku. A house was built for her opposite the post office.



For the next twenty two years, she worked to bring up her daughters, as well as being a central figure in Waimamaku. Postmistresses were paid a very small wage but, with skilful management, the family system of trading garden and farm produce, and the support of her ever strong mother nearby, Patia and her family coped well.

Her daughter Tibby recalls: *"The only thing she ever bought on time payment was a piano"*.

Some thought her bold when she cut her hair short for convenience, but no one ever questioned her integrity. Honest to the point of bluntness, she was also unfailingly generous and hospitable. Not one of her thousands of visitors ever left her house without a bite to eat.

In 1939, her daughters now all married, Patia retired from the post office. She refused to become a justice of the peace. The next few years she spent doing various jobs in Auckland, taking bus tours round the country, keeping up with her family, and of course playing music and writing her diary.

Her last few years were spent in Dargaville, involved in many community groups, including the Dargaville Orchestra. Elderly as she now was, she won a musical competition playing a tin whistle. Her granddaughter remembers her in her eighties hearing small children do their reading.

She died in 1978. Practical to the end she donated her body to science. <sup>6</sup>

### ANCIENT COFFINS

On 6 April 1902, James Morrell Jnr and his friend, Bougen, accidentally came across the caves at Kohekohe containing carved chests and human remains. James's older brother, Lou, later visited the caves several times and discovered that the largest contained about 60 skeletons, six enlarged images and one wooden box with a lizard carved on it and that altogether there were about twelve caves or crevices containing one or more skeletons. He removed the lizard carving and an image to his home *"to prevent possible vandalism"*.

Ngakuru Pana, Iehu Moetara and other local Maori visited Lou Morrell and demanded that he give the *"tiki"* to them for burial in the local cemetery. Morrell promised he would do this.

John Klaricich suggested that the law of tapu may well have deterred them from physically attacking Morrell. Afterwards Morrell had doubts that he would be doing the right thing by complying with local Maori wishes. He felt that *"such good specimens of Maori carvings"* should not be destroyed and sought advice from the commissioner of Crown lands, Mueller. Mueller advised that as he had known the caves were on Crown land he should have reported his discovery to the government and *"not have touched any of these things"*

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<sup>6</sup> SOURCE: JANINE MCVEAGH.

*about which Maori as a rule are very jealous*". Mueller also asked the local government road inspector, G Menzies, to take charge of *"the carvings"* and remove them to Rawene until it had been decided what should be done with them.

The tribe of Natives who are at present living in the Waimamaku Valley did not appear to know where the Caves were situated, but had some traditional knowledge of their whereabouts... they said... *"The bones and relics did not belong to their tribe but to the tribe which at present reside Chiefly at Otaua".... "The tribal name is Ngaitu a Section of the great Ngapuhi tribe. Ngaitu Hapu of Ngapuhi lived in the Waimamaku area"*. <sup>7</sup>

The above statement is borne out by evidence later given by Heremaia Kauere to the magistrate, E Blomfield...

*"Ngaitu made all these things. Kohuru was the man that made them; he was a chief, and was skilled in carving, and an instructor to the tribe. He lived at Otaua"*

Menzies was further instructed to take charge of the carvings in Morrell's possession and take what steps he thought necessary to prevent the removal of anything out of the caves. A day later W C Kensington, undersecretary of the Department of Lands and Survey, wrote to Mueller...

*"Before asking you to send up these carvings to be placed at the disposal of the Hon. the Native Minister, it seems only right to inform the Maori claimants that as these curios were in the caves before the Government bought the land, it would not be fair to deprive them of them without their consent. You might kindly have it explained to these Maori who are interested, that it is proposed to hand over the carvings to the Hon. Mr Carroll to place in the Museum for the Collection of Maori Curios ... and that they should help forward this good work by allowing these valuable specimens ... to be sent to the Native Minister"*.

In the event, Mueller failed to require Menzies to obtain Maori consent for the removal of the carvings and Menzies appears to have ignored Mueller's instructions, for a month later Lou Morrell stated that acting on instructions from the Crown's land department, he himself had *"removed all the carvings and curios"* to his home.

Iehu Moetara wrote to Mueller to remind him of their deep grief concerning the sacred resting place of their ancestors that had been desecrated by the Pakeha:

*"The bone chests containing our ancestors were uplifted by the pakeha from land that has been illegally taken by the Government. We are in deep grief of your misunderstanding:-i.e. that you own our Wahi tapu. This letter really pleads to you to leave with us the right of our*

*Tupuna bone chests of which you have given G. G. Menzies the right to take to Rawene. We plead to you to heed our prayers to our rights of sacred ground (Wahi tapu) of our noble ancestors and that they are returned with all its possessions as those places are very dear to us"*

Meanwhile, articles about the discovery of the carvings were published in the newspapers and the Native Minister instructed the lands and survey department to allow Menzies to allow photographs to be taken of all the carvings lately found. An item in an Auckland paper expressed the view that Maori in the neighbourhood had no right to the carvings as they were *"not even the descendants of the men who executed them"*.

T F Cheeseman, curator of the Auckland Institute and Museum, and others asked the Native Minister to hand the carvings over to the museum, which the acting premier, Sir Joseph Ward, promised to, do.

On 20 May, Carroll wired Mueller...

*"I have instructed the Sm of the district to investigate the claim ... in any case I intend to get them [the carvings] eventually & I think probably hand them over to the Auckland museum as I find that my colleague Sir Joseph Ward has made some promise in that direction"*.

The Crown researcher stressed that up to the time of this promise, government officials acted in a *"considered and careful manner"*, consistently taking into account that Maori people had *"an interest in the carvings"*.

He suggested that this decision was made summarily, without very much information and that Sir Joseph Ward, *"did not know that there were Maori interests involved, nor did he know that the antiquities were associated with human burial"*.

Crown counsel based her final submissions on his views. Crown officials had severely reprimanded Morrell and appreciated the unfairness of depriving the claimants' tupuna of their taonga without their consent. Cabinet's decision to remove the taonga to the Auckland Institute and Museum was made without the knowledge of Tangata Whenua concern.

Counsel for the claimants found this a *"staggering conclusion"*, the crux of the matter being that: the carvings were Maori carvings and the Government made its decision summarily without regard to the wishes of the Maori owners.

We share the claimants' view that the Crown was more deeply implicated in the removal of waka tupa paku and koiwi from the Kohekohe caves than Crown counsel was prepared to admit.

The facts of the matter are first, that under Criminal Code Act 1893, anyone who...

*“Improperly or indecently interferes with or offers any indignity to any dead human body or human remains, whether buried or not”* was liable to two years' imprisonment with hard labour.

Secondly, the Crown failed to enforce the Criminal Code Act in respect of the removal of Koiwi/Bones from the Kohekohe caves. The Crown's failure breached its Treaty obligations both to protect the actual physical remains of the ancestors of Nga Hapu o Waimamaku and to treat all its citizens equally before the law.

Thirdly, in deciding to hand the carvings over to the Auckland Institute and Museum, ministers failed to consider the wishes of Tangata Whenua.

The stipendiary magistrate, E C Blomfield, mistook the date set for a meeting at Rawene, and it was left to Menzies to tell local Maori what Cabinet had decided. Much incensed, they said that *“Ward had no right to dispose of their property and that they would await Blomfield’s arrival to discuss the matter”*.

The claimants interpreted this as *“amazing loyalty to and reliance by ... Maori people of that time, upon the Pakeha judicial process showing that they were prepared to submit to the Law probably ... because they trusted the system and believed their rights would be vindicated”*.

But these people included Ngakuru Pana, and relatives of friendly chiefs such as Hapakuku Moetara, who four years earlier had intervened in the dog tax rebellion at nearby Waima in an attempt to reach a peaceful solution. It seems more likely, therefore, that they had a realistic appreciation of the consequences of opposing the law than trust in British justice.

The Rawene meeting regarding the future of the Kohekohe Waka Tupa Paku (small, dry, canoe coffins) was held on 21 May 1902. Menzies represented the Crown, which claimed the articles as being found on Crown lands. Blomfield represented the Native Minister, who wished to act as a mediator. Blomfield's first step was to obtain from the Maori a list of the sacred things which had been left in the cave by their ancestors. This list practically tallied with the settler's description of the articles discovered.

Blomfield's second step was to discover whether the local Maori were the owners of the Wahi Tapu. From the evidence he was given, he concluded that they were. As he did not think the Crown's right of treasure trove or otherwise extended to the bones of an ancestor, or the receptacle of such bones, he considered it advisable to temporize and agree to concessions.

Eventually he persuaded the chiefs to show their mana by handing over the articles to the Native Minister on the terms set out in a petition; provided a final Hui (poroporoaki) was held before the articles were removed.

The principal chiefs concerned were Ngakuru Pana and Iehu Moetara of Waimamaku, and Hoterene Wi Pou and Heremaia Kauere of Otaua.

The petitioners prayed that the *“ornaments be taken out of the hands of the Crown and be vested in the Native Minister as trustee on their behalf”*. The following trusts were sought from him...

- (a) That the ornaments be deposited in the Auckland museum where they would not be touched or removed.
- (b) That they remain there forever without disturbance.
- (c) That a printed account of their celebrated ancestors who made and were connected with the carvings be lodged with the ‘ornaments’.
- (d) That they be re-granted a portion of land including the Wahi Tapu taken by mistake, that is Kaharau.

Blomfield reported to Carroll that feeling was very strong against the desecration of a Wahi Tapu, and he had feared there would be serious trouble if the Crown persisted in its determination to remove the sacred articles.

Yet the plain truth was that before Blomfield negotiated the trade off with the chiefs, the Waka Tupa Paku containing the koiwi, under Menzies' instructions, had been itemised and carefully packed up by Morrell ready for shipment to the Auckland museum.

Counsel for the claimants thought Iehu Moetara and Ngakuru Pana had been bulldozed into submission. Furthermore, it seemed very likely that they thought the petition would provide them with a lever to convince the Government to give the land back.

When Blomfield received the inventory, he was very sorry to see that it included a number of portions of human skeletons. He had no idea that all these things had been taken by Morrell. He told Menzies that if the Maori knew that they had been taken, there was bound to be trouble...

*“Unless you have had direct instructions from headquarters to take these things, the best course is to instruct Morrell to get these back to the Wahi-Tapu secretly and as quickly as possible. We must keep good faith with the Natives, and must not do more than we can help to infringe on their sacred customs and traditions, which have already been trampled upon”*. On 8 August, under Menzies' instructions, all eight Waka Tupa Paku were taken from Morrell's house to Opononi and held there by the storekeeper. They were delivered to Rawene in five cases by 16 Maori on 13 August and taken to Menzies' house where they were unpacked and exhibited. The claimants say that the Waka Tupa Paku were despatched before the Tapu was lifted.

The final Hui, referred to as a tangi by Menzies, was delayed until the arrival of Ngakuru Pana on 20 August. Details of the Hui are sketchy. Blomfield did not attend despite his earlier promise.

Photographs were taken of 12 Maori in close proximity to eight carvings. Six cases containing the Waka Tupa Paku arrived from Rawene in Onehunga on 29 August and were safely received by the museum.

The witness for the Crown assumed that...

*“A ceremony must have been performed to temporarily lift the tapu so that when the carvings were unpacked and displayed for view they were not dangerous in any way. Counsel for the claimants stated that”:*

The taonga were transported to Rawene where Tangata Whenua bid them a last farewell. Whilst the tapu had been formally lifted, nevertheless the tapu of the Taonga/treasure themselves was never lost and still remained.

**Note: I have heard since that the description of carvings could relate to those of Ngati Awa. My thoughts are that they are from the Old Tribe of ‘Ngati Rangi’.**

#### **WERE THE PRAYERS OF THE PETITIONERS TO THE NATIVE MINISTER ANSWERED?**

The claimants allege that the Crown failed to ensure the strict adherence to the trusts vested by the chiefs in the Native Minister for the ornaments from the Kohekohe caves. As the claimants' witness, John Klaricich saw it, the petition...

*“Would have been a founding document upon which the Auckland Museum would receive the taonga into their care”.*

The first responsibility of the Museum should have been to respect the terms of the Trust. The museum no doubt felt justified, that handling the articles for the sake of scientific study did not breach the petition.

John Klaricich wondered how many hands of scientific people had handled the Taonga, and, in retrospect, how this could be justified by them. He did not believe that the trust conditions had been given adequate recognition by previous museum staff and Native Minister:

*“The will of scientific people, Crown and agents of the Crown were too strong to be challenged”*

The curator of the Auckland Institute and Museum, T F Cheeseman, was prepared to accept the guardianship of the carvings and understood that the carvings were to remain for ever in the museum, with a printed account of each. Roger Neich, ethnologist at the Auckland Institute and Museum, explained that it was...

*“Physically impossible for museum objects to be literally not touched; they had to be brought into the Museum, preserved and then placed in their display case; they were then protected, and certainly have never been able to be touched by Museum visitors”.*

Several of the chests were on public display for many years, with printed labels stating their history. In the storerooms, the museum has allowed handling for the sake of study and research at various times under the strict supervision of museum staff.

Finally, in the mid-1980s, the boxes were removed from display and placed in storage because the Museum was undertaking a major renovation of its displays of Taonga Maori. They had not incorporated the boxes in the new display, because they knew that discussion over the trusteeship of the boxes and their appropriate repository were being initiated in Te Tai Tokerau.

Crown counsel submitted that the petitioners agreed to display the chests. There is no evidence that printed accounts of the ancestors were ever obtained from Nga Hapu o Waimamaku to be lodged with the waka Tupa Paku.

The kaitiaki, who knew their history, would not have divulged this to strangers. Claimants' counsel submitted that public display: would have been contrary to the whole concept of tapu ; the signatories to the petition intended the Taonga to be stored out of human sight and touch, as they had been at Kohekohe. That would have been consistent with everything their culture required of them.

The Crown's failure to return the portion of land containing the Wahi Tapu known as 'Kaharau' will be examined in a later section of this report. Suffice it to say that the claimants regard this as “a promise” by the Native Minister and the Crown, as a request by petitioners In point of fact the Native Minister promised to talk to the government and ask them to give back the wahi tapu to be in reserve for ever.

The evidence shows that they were willing to reserve the specific sites of the caves but not Kaharau as a whole. Officials saw the Wahi Tapu as being the caves themselves, not the whole area.

In response to Reupena Tuoro's request for a further inquiry into the Waka Tupa Paku, Blomfield advised that it would never do to reopen the question.

By accepting the trust the Native Minister was surely implying his acceptance of the conditions in the petition. In John Klarich's opinion, the minister erred: in that he should have insisted on adherence by the museum to the trust, and then consulted with Hokianga Kaumatua for a variation to the terms. No respect was ever paid at all to this factor. It was also incumbent on the Crown to respond to the signatories of the petition, and state their position; Silence on their part, can be construed by people as an artifice of the Crown to retain control over the Kohekohe Taonga.

The Crown researcher concluded that a *“sequence of subterfuge and deceit led ultimately to the human remains being deposited in the Auckland Museum, without the knowledge of*

*Government authorities*". Counsel for the claimants considered that inadequate steps were taken to have the koiwi returned.

The evidence is that Blomfield instructed Menzies to return the human remains secretly to the caves. But either through choice or negligence, Blomfield failed to see that his instructions were carried out. Clearly the Crown acted in bad faith in arranging for the Waka Tupa Paku and Koiwi to be removed from the caves and deposited in the Auckland museum, contrary to the express wishes of Tangata Whenua and in violation of their tapu.

### **THE RETURN OF THE KOIWI/BONES**

By the late 1980s attitudes to the appropriateness of the museum as a repository for Waka Tupa Paku and Koiwi were being questioned. As Wiritai Toi, a Koko huia kaumatua, wrote...  
*"At long last, positive moves were being instigated to rectify some of the injustices of the past. The doors were now open for the iwi to formulate a kaupapa for the fate of the taonga and in particular, the procedure for the return of the ko-iwi for burial"*.

In November 1987 the Minister of Maori Affairs, Koro Wetere, attended a Hui at which he transferred the trusteeship of the Kohekohe Waka Tupa Paku and Koiwi to three interim trustees: Sir James Henare, Reverend Piri Kingi Iraia and John Klaricich. In doing so he was aware there were competing claims to ownership, but he did not propose to adjudicate on these claims, as he regarded them as domestic matters. The trust he held was not intended to weigh these matters, but simply to keep custody on behalf of the Hokianga people.

The people of Otaua did not attend the Hui; nor were they represented or consulted. The reason for this is expressed in the whakatauki...

*"E kore te miro e rere ki te kukupa e ngari ko te kukupa ka rere ki te miro"*.

The formal return of the Koiwi to Waimamaku took place on 13 May 1988. Reverend Piri Kingi Iraia, Taurau Reuben Paniora, Hone Toi Marsden, Lou Goff Rawiri, Wiritai Toi, Howard Paniora and John Klaricich went to the Auckland Institute and Museum to collect them. The Otaua Kaumatua, Rapata Whiu did not go to Auckland although he was among those selected to go according to John Klaricich...

*"Piri Iraia ... took all the heat and sting out of what could have been a very sensitive and divisive situation"*.

Three of the group went to the top floor room of the museum where the koiwi were held and carefully packed them in boxes. They returned with the others of their group to the museum at 2.30 the next morning to be greeted by Tainui waka, representing the Maori Queen, who had brought the boxes containing the Koiwi down to the Hotunui marae on the ground floor, the first leg of the journey home.



Following a mihi, tangi and the handing over of the Taonga, the Koiwi were transported by the group to Waimamaku, where they were buried at Te Ahuriri.

Wiritai Toi found this kaupapa to be *“very sad, thought provoking, inspirational, and spiritually uplifting and culturally fulfilling”*.

To John Klaricich, *“The overriding emotion was the utter desolation. To pick up and fondle the remains ... was to realise how many other hands had done the same. The Koiwi were beautiful. The strength of character after all these years clearly depicted local characteristics”*.

He had visited the cliffs and caves *“and they were beautiful places secluded, having the dignity of everything endowed by God's hand, places eminently suited to the purpose”*.

He was sorry to have been present to see the Koiwi reinterred for he could imagine them in their waka, or in the cave where they rightfully belonged. Part of this heritage had been lost forever.

The Otaua people did not attend the burial at Te Ahuriri.

Following two more Kui, 12 trustees of the Kohekohe Waka Tupa Paku were selected to replace the interim trustees, but as yet they have not been formally appointed by the minister, who in January 1990 expressed his reservations, as trustee, about the destiny of the Waka Tupa Paku.

He felt obliged *“not to abandon the principle that they should be preserved for posterity”*.

He was of the view that this is best carried out in a modern museum, staffed and equipped for the task but if a suitable alternative could be built in the Hokianga then ... repatriation would take on a practical, more positive, aspect.

He thought that the findings of the tribunal might interfere with his proposals to transfer the trust, and its recommendations might supersede any decisions that he and nga hapu o Waimamaku might make beforehand. The minister's reservations make it abundantly clear that the handing back of the guardianship of the Waka Tupa Paku was not unconditional.

STAR, ISSUE 5253, 8 MAY 1895

James Morrell, of the Waimamaku Canterbury Special Settlement, Hokianga, had an arm crushed by a falling tree. The limb was amputated at the hospital, but the man died last night.

MARLBOROUGH EXPRESS, VOLUME XXXI,  
ISSUE 259, 5 NOVEMBER 1895

**THE PUBLIC TRUSTEE.**—Twenty-six estates were placed in the hands of the Public Trustee last month. The largest were:—Peter Tod, Lincoln, £5000; James Anderson, Wanganui, £1100; Peter Tiernan, St. Bathans, £860; Richard Billington, Waitomo-tomo, £700; Anne Dalton, Auckland, £500; John Gordon, Port Chalmers, £280; Mary Lennie, Sutherland, £210; Edward Philip Downing, Waitara, £200; Marie Luisetti, Christchurch, £165; Charles Christopher Wilson, Kaikoura, £150; James Morrell, Waimamaku, £100.

THAMES STAR, VOLUME XXIX, ISSUE 8569,  
26 JANUARY 1897,

A SERIOUS accident happened at Omapere on Monday night. Miss Drewet, daughter of Mrs Drewet, Waimamaku, was riding along the beach, when her horse stumbled or fell over a creek, which had broken out after a heavy downpour. It is surmised that she was dragged some distance, her habit being torn. When picked up she was insensible, and at latest advices she still remains in a half conscious state.

THE SAD AND FATAL ACCIDENT TO  
MR. J. MORRELL, OF WAIMAMAKU  
AUCKLAND STAR, VOLUME XXVI,  
ISSUE 117, 17 MAY 1895

SIR,—I can endorse all that Mr Darlow has stated in his letter to your paper in reference to Mr Morrell, of Waimamaku. He was one of the pioneer settlers who took up the Waimamaku block, and I was intimately acquainted with him, and I can only add that any help at the present time to his bereaved widow and family will be a timely offering to those who would be the last to ask it from anybody. He was a most industrious and worthy man, and I regret exceedingly his sad and untimely death. I enclose £1 as a contribution to the fund.—I am, etc.,

R. HOBES.

[We have much pleasure in acknowledging receipt of Mr Hobbs' subscription, and invite further contributions to this fund.—  
ED. E.S.]

SECOND DIVISION  
NORTHERN ADVOCATE, 25 APRIL 1918  
CALLED UP

Drewet, Alwyn Oakley, farmer, Waimamaku.

## JAMES TROUNSON

1888

### KAIHU VALLEY

Note: I have another story for James Trounson in the Timber Journal as it was he who first established the Timber Mill on the banks of the Kaihu River at modern day Kaihu. But for this chapter I am going to concentrate on James Trounson the politician.



James Trounson, Timber Merchant, Farmer, Butcher, Politician was born in Cornwall in 1839 and educated at Home. He came to New Zealand in 1862 in the ship *Hanover* in company with the Albert land settlers, and went to Paparoa, where he purchased 2400 acres of bush land, which he cleared for grazing cattle and sheep. About 1888, he moved to Parore near the flax mill just North of Dargaville to carry on with his grazing expertise leaving a son to run the Paparoa farm. He leased Kaihu No 1 of 43,000 plus acres and also purchased a large tract of land at Maropiu for grazing. He afterwards purchased some 3400 acres of bush land up the Kaihu Valley for its timber value.

Mr. Trounson was a member of the Hobson County Council for three years, and was also a member of the Hotel licensing Committee.

He was one of the earliest settlers at Paparoa, and always took a great interest and was active in local affairs. In 1890, he offered himself as a candidate for Parliament, but was defeated by nine votes. He stood again unsuccessfully in 1893 being defeated by a narrow majority.

He was on the committee of the Auckland land board and took an active part in the decisions of running the Wesleyan church in the district as a whole.

Note: I will elaborate more on his farming career in the "Land Deals" journal

MR. TROUNSON THE POLITICIAN FROM NEWS OF THE DAY...

THE MARSDEN ELECTORATE

NORTHERN ADVOCATE, 19 JULY 1890

THE *Northern Advertiser* (Dargaville) says:—  
It affords us pleasure to be able to announce upon the best authority that Mr J. Trounson will contest the Marsden seat at the next general election, and with every prospect of a large and influential support.

Mr Trounson is himself a settler who by industry and hard work, has so far improved his circumstances that he is now able to devote a portion of his time to the service of his fellow settlers and of the Colony, and no man in the north is better qualified by his experience to know what the settlers really want. He is an honest man, intelligent, of high principles, and as his sympathies are entirely with those amongst whom his lot has for so many years been cast, he is not likely to forget them when he becomes M.H.R. or to have his head turned by the patronage of Ministers or their louts in Wellington.

Mr Trounson has for many years been a freeholder and settler in the present new Marsden electorate, his connection with Northern Wairoa being purely of a business kind, and the lands he uses here are merely temporary leaseholds. He does not, therefore, strictly speaking, belong to this district but, nevertheless, we have seen enough of him to know that, if elected, he will be a scrupulously careful, conscientious and painstaking member who will lose no opportunity of promoting the progress and welfare of the North, and of the small working settlers.

In common with all who know Mr Trounson well, we wish him every success in his public-spirited resolve—[Advt].

NORTHERN ADVOCATE, 2 AUGUST 1890

TO THE ELECTORS OF  
MARSDEN.

MR. J. TROUNSON

Will deliver a

POLITICAL ADDRESS

In the Temperance Hall,

WHANGAREI,

On the evening of

FRIDAY, AUGUST 8TH, 1890.

at 8 o'clock.

EVERYBODY INVITED.

A. ELLIOTT.

Kamo, July 28, 1890.

NORTHERN ADVOCATE, 16 AUGUST 1890

## THE POLITICAL CAMPAIGN

### MR TROUNSON OPENS THE BALL AT WHANGAREI...

Mr James Trounson, a candidate for the Marsden seat, addressed a public meeting of the electors last Friday night in the Public Hall Whangarei. There was a large and fairly representative attendance, the Hall being well-filled. The meeting passed off very quietly.

Mr A. Elliot announced that he had called the meeting on behalf of Mr Trounson, who knowing Whangarei to be the chief centre of the electorate had decided to make his maiden Speech here. Mr Elliott also stated that he had arranged with the County Chairman, Mr P. S Brown, to take the chair, but owing to his absence he could not of course do so, and he had, subsequently arranged with Mr James Harrison to take the chair.

The Chairman asked that a fair and impartial hearing should be accorded Mr Trounson a request which he felt sure there was little need of making. He then introduced Mr Trounson, who was received with applause.

He said the meeting that night reminded him of the first meeting he attended in New Zealand. He was one of the first parties of Nonconformists who went to Albert-land. They were great people for meetings, and before starting out their agents had obtained maps showing them the roads they were to travel and the centres at which they would stop.

They saw by the map that they would have to travel to Albert-land by the Great North Road; and they thought this great North Road would of course be a first class road, but they found it in, those days a very bad one indeed.

After a very tedious journey, however, they reached the head waters of the Kaipara, footsore, hungry and covered with mud, and that night they had camped out on some low-lying damp ground, which was really a swamp. Next morning, he heard one of his people crying out that there would be a meeting at 10 o'clock that morning to take into consideration the best way of getting out of that swamp.

And that was what we had to decide that night how to get the colony out of the swamp. (Applause.) That was the first thing to do. He had seen it stated very often in the papers that the land was the source of all wealth. He was not going to discuss that point just then, but if it was to the producer got very little of it. £, the settler had to pay to many taxes.

There was a very great difference in the Government's idea of what amount of taxation could be levied and the settler's idea. It Reminded him of the man who set his milk for 21 hours, and then for another 12 hours, selling the cream from the two skimming's, and thinking what was left quite good enough for his own home.

That was all that was left for the producer under present circumstances—the skim milk. If it was true that the land did produce all the wealth, it was also true that Government got the lion's share of it.

The present price of produce was such that the settler could hardly live, and the Settler was the most underpaid of all men. Land was now unsalable because they had been taxed to the utmost limit.

Before anyone could suggest a remedy for this state of things it would be necessary to ascertain the cause, and on looking at the Financial Statements for the last two years, he found that the colony had been valued for the purposes of the property-tax at a cost of £12,000.

During the three years from 1886 to 1889, real property had depreciated in value by five millions. They had also during that period borrowed three million, making in all a depreciation of eight millions. He also found that, a great deal more money was locked up in the Banks at the end of the period than at the beginning, showing the loss of confidence in people of wealth in New Zealand as a field for investment.

He also found that the last year of the period produced £16,000 less property-tax than the first, though the amount of the tax in the pound was highest the last year.

It was very bad to see so much money in the Banks, as it showed such a want of confidence and this was the more regrettable since the sun did not shine on any fairer land. It was the fault of bad Government.

He had been greatly surprised on visiting the Hikurangi district to find such really fine seams of coal lying on the surface and not utilized. That in itself showed what a want of confidence there was in the country, when real wealth like that could which he understood was equal to Newcastle was lying there untouched.

He saw by the last Financial Statement that they were sending £ millions of money to England every year for interest. He had heard it said that interest was the one thing that never dies, and they knew it to their bitter sorrow. It was that interest that was drawing their life blood away.

They were sending away over nine millions worth of produce every year, and yet they were only a handful of people— some 600,000— and what a grand country it must be in which so few people could produce such wealth.

The Statement showed them to be some £30,000,000 in debt, and what had they to show for it some millions of that money could not be accounted for.

Fifteen millions had been spent on railway on which they were losing £380,000 a year— involving a tax equal the amount of the property-tax. His idea was that if the railways failed to pay, or rather that if the Government failed to make them pay, they should be sold.

As a commercial venture private people would not run a thing at a loss, nor should the Government. A good amount of money had also gone into Public Buildings— and we could boast of having at Wellington the largest wooden building in the world.

What have they to show for the cost of their Immigration Scheme? It had not put any bona fide settlers on the land. It had failed to benefit the colony in that way. And most of the people had gone to the other colonies, leaving us only a lot of old men to be fed by the Charitable Aid Board.

He would dwell no longer on the dark side of the picture. He would rather look at the brighter side. A change was required, and he would suggest the first thing to be done was to get rid of professional politicians.

He was pleased to see the House was being reduced to 75 members in place of 92, and he would have liked it better had the number been 50 (Applause.)

They had been to blame themselves in the past in putting men into the House to scramble for all the money they could get, placing self-first and the country second, reminded him of one of Artemus Ward's sayings, namely, *"That I will spill my brother's blood for my country's good"*.

Settlers were beginning to find out that it was not these politicians with soft words that they wanted— men who depended for success on what they could get from the Government.

There was a gentleman in England of whom he had heard who lent money. No one liked him— he was never known to do a good action or to render any service to benefit his fellow man. One day when he was walking on the river bank, a boat containing people capsized. He did not attempt himself to save any of the people, but called to a man to go to the rescue, and shouted out *"And for God's sake save that man with the red head"*. When he was asked afterwards if the man with the red head was a relation of his— a brother or a cousin— his reply was *"oh no he owed me 6/"*. And so long as there was 6/- to be scrambled for there was no use in sending professional politicians to Parliament

### RETRENCHMENT

What they wanted was to go in for retrenchment to do away with very unnecessary official and reduce salaries. He did not mean by the taking of 6d a day off working men's wages.

It had been said that the Government could save £100,000 a year by taking a day off the wages of railway men, but of that he did not approve. He would go for the highly-paid men.

He heard a very good retrenchment story recently. Two Ministers were discussing the best way of effecting a reduction of the salaries of three officers whose salaries were £800, £500, and £200. In regard to the first it was said that if his salary was reduced, he would simply retire on his pension another man would have to be put in his place, and nothing

would be gained. Besides he was the head of the Department and it would never do to interfere with him. It was very easy to -distinguish between the head and the-tail in these matters— the head was so very large and the tail so very small.

When they came to the man with £500 salary, it was- found that he was a particular friend of Sir Walter's— so that his salary could not be touched. And then there was the man with £200. Well, it was found that he did all the work, so that it was quite impossible to reduce his salary.

Some time ago 90 members gave a good deal of time discussing the question of sending to England to get an expert at a salary of £3,000 to manage our railways. The Agent- General could not get a suitable man for less than £3,500, and after a good deal of discussion, as to the advisability of giving this salary, it was found that there were three men in New Zealand who wanted billets, and they were appointed to manage our railways in place of the English expert.

One of the three was a surveyor, who could know nothing of railways or their management, and it had puzzled him to know what the meaning of an expert was.

From a conversation he overheard in a train one day recently he formed the conclusion that an expert meant this a man who could grind out the maximum of work from the labourer and could butter and hoodwink a Minister.

For his part he could not understand how there could be such a difference between men that while one is only worth £100 a year, another should be worth £3,000, and worst of all the man with the big salary would retire with a pension, while the man with the £100 would only have the Old Men's Refuge to full back upon.

### **RAILWAY MANAGEMENT**

In regard to the management of the railways, he had already stated that, it caused loss to the colony of £300, 000 a year, and if there was no way of curing this, the railways should be sold. If a private individual had charge of them and he failed to make both ends meet, he would get rid of them, and so should the Government. It was not the fault, of the railway but of the management.

When he went to the Dunedin Exhibition he saw many instances of it. He found the Union Company's steamers running between Lyttleton and Dunedin crowded with passengers every trip, and the train was almost empty. It was less money to travel by the steamer than by land, but would it not have been better for the Government to have reduced the rates and have got the £200— or whatever the amount was— that the Union Company obtained each trip than run the trains empty. The railways did not answer the purpose for which they were built, and they could not be a success till the management was altered.



He knows of a case where a man wanted to send some lambs by train. The railway officials wanted £21 for the carriage, but the owner was willing to give £10 which was refused. He was of opinion that the Stage System would answer very well.

### **THE PROPERTY-TAX**

He thought this tax should be done away with at once. It was unnecessary to discuss the matter, as it was thoroughly thrashed out, and everyone was agreed as to the necessity of its abolition. It was a tax on industry and would kill all industries.

### **LAND ADMINISTRATION**

No country had been more mismanaged in regard to its land. The revenue from land had not met the expenditure of the Department by £50,000 a year. They were losing £50,000 a year in administering the land, and no new people were coming into the country, and they were even borrowing money with which to buy more land.

He knew of thousands and thousands of acres of land which had cost the Government 7/- an acre to survey, which was not worth the price of the survey pegs. (Hear, hear). The Government would be very glad to sell that land at 5/ an acre— the land that had cost them 7/6 an acre to survey.

No doubt, someday, people -ignorant of its value would go on that wretched land and work away, sinking their money, and ending up broken-hearted. Then news would go back to England how so-and-so had been ruined on the land, and this fair Colony would be made suffer for the misdeeds of a rotten administration. He held that only good land should be set aside for the settler (hear, hear). Unless the land was good, it was worse than useless, and the settler should have the best.

There was no necessity wasting money in surveying land until the land was required. When the land was selected, and then would be the lime to survey it. The matter of dealing with native lands also wanted to be altered, purchasing was now so difficult and the title so questionable.

At the first step the Government charge you ten per cent, in addition to stamp duty, and when you go to register it there is usually some difficulty and a native lodges a caveat against the land, notwithstanding that the Government, who ought to know the position of the title, has fleeced you of ten per cent. Was such administration honest?

He was not in favour of the nursing of the Village Settlements, but he had great faith in the Homestead system and the old 40 acre system?

### **A STATE BANK**

He would like the press of the Colony to take up the question of a State Bank and discuss the question thoroughly. If the idea was a wrong one, he would like to be shown how it was wrong.

A State Bank had worked well in America and he thought they would not go for wrong by following some of the leading liberal principles of America. (Hear, hear). The State might issue their mm notes. They had ample security— they had a good country, and if a Bank of New Zealand note was worth having a State note could not be worth less. He would as soon have a State Bank note as a Bank of New Zealand note. The Government could pay all officials in this paper currency.

He knew that the country would have to be governed, of course, by really good honest men, whose integrity would be above, suspicion, and the Colony' 3 security could not be questioned. They had been borrowing money from England, handing the gold over to the Bank of New Zealand and taking from the Bank in exchange its notes.

Why had the head office of the Bank of New Zealand been removed to London, because it could not manage its affairs here in the Colony? And the Government of the Colony is just as bad, but if New Zealand had good Government and the people became prosperous, they would readily put their money into Government debentures.

If the three and half millions of interest was spent in the Colony we should not feel it at a loss as at present. With a State Bank, we could coin our own money; our silver coins out of Puhipuhi silver for instance. (Great applause) It was for the electors to say whether they would have a State Bank or not.

### **THE TEMPERANCE QUESTION**

It was well-known to most people that he was a temperance man, and would always be found supporting any measures tending to suppress the liquor traffic. Many of his best friends were- not abstainers, but to his mind the evil of drink and its record of woe demanded at the hands of politicians and men in power the most serious attention. Only the previous week he had witnessed a scene which he hoped he would never witness again in his lifetime.

He saw poor McLeod, the constable, shot dead by the hand of a murderer, and his two little boys had gone to him asking him to say that their father was not dead, and he would have given a great deal to have been there to have said that it was so.

He went to poor McLeod's funeral and there saw an aged father going down to the grave weeping for his son.

Such scenes reminded one of his duties. It was on such an occasion that Bright and Cobden being brought face to face with abject poverty, women and children in want of bread, that they took each other's hands and determined to bring about the repeal of the Corn Laws. And he would willingly join hands with all that this great evil of drink should cease to exist in this fair land.

### **LOCAL MATTERS**

No one, he said, could be more enthusiastic than he was that the construction of the Puhipuhi railway should be accomplished.

He considered we were all too local in our ideas. He had no more interest in the Wairoa than he had in Whangarei and if he were to consult his personal interests he would be most benefited by the timber coming out at Whangarei.

He owned a kauri bush on the Wairoa, and if the Hikurangi timber went down the Wairoa it would glut the market in which he expected to sell his own timber.

Apart from that, he could say that if elected no one could influence him to do anything that he should consider wrong. (Applause).

If Whangarei became prosperous, the Wairoa must share in it, and he hoped to see all petty jealousies put on one side. It was always harmful. But for the jealousy existing between Auckland and Wellington he felt sure the trunk railway would have been made.

### **CONCLUSION**

In conclusion, he said he had a burning desire to say one thing, and that was that he had no ambition to go to the House of Representatives, and would be happy to retire if they could induce any good honest settler who was in touch with the people to stand in his place.

Mr Trounson supplemented his remarks by saying that the Banks had been responsible for our greatest misfortunes, and that many failures had been caused by them.

When the timber companies were doing well and paying dividends, the Banks got them to use more capital, and the manager of a Bank would become a director of a Timber Company and a Bank clerk would be sent to manage its affairs. In this way our greatest industry was ruined, and has now gone into foreign hands.

## QUESTIONS

In reply to Mr Devlin, who asked Mr Trounson whether he would be in favour of repudiating all Civil Servants' pensions, Mr Trounson was understood to say that that was a question that had never occurred to him, but that he was not in favour of pensions.

In reply to Mr A. Elliott, as to whether he would support the present Government, Mr Trounson replied that he would consider himself perfectly independent on that matter, that he would support measures rather than men.

He would be prepared to support such men as Bryce and Monk, but did not consider Stout and Ballance any improvement on the present Ministry.

In reply to Mr W. Carter, he said he would be in favour of altering education so as to reduce the number of University Colleges to one for the whole Colony that education in the common schools should not exceed the 4th or 5th standard, and was not in favour of the Bible in schools.

In reply to Mr Broadbent, said he was in favour of doing away with a great deal of Government machinery and would vote for the abolition of Education Boards.

In reply to Mr W. Carter, said he was in favour of the abolition of Waste Lands Boards, and that County Councils should have control of all land.

In reply to the same, said he was in favour of inter-colonial free-trade. Had not studied the question of putting a duty on imported coal, but thought that if Hikurangi coal was properly opened up it would not require protection.

He stated that Mr Nimmo, who owns the land he was living on at Flax mill, near Dargaville, had just sent out from Home a coal boring plant which cost £1000 to prospect the land for coal. There was no indication whatever of coal, and he would certainly advise Mr Nimmo to spend his money at Hikurangi.

In reply to Mr N. G. McKay, said he was in favour of an elective Legislative Council. On the motion of Mr J. I. Wilson, seconded by Mr Ormandy, a vote of thanks was accorded Mr Trounson. A vote to the Chair ended a particularly quiet meeting.

THE MARSDEN SEAT

NORTHERN ADVOCATE, 30 AUGUST 1890

We fancy we detect the bold Roman hand of Editor J. M. Dargaville in the following which appears in the *Dargaville Advertiser*:—"A number of electors residing in the Northern Wairoa settlements, being dissatisfied with the candidates at present in the field for the representation of the Bay of Islands district, have signed a requisition to Mr J. Trounson, of Flaxmill, inviting him to stand, although not yet pledging themselves to vote for him. This is a step in the right direction, as Mr Trounson is a local resident and a well-known settler who has earned success in business by many years of industry and perseverance. We do not yet know what amount of favour his candidature is likely to meet with, but if he be supported in proportion to his merits, as compared with the merits (?) of Mr H. J. C. Coutts, the Mitchelsonian nominee, Mr Trounson will do well. Let him stand, not as the representative of any local clique or sect, but as a representative New Zealand settler, and we venture to predict that in whatever place on the poll Mr Coutts may be found on the 6th December, Mr Trounson will be a long way above him. We have a word of friendly counsel to give Mr Trounson, however, and he must take it in good part. He must not again show himself so chicken-hearted as he did when he just recently withdrew from the contest for the Marsden seat against Mr R. Thompson. It appears that some of Mr Thompson's satellites met Mr Trounson and talked him into the notion that he (Mr Trounson) had no chance; whereupon the latter withdrew. Mr Elliott, a supporter of Mr Trounson's, and who had not nearly such good prospects of support at the time, then took the field against Mr Thompson and, by the latest accounts, he is succeeding remarkably well. We wish Mr Elliott success. Mr Thompson is deservedly distrusted and disliked by all parties in the House, and his usefulness to his district is greatly marred thereby. Mr Elliott is an honourable, energetic man, of kindly and straightforward character, and, if elected, he will undoubtedly be the best representative any North of Auckland has had for years."

THE POLITICAL CAMPAIGN

NORTHERN ADVOCATE, 25 OCTOBER 1890

## THE CONTEST FOR MARSDEN.

As Messrs Thompson and Elliott have been absent from Whangarei during the week, political matters have been particularly quiet. In fact, the public do not seem to take much interest in the election. The general opinion seems to be that it will be a close contest.

For the Bay seat, Mr Trounson has in response to a large requisition entered the contest. Messrs Coutts and A. Raynes have also been named as Wairoa candidates, but both will no doubt retire now that Mr Trounson is out, as he is the strongest man, and is backed by the Alliance and Knights of Labour. Mr Trounson stands to get a block vote on the Wairoa, he looks like the winning man.

NORTHERN ADVOCATE, 1 NOVEMBER 1890

MR JAMES TROUNSON in an advertisement in the Kawakawa paper expresses himself as follows:— "After careful consideration, I have decided that in the event of my being returned as a member of the House of Representatives for this Electorate, I will pledge myself 1.—To use my utmost efforts to prevent any alteration in the County boundaries. 2.—To prevent any part of the Public Estate being given to any syndicate, or in any way used for the construction of any railway that does not go through from Kamo to Kawakawa-Opunaterminus. 3.—To prevent the voting of any money for the construction of any railway on the Whangarei harbour, before the said through railway is completed. But just as I should feel called upon to ask for the extension of the Kawakawa railway to Waiomio, in the event of mines being opened there, so do I feel that I cannot oppose the slight extension of the Kamo railway to Hikurangi to get at the extremely valuable coal there; and further, I consider the construction of Kamo-Kawakawa through line to be of the highest importance to the district, and should I have the opportunity, I will do my utmost to get it completed."

NORTHERN ADVOCATE, 8 NOVEMBER 1890

MR. JAS TROUNSON HAS AFTER A RESPONSE TO A NUMEROUSLY-SIGNED REQUISITION PRESENTED TO HIM AT ARATAPU ASKING HIM TO ALLOW HIMSELF TO BE NOMINATED FOR THE BAY OF ISLANDS ELECTORATE, WISHES NOW TO STATE, THAT HAVING FULLY CONSIDERED THE MATTER, WILL PLACE HIMSELF AT THE DISPOSAL OF THE ELECTORS, AND, IF ELECTED, WILL GO TO PARLIAMENT AS AN INDEPENDENT MAN, PLEDGED TO NO PARTY. HE WILL TAKE AN EARLY OPPORTUNITY OF ADDRESSING THE ELECTORS AT THE DIFFERENT CENTRES; FLAX MILL, WAIROA, OCT. 24, 1890.

On Saturday many returns were received from outlying districts, which in several instances altered the results as given in our issue of Saturday morning. For the Bay of Islands Mr Trounson was finally beaten by Mr Houston, by 461 votes to 429. Mr Houston is an Independent, with strong Government leanings; Mr Trounson stood in the interests of the Opposition. At

IS MR. TROUNSON A LIBERAL...?

NORTHERN ADVOCATE, 18 NOVEMBER 1893

A later wire reads: "Re your leader. Trounson is undoubtedly a Liberal. The charges of his being a Conservative and his connection with the Mitchelsons are merely Daggaville's political dodges. Any positive. — E. R. ELLIS, Daggaville."

We are quite prepared to accept the statement that Mr. Trounson says he is a Liberal, but is he a Liberal pledged to support the present Government. Mr. Trounson should himself clear this matter up and not leave it to a proxy to do so. Up to the time of going to press, we have seen no address of Mr. Trounson's reported in any newspaper, so that we have no means of ascertaining whether Mr. Trounson is a supporter of the present Government or not. A large number of politicians to-day say there are no Conservatives here; all are Liberals, and what we want to know is this: Is Mr. Trounson a Government Liberal or an Opposition Liberal?

### 1993 ELECTION...

NORTHERN ADVOCATE, 19 AUGUST 1893,

For the Bay of Islands seat, Messrs Houston, Trounson, John Landon and Frank Dargaville (son of Mr J. M. Dargaville) are announced. The contest at present seems to lie between the two first.

GUM DIGGERS TO SUPPORT TROUNSON.

NORTHERN ADVOCATE, 11 NOVEMBER 1893

DARGAVILLE, November 7.

MR ELLIS, Secretary of the Gumdigger's Executive Committee wires: "After interviewing Mr Trounson, the Committee unanimously resolved to support his candidature for the Bay of Islands. Fitzpatrick retires in Trounson's favour."

(From The Gumdiggers' Weekly)  
Mr. E. R. ELLIS, Secretary to the Gumdiggers' Executive, Dargaville, has wired us twice this week, affirming that Mr Trounson is undoubtedly a Liberal. The first wire we received is dated (November) 10, and reads: "The reports going around saying that Mr Trounson is opposed to the present Government are false. The Gumdiggers' Executive Committee after interviewing Mr Trounson have decided to support him for the Bay of Islands election as a Liberal candidate.—E. ELLIS, Secretary, Dargaville."



**MR. J TROUNSON, LIBERAL**

NORTHERN ADVOCATE 25 NOVEMBER WHIRINGA A RANGI, 1893

**From: The gum digger's weekly magazine...**

As we surmised in the last issue the gum diggers of Dargaville, or at least those represented by the Gum Diggers Executive Committee, of which Fitzgerald is Chairman, have been cleverly entrapped. They are going to support Trounson, who they say is a Liberal!!

While he has condemned in no measured terms the Government policy and measures, and is advertised in the "Herald" as the nominee of the Auckland National Association: an Association formed for the purpose of annihilating the Seddon Liberal Government that ever took any interest in the gum digger: passed the Truck act for him and this year appointed a Royal Commission to enquire into the gum industry.

Capital has been made by the opponents of the Government out of two of the Commissioners recommending a tax on gum: a proposal which the government had any intention of levying. All the government ever thought of doing was to impose a license on gum diggers so as to assure to diggers certain prescribed legal privileges similar to those held by gold miners; and (2) part of the license fee was to be set aside for an old age pension fund.

Till the present Government came into power, nothing was done to ameliorate the condition of the gum digger. The Mitchelson – Atkinson Government ignored the very existence of the gum digger, who was left a prey for the vultures that held every gum field in their clutches.

The Seddon Government entered into the grievances of the gum diggers with vigour, passing the truck act and preventing any gum lands from being sold or leased. And next session, the government is introducing other laws with a view to...

- (1) Regulating the gum trade so as to preserve a standard value for the gum.
- (2) Providing settlement land contiguous to gum fields for diggers.
- (3) Establishing an old age pension fund out of licenses.

To prevent these things being done the National Association; and its nominees, Mr. Trounson, Mr. Mitchelson and the rest are moving heaven and earth to oust the Seddon Government from office. And the gum digger is blandly invited to support Mr. Trounson.

The National Association which is running Mr. Trounson issued their manifesto last week as follows...

For city of Auckland:

Mr. Charles Edward Button

Mr. William Crowther.

As to the third vote, the council finds that all the other City candidates are more or less out of harmony with the principles of the Association.

The council regrets that it is not able to support Mr. Edward Withys Candidature on account of his well-known views on the tax theory.

Other constituencies...

For other constituencies of the Auckland Provincial District the council urges members and friends of the Association to vote for, and to use their best efforts to secure the return of the following candidates...

Parnell: Mr. William Shepherd Allen

Eden: Mr. Edwin Michelson

Waitemata: Mr. Richard Monk

Bay of Islands: Mr. James Trounson

Manukau: Mr. William Francis Buckland

Franklin: Mr. William Ferguson Massey

Waipa: Mr. Frederick William Lang

Waikato: Mr. Isaac Coates

Bay of Plenty: Colonel Henry Burton

On this Programme gum diggers will notice that Trounson and Mitchelson are in the same boat. This association not only seeks to replace Mr Houston with Mr Trounson, but also wants to knock out Jackson Palmer for Monk. If then the gum diggers lend themselves to this plan, they will deserve to forfeit the friendship of the Seddon Government. But we believe the gum diggers are fully alive to their own interests and that when they read the telegram from the Premier published elsewhere, they will to a man rally around the Liberal Banner and vote for Houston.

This pronouncement made by the Premier commits the Government to a distinct programme in favour of the gum digger. He indicates that legislation will be brought in to...

(1) Regulate the gum trade.

- (2) To ameliorate the condition of gum diggers.
- (3) And to provide land for gum diggers.

This is the programme we have advocated, and if the gum diggers support it by returning Houston, they will make their political weight felt for the first time in the history of our politics. As this official pronouncement will be placed in the hands of every gum digger before the day of the poll, we have no doubt but that Houston will completely smother his opponents.

THE LICENSING POLL LIQUOR LICENSE COMMITTEE  
POVERTY BAY HERALD, VOLUME XXI,  
ISSUE 6934, 24 MARCH 189

Bay of Islands elected Dickeson, Goffe, Hall, Mackenzie, Maxwell, Molesworth, Wylea, and Trounson, all moderates except the last. The local option results are not available.

ELECTION RESULTS FOR PAST ELECTIONS...

OTAGO DAILY TIMES,  
ISSUE 10667, 5 DECEMBER 1896,

	Houston	Trounson	Dargaville
Kawakawa	147	106	7
Russell	41	80	0
Puki	13	80	0
Mangonui	118	14	1
Waimate	29	16	3
Kaitata	51	0	0
Whangarua	43	10	0
Kohukohu	29	44	2
Okaihau	8	17	3
Kaco	62	24	0
Vict. Valley	16	1	0
Tekao	2	0	0
Rawene	20	40	0
Kawerua	0	15	0
Taheke	11	33	4
Opua	25	21	0
Awanui	17	27	4
Waihoro	23	29	0
Aponga	36	6	0
Rangiahua	26	8	0
Dargaville	33	179	190
Marama	8	66	18

TROUNSON'S OPPONENT WHO CONSTANTLY

WON THE BAY OF ISLANDS SEAT

THE NEW PARLIAMENT

OTAGO WITNESS, ISSUE 2232, 10 DECEMBER 1896

BAY OF ISLANDS.

1890—Houston, 465; Trounson, 454; Lundon, 385; Dargaville, 352.

1893—Houston, 1431; Trounson, 1199; F. Dargaville, 398.

No returns. Understood Mr Houston so far ahead.

PARTICULARS OF SOME OF THE MEMBERS.

AUCKLAND.

BAY OF ISLANDS.

Mr R. M. Houston is the son of a clergyman and was born in Belfast, Ireland. He came out to New Zealand 33 years ago, and for several years was engaged in teaching at Otira School, Otahuhu. He afterwards went to Mangonui and started a general store, a business at which he was engaged for about 15 years. He is largely interested in the kauri gum and timber trade. He is 52 years of age. In 1893 he defeated J. Trounson and F. Dargaville for the seat.

NOW JAMES TROUNSON IS A COUNCILLOR

OBSERVER, VOLUME XXVIII,  
ISSUE 52, 12 SEPTEMBER 1908

**A** CONDITION closely approaching that of civil war appears to exist in Dargaville at the present time. Recently, F. J. Dargaville resigned the position of Chairman of the Hobson County Council, and Councillor Trounson reigned in his stead. The new Chairman, however, seems to have embarked upon a sea of troubles, several councillors having, at the last meeting, violently and vehemently kicked over the traces. The chief question seemed to centre round the legality of the election of the Chairman, but the whole business of the meeting rapidly resolved itself into chaos, and Donnybrook language flew around freely and fitfully.

At a comparatively early stage of the proceedings, and, after considerable wordy warfare between himself and some of the Councillors, the Chairman desperately demanded that the assistant clerk should go out and fetch the full strength of the local police force, as represented by one constable. Whereupon a doughty councillor rejoicing in the name of Powell, promptly retorted: "Send for the policeman, and if he doesn't put us out we will put you out." The policeman, however, was not summoned, which was just as well, because his presence would probably have detracted from the subsequent excitement of the proceedings.

This started when an unfortunate newspaper reporter ventured to correct a statement that had been made, whereupon Councillor Dargaville squashed that inkslinger with the touching and gentlemanly remark: "You're a liar." Then followed this really intellectual conversation:— Councillor Downs: "Councillor McGregor's hand was not up." Councillor Dargaville: "And you're a liar, too!" Councillor Downs (shaping up to Councillor Dargaville): "And you're a liar." Finally, the local papers inform us: "The meeting broke up in a perfect tumult." The Dargavillains are now anxiously awaiting further developments, and they seem extremely likely to get them. The Waibi Borough Council is evidently not a patch on the Hobson County Council.

### JAMES IS NOW ON THE AUCKLAND LAND BOARD

NORTHERN ADVOCATE, 13 MARCH 1914

A poll for the election of a member to fill the vacant seat on the Auckland Land Board, was taken on Tuesday, and was continued on Wednesday. The seat was held by Mr J. Trounson, an elective representative of the Crown tenants, and became vacant by effluxion of time. In accordance with the provisions of the Act, voting papers were posted to the owners of leases or licenses in respect of Crown lands in the Auckland land district. Mr Trounson was re-elected, the voting being as follows:—James Trounson (Northcote), 1871; Henry Charlton Powell (Herekino), 233; Patrick Keegan (Taneatua), 182; informal, 205.

### JAMES LEAVES PART OF HIS GREAT KAURI FORESTS TO THE COMMUNITY AND THE COUNTRY AS A WHOLE...

EVENING POST, VOLUME XCVII, ISSUE 10, 11 JANUARY 1919

By the public-spirited generosity of Mr. James Trounson, the owner of a large area of forest in the Kōihū district, the State's kauri reserve has been extended by the gift of a very valuable section of kauri forest. Two years ago members of the Parliamentary Party that toured North Auckland, visited Mr. Trounson's Woodland property, and they spoke in warm admiration of the kauri nobility there. A hope was then expressed that the Government would buy this piece of forest, but Mr. Trounson has settled the matter handsomely with a gift.

## JAMES PASSES OVER TO THE GREAT FORESTS BEYOND

TROUNSON ESTATE

EVENING POST, VOLUME CVII, ISSUE 134, 11 JUNE 1929

**AUCKLAND, This Day.**  
The estate of the late Mr. James Trounson has been sworn for probate at under £100,000.

### BENEFIT TRUST BY JAMES AND HIS WIFE MARTHA

EVENING POST, VOLUME CVIII, ISSUE 142, 12 DECEMBER 1929

The clause in question in the will made a bequest of £500 "to any association in the city of Auckland established for the maintenance or relief of indigent gentlewomen that may be in existence at the time of my decease."

The claimants, or possible claimants to benefit under the clause, were represented by seven solicitors in Court. The claimants were the St. Vincent de Paul Society, through Bishop Liston (Mr. Findlay); the Auckland Ladies' Benevolent Society, through John Falconer Ewen (Mr. Northcroft); the Salvation Army, through James Hay, Commissioner, Wellington (Mr. Goulding); the Mary Ann Barstow Trust, through the Rev. George C. Cruickshank, vicar of St. Mark's, and the Janet Hancock Memorial Fund, through Archdeacon Simpkin (Mr. Cocker); the James and Martha Trounson Benevolent Trust Board (Mr. Peak); the Young Women's Christian Association, through Miss Jean Begg (Mr. Drummond), and the Presbyterian Church Property trustees (Mr. Weir). The Church Property trustees were added as a party on the ground that if this bequest were held to be void the point would be raised that the sum would then fall into the residue of the estate from which the trustees benefit.

## **WILLIAM NEDRICK JARVIE**

**KAWERUA STOREKEEPER**

**1890**

**KAWERUA**

W M Jarvie would take over the Kawerua store and trading post and accommodation house after the accident to George Wyatt.

He and his family established themselves at Kawerua about 1890. His business revolved around travellers and the many gum diggers working in the area. The post office was opened in the store and Jarvie was post master for its entire life.

Once a week the mail was sent to Omapere by pack horse and later by buggy:

The return trip crossed the sand hills.

The store and Post Office were burnt down 2/3/1912 and the Postal service transacted from the house which still survived in the 1990's had been used by the University of Auckland as a field station.



THE FAR NORTH

AUCKLAND STAR, VOLUME XIX,

ISSUE 10, 13 JANUARY 1888

## The Village Settlers.

Mr Ballance's exploitation in land settlement does not appear to be trending towards success. On the contrary, the village settlements appear to be in a very bad way, and the settlers, it is said, are being gradually starved out. Those at Herekino being in the most inaccessible position—on the borders of a mud flat difficult of approach—are far worse off than their neighbours. The road works by which they have chiefly been sustained hitherto having given out, and their credit being exhausted, they are now reported to be living upon fern-root, while those who had the means of clearing out have not hesitated to do so. At Whangape and Motukaraka the village settlers have been somewhat better circumstanced, for the simple reason that being in the way of steamers they have been enabled to get large supplies of stores on credit. This dependence upon imported stores and this recourse to credit are characteristic of all the village settlements, Taheke included. The Oreti, on her last trip North, landed hardly anything else at Whangape but bran and Dunedin flour and potatoes. Inquiry was made by our reporter why the importation of Dunedin potatoes should be necessary, and he was informed that the settlers' crops of that succulent vegetable had been destroyed by unseasonable rains. It is also alleged that the chief drawback to the success of these settlements is the indifferent quality of the soil upon which some of the settlers have been placed. But other causes have also contributed to failure, for while the soil at Taheke, being of volcanic origin, is more generous to the cultivator, many of the settlers there have also got into debt as far as they can, and some of them are leaving.

THE WHANGAREI RACES

NORTHERN ADVOCATE, 14 JANUARY 1893

THE TALL AND POPULAR JARVIE FROM KAWERUA WAS SMILING AND HOPEFUL AND DID NOT SEEM TO CARE A FIG FOR RAIN OR COURSE, BUT NEITHER PAKEHA NOR LARRIKIN SCORED A WIN FOR THEIR PLUCKY OWNER.

SUPREME COURT

AUCKLAND STAR, VOLUME XXVI,

ISSUE 67, 20 MARCH 1895

(Before His Honor Mr Justice Conolly.)  
**ALLEGED THEFT OF GUM.**—The Court was occupied the whole of yesterday with the case against Parione Pairania, Wiremu Parione and Walter Welsh, who were charged with having on the 19th February stolen 12cwt of gum, the property of William Jarvie, at Waipoua, Hokianga.—Mr J. A. Toles conducted the prosecution. After we went to press yesterday, the elder prisoner Parione Pairania, stated as the reason that the gum was buried, that some visitors were expected by his wife, who asked him to buy the gum, so as to make more room in the house.—Witness, after having examined the gum in Court, said it was not the same that was dug out of his garden.—Heria Pairoana wife of last witness deposed that the gum in box No. 1 was her own. The other gum did not look like hers. It had been mixed with other gum. The gum she had buried in the garden was stolen during her absence.—Abiata Raweti deposed she remembered the prisoners having two sledges of gum when they returned from the gumfields. The bulk of the gum produced in Court was European scraped.—Kare Welsh deposed to prisoners having a large quantity of gum when it was brought from the field on sledges. The bulk of the gum produced did not belong to prisoners.—Mihī Welsh deposed she did not know any of the gum produced excepting that in case No. 1.—Wireuma Parione and Walter Welsh gave corroborative evidence. At 6 o'clock the Court adjourned.

## TO-DAY.

When the Court resumed this morning witnesses were called by Mr Toles to rebut the statement of the witnesses for the defence that the gum taken from prisoners' garden had been mixed with other gum in Mr Jarvie's store. In addressing the jury, Paraone Pairama stated this case was a conspiracy brought about by ill-feeling towards him and his wife. He also referred to the fact that Mr Jarvie had previously summonsed him for debt, which he also considered a sign of ill-feeling. He also said that certain Maoris had ill-feeling against him owing to dissension that had arisen amongst them, the result being a conspiracy against him. Prisoner spoke at considerable length. The other two did not address the jury, nor did the Crown Prosecutor reply.—His Honor in summing up regretted that so much time had been wasted. He pointed out that there was no evidence of more than 5cwt of gum, although 12cwt were said to have been stolen. That however did not affect the case, as the gum recovered had been identified as part of the 12cwt stolen. His Honor then reviewed the main points of the evidence.—The jury found all three prisoners guilty.—His Honor, in passing sentence, said the jury could not possibly have brought in any other verdict. Paraone Pairama and Walter Welsh were each sentenced to 18 months' hard labour, and the boy, Wireumu Paraone, was admitted to probation for 12 months.

### IMPORTS

AUCKLAND STAR, VOLUME XXI,

ISSUE 76, 1 APRIL 1890

The coastal schooner *Queen*, Captain T. Jones, from Hokianga, Kawerua and Ahirapa, on the West Coast, arrived last evening with a cargo of 200 sacks gum and sundries. She left Hokianga five days ago, and had rough weather till rounding the North Cape.

AUCKLAND STAR, VOLUME XXXII,

ISSUE 181, 13 AUGUST 1901

Hokianga Heads, May 4.—Arrived, Saturday afternoon: *Hinemoa*, Government s.s., from Herekino and Whangape; *May Howard*, aux. sch., from Kawerua.

Palmerston North, May 3.—The small coastal steamer *Mokau* went ashore on Friday morning, a mile and a half north of the Manawatu bar. Her cargo of coal has been jettisoned, but she is still on the beach. Several attempts by steamers to tow her off have failed.

PRIME MINISTER SEDDON VISITS THE WEST COAST OF RIPIRO

THE PREMIER

AUCKLAND STAR, VOLUME XXV,

ISSUE 75, 29 MARCH 1894

#### A GLORIOUS RIDE.

In the saddle once more, a sharp canter brought the meandering valley road to an end, and soon a sulken, continuous roar announced the surf-beaten shore to be rapidly drawing near. The outlet of the valley closely resembled an American canon, the hills being high and precipitous, and almost adjacent. Through this the thunder of the waves reverberated and rolled, making a deafening noise. On emerging, a glorious scene presented itself to our enraptured gaze. Away to the left, and unbroken as far as the eye could discern, lay a magnificent stretch of sand, bounded on the landward side by diminutive cliffs, and receding at an even grade into the wild, surging waters. Up this beach great solid walls of living liquid came charging, curling and leaping in their potency and strength, and threatening to overwhelm everything within reach, only to be transformed into a white seething cauldron, and repeat the process *ad infinitum*. The moon had ascended over the ranges, and far at sea the cloud-banked horizon was distinctly visible. It was a truly wonderful picture, holding one spellbound and enchanted. Along this sand, accompanied by the angry music of the waves, the travellers rode for a couple of miles and then making a detour over a kind of sand dune, pulled up at Messrs Jarvie Brothers' Kawerua Hotel, in full view of the vast heaving waters of the Southern Pacific. Here the night's rest was much appreciated, as on the previous evenings business had absorbed the greater portion of the hours usually devoted to slumber. A dip in the briny and

#### FATAL FALL FROM A HORSE

NELSON EVENING MAIL, VOLUME XXXIII,

ISSUE 9, 12 JANUARY 1899

### AUCKLAND, This Day.

John Salt, a gum-writer of Kawerua, was killed yesterday by falling from a horse.

#### SOCIAL SPHERE

OBSERVER, VOLUME XVI,

ISSUE 936, 12 DECEMBER 1896

An exceedingly pretty wedding was solemnized at St. Matthew's Church on Wednesday, November 25th, the contracting couple being Mr William Nedrick Jarvie, of Kawerua, Hokianga, and Miss Lucy Jane Norton, daughter of Mr and Mrs George Norton Boulton, of Ponsonby. The ceremony was performed by the Rev. Lyttelton Fitzgerald, the service being partly choral. The bride was given away by her father, and looked most charming, attired in a beautiful bridal gown of white cashmere, made with long train from the shoulders, and the bodice tastefully trimmed with soft white silk, chiffon, and orange blossoms. She also wore a small wreath of orange blossoms, tulle veil, and carried a beautiful shower bouquet of choice flowers, ferns, etc. The bridesmaids were Miss Jarvie, sister of the bridegroom, Miss Mair, cousin of the bride, Miss Lottie Jarvie, niece of bridegroom, and Miss Ruby Cobbald, cousin of the bride, the latter couple being little girls. The first couple wore charming costumes of creme veiling, prettily trimmed with buttercup silk, hats of creme chiffon, trimmed with buttercups, and each carried a beautiful bouquet.

TELEGRAPHIC SHIPPING

AUCKLAND STAR, VOLUME XXXIV,

ISSUE 105, 4 MAY 1903

The s.s. Glenelg, which arrived at Onehunga from Hokianga yesterday, had a rather exciting experience on the passage. She crossed the Hokianga bar on Saturday afternoon and called at Kawerua, leaving again at seven o'clock the same evening. There was a heavy gale blowing from the south-west, with a heavy sea, and shortly after leaving Kawerua an accident happened to the machinery, which disabled the steamer, leaving her almost at the mercy of the wind and waves. The steamer was in such close proximity to the Maunganui Bluff that the breakers could be plainly seen, and the steamer was gradually being drifted towards the shore. A horse box was put overboard with some difficulty to act as a sea anchor, but this had little effect and it seemed that the vessel would go ashore. Preparations were made on deck and the engineers below did their utmost to effect repairs. After an hour's anxiety she was brought out of her perilous position by the aid of the sails, and temporary repairs having been effected below the steamer made her way under sail and easy steam to Onehunga, where she arrived without further mishap. For over an hour's time the Glenelg was in imminent danger, for had she gone on the rocks in the heavy breakers on the coast she would have been dashed to pieces in a short time.

PAGE 1 ADVERTISEMENTS COLUMN 4

NORTHERN ADVOCATE, 19 NOVEMBER 1913

## THE LICENSING DISTRICT OF BAY OF ISLANDS.

### Notice of Application for Transfer of License.

I, William Nedrick Jarvie, of Kawerua, being the holder of an Accommodation License in respect of the house and premises situate at Kawerua, and known by the sign of the Kawerua Hotel, do hereby give notice that I desire to obtain, and will at the next Licensing Meeting to be holden at the Courthouse at Kawakawa, on the 4th day of December, 1913, apply for a transfer of the said license from myself to Phillip Matich, my appointee.

Dated this 29th day of October,  
1913.

W. N. JARVIE.

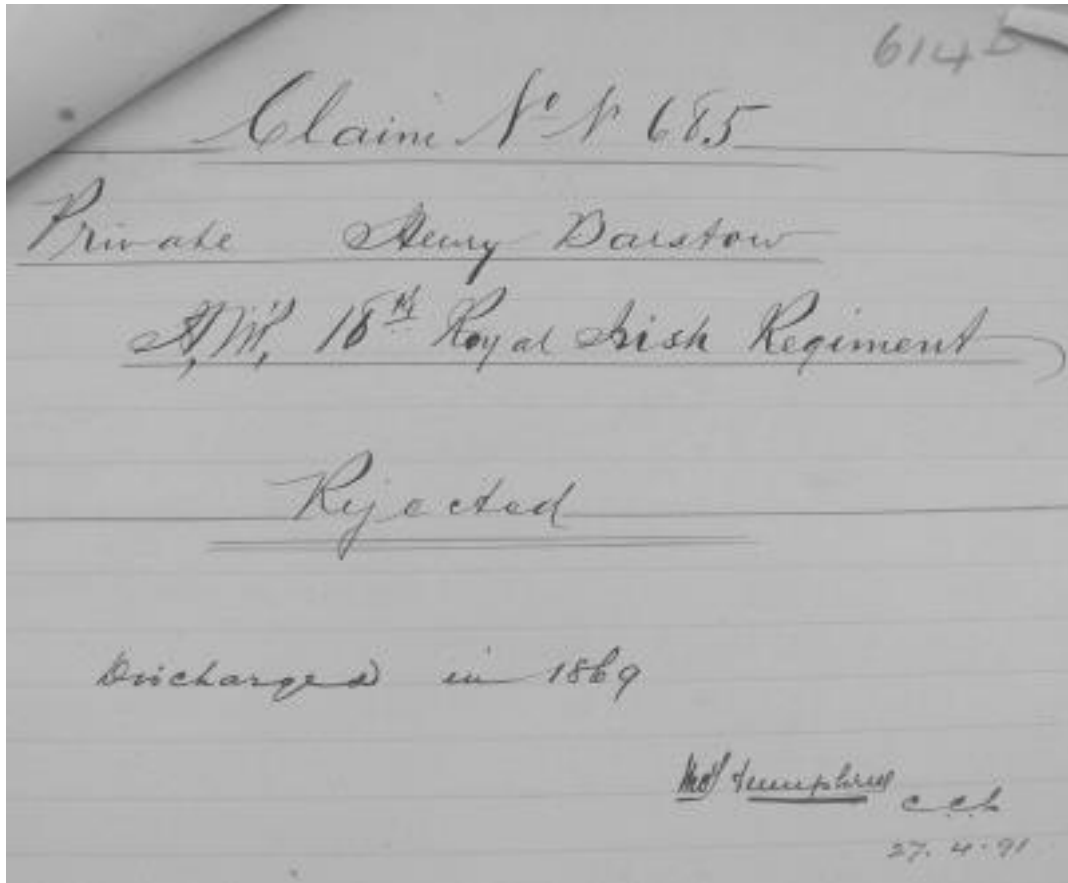
## HENRY BARSTOW

### THE WILD MAN OF THE GUM FIELDS OF THE KAIHU VALLEY

#### 1890: BABYLON

Over a period from 1874 to 1906 Henry was charged over 200 times for drunkenness and assault. My obvious conclusion from his letters to follow was that he thought the Crown owed him land after serving time as a soldier here in New Zealand and when rejected he spent his life as a disillusioned and angry man.

#### HENRY'S CLAIM FOR LAND WHILE LIVING AT BABYLON ON THE KAIHU RIVER



DISTRICT OF *Quebec*

Land under "The Naval and Military Settlers' and  
Volunteers' Land Act, 1889."

1. Name of applicant in full	<i>Wm Davidson P. 1869</i>
2. Name of applicant	<i>Pirate</i>
3. Corps or company	<i>2nd Bn 10th Royal Suss Regiments</i>
4. Amount of land to which claim is made	<i>Twenty Acres</i>
5. Act or regulation under which claim is preferred	<i>Naval and Military Settlers and Volunteers Land Act 1889</i>
6. Date of discharge from H.M. or colonial service, and length of service	<i>1867</i>
7. Period of Detention Force, Private Soldier, Volunteer, or other service, and name of Commanding Officer - From	<i>Three years and six months</i>
To	<i>End of 1st Regiment date of discharge</i>
8. Number of months actually engaged against the Queen's service	<i>Under length of Field Service</i>
9. Number of years of actual service with the colony	<i>Under length of service in the Army</i>
10. Previous applications - Made to	<i>Major Hodgson Commissary</i>
On the	<i>about 3 years ago</i>
11. Has or has not received a grant of land for military or volunteer service	<i>Under my former name previous to my name "Nore"</i>
12. Present address of claimant	<i>Babylon Post Office Dargaville</i>
13. Schedule of documents submitted to substantiate the claim - A. Certified copy of discharge	<i>Send in your discharge when you get</i>
B. Certificate of having, since discharge, resided in the colony, and place at such residence	<i>Send a certificate that you have resided in the colony since discharge</i>
C. Certificate of good conduct on retirement from the service	<i>Character on discharge</i>
D.	

\* Any documents or other evidence relating to the claim.

Date: \_\_\_\_\_

*John A. H. ...*  
Magistrate of District

I, \_\_\_\_\_, hereby certify that I have known the claimant,  
for a period of \_\_\_\_\_ years, and I believe the above statements to be true.

*John Constable*  
Magistrate of District

CROWN LANDS DEPARTMENT,

23 Decemr 1879.

The District Land Office,

Auckland

To Mr Henry Barstow Esq 1879

late 2nd Lt 1st Regiment

Batylon Post Office  
Dunedin

Re claim under Naval and Military Settlers and  
Volunteers' Land Act 1869.

Send a form of claim, in answer  
to your note to the Paymaster Imperial Munitions  
Auckland: which you should fill in, sign,  
and get countersigned by some Justice of the  
Peace, Clergyman, or Postmaster who has  
known you for some time and return it this  
Office, with your discharge, if you have it; also  
send in a certificate signed by the gentleman  
who signs your claim, that you have resided  
in the Colony of New Zealand ever since your  
discharge.

Wm. H. D. H. H. H.

Commissioner Crown Lands

Returned. Auckland

HENRYS CLAIM IS REJECTED ALONG WITH MANY OTHERS

MILITARY AND VOLUNTEER CLAIMS.

AUCKLAND STAR, VOLUME XXII,

ISSUE 183, 4 AUGUST 1891

THE following is a list of the names of those Aucklanders whose claims for services rendered under the Naval and Military Settlers and Volunteers Land Act, 1889, have been rejected by the Crown Lands Commissioner:—Thos. Adams, Henry Alexander, T. W. Allen, David Anderson, Chas. Andrews, Francis Andrews, Giles Arden, John Aspin, Henry J. Austin, Fred. G. Austin, W. H. Avery, Alfred Bach, Septimus Bacon, Geo. Bainbridge, Joseph Barriball, John Banbury, Thos. Barron, Wm. Barron, Wm. Bates, Wm. H. Bates, Stewart Bates, Wm. T. Bassett, David Beckworth, Patrick Bedford, Geo. Bell, Sam. Bell, J. D. Bentley, R. W. Birmingham, Richard Blackwell, Val Blagrove, H. P. Bluett, James Bodell, Jno. Boggs, Henry Bond, John Bowden, Alfred Bowring, Josiah Box, Henry Barstow, James Brady, Martin



## HENRY'S WIFE IS CHARGED WITH PICK POCKETING

POLICE COURT.-THIS DAY

AUCKLAND STAR, VOLUME V, ISSUE 1512, 15 DECEMBER 1874, PAGE 2

Henry's Love.

### HENRY'S LOVE.

Henry Barstow was brought up on a charge of striking Margaret, his wife, on the 14th instant, thereby loosening her tooth, and causing her lip to swell.

Prisoner said he was drunk, but did not punch Maggie's head.

Margaret Barstow said she wished to withdraw the charge, as Henry did not usually shew his love in that way. Henry was drunk.

The Bench said the case must be heard.

In answer to Mr. Broham, complainant said that her husband came home drunk, and made a blow at her. He made the great scratch on her nose; he broke all the tea things. But she could not go against Henry; he had been in the wars, and had two wounds in the head, and, oh! heavens, when the drink was in the wit went out. If Henry would keep out of the public-house he would be all right. She did not wish to punish him.

Constable James Gleeson remembered the prosecutor coming to him early on yesterday morning, and complaining that the watch had been stolen. On going to the house, they found Mrs Price lying on the sofa in the kitchen, and the girl Fairburn in bed upstairs. Mrs Barstow was not present. On inquiring about the missing watch, Fairburn said there was no such thing as a watch in the house. They searched, but did not find it. Mrs Price left the house while they were making the search. Barstow arrived when the search was finished. She denied having stolen the watch and chain, and then ran upstairs, witness following as quickly as possible.

The evidence of Sergeant Mulville, who assisted in conveying them to the station was taken.

This was the case.

The evidence were then read over to the prisoners. Mrs Price and Sarah Fairburn received discharge, and Mrs Barstow was fully committed to take her trial at the next Criminal Sessions of the Supreme Court.

AUCKLAND STAR, VOLUME XXVI,

ISSUE 4437, 4 AUGUST 1884

PIGEON PLUCKING.

Margaret Barstow, Sarah Fairburn, and Maria Price were charged with being concerned in the robbery of a gold watch and chain, value £16, the property of William Steen.

William Steen, a bootmaker, of Wellesley-street, was sworn, and deposed that at about midnight on Saturday or early on Sunday morning, he met the three prisoners in Queen-street. One of them asked witness if he was going to shout. They proceeded up the street some distance together, and then turned towards Wakefield-street, when Mrs Barstow asked witness to come to her house in Alexandra-street. He then had his watch in his waistcoat pocket, but he took it out and put it in the right-hand trouser's pocket. This done, he accompanied her home, and the other two prisoners went down a passage at the rear of Cucksey's grocery. Mr Barstow and Mrs Barstow sat down on the sofa, she being on the right side. The first thing that witness noticed was that the woman had taken a sixpence out of his pocket, which she said was the only thing in it. She then called the girl Fairburn from upstairs, and she came down. Mrs Barstow said "Where has your watch gone?" and witness replied that his mother had taken it." He resided only a few doors from Abercrombie-street. Mrs Barstow said to the girl, "mind, his mother's got the watch," or words to that effect. The girl then invited him to go upstairs. The woman Price was not there at that time. He went upstairs with her, and Mrs Barstow then left the house. He sat down for a few minutes on a box, and then, becoming sensible of his position, got up and went down stairs. On getting to the front door, he felt his trouser's pockets, and found the watch and chain gone. He went straight for a constable, and met one on the footpath in front of the Albert Hotel. He accompanied witness to the house, and the only person they saw there was the young girl. They searched the house, but did not succeed in finding the watch. The woman Barstow returned at the close of the search, and the constable asked her if she had the watch. She replied "No." After some talk, witness saw her take the watch off a bed, beside which she was standing, and the constable who was watching her sharply, said he saw her put it down. The watch and chain were worth fully £12.

To Mrs Barstow : I did not give you the watch to pay for the shout. I did not tell you that I knew you for the last twelve years, and would trust you with the watch.

To Sarah Fairburn : When I came with the constable you were in bed with a little child.

HENRY THE WILD AND DISILLUSIONED ANGRY MAN IS CHARGED AND WOULD CONTINUE TO BE SO FOR MANY YEARS TO FOLLOW...

UNTITLED

THAMES STAR, VOLUME XXII,

ISSUE 6508, 24 FEBRUARY 1890

The Drunkards.—A first offender was convicted and discharged, and Henry Barstow was fined 20/. Barstow was also charged with being an idle and disorderly person. The police bringing forward evidence that he never worked and was often drunk. The officer in charge of the Salvation Army Home said Barstow sometimes paid for his lodgings, and His Worship, taking this into consideration, dismissed the vagrancy

POLICE COURT—THIS DAY

AUCKLAND STAR, VOLUME XXXIV,

ISSUE 237, 5 OCTOBER 1903

(Before H. C. Seth Smith, Esq., R.M.)

PHYSICAL FAILURES.—Six inebriates, whose legs refused to perform their functions, were fined. Henry Barstow was fined £5, or one month.

### A MUCH-CONVICTED MAN

HAWERA & NORMANBY STAR, VOLUME LI,

ISSUE 9139, 11 JULY 1906

With a record of 200 previous convictions, mainly for drunkenness, and pleading guilty to his third case of inebriety within six months, Henry Barstowe, an old man, who came before Mr Kettle, S.M., yesterday, presented a difficult problem to the court.

Barstowe has been a soldier, and when he saluted from the dock the magistrate remarked: "I think I have seen you before."

"Yes, your Worship," replied the old man ruefully.

AN old offender in Auckland named Henry Barstow, against whom there are no less than 19 previous convictions, was brought up today before H. C. Lawlor and A. Aitken, Esqs., J.S.P., charged with (1) having been drunk on the 22nd inst.; (2) with unlawfully assaulting Constable Hinton; and (3) resisting Constable Hinton while in the execution of his duty. Defendant admitted having been drunk, but said he had no recollection whatever of having assaulted or resisted Constable Hinton. He had only arrived from Te Aroha on Saturday, being on his way to Auckland. Constable Hinton stated that about 10 o'clock on Saturday night he saw defendant near the Queen's Hotel, and arrested him for drunkenness. Defendant struggled with witness, and kicked him and struck him in the face, and eventually they both fell on the pavement. He asked some lads who were passing by to give him their assistance, but they took no notice of him. Unfortunately he did not know their names. Mr Alexander afterwards came to witness' assistance, but the defendant kicked and struggled all the way to the lock-up. Sergt. Gillies mentioned that there were 19 previous convictions against the defendant. Samuel Alexander was then called, and gave evidence to the effect that he was standing at the door of his residence on Saturday and saw Constable Hinton endeavoring to get Barstow to the lock-up. The latter, however, struggled and resisted violently, and at the request of the Constable witness assisted to take him to the cell, as some lads who were passing at the time took no notice of the Constable's appeal for help. Defendant resisted all he possibly could, and made use of the most filthy and disgusting language. He thought it a great pity that steps were not taken to prevent not only this man but also larkins using filthy language in the presence of females in the street. The Bench said that if the police brought a case before the Court they would make an example of the delinquent. The defendant in the present case would be sentenced to one month's imprisonment in Mount Eden Gaol.

A police sergeant stated that only a few months ago Barstowe was committed to prison for three months for his usual offence. He had been in the Salvation Army Home and the Costley Home, in fact every one around Auckland had tried at some time or another to do something to help the old man. He was eighty years of age.

The sergeant: He will be clothed and fed at any rate.

Mr Kettle: Get him on a State farm were he will do work and be kept away from temptation.

The sergeant: That is his only chance.

Mr Kettle: I wish I had power to commit him to a State farm. All I can do is to send him to gaol for fourteen days, and when he comes out he will be here again.

Barstowe was sentenced to fourteen days' imprisonment. The magistrate prohibited him for twelve months, and asked the police to see if something could be done to get the defendant into the Costley Home or upon a State farm.

"I don't mind work; I like gardening," declared the old man, "but a drink or two upsets me."

## CHARLES. H. MANSILL

CARPENTER

### 1891: MANGAWHARE



Mansill, Charles Henry, Builder and Contractor, Mangawhare. Mr. Mansill was born in Wellington in 1859 and educated at the Te Aro School. He learned his trade with Mr. F. W. Richards, of Wellington, where he spent a number of years, and afterwards undertook contracts on his own account. He visited Australia for some time and eventually in 1891 settled at Mangawhare, where he purchased a property and has resided ever since, doing a good business. Amongst the buildings he has erected may be mentioned Mr. Harding's house, the Mangawhare Hall, the Aoroa school, and Mr. Downey's house, Mr. Mansill was a member of the Order of Odd Fellows and secretary of the

Mangawhare Cricket Club. He was married to a daughter of Mr. H. E. Stehr, formerly manager of the Aratapu sawmill, and had two sons.

**Note: It would seem from news of the day Charles enjoyed his cricket...**

AUCKLAND STAR, VOLUME XXII,  
ISSUE 245, 15 OCTOBER 1891

On Saturday last (writes our Aratapu correspondent) the Mangawhare Cricket Club played a match against the Combined Guild Cricket Club, and were victorious by 48 runs. For the losers, Evans (26) and Forde (10) were the principal scorers, while Mansill, for Mangawhare, put together 46 in good style. The first Cup match between the Guilds will be played on the 31st inst.

— Jack Smith. —

AUCKLAND STAR, VOLUME XXX,  
ISSUE 71, 25 MARCH 1899

The following fourteen are those chosen to represent the district in Auckland:—

Kaihu C.C.: Messrs Stephens and G. Elliott.

Mangawhare C.C.: Messrs Gould, Mansill, Dargaville, Fitzpatrick and C. McLean.

Aoroa C.C.: Messrs P. Neild and J. E. Elliott.

Aratapu C.C.: Messrs A. Morgan and W. Neild.

Tatarariki C.C.: Messrs W. Turbott, T. Elliott and W. Smith.

It is expected that four matches will be played, viz., Auckland-United, Gordon, Auckland, and North Shore. The first and last fixtures are not yet finally settled, but the country players are anxious to meet both teams, and, if possible, arrange for a return visit next season.

## CRICKET

The cricket season here, writes a Northern Wairoa correspondent, has been a very lively one, and now that it is nearly over the Association has arranged to send a team to Auckland to play the various clubs there during Easter week. This season five clubs competed for the championship, which now lies between Mangawhare and the newly-formed Kaihu club. These clubs each won all outside matches, and in the first fixture Mangawhare was the victorious team, while Kaihu succeeded in winning the second. It

is not yet decided whether the remaining matches will be all played, or whether these two teams play off for the final, after the Auckland trip.

## WHETU KAREHAU TAIMONA AND TANGO RAUMATI TE WHATA

1892

WAIPOUA

Whetu Karehau Taimona, known as Hemo Diamond, was born in Kokohuia in the Hokianga. She was of a very large family and spent her childhood in Kokohuia. On 6 October 1892, at the age of sixteen, Hemo married Tango Raumati Te Whata. Because of the ways of those times, Hemo and her husband moved to the settlements of Waipoua, South of the Hokianga Harbour to work in the kauri gum fields. Their two daughters, Reiha and Maro, who was nicknamed Tuha, were born there. Hemo and her husband longed for a son, and when she fell pregnant once more they were both hopeful it would be a boy. Hemo's labour with this baby was long and difficult. After two weeks Hemo asked her husband to seek assistance from the tohunga Te Rekauere at Otaua. This was a journey on horseback of many hours.

Tango Te Whata rode his horse along the coast to Waimamaku, North of Waipoua. There he spoke of his wife's plight with Iehu Moetara, a chief of great mana. Iehu told him to move on to Otaua. Tango told him he thought his horse was too tired, but Iehu told him all would be well. Tango moved on inland and at Omanaia he met another local chief called Huru Titore and told him about his wife. Titore told him to keep going to Otaua, to Rekauere. Tango mentioned his horse was too tired, but Titore assured Tango all would be well. Tango moved on to Otaua where he met Te Rekauere and explained his wife's request for special assistance. Te Rekauere told Tango he must return home and gave him a bottle to gather water. Tango was told not to speak to anyone or let anyone touch him on his return journey. Te Rekauere gave Tango a special branch as a horse whip as Tango was concerned about his very tired horse.

On his journey home Tango passed through Omanaia and saw Titore, who asked how things had gone at Otaua. Tango did not reply but kept going. Tango arrived back at Waimamaku where Moetara was waiting for him. When Moetara asked how things were, Tango did not reply. Moetara moved toward him but Tango backed away. Moetara caught his horse and they both travelled out to the coast from Waimamaku. While travelling along the seashore they both witnessed a meteor, or falling star, falling into the sea. Moetara told Tango he would find his water where the star fell into the sea. Tango asked how he should get there and the reply was he should just go.

Tango got off his horse and walked down to the water. The water kept receding in front of him, further and further back, building higher and higher. Tango was by now quite fearful that the wall of water would break over him. He reached the spot where he thought the

star had fallen, stopped, lifted the bottle from Rekauere, and let three drops of water fall into it. He stepped back three steps, turned his back on the wall of water, and walked ashore: All the time he could hear the water and feel it lapping at his heels as he walked back to dry land. Tango returned to his wife, gave her the water in the bottle to drink, and she was safely delivered of their eldest son.

Hemo related this story to her daughter, Meti, to illustrate how powerful mana Maori was in her life. Hemo's helper at the birth of all her children was her husband Tango. They both came back to live in Kokohuia eventually. Hemo was a very skilled midwife and helped deliver many, many babies in the Kokohuia, Waiwhata, and Waimamaku area. Her daughter tells of the birth of her own daughter Maraea. Although many other women had asked Hemo to be their midwife Meti had asked one of her cousins to assist when she went into labour. The labour proved to be longer and more difficult than expected, and after two days it was decided to take Meti to the Rawene hospital, about eighteen miles away, to have the baby. The car carrying the expectant mother ran out of petrol at Omapare, quite close to Hemo Te Whata's home. A figure was seen walking towards the car – it was Hemo, making her way to Waimamaku some five miles away to see her daughter Meti. She came up to the car and the moment she touched it, Meti gave birth to Maraea. Needless to say, mother and new daughter were able to go straight home to Waimamaku.

Hemo Te Whata is remembered with great affection by many people, especially her niece Ani Iraia. She remembers Hemo as a loving, kind person who always had huge mahinga (gardens) with home grown sugar cane, popcorn, strawberries, melons, corn and all manner of vegetables. Hemo's grandson, Daniel Ambler of Waimamaku, has fond memories of staying with his grandmother when he was a child and enjoying life in her small cosy home. He remembers eating delicious crabs, caught from the shores of the Hokianga harbour. He also remembers the woven mats in her home and her lovely flower gardens.

Hemo Te Whata's contribution to family and community life in the Kokohuia has living proof in the lives of her many children, grandchildren, and great – grandchildren, many of whom to live in the Hokianga area.<sup>8</sup>

#### Family...

Tango Te Whata B 26 Oct 1869 d 28 March 1931

Married Hemo Diamond or Taimona about 1895 Opononi NZ

Born 9 Sept 1876 Pakanae NZ. Died 19 Aug 1945



Children;

Raiha f 7 Jan 1896, Tuha f 8 Nov 1896, Wiremu m 28 July 1900, Kene m 14 Oct 1903, Ni f 6 Aug 1905, Tangi f 2 Dec 1907, Te Whata m 13 Sept 1909, Meti f 21 Sept 1911, Hakopa m 26 Sept 1913, Mata 26 Sept 1913, Utu m 20 Sept 1917: All children born at Opononi Hokianga.

*f =female; m=male*<sup>9</sup>

**Interview with Meti Ambler ne Te Whata...**

Meti Ambler was born 1911 in Kokohuia, South Hokianga. Her parents were; father Tango Raumati Te Whata and her mother Whetu Karehau Taimona. She remembers her childhood in Waipoua, her mother's weaving skills; construction of nikau houses; rain cloaks; extracting kauri gum; retention rights of Maori discoverers of gum: Recalls the abundance of seafood, their gardens and animals in Waipoua; prayer services.

She remembers, Iehu Moetara and his wives...

Recalls experiences at Omapere School; also remembers language issues and Whina Cooper's vision for a bi-cultural N. Z. society. Relates about Omapere family home;

Remembers the following... the death of her grandmother Erana Taimona; employment experiences for Andrews, Baker, McLean families. Reflects on teenage social life at Opononi, Rangi Point, Hokianga; the dance band.

Recalls, objections to her marriage to Daniel Rowland Ambler: their move to Oakley Whangarei: Their experiences at Oue and the return to farm in Waimamaku.

Her son's recollections: his father: the Waimamaku Beach Road School and Waitemarama School.

Meti talks about husband's opposition to her attending Maori Hui and tangihanga and to their children speaking Maori.

Names their seven children and refers to husband's death. Mentions driving farm trucks: retirement in Omapere: personal social activities: son in-law working family farm.<sup>10</sup>

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9 SOURCE: IGI INDIVIDUAL: RECORD FAMILY SEARCH. ORG (THIS WHANAU NOT GUARANTEED BY THE COMPILER)

10 SOURCE: SOCIAL AND ECONOMIC HISTORY OF MAORI FROM 1945 TO 1995

## PRINCESS TAKOTAWI TE WHATA

Susan Titford (nee Cochrane) husband Allan previously involved with land claims at the Maunganui Bluff has direct ancestral, royal Maori lineage to Western Ngapuhi chief Patuone and, by consequence, Tamati Waka Nene. Susan was also directly related to the Northern Nga-Kuri, Te Rarawa Iwi, through Sarah Tiraroa who had married early settler Dennis Browne Cochrane (third wife) in 1848.

U. S. Consul, James Reddy Clendon's second wife, Jane Takotawi Cochrane (daughter of Dennis Browne Cochrane and (second wife), Princess Takotawi Te Whata was a cousin to supreme Maori chief, Tamati Waka Nene, considered by many as the Maori father of the Treaty and head of Western Ngapuhi, along with his brother Eruera Patuone.

Ko Te Whakapapa Nei A Jane Takotawi Cochrane:

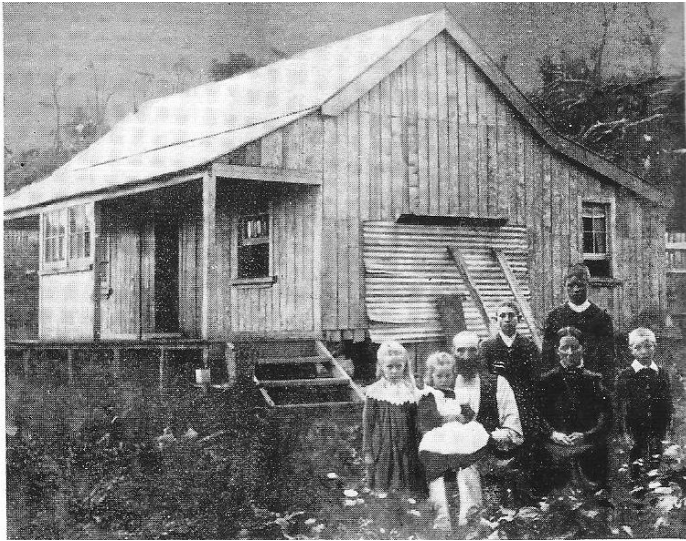
Rahiri = Whakaruru  
|  
Kaharau = Houtaringa  
|  
Taurapoho = Ihenga-Paraoa  
|  
Tupoto = Kauae  
|  
Miruiti = Kaumoana  
|  
Rapehuamutu  
|  
Te Aho  
|  
Te Taepa = Moeawa  
|  
Pua = Haua  
|  
Moewaka  
|  
Te Whata = Te Hoka  
|  
Takotawi Te Whata = Dennis Browne Cochrane  
|  
Jane Takotawi Cochrane = James Reddy Clendon  
|



ABOVE: JANE TAKOTAWI CLENDON NEE COCHRANE

## JEAN BOSWELL NEE SMITH

### KATUI, DONNELLY'S CROSSING: 1892



LEFT: THE FIRST HOUSE AFTER THE NIKAU WHARE. JEAN IS ON THE LEFT OF THE FAMILY GROUP. THE CHIMNEY HAD BURNT DOWN FOR THE FIFTH TIME.

In Jean Boswells book 'Dim Horizons' which is written in memory of her mum she gives a very vivid view of farm life as it was then living at Katui. The hardships and also the good times as she remembered; She also gives a very interesting account of 'The Remittance Men' who lived in this area. They were mostly gum diggers.

Jean Smith was born in Mangawhare but grew up in the Katui district just North of Aranga amongst ten pioneer families who had won their 100 acres of virgin land in a ballot.

The sections were described as first class bush land, with enough bush cleared for a house on each, to be built by the occupiers own efforts and enough grass to feed at least one cow.

A nominal rent was to be paid but small though it was, that it was to be beyond the settler's capacity to pay, without intense struggle for many years, was for the future to discover.

The settlers were to be allowed a small grant to supply them with food while they were building their houses and felling more bushes for grass. The grant had to be renewed later in view of special circumstances; otherwise there might have been more than three little graves by the road side.

The special circumstances arose out of the fact that despite the assurances given them that enough bush had been felled and cleared for houses the settlers found on inspecting their domain that not a tree had been felled and that the whole hillside stood in its pristine virginity.

What bitterness of mind must have been theirs, that little band of men that day when they surveyed the prospect before them? The cruel disappointment of going back to their wife's and telling them not months but maybe years, might elapse before their promised homes were to be ready for them.

The answer was the Maori whare. "Put us up some kind, any kind of shelter" said the women. *"Near to where you are working, then you can come home at nights to at least a mite of comfort. It might be as well that you found things so, for now we can all be together while we are waiting for the houses. We shall be able to look after your food and cloths".* (It has always been the answer of women).

And so the small shelters were built out of the stiff fronds of the nikau tree over a frame work of saplings and that is how they lived for the next twelve months or so watching the bright green of the nikau thatch fade to a drab depressing ash – grey. Through the heat of the of the late summer and autumn, when the cooking over the open fire places made life well-nigh intolerable, and carrying water from the creek five hundred yards down in the gully in the bush added to the everlasting drudgery, through a wet, cold winter, when weeks of persistent rain made life a night mare for the women; for the drying of the men's and boy's cloths over night when they came home from drenched from the bush felling, and for the efforts needed to keep the bedding safe from the almost continuous drip, drip from the soaked leaf thatched roofs.

And as time went by their first real homes would be built out of pit sawn timber, the land would be cleared enough to provide pasture for a few dairy cows from which the milk was initially turned into butter which was traded for stores down in the Kaihu town ship.

Next came a small butter factory built and operating between Katui and Aranga which would eventually provide a small income to help fill the larder. Along with hunting and gathering sea food and the digging and trading of kauri gum they seemed to always have enough to survive.

The factory was a god send to the women especially, doubling the income from the cows, ending the labour and worry of churning, and making unnecessary the weekly portage of a couple of tins of butter to Kaihu. Small though the cream cheques were, it was riches to the women after the miserable pittance, in groceries only, that they received from the stores at Kaihu for their tins of butter.

Much later when the roads were opened up to Dargaville and as the herds got bigger cream was separated from the milk at the cow shed and the cans of cream were then carted to the butter factory at Mangawhare.

When asked many years later how they survived, Mrs Smith said with a twinkle in her eye. *"We survived on the three P's: Pigeons, pork and potatoes"*

Today, although the original small units have been amalgamated into larger units there are families still farming this area with enough milk production to allow for a good life-style. Thanks must be given to those first hardy pioneers' for paving the way.

Note: My Uncle Harold Mold farmed in this area after the Second World War until his retirement and my brother Peter Mold until recently farmed just South of this area near Aranga.

### MRS SMITH SENIOR (JINNY)



LEFT: AGED 93 <sup>11</sup>

Jean's mother a Shropshire lass was a widow with five children when she married her father: Jean was the third of her second marriage being her ninth child as an earlier child had died in infancy. Jean's mother lived to 95.

At the age of twenty she came to New Zealand as an assisted immigrant and her passage was to be aboard the *Cospatrick*. Through a mistake, her berth was given to another emigrant, so, with only a small basket containing one change of clothing for all her luggage was already on board the *Cospatrick* she was given accommodation for

three weeks and then joined another sailing ship.

And what a graphic story that would be, the account of that four month voyage on that crowded little ship. The great storm, when they were battened down for six days, and the terror and sickness of the children. The three weeks when they were becalmed: The long blistering hot weeks with not a breath of wind for the empty sails: The deadly monotony of the daily fare. The utter lack of facilities for entertainment or edification, and the heroic efforts of the few to provide some antidote to the poison of boredom and dullness that menaced the mental and moral health of the many.

*"Of course we grumbled and thought our lot was hard", she said "and that surely no passengers had been treated so badly before; and then we heard at last when we landed in Auckland was that the **Cospatrick** had been burnt at sea with all aboard. How dare we grumble after hearing that news".*

And with this attitude she took on a staunch pioneering role which was so typical of those early New Zealand women.

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<sup>11</sup> SOURCE: PHOTO FROM AUCKLAND STAR

What they endured and suffered, these forbears of ours. *“Call my sons from a far and my daughters from the ends of the earth”*

Had they known then what was before them, would they have answered the call?

*“Probably not”* Jeans mother said *“but fortunately for progress, we never know the price of freedom till we are presented with the bill”*<sup>12</sup>

## **JAMES BRIDGER SMITH**

It was a tough time during that era and trying to bring up a family and make a living off that very exposed land was sometimes very heart breaking and in the end it got the better of Jeans father as follows...

EVENING POST, VOLUME LXXXI, ISSUE 28, 3 FEBRUARY 1911

*Yesterday morning an old Katui settler named J B Smith committed suicide in his cowshed. When his boy returned from the creamery he found the father lying in the shed with a bullet hole in his chest and a gun between his knees. Deceased had forwarded a will written by himself to Mr. Darling, solicitor, at Dargaville, showing him how to dispose of his property. The covering letter concluded: --- when you get this I will be dead. The letter did not reach its destination for several hours after Smith's rash deed had been committed.*

*The deceased had been in bad health lately.*

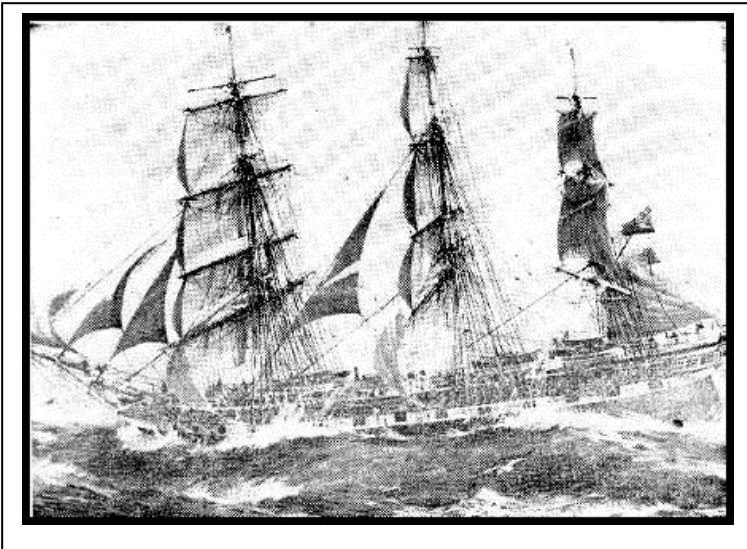
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<sup>12</sup> SOURCED FROM; “COLONIAL OUTCASTS”: BY NELL HARTLEY. “DIM HORIZONS”: BY JEAN BOSWELL

Orders to administer were also granted to the Public Trustee in respect of the estates of the following deceased persons:—Frederick Arthur Leigh, late of Kāpuni, farmer; William John M'Ilree or Macilree, late of Christchurch, dentist. Joseph Fitness, late of Rehia, farmer; James Briger Smith, late of Katui, farmer.

### THE BURNING OF THE BARQUE "COSPATRICK"

#### BRITISH EMIGRANTS PERISH IN FIRE HORROR



ONE of the worst disasters in the history of sail struck a crowded immigrant ship bound for Auckland, New Zealand, in the year 1874.

The well known shipping firm of Shaw, Saville and Company, began a regular service of sailing vessels between New Zealand and England in the year 1860, when fifteen sailing ships a year plied the route, the passage taking between four and five months. This period of time was shortened in later years as the

iron steamships, *Crusader*, *Helen Denny* and the *Margaret Galbraith* came into service.

In the year 1873, the Shaw Saville Company bought the barque *Cospatrick* and sent her, laden with cut kauri timber, on a second voyage under their flag, to the Port of London. Here, the vessel loaded with a mixed cargo and took on board a group of 460 immigrant passengers bound for Auckland, New Zealand.

The *Cospatrick* sailed from the river Thames dockyards, under the command of Captain Elmslie, on the 11th September, 1874.

Making good sailing time, the Cape of Good Hope, South Africa, was sighted on the 19th November when the vessel was making headway in light north-westerly winds.

Henry Macdonald, the ships second mate, went below after keeping his watch and was

alerted by a strong smell of smoke. Going back on deck to raise the alarm, he found that fire had broken out in the boson's store, where oakum, tar, paint and ropes were stored. Acrid smoke began to pour out of the fore peak. The crew were immediately called to rig the fire engine, while the Captain turned the ship's head before the wind to take the smoke and flames forward and try to contain the fire.

In the confusion that followed in fighting the blaze, the ship drifted back to her previous course, allowing the flames and suffocating smoke to be fanned back towards the vessel's stern. In less than an hour and a half, the hull, masts, yards and sails were alight and burning fiercely.

Meanwhile, panic had spread rapidly among the passengers, who rushed to get into the lifeboats, one of which was capsized before it could be launched, pitching the passengers into the sea below. The longboat was gone, aflame from end to end, while to add to the panic, the main and mizzen masts crashed in flames onto the crowded immigrants gathered on the stern.

Two lifeboats managed to get away containing about forty passengers each, but they found they had no oars or sail, both lost overboard in the confusion. The boats were forced to drift in the vicinity of the ship, watching the stricken remaining passengers jumping overboard into the sea through the dense smoke only to disappear beneath the waves. Captain Elmslie was the last to be seen from the boats, gasping in the sea, trying to keep himself and his wife afloat while hanging onto a blackened spar.

Charred and smoking, burned to the waterline, the *Cospatrick* slowly sank beneath the waves before their eyes, leaving the blackened survivors aboard the lifeboats, many still in their nightclothes, without food or water, to drift helplessly on the often stormy seas off Cape Hope.

Two days later a strong wind sprang up and the two lifeboats became separated from each other. As the days wore on, thirst claimed some of the men and women; others went mad and threw themselves overboard. After ten days adrift in the burning sun and without water, many of the survivors had died. A foreign ship was sighted and came close by but did not see them.

Finally the British ship *Sceptre*, bound for Dundee from Calcutta, spotted the lifeboat drifting aimlessly in the swell. A boat was sent to investigate, when they found the remaining three survivors and brought them on board.

The second mate and two able seamen were later landed at the island of St. Helena, where, after regaining their health, they were to obtain final passage back to Auckland to tell their story. There was no news of the second lifeboat and its passengers and all were presumed lost.<sup>13</sup>



## ALFRED ROGERS

HOTELIER

### WHAPU/DARGAVILLE: 1892



LEFT: A ROGERS <sup>14</sup>

Mr. Rogers was born at King's Langley, in Buckinghamshire, England, in 1851. He served his apprenticeship in London to the wine, spirit, and bottling trade, after which he managed the Prince Albert Hotel, Brush-field Street, Bishops Gate. From there he went into the Alma Hotel, New North Road, Kingsland; and afterwards the White Lion in High Street, Islington.

In 1884 he visited New Zealand, and, on his return to England, again took possession of the 'White Lion'. He, however, was so favorably impressed with New Zealand that he decided to make it his future home.

He came out again in 1892, and took over the Kaihu Hotel, Dargaville. Mr. Rogers had always taken a deep interest in local affairs, and while in Dargaville was a prominent Freemason, a member of the Hobson County Council and Dargaville school committee, and also a trustee of the race-course.

While Mr. Rogers was in the Kaihu Hotel, Lord Glasgow (then Governor of the colony) stayed with him, and 'His Excellency' afterwards expressed his entire satisfaction with the hotel management, and remarked that the comfort and convenience could not have been excelled.

In 1897 Mr. Rogers left Dargaville to take over the proprietorship of the 'Junction' at the Thames. The Junction Hotel was situated at the corner of Pollen and Pahu Streets, and was the principal house for commercial men and tourists.

The subject of this article—one of a series that we intend publishing from time to time—was born at King's Laughley, in Buckinghamshire, in 1851. From his youth Mr Rogers has been associated with the trade, and his apprenticeship was served to the wine, spirit, and bottling trade, so that the licensee of the Junction Hotel has all the qualifications essential to the successful management of an hotel. Subsequently he became mine host of various hotels at Home, and left the proprietorship of the White Lion Hotel in High street, Islington, to pay a visit to New Zealand.

This was in 1884. Mr Rogers returned to England and resumed possession of the White Lion, but his impressions of this fair colony were lasting, and eight years later—a period of successful management and careful administration—he came to New Zealand and took the Kaihu Hotel at Dargaville. In the northern district he displayed an active and intelligent interest in all public matters. Among his guests were Lord Glasgow, and so pleased was His Excellency at the capable management and the attention paid to the comfort and convenience of visitors that he unsolicited forwarded a letter expressing the pleasure experienced, stating that the arrangements made for his comfort and convenience could not be excelled.

At Thames, to which place Mr Rogers removed in 1897, where he took over the Junction Hotel, he has displayed that same assiduous attention to the comfort of his visitors to such an extent that he has been compelled to increase his accommodation again and again, and the house is now one of the most popular hostelries in the district.

In addition to the management of the hotel Mr Rogers recently purchased an extensive farm (of 100 acres) in the Waikato district on which he has a large quantity of live stock—cattle, horses, sheep, pigs, fowls, etc. In this way he is enabled to supply the hotel with much of its requirements. With such attributes as thoroughly capable management, first-class accommodation for tourists and commercial travellers (including three large sample rooms) and only the best of liquors on draught or in bottle, small wonder is that Mr Rogers' hotel has steadily grown in public favor.

## ANN VERCOE (NEE THOMAS)

### KAIHU VALLEY: 1893



LEFT: ANN VERCOE

Between 1893 and 1896 Ann and Philip Vercoe went on the land in the North Island, at Opanaki/Kaihu, North of Dargaville, where Philip turned his hand to forestry, felling the mighty kauri trees which were plentiful at that time. Well into the 20th century the family moved to Takanini, South of Auckland. The farm was called One Tree Farm, only about 5 acres, with about 7 cows.



THE PHOTO CENTRE IS OF THE VERCOE HOME AT KAIHU.

THE NAMES ARE, FROM LEFT TO RIGHT: PHILIP STEPHEN B 1890  
ANN (NEE THOMAS) B 1859  
(FRONT) DORIS EMILY B 1894  
(REAR) AMY OLIVE B 1888  
(FRONT) NORMAN EDMUND B 1896 (REAR) PHILIP B 1854  
ANNIE THOMAS B 1893 ABSENT WAS LILY JANE BORN 1881. SHE HAD  
ALREADY MARRIED AND WAS LIVING IN DARGAVILLE.

The house stood for years virtually unchanged except for a rear addition, and a veranda. The shingle roof was replaced by iron. As a nice touch the next owner, Mr John Wood, maintained a 6 head bullock team, something that Philip would have been right at home with!



LEFT: PHILIP VERCOE (1854 - 1936) SECOND FROM RIGHT FRONT, WITH HIS 6 BROTHERS OUTSIDE THEIR BLENHEIM BRICK KILN.

The eldest, Philip III, was 26, & he married Ann Thomas in April 1880; later he was the only one of the six sons to leave Marlborough permanently.

## MR FREDERICK FRIEND DAY

### MANGAWHARE: 1894

Mr Frederick Friend Day, who became the Manager for Messrs' Brown, Campbell and Co., Mangawhare, was born in Illinois, United States of America, in 1852. He went to England when a child and **came to Auckland with his parents in 1857, and was educated at Mr. Gorrie's Academy and at St. Paul's.**

For a number of years he acted as general manager for the Una Quartz Mining Company at the Thames, and then went to Coromandel, where he put down the shaft at the Conquering Hero and Premier mines.

He afterwards became general manager of the Kamo Colliery Company, which position he held for eight years. In 1894 he left Kamo and was appointed general manager for Messrs' Brown, Campbell and Co., at Mangawhare.

Mr. Day was chairman of the Kamo Town Board for ten years, and also for a long time chairman of the school committee and licensing board. Both at the Thames and at Kamo, he was treasurer and a vestry-man of the Episcopal Church at those places, and superintendent of the Sunday school at the Thames.

He was a commissioner of the school and chairman of the library committee at Dargaville, and a Justice of the Peace for the Colony. He was also president of the Mangawhare Football Club and Choral Society, and vice-president of the Mutual Improvement Society.

Mr. Day was married to a sister of the Hon. A. J. Cadman, formerly Minister of Mines, and had two daughters and one son.

Brown, Campbell and Co: General Merchants, Importers, etc. The headquarters of this firm, which was one of the oldest in the province, were in Auckland: Mangawhare was one of its numerous country branches.

DARGAVILLE, March 29.

The first meeting of the Kaipara Chamber of Commerce, which was largely attended, elected Mr F. F. Day president, Messrs A. E. Harding and M. Harding vice-presidents, and a strong council.

## WATI DUNN: 1878-1969

THE 3/4 MAORI, 1/4 EUROPEAN LAD FROM HOKIANGA AND OPANAKI/KAIHU  
SWIMMER, SAILOR AND WARRIOR (28 MAORI BATTALION)



LEFT: WATI PROUDLY DISPLAYING HIS SWIMMING MEDAL WHICH STATES...

"NORTHERN WAIROA REGATTA 1902, WATI DUNN, WINNER OF 100 YARDS CHAMPIONSHIP"

I remember Wati living in a little shanty shed just North of the Kaihu Hotel, out in the paddock it seemed. He would walk stooped down to the shop at Kaihu for his groceries and stop for a glass of beer on his way back. He was very much alone I recollect and sometimes the kids of Kaihu would remark when they saw him "*What did Wati Dunn do*"? then another would reply "*he dunn nothing*" but little did they know what a very busy man he had been in his very long life and if I dare say it "*they did not know exactly what he had done*"

I have tried to piece together some of his life and try to discover where he came from and who he belonged to as per the following notes...

### From death certificate...

Father of Wati was Mate Dunn (Matiu Haretana) known as Hare Dunn married to Te Mini Tana nee Tako, living at Rangi Point, Hokianga, New Zealand.

Wati born at Waiwhatawhata married in Hokianga to Te Hunga. Father three quarter Maori: mother full Maori: Tamati Brown having charge of funeral, 31 October 1969. Wati was aged 91 years at death. Bush Contractor Kaihu.<sup>15</sup>

### Siblings...

**Brother;** Manuel Dunn: married Esther Boyce.

**Brother;** Harry/Thomas Dunn

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<sup>15</sup> SOURCE: DEATH CERTIFICATE.

**EDWARD DUNN**  
(Possible Grandfather)

1845/1069 Jun 12: Representing pay of Police Force to be 12 months in arrear (Ed. Dunn, Hokianga)

1846 Census: Dunn Edward Hokianga.

1866: Edward Dunn had a wholesale license Hokianga.

**EDWARD DUNN WAS A WITNESS FOR THE FOLLOWING LAND DEAL: 1835**

**TE MATA BLOCK (PETER MONRO), HOKIANGA DISTRICT.**

Know all men by these Presents that in consideration of Peter Monro of Hokianga 1835. 13 October. Hokianga District, New Zealand, having duly paid us the undersigned Natives or Resident Chiefs and **Te Mata**. Peter Monro. Proprietors of Land on the West side of the River Hokianga the following articles viz.

	£- s. d.
Sixteen Blankets @ Twenty shillings	16 0 0
Four Casks Gunpowder 25lbs. @ Fifty do.	10 0 0
Twelve Spades @ six shillings ea.	3 12 0
Five Iron Pots @ Eight do. ea.	2 0 0
1 Cask Tobacco 157lbs. @ Two do	15 14 0
Twelve Shirts @ Six shillings ea.	3 12 0
Twenty-four doz. Pipes @ 1 shilling	1 4 0
Two Fowling Pieces with Cases complete @ 200/	20 0 0
Twelve Hatchets @ four shillings each	2 8 0
One thousand Gun Flints @ thirty shillings.	1 10 0
Ten Hoes at four shillings.	2 0 0
Amounting to Seventy-Eight Pounds Sterling	£78. 0. 0

Boundaries [600 acres.] being the value or price affixed by us on a certain Portion of land on the West side of the above mentioned River Hokianga bounded on the South side by a Creek called or known by the name Pupuwai On the North side by a Creek called Oshopha'mee and bounded on the back or West side by a Forest of Timber known by the name of Ra Weeteroa and on the East or front side by the River Hokianga extending to Low Water Mark. That we the undersigned Resident Chiefs and Proprietors of the above mentioned Land do hereby grant bargain sell unto the said Peter Monro his heirs and assigns for ever the before mentioned Land in the said River herein described with all appurtenances whatsoever in the peace and quiet possession of the same. In Witness whereof we have hereunto set our hands at Orongotaa being duly assembled here for that purpose this thirteenth day of October in the Tear of the Lord one thousand eight hundred and thirty-five.

Papahea his x mark.

Warra his x do.

Te Taka his x do.

Shashi his x do.

Ngaropo his x do.

Adua her x mark.

Mueu his x do.

Ranghatcera his x do.

Moetarra his x do.

Witness—

Saml. Butler.

Wm. Toung.

Robert Angus.

Edward Dunn.

Edward Davis.

Certificate of notary public. I Joseph Allport of Hobart Town in Van Dieman's Land Notary Public by Royal Authority duly admitted and sworn Do hereby Certify and Attest unto all whom it may concern that the foregoing is a true and faithful Copy agreeing word for word and figure for figure with the Original Documents to me this day produced and after due examination returned as I do attest under my Notarial Form and Seal of Office to serve and avail where need may require. Done and Passed at Hobart Town aforesaid the twenty-third day of July one thousand eight hundred and forty-one.

Josh. Allport, Not. Pub.



## WATI THE SAILOR

### THE WRECK OF THE *MAY*

Crew of the *May*: J Urquhart (master), R Griffin, A. Milne, E Knight, **Wati Dunn**, F. Jamieson and John McIntosh.

#### Missing...

Mr. John Harrison, the owner of the *May*, knowing that the *May* had left Kaipara late instead of at daylight, he wired to the Kaipara harbour master as to her whereabouts feeling anxious about her being able to reach Onehunga before the threatened gale broke. He received a reply about noon, that the vessel had just passed the? Had she left on time, the *May* should have reached port last evening. The trip from Kaipara was always made in tow of the Pilot. Usually the owner was aboard the *May* for the trip. On this occasion he had only just returned from the South.

Mr. John Harrison was also worried about the tug Pilot, as his brother Edward was aboard this, but on the whole believed that she was safe. She had plenty of coal, and ample sails and was one of the best sea boats on the coast. <sup>16</sup>

THE NEW ZEALAND HERALD, SATURDAY, 18 OCTOBER 1902

### SHIPPING DISASTER

The extremely storm weather which has prevailed along the coast during the past few days has been the occasion of a very serious shipping disaster on the West Coast of this island. The barque tine *May* being totally lost near Kaipara and six out of the seven men comprising her crew losing their lives, the sole survivor – a Maori lad - only reaching shore in safety after a fearful battle with the heavy waves and breakers through which he had to swim. The first news of the disaster was received in Auckland about noon on Friday last and upon being posed up at the Herald's office created considerable excitement and throughout the afternoon as further details were received, large crowds assembled around the notice board anxiously awaiting the latest information regarding the disaster.

### THE *PILOT* STILL MISSING

The loss of the barque tine *May*, at Kaipara, and the fate of the tugboat *Pilot*, continued to be the topic of conversation in town on Saturday, and the information circulated during the forenoon by means of the Herald news board was eagerly read by crowds of people as it was posted up. The information that came to hand included the names of the two members of the *May's* crew hitherto unaccounted for, and the fact that a search of the beach for several miles South of where the *May* came ashore had not resulted in the discovery of any of the bodies, nor of any sign of the missing steamer *Pilot*. There was a rumour that the tugboat had gone ashore eight miles South of the Concordia, but this proved to be incorrect, and was probably the outcome of the statement of a Maori fisherman on Friday afternoon (reported in Saturday's Herald), to the effect that he had seen a sunken steamer in the breakers some miles South of the Concordia. What the Maori saw turned out to be a portion of the wrecked *May*. In the meantime anxiety as to the safety of the *Pilot* is increasing.

The names of the two members of the *May*, not known previously, are F. Jamieson and John McIntosh. One is believed to be from Auckland, and the other a Londoner. Either Jamieson or McIntosh (probably the former) signed off from the *Wolverine* when that vessel arrived disabled in Auckland some six years ago.

#### **The Survivor's Story...**

The only member of the crew to reach the shore (Wati Dunn), a native lad of about 19 years of age, had a terrible experience the like of which not one in a hundred would have survived.

On arrival here I sought him out, finding him on board of the steamer *Waiwera*. Entering the small cabin of this vessel, I discovered Dunn lying in one of the bunks in an exhausted condition, from which all efforts to rouse him proved useless. He merely turned and muttered a few words in his native tongue. Just then Mr. John Harrison, owner of the *May* and *Pilot* came aboard, and the shaking he administered to the lad half woke him and elicited the exclamation, "*Hello, boss*". He recovered slightly after a drink from a flask of whisky, and Mr. Harrison managed with difficulty to get him to speak a few sentences prior to relapsing into a deep sleep once more.

From what he said it was evident he considered the *Pilot* was all right, and that he thought she had put out to sea after parting company with the *May*. Beyond this he merely outlined the facts of the case as already given.

Dunn's condition is the natural consequence of his experience. He dived from the rigging of the vessel after she capsized, and after a swim of nearly a mile reached the shore. He then walked a distance of five miles to the nearest house (McLaren's) where he was given a meal and a change of clothes, and money to carry him by train to Helensville from Ohirangi. After

walking another two miles to the station the train failed to stop for him, and he had to finish the distance on foot – another two miles along the beach, arriving here at about ten a.m. He made straight for the wharf and was taken on board the *Waiwera* by Captain Cox. Dr Morris was called in, and found him suffering from a nasty cut on the head, sustained by coming in contact with a piece of floating timber during his swim through the breakers, and from exhaustion. He is expected to be all right again in a day or two.

The remainder of the crew is beyond doubt drowned, but no bodies have come ashore yet.

### **Statement by an Eye Witness...**

Captain Wickman of the Russian barque *Concordia* saw the coming ashore of the *May* from the deck of his vessel, and he gave me the following statement...

*At about half-past five yesterday morning my cook roused me, saying, "There is a ship coming on the beach" I came on deck and saw the May. She was out a little beyond the breakers, with full mainsail and all her foresails damaged. After a little while she got right into the first of the breakers, and got broadside on, and in four or five minutes she had turned over and there was nothing to be seen of her.*

*After a little while she started to rise, and I saw that instead of having three masts standing she now had only one, the foremast. With my spy-glass I saw a man clinging to the foremast rigging, the May being then about 600 yards North from my ship's head. Then she was driven through the first of the breakers, and the current set her from the North to the South until I was afraid she would drift straight on to my ship, coming as she did within two ships' lengths of me.*

*Then a breaker came over her again, and she lay very much over, and after that I did not see the man in the rigging any more. He had been there some ten or 15 minutes altogether. My crew and I were now all standing forward watching out for some of the crew of the wreck to save them, and standing by with the lifeboat to lower. All at once we saw a man (Dunn) in the water ahead of my ship, and trying to reach it to get on board. It was not possible for him to fetch the lifebuoy we had thrown him, the current setting to the Southward and washing him away from it. It looked to me as though he seemed frightened to go on to the beach, and he raised one hand to us. I suppose to try to get him aboard. I held up my hand and signed to him to get as quickly as possible on to the shore. He followed the hint, and in 10 minutes safely reached dry land. We were partly afloat at this time in about 6 feet of rough water, and I sent a lifebuoy ashore in a ring for him to come aboard that way. He came and looked at the buoy, and then turned and walked rapidly up the beach, over the sand hills and disappeared. I never thought a man could be so long in the water and afterwards walk so hard. He was swimming more than 20 minutes, being hidden from us every now and then by the breakers. We saw no bodies whatever come ashore.*

*As for the vessel itself, she showed nothing but a piece like a finger after an hour and a half. She broke to pieces within 500 yards or 600 yards South of the *Concordia*.*

*The damage was very quickly done. The cause of her capsizing was the deck timber she carried, and the fact that she came broadside on to the breakers, which continually washed over her. It was not possible for any of the crew to come ashore on the timber the vessel had as cargo; they were mostly boards, and in the breakers they were broken up like chips in a factory, the surf playing with them like matches.*

THE NEW ZEALAND HERALD, TUESDAY 21 OCTOBER 1902

### **Wati Dunn's Story...**

Having failed yesterday to elicit much from Wati Dunn (the plucky Maori lad who so marvellously swam ashore from the wreck) because of his exhausted state, I made another attempt this morning. I found him aboard the *Waiwera* in a bunk, and though he was still in a weak state, he gave me upon being closely questioned, a fairly well-connected story. I give it practically in his own language...

*"When we hove-to, we lashed the wheel over –no man could have held it – and it took all hands to get it over. We had been pumping all the time until about half past four, and the donkey-man nearly died from exhaustion, and we had to take him into the cabin, which was on deck, and give him brandy and rub him down. Then we eased steam off the boiler and went into the cabin, and all hands lay down. Milne lay on the table, the cook on the seat and the other sat around, some with the life belts on. I never use those things. I am frightened of them, they are too light. Scotty Knight went into the bottom bed and wanted me to go in the top one, but I lay on the floor, in case the mast should break, with a blanket over me. It was very cold. We knew the ship couldn't weather it, and was being driven ashore, and that we were going down, and after we got in the cabin we all shook hands and prayed. We decided to stick to the ship till she broke up. Then the sea came in the cabin and we couldn't stay, and all but the captain and cook were washed out, and then the sea washed us away. The last I saw of the captain he was stroking his little terrier, which he had lifted on to the bunk. Before I lay down I knew I was going to die, so I put my watch-chain and swimming medal round my wrist to give my brother when they found me, and so they would know me"*

The lad handed me the articles named to examine. On the back of the medal was this inscription: **Northern Wairoa Regatta 1902, Wati Dunn, winner of 100 yards championship.**

### **Wati continued...**

*"When I lay down, I went to sleep and I had a funny dream. I thought I was hard up for a blanket – very cold – and I go over to my married brother's house at Hokianga. I ask for blanket, and he tells me, "Why so late you come like this keeping all my children out of bed".*

*Then my brother's wife stood growling? And they sling me a white blanket, and I sling it back and say, I don't want your blanket. I go down to my mother's and get one. Not long after that the mate woke me up and told me it would never do to go to sleep. I say, you're right. I was sick when I got up – feel very bad. All hands were talking what to do, and some say, Chuck the timber away! But then we get into the big breakers and never do it. We rushed out as she capsized. I dived off the stern. I saw one man – the young fellow from Auckland, I know not his name, but not Knight-go down on the second sea. At first he swam with me. He sung out when he went down. He was the man who joined the ship last. I held on to a mast for one sea, but it turned so much I let it go at the second sea. Then I got hold of the hatch, and after that a bit of timber, but I could not hold on to either, I swam for the anchor chain of the Concordia, but could not reach it. When the breakers came I dive under them and at last I reach the shore. My head very ache and I knew not much when I landed. They throw me a lifebuoy off the Concordia but I don't like the look of the sea after that and I run away. I couldn't stay any longer I knew Helensville was somewhere here and I run all the way. I fall down once then I take off my shirt and squeeze out the water. I came then to a house and the man thought me mad, I think so. He give me some food and dry clothes, and I lie down, oh, about two hours. Then I come on here. I never ship to sea no more! I had enough! I stop inside to work now, not outside at sea. Bob Griffin say on the ship if he get saved he never go to work at sea again, not for 10 pounds a month for the same job. I know nothing about the crew. One fellow he come from England, I think, he tell me he have no father, no mother”.*

Wati Dunn is looked upon as a hero up here, and his wonderful endurance under such perilous circumstances, promises to remain in people's memory. He has been supplied with an order for new clothes, and there is talk of a subscription list being sent round on his behalf.

### **Visit to the Wreck...**

Mr James Stewart manager of the Northern Union Steamboat Company visited the scene of the wreck this morning, in company with Mr. David Milne, the company's engineer, whose son, Alexander Milne, was one of the shipwrecked crew. They found the deck load of timber had come ashore from the *May* in one lot, exactly where the *Concordia* was lying previous to shifting from her original position. The contents of the hold had drifted past the *Concordia*, and landed about 100 yards to the South

It is a singular fact that the *May* came ashore exactly in the same place as the *Concordia*, the latter having shifted about 100 yards to the South since being beached.

The wreckage of the barque tine consisting of sections of her masts and spars etc. are strewn along the beach for a distance of two miles and a half, and a considerable portion of the cargo is broken practically into firewood. The mainsail c/wed up came ashore amongst

the wreckage with part of the gaff and boom attached. Some two miles to the South a portion of the vessel is standing at about low water mark carrying the steam winch and anchors this being seen bobbin up and down in the breakers.

The bodies of the unfortunate drowned men are expected to be washed up on the flood tide to the South of the wreck between the *Concordia* and the Hon. E. Michelson's residence of 'Motutara'.

### **Pathetic Incident...**

When asked earlier in the day why he did not wait for the others, the lad, Wati Dunn said...

*"I frightened of the sea suppose I stay 10 minutes on that coast, I dead"*.

A sad feature of the wreck is that for hours before the vessel was cast ashore the crew knew what their fate was to be and at daybreak they all shook hands with each other and cried.

Pathetic too is the fact that Mr Milne whilst at the coast found on the beach a photograph bearing evident signs of having been carried by some fellow in his pocket. The likeness depicted is that of a lady - Maybe the mother of the owner. It was taken by Messrs' W and J Stewart of Brompton, London. No one has been able to identify it.

Mr Milne's son who is amongst the drowned was a lad of 19, and this was his first trip on the ill-fated *May*. He had formerly worked aboard the *Pilot* and he was winch man on the *May*. His father also found on the beach a dictionary and a New Testament of his.

Two of the crew are still unknown by name so far as can be ascertained here.

From what Dunn stated on arriving here it is believed that the captain and cook went below and were drowned in the cabin, the others being washed into the sea from the deck. The only one he saw on board when Dunn dived in was Milne.

The gale began to moderate this afternoon but towards evening the glass was falling and bad weather again set in.

Mr David Mine was by a coincidence out to the coast today to assist in an attempt by the tugs *Sterling* and *Wairoa* to get the *Concordia* off. The attempt had to be abandoned, however on account of the weather.

John Urquhart, master of the *May* was well known in Auckland. About 18 years ago he was master of the old Atlantic schooner.

As regards the rest of the crew, 'Griffin' came from Aratapu.

Dunn who was a champion swimmer of the Northern Wairoa is a native of Hokianga. He had been on Mr Harrison's boats about three years and is a great favourite. He is of strapping build. He speaks of 'Scotty Knight' who he believes to be an Auckland boy as his mate on board, and states that they jumped overboard together. Knight was said to be a good swimmer.

### **Aratapu, Monday...**

News was received here about ten o'clock this morning that the *Pilot* was safe, and was seen coming in the South channel, Kaipara Heads, and the population of the river were intensely relieved when this became known. The *Pilot* arrived, at Aratapu four o'clock this afternoon. The wharf was crowded with people anxious to extend a welcome to the officers and crew.

Captain Bonfield states that the *Pilot* left Kaipara Heads at eleven a.m. the Thursday last, with the barque tine *May* in tow for Onehunga. All went well until about seven p.m. when the wind sprang up quickly, and was soon blowing a living gale.

The *May* nearly overran the *Pilot*, almost dragging her stern under water. The *May* then let go the towline, and both vessels kept close together until about 2 a.m. on Friday, the wind and sea increasing all the time. A heavy squall then came on, and the *Pilot* headed to sea, losing sight of the *May*. The vessels at this time were about opposite the Hon. E Mitchelson's residence, and about seven miles off the land.

The *Pilot* was then kept head on to the sea until Friday morning, when she returned in search of the *May*, and failing to find her concluded she had safely reached Kaipara Harbour. The *Pilot* had again to put to sea, as she could only run with or into the sea. A mountainous sea was now running and they had to keep both hand and steam pumps going all the time. The *Pilot* lost all her tanks, lashings and side and the after bulwarks, and the crew were without water from Thursday night until Monday morning when they got a supply at Pouto. They were unable to light the galley fire, and had to be content with biscuits.

Captain Bonfield was thrown by the sea very heavily against the engine-room door and received a severe wound on the side. He stated that Engineer Sneyd and Fireman Passell took short spells in the engine-room so as to save each other as much as possible and also that the crew all worked like Trojans. Everything that could be done in the engine-room and on deck was attended to promptly. Captain Bonfield says that he has been at sea on and off for 40 years, and has never before experienced such a heavy and tempestuous sea. At one time he did not think the *Pilot* could possibly hold out much longer.

Last night the weather moderating a little, the steamer was headed for Kaipara and coming in the South channel. Pouto was made about eleven this morning.

The captain, officers, and crew are very much exhausted not having had any sleep since Wednesday evening last. The crew consisted of Captain Bonfield, A. Sneyd (engineer) F. Passell (fireman), E. Harrison, P. Joseph and A. Stanaway.

The *Pilot* is a small, strongly built boat, and was formerly owned by the Government and used as a survey boat at Wellington and at Kaipara.

### **Aratapu, Tuesday...**

Mr. Edward Harrison was too much exhausted upon the arrival of the *Pilot* to give much information. Much sympathy is felt for him, and the unanimous opinion is that he and all on board of the *Pilot* did all that was possible to keep near the *May*, but the elements were against them.

I interviewed Mr. Harrison this morning, and found him in bed at his brother's house. Wati Dunn, the survivor of the wreck of the *May* was also present. Mr. Harrison stated that he had charge of the wheel on the *Pilot* the greater part of the time and had not more than two or three hours sleep from Wednesday evening last until last night. He only had a few biscuits and pieces of bread to eat, as had also the rest of the crew, and they suffered acutely from thirst, from Saturday morning until their arrival at Pouto on Monday morning.

The *Pilot* is a little wonder and behaved splendidly, although she was continually flooded by the mountainous seas. The steamer was continually out of sight of land, and was straight out between the Manukau and Kaipara. On Sunday morning the steamer ran in towards the shore, and the crew saw the loom of the land, which was made out to be the Waitakere Ranges. The steamer then hove-to until daylight: A heavy sea was still running, but soon after a start was made for Kaipara, and Pouto was safely reached.

Captain Bonfield says that he does not know how the steamer weathered the storm. He says that he has never experienced anything to equal it since 1857, when he was in the frigate *Iris*, between Australia and New Zealand. Captain Bonfield is well known in Auckland.

The *Pilot* is knocked about a good deal and is to have a thorough overhauling.

The scene on the arrival of the *Pilot* was most touching. A large crowd was on the wharf and the flag was at half-mast on the *Pilot*, out of respect for the *May's* crew. Those that could simply greeted the crew by a silent pressure of the hand. All hands looked thoroughly done. Wati Dunn arrived by the *Aotea* last night, and he too was shaken silently by the hand. The meeting between him and Captain Bonfield was of a very pathetic nature.

### **Six Men Drowned...**

The extremely stormy weather which has prevailed along the coast during the past few days has been the occasion of a very serious shipping disaster on the West Coast of this island the barque *tine May* being totally lost near Kaipara and six out of the seven men comprising her crew losing their lives, the sole survivor Wati Dunn only reaching shore in safety after a fearful battle with the heavy waves and breakers through which he had to swim. The first news of the disaster was received in Auckland about noon on Friday last and upon being posed up at the Herald's office created considerable excitement and



throughout the afternoon as further details were received, large crowds assembled around the notice board anxiously awaiting the latest information regarding the disaster.

The *May* loaded with timber left Kaipara on the Thursday morning in tow of the *S.S. Pilot* for Onehunga.

The voyage was continued in this fashion until the vessel got down of the Manukau Heads. A big squall came on then and they could not pick up the? So it was decided to heave to for the night. For this purpose the tug rope was let go between seven and eight o'clock at night. The wind increased to a gale notwithstanding the barque tine and steamer kept side by side until midnight when they lost sight of each other. From this time out the *May* was practically at the mercy of the elements for almost six hours battling with the wind and heavy sea pumping and being gradually driven on shore coming amongst the surf after five a.m. yesterday and capsizing on the third breaker.

CONFIRMED FROM PAPERS PAST...

THE WRECKED BARQUE

EVENING POST, VOLUME L. X. I. V, ISSUE 94, 17 OCTOBER 1902, PAGE 6

WATI DUNN'S STORY

STORY OF THE ONLY SURVIVOR.

[BY TELEGRAPH—PRESS ASSOCIATION.]

AUCKLAND, This Day.

The native Wattie Dunn has arrived at Helensville. He states that he is the only one of the crew of the *Ma*, saved. The *Ma* left Kaipara, timber-laden, for Onehunga at 11 o'clock yesterday morning in tow of the small steamer *Pilot*. They met the full force of the westerly gale last night, and about midnight the vessels became unmanageable. The *Ma* either broke adrift from the *Pilot*, or was cast adrift, for Dunn saw no more of the *Pilot*. At daylight they were within two miles of land. When the *Ma* reached the breakers she capsized, and two of her masts went overboard. Then she commenced to break up.

The *Ma* was owned by Mr. John Harrison, of Aratapu, and was loaded by the Kauri Timber Company.

No news has yet been received as to how the steamer *Pilot* fared.

Later.

The *Ma* was bringing 180,000 feet of sawn timber to Manukau.

The crew of the barque numbered seven—Captain Jack; Berkett, of Auckland, a single man; R. Griffen, and A. Milne, of Pahi; E. Knight, of Hobson-street, Auckland; and Dunn (the survivor).

The vessel was not insured.

The *Pilot* was a steamer of 80 horsepower, in charge of Captain Broomfield, with Edward Harrison as sailing master.

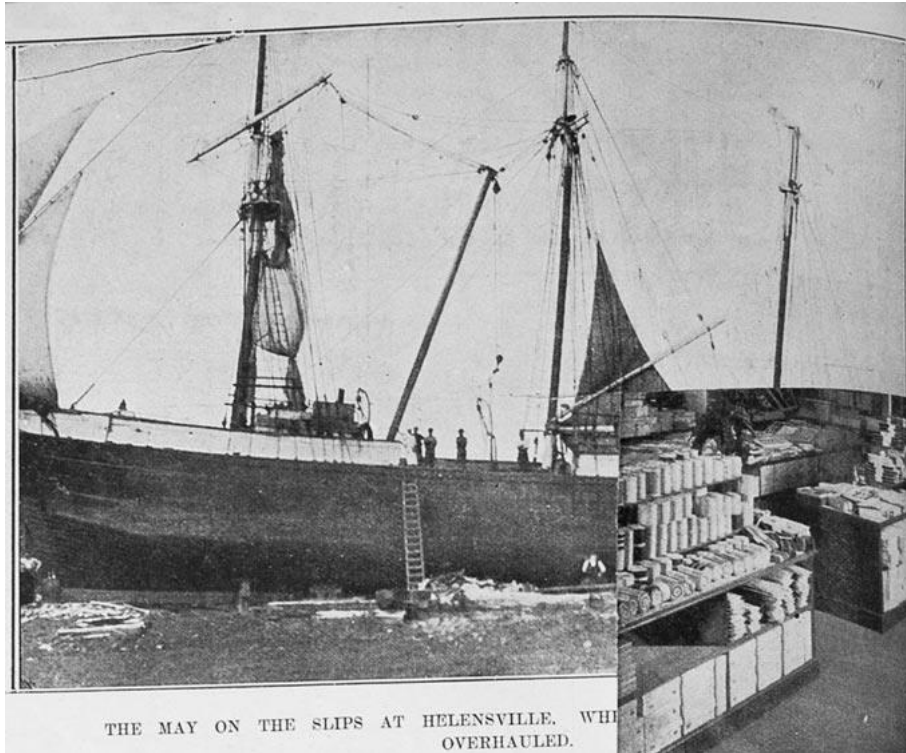
Information received by the Marine Department is to the effect that all on board with the exception of the Maori boy perished. The *Ma* was built in Southwick, England, in 1869, and was a vessel of 237 tons register. She was well-known in Wellington, having traded for some years between this port and China for Messrs. W. and G. Turnbull and Co. in charge of the late Captain Grant. She was afterwards purchased by Mr. John Harrison, of Kaipara, who had for some time past employed her in carrying timber between that district and Onehunga. She left Kaipara yesterday morning with a load of kauri in tow of the *Pilot*, the little steamer which was used at one time in surveying the route for the cable between Terawhiti and Nelson. Evidently the two vessels met the full force of the gale which sprang up during the night, and parted company.

THE DROWNED MEN

From 100yds north of where the Russian barque Concordia now rides at anchor, half-afloat, to a point some six or seven miles to the south (says the Auckland Herald), the search party rode along the beach amidst the incessant booming of the surf. For the whole of this distance the coast was strewn with wreckage. Here the keel of the ill-fated May, there a portion of her hull, again the section of a mast, and portions of the rigging, and at frequent points disordered heaps of timber, mostly the cargo of the wrecked vessel, partly the oaken beams and planks of which she was built. Out in the breakers pieces of wreckage were also visible, in one place the foremast and gaff being plainly seen. Fifty per cent. of the cargo found upon the beach was split and broken into bits like firewood, and even the beams and masts were lying in sections, not a solitary piece of timber being seen of more than 20ft in length. It was impossible not to wonder, in the face of this awful destruction, how, save by a miracle, the Maori lad, Wati Dunn, could have swum ashore and lived. That he did so makes his feat stand out as one of the most marvellous escapes from death the annals of our coastal disasters have to tell. Beyond the wreckage as described, a wooden armchair, in fairly good condition, and a few articles of clothing, the party found nothing in their search, which lasted over three hours.

Having failed yesterday to elicit much from Wati Dunn (the plucky Maori lad who so marvellously swam ashore from the wreck), because of his exhausted state, I made another attempt this morning. I found him aboard the Waiwera in a bunk, and though he was still in a weak state, he gave me, upon being closely questioned, a fairly well-connected story. I give it practically in his own language.

"When we hove-to," he said, "we lashed the wheel over—no man could have held it—and it took all hands to get it over. We had been pumping all the time until about half-past four, and the donkey-man nearly died from exhaustion, and we had to 'take him into the cabin,' which was on deck, and give him brandy and rub him down. Then we eased steam off the boiler and went into the cabin, and all hands lay down. Milne lay on the table, the cook on the seat, and the others sat around, some with life-belts on. I never use those things. I am frightened of them; they are too light. "Scotty" Knight went into the bottom bed and wanted me to go in the top one, but I lay on the floor, in case the mast should break, with a blanket over me. It was very cold. We knew the ship couldn't weather it, and was being driven ashore, and that we were going down, and after we got in the cabin we all shook hands and prayed. We decided to stick to the ship till she broke up. Then the sea came in the cabin, and we wouldn't stay, and all but the captain and cook were washed out, and then the sea washed us away. The last I saw of the captain he was stroking his little terrier, which he had lifted on to the bunk. Before I lay down I knew I was going to die, so I put my watch-chain and my swimming medal round my wrist to give my brother when they found me, and so they would know me."



THE MAY ON THE SLIPS AT HELENSVILLE. WHILE OVERHAULED.

ABOVE: THE MAY AND A SMALL CLIP OF HER CARGO<sup>17</sup>

BELOW: WRECKAGE FROM THE MAY SPEWED UP ONTO THE BEACH BY THE SEA.



STATEMENT BY AN EYE-WITNESS  
POVERTY BAY HERALD, VOLUME XXIX,  
ISSUE 9563, 20 OCTOBER 1902

Captain Wickmann, of the Russian barque Concordia, saw the coming ashore of the May from the deck of his vessel, and gives the following statement:—

At about half-past five yesterday morning my cook aroused me, saying, "There is a ship coming on the beach." I came on deck and saw the May. She was out a little beyond the breakers, with full mainsail and all her foresails damaged. After a little while she got right into the first of the breakers, and got broadside on, and in four or five minutes she had turned over and there was nothing to be seen of her.

After a little while she started to rise, and I saw that instead of having three masts standing she now had only one, the foremast. With my spy-glass I saw a man clinging to the foremast rigging, the May being then about 600 yards north from my ship's head. Then she was driven through the first of the breakers, and the current set her from the north to the south, until I was afraid she would drift straight on to my ship, coming as she did within two ship's lengths of me.

Then a breaker came over her again, and she lay very much over, and after that I did not see the man in the rigging any more. He had been there for some 10 or 15 minutes altogether. My crew and I were now all standing forward watching out for some of the crew of the wreck to save them, and standing by with the lifeboat to lower. All at once we saw a man (Dunn) in the water ahead of my ship, and trying to reach it to get on board. It was not possible for him to fetch the lifebuoy we had thrown him, the current setting to the southward, and washing him away from it. It looked to me as though he seemed frightened to go on to the beach, and he raised one hand to us, I suppose to try to get him aboard. I held up my hand, and signed to him to get as quickly as possible on to the shore. He followed the hint, and in 10 minutes safely reached dry land. We were partly afloat at this time, in about 6ft of rough water, and I sent a lifebuoy ashore in a ring for him to come aboard that way. He came and looked at the buoy, and then turned and walked rapidly up the beach, over the sandhills, and disappeared. I never thought a man could be so long in the water and afterwards walk so hard. He was swimming more than 20 minutes, being hidden from us every now and then by the breakers. We saw no bodies whatever come ashore.

The Pilot was then kept head on to the sea until Friday morning, when she returned in search of the May, and failing to find her concluded she had safely reached Kaipara Harbor.

The Pilot had again to put to sea, as she could only run with or into the sea. A mountainous sea was now running, and they had to keep both hand and steam pumps going all the time.

The Pilot lost all her tanks, lashings, and side, and the after bulwarks, and the crew were without water from Thursday night until Monday morning, when they got a supply at Pouto. They were unable to light the galley fire, and had to be content with busquets.

Captain Bonfield was thrown by the sea very heavily against the engine-room door, and received a severe wound on the side.

As for the vessel itself, she showed nothing but a piece like a finger after an hour and a half. She broke to pieces within 500yds or 600yds south of the Concordia.

The damage was very quickly done. The cause of her capsizing was the deck timber she carried, and the fact that she came broadside on to the breakers, which continually washed over her. It was not possible for any of the crew to come ashore on the timber the vessel had as cargo; they were mostly boards, and in the breakers they were broken up like chips in a factory, the surf playing with them like matches.

Captain Bonfield says that he has been at sea on and off for 40 years, and has never before experienced such a heavy and tempestuous sea. At one time he did not think the Pilot could possibly hold out much longer.

The captain, officers and crew are very much exhausted, not having had any sleep since Wednesday evening last.

The Pilot is a small, strong-built boat, and was formerly owned by the Government, and used as a survey boat at Wellington and at Kaipara.

Pathetic, too, is the fact that Mr Milne, whilst at the coast, found on the beach a photograph bearing evident signs of having been carried by some poor fellow in his pocket. The likeness depicted is that of a lady—maybe the mother of the owner. It was taken by Messrs W. and J. Stewart, of Brompton, London. No one has been able to identify it.

#### LATER

AUCKLAND STAR, VOLUME XXXIII,

ISSUE 249, 20 OCTOBER 1902

The captain of the Pilot reports:—

"We left Pouto on the 16th inst. at 8 a.m., with the May in tow, cleared the bar at 11 a.m., and kept with the May till 2 a.m. on Friday.

All on board are safe and well, but are much exhausted, having been in imminent peril of losing their lives ever since they parted company with the May on Friday morning last.

The Pilot stopped here for a few minutes and the men came ashore to get water, their supply having run out, and immediately after getting their needs satisfied in this particular they went on with the steamer to Aratapu. The Pilot bears a very weather-beaten appearance, but otherwise is apparently none the worse for her perilous experience.

This morning no bodies had yet been discovered along the beach, and no word of the Pilot had been received. The wreckage was so dashed to pieces in the breakers that scarcely anywhere are there two pieces of timber joined together. Where the largest heaps of wreckage lie it is possible that bodies may be hidden or embedded in the sand, but no attempt was made on Saturday to remove these owing to the storm, which was still raging, sending the waves over them.

Mr Ted Harrison is acting as sailing master, and is about 30 years of age.

Captain Broomfield is the master; it is not yet known where he hails from.

J. Passell and Alex. Stanaway are the firemen. Passell's father is accountant in the Hon. E. Mitchelson's Dargaville store. Stanaway is a returned trooper, of Awaroa. Of the remaining man, Peter Joseph, no particulars are yet available.

A young man, of Onehunga, named Vause, was a member of the May's crew till the day before she sailed on her last trip, his place apparently being taken by Milne. A brother of Milne recently served in the South African war.

The chief engineer's name is Sneed. He is a married man of Te Kopuru, aged about 32, and is believed to have one child.

There will no doubt be some visitors journeying to see the scene of the wreck, and to those it will be interesting to know that the place is two hours' ride from Helensville station over exceedingly rough country, the track crossing the huge sand hills, where the sand is almost blinding. A guide is indispensable.

The Pilot and Mr John Harrison's other boats are all uninsured. As Mr Harrison only recently refused £2200 for the Pilot, he will be a very heavy loser if harm comes to her. The fact that his brother Edward is aboard her must help to intensify the owner's suspense. Those who knew Ted Harrison in Northern Wairoa speak in terms of the highest admiration of his courage, and are puzzled at the statement that he allowed the May to cast off when the danger of their position was realised. They are inclined to believe that Wattie Dunn is mistaken in this respect, and feel that it is more probable that the tow-line parted. Some of his nearest acquaintances are angry at the suggestion that he deserted the May without taking off her crew, and declare that he was the sort of man who would have gone into the breakers with her rather than desert her. With such an opinion of Ted Harrison they can only conclude that the tow-line parted, and that the Pilot was afterwards swamped or in some other way disabled.

There is a singular absence of furniture or other personal effects along the beach. A wooden armchair, washed high and dry, a portion of a concertina, and some fragments of clothing seem to be all that the sea has given up of the men's belongings.



### THE PILOT'S EXPERIENCE.

When the steamer Pilot reached Aratupu the wharf was crowded with people anxious to extend a welcome to the officers and crew.

Captain Bonfield states that the Pilot left Kaipara Heads at 11 a.m. on Thursday last, with the barquentine May in tow, for Onehunga. All went well until about 7 p.m., when the wind sprang up quickly, and was soon blowing a living gale.

The May nearly over-ran the Pilot, almost dragging her stern under water.

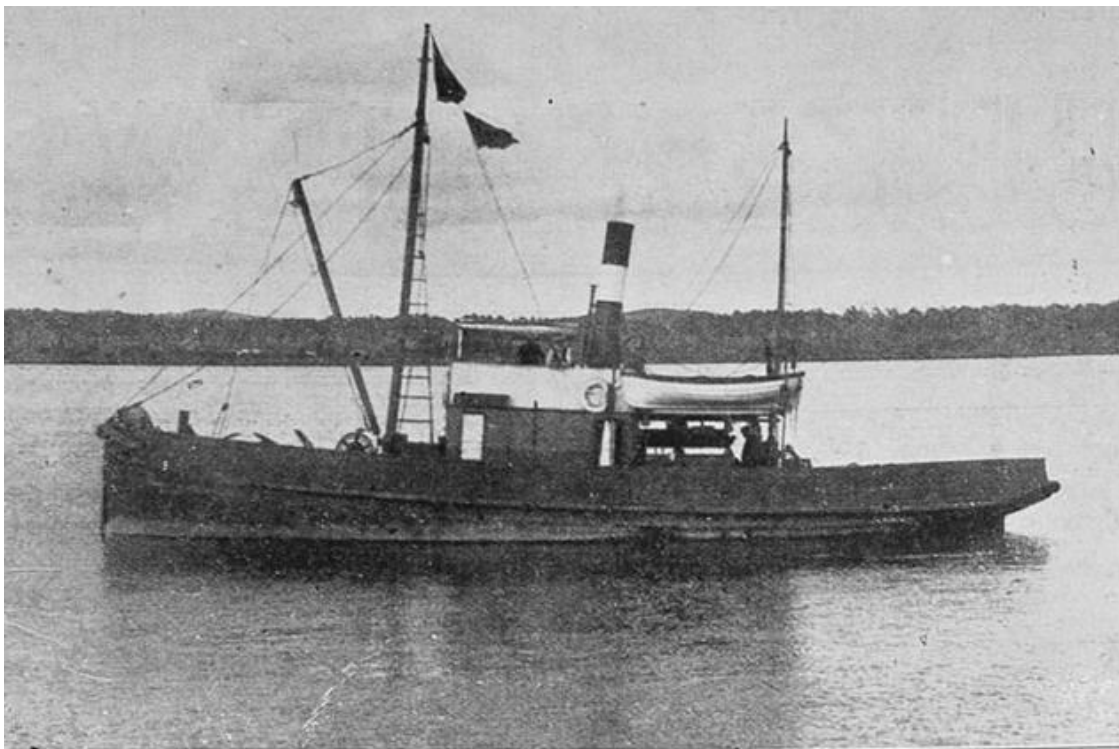
The May then let go the towline, and both vessels kept close together until about 2 a.m. on Friday, the wind and sea increasing all the time.

A heavy squall then came on, and the Pilot headed to sea, losing sight of the May. The vessels at this time were about opposite the Hon. E. Mitchelson's residence, and about seven miles off the land.

He stated that Engineer Sneyd and Fireman Passell took short spells in the engine-room, so as to save each other as much as possible, and also that the crew all worked like Trojans. Everything that could be done in the engine-room and on deck was attended to promptly.

When the bodies are found the inquest will be held at Waimauku.

When asked earlier in the day, why he did not wait for the others, the lad, Wattie Dunn, said: "I frightened of the sea; suppose I stay 10 minutes on that coast, I dead."



THE TUGBOAT PILOT, WHICH WAS TOWING THE MAY, ON THE VOYAGE TO ONEHUNGA.

### **WATI DUNN: THE CHAMPION SWIMMER**

It would appear that Wati was a champion swimmer being the sprint champion for Northern Wairoa before his amazing swim from the wreck of the May. He would later swim in the Auckland champs with some very good results as the following news from papers past would indicate.

During 1910 Wati made passage to England to swim the English Channel but it would seem the attempt was aborted with Wati coming home dejected and angry with the world.



**LEFT: WATI TAKING TO THE WATER  
THE GREASY BOOM COMPETITION**

The continuation of the Auckland Amateur Swimming Club's first annual gala was held in the Albert-street Baths last evening. There was a very large attendance, the number probably exceeding 600. Amongst those present was His Worship the Mayor (Mr Alf. Kidd, M.H.R.) The meeting was equally as successful as that held on the previous Wednesday, the races being if anything a little more exciting. The 100yds handicap for Mr Kohn's medal was contested in five heats, the first in each and the fastest second competing in the final. Amongst the competitors in this event was Wattle Dunn, the only survivor from the wreck of the May. He was introduced to the audience by one of the officials, and was warmly received. In the final the placed men swam a great race. C. Wilson maintained a good lead for two lengths, but on the last lap Dunn overtook him, winning by a couple of seconds. Champion also registered good time, he being third. Dunn's win was very popular, and he was cheered to the echo. The Rowing Club's relay race was very evenly contested between Auckland and West End for first place, the latter only dropping behind a little at the last. The schoolboys' race was also very interesting.

In the 216yds handicap (six lengths) Champion cut out some very good time. The time of the race was 3m 17 3/5s, which, with 50s he was allowing the limit man, deducted, placed the time of 2m 47 3/5s to his credit. The standard time for the 220yds distance is 2m 50s, and, allowing even as much as 2s for the extra 4yds, Champion still has a good margin to come and go on.

#### THE RACES.

72yds Boys' Handicap (under 16.)—First in each heat to start in final.—First heat: D. R. Milne, 2s, 1; R. Cottrell, 10s, 2. Time 67s. Second heat: A. Anderson, 16s, 1; A. Gamble, 13s, 2. Time, 62 1/5s. Third heat: W. Gibbons, 12s, 1; A. Swinton, 9s, 2. Time, 61 4/5s. Fourth heat: R. Caffery, 3s, 1; J. Purdie, 10s, 2. Time, 63 3/5s. Fifth heat: S. T. George, 6s, 1; J. Sheehan, 12s, 2. Time, 60 3/5s. Sixth heat: A. O'Hare, 12s, 1; W. Davrell, 10s, and C. Eade, 8s, tied for second place. Time, 66s. Final: W. Gibbons, 10s, 1; George, 6s, 2. Time, 56s.

100Yds N.A.S.C. Handicap (for diamond star medal, presented by Mr Kohn).—First heat: H. F. Tomlinson, 13s, 1; B. Blakey, 12s, 2; F. J. Thomson, 7s, 3. Time, 80s. Second heat: C. Wilson, 13s, 1; F. Warbrick, 6s, 2. Time, 77s. Won by a matter of inches. Third heat: M. Champion, ser, 1; F. V. Frost, 5s, 2. Time, 66 1/5s. Champion and Frost swam a splendid race, the finish being exceedingly close. Fourth heat: Wattle Dunn, 12s, 1; W. R. Cave, 8s, 2. Time, 80s. Dunn won rather easily. Final: The following started: M. Howe 14s, C. Wilson 13s, Wattle Dunn 10s, F. Warbrick 6s, M. Champion ser. Wattle Dunn, 1; C. Wilson, 2; Champion, 3. Wilson led from Dunn for a great part of the distance, and was only beaten a short distance from the post.

216Yds Handicap.—M. Champion, ser. 1; R. Bell, 2. Time, 3m 17 3-5s. The starters were: C. G. Culpan, 30s; S. W. Kean, 23s; Wattle Dunn, 8s; W. R. Cave, 17s; F. Warbrick, 13s; R. Bell, 8s; M. Champion, ser. Culpan led for about three lengths, and Warbrick then assumed the lead. Bell got on even terms with Warbrick just approaching the last length, the pair turning together. Champion was close up. On the run home Bell drew away from Warbrick, and Champion came up with Bell, winning from him by a touch. Warbrick well up third. Time, 3m 17 3-5s.

Attention is drawn to the Northern Amateur Swimming Club's Gala in the Albert-street Baths to-night. A fine evenings sport is promised, and amongst the competitors are the names of M. Champion, the N.Z. champion, Ross, Bell, F. Warbrick, T. V. Frost, E. O'Hare, Wattle Dunn, the sole survivor of the ill-fated May, J. Hunter, the Havana champion, and all our local cranks. Amongst the ladies entries is that of little Aileen Miller, who pluckily rescued Samuel Parker's daughter from

drowning this week at North Shore. The names of Wattle Dunn, J. Hunter, Dolly Stoptord, and Aileen Miller, were inadvertently omitted from the published list of handicaps.

PAGE 8 ADVERTISEMENTS COLUMN 7  
 AUCKLAND STAR, VOLUME XXXIV,  
 ISSUE 75, 31 MARCH 1903

**NORTHERN AMATEUR SWIMMING CLUB**  
 (Under Rules)  
 (N.Z.A.S.A., Christchurch)  
 N.Z. CHAMPIONSHIP MEETING.  
 CALLIOPE DOCK,  
 NEXT SATURDAY, 4th APRIL.

J. M. HAMILTON, N.Z. Australasian Representative  
 F. ROBERTS, } Wellington's Champions  
 A. SMITH, }  
 A. R. WOODS, }  
 L. PENROSE, } Christchurch Champions  
 E. DRAKE, }  
 H. CREAGH, Dunedin Champion  
 WATTLE DUNN, Wairoa, Sole Survivor of the May  
 F. R. PASSEY, of Elingamite Fame Resides

ALL OUR LOCAL CHAMPIONS.  
 RELAY RACE—32 TEAMS OF 5 EACH.  
 247 ENTRIES.  
 23 EVENTS OF EXTRAORDINARY INTEREST.

THROUGH TICKETS, Landing Passengers right at Dock, including Admission, 1/-; Children 6d.  
 Members Tickets WILL NOT admit to this Carnival.

WM. SEELEY,  
 A. P. BRADLY,  
 Hon. Secs.

Wati Dunn, who swam ashore from the barquentine *May*, wrecked some seven years ago on the West Coast, between Kaipara Heads and ~~Manukau~~, and was the only survivor of that calamity, left Hokianga recently in the ship *Ashford* for England. He intends to emulate Captain Webb's feat of swimming the English Channel, and is confident of his ability to do so.

SWIMMING THE CHANNEL  
NORTHERN ADVOCATE, 6 SEPTEMBER 1910

#### HOEY'S PROJECT ABANDONED. DISGUSTED WITH HIS TREATMENT.

Latest English files to hand contain the following account of "Tony" Hoey's proposal to emulate Webb's feat of swimming the English Channel:—

H. Hoey, the well known New Zealand distance swimmer, who hails from the Whangarei district, arrived in England on July 7, with the ambition of swimming the Channel. After getting into touch with Mr F. E. Record, of the Medway Swimming Club, Rochester, he arranged to accompany that swimmer in a Channel swim, if the weather permitted. In an interview, Hoey said, "I have come over on my own account. My advisers in London have done all they could for me but the weather has depressed me rather. Then it took me ten days to get on Mr Record's track, and now the date for our attempt is fixed for to-morrow (July 30), so you see it has not left me much time to get acclimatised to this cold and sunless country. I have had a few swims, however, one over a distance of  $3\frac{1}{2}$  miles, and have finished fresh and fit

PAGE 3 ADVERTISEMENTS COLUMN 2  
POVERTY BAY HERALD, VOLUME XXXVII,  
ISSUE 12163, 3 JUNE 1910

### ENGLISH CHANNEL SWIM.

NEW ZEALANDERS TO ATTEMPT IT.

AUCKLAND, 13th May.

An aspirant for the honours of the English Channel swim, in the person of H. Hoey, of Whangarei, will leave Auckland for Sydney en route to England by the steamer *Wimmera* on Monday.

He has a fine record, having represented New Zealand in Australasian events. He is a man of fine physique, being 6ft 3in tall, and about 16st in weight, and is an all-round athlete. He will place himself under the direction of Burgess on arrival in England.

Another aspirant has already left New Zealand, in the person of Wattie Dunn, a half-caste Maori. He was the sole survivor at the wreck of the schooner *May*, off Kaipara, in 1902, and he owed his life on that occasion to his splendid swimming powers. Dunn was a successful competitor at Auckland swimming sports some years ago. Hoey expects to make his attempt in August.

Hoey's plans, however, were frustrated. Firms like Oxo and Rovril have had enough of Channel swims, and the big papers prefer devoting their spare cash to the flying men. After having everything arranged with Record, he was dropped a hint that he was not wanted, and eventually Record postponed his attempt. The cold weather greatly affected Hoey, and this, in the face of the fact that there was very little chance of his being financed, and being unable to stand the racket himself, decided the New Zealander to return to "God's Own Country." Hoey is very disgusted with the treatment accorded him in

England, and has the impression that Englishmen do not want colonists to swim the Channel.

"If the weather fails us this month we intend to wait for the neap tides about the middle of August. So I hope and trust Pelorus Jack of Maori-land will give a good account of himself, and pilot the fish of fame safely through the French Pass!"

POVERTY BAY HERALD, VOLUME XXXVII, ISSUE 12259, 23 SEPTEMBER 1910, PAGE 7

H. Hoey, a fruitgrower of Whangarei, New Zealand, travelled 12,000 miles to England, at his own expense, with the view of attempting to swim the Channel, but he only got there to find that no one takes any interest in these matters now, and as he had reached the end of his financial resources, he perforce had to return without showing what he could do. The expenses are necessarily heavy, and include £50 for a tug. The Auckland Swimming Club promised a donation, but it did not materialise, and an appeal to the New Zealand High Commissioner in London was also unavailing. Hoey is now on his way back to New Zealand, a thoroughly disgusted man.

## WATI BRUSHES WITH THE LAW

MAGISTRATE'S COURT

NORTHERN ADVOCATE, 23 MARCH 1910

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### TUESDAY'S SITTING.

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(Before Mr Scott-Smith, S.M.)

Additional cases dealt with at the S.M. Court monthly sitting yesterday were as follow :—

#### ASSAULT.

Wattie Dunn, of Whakapara, was charged with having assaulted another native named Wm. Keore, by catching hold of him and throwing him on a floor. The defendant did not appear.

William Keore said that on December 25th last, while in a room in the hotel at Poroti, an argument took place between the defendant and another over payment for a bottle of whisky, which ended in Dunn striking at defendant and afterwards throwing him to the floor.

This evidence having been corroborated by another witness, the defendant was convicted, and fined 40s, with costs £3 0s 0d; in default seven days.

LOCAL AND GENERAL

NORTHERN ADVOCATE, 24 JULY 1911

Wattie Dunn, a pugnacious Maori well and unfavorably known in Whangarei, has been making himself unpleasantly conspicuous in Dargaville. A telegraphic message from the Northern Wairoa capital to-day states that Dunn was the central figure in a violent disturbance at the Royal Pictures entertainment on Saturday night. The show was stopped until Dunn was forcibly ejected. He demanded remittance, and when Walton, a telegraph lineman, endeavored to pacify the Maori and take him away, Dunn picked the would-be peacemaker up bodily and flung him into the gutter. Then the Maori gave battle to all and sundry. Two policemen and several civilians had a rough time in effecting Dunn's arrest.

**WATI DUNN THE SOLDIER: WITH THE 28 MAORI BATTALION: WW2**

Full Name	<b>WATI DUNN</b>
Forename(s)	<b>WATI</b>
Surname	<b>DUNN</b>
War	<b>WORLD WAR II, 1939-1945</b>
Serial No.	<b>39472</b>
Gender	<b>MALE</b>
First Known Rank	<b>PRIVATE</b>
Occupation before Enlistment	<b>LABOURER</b>
Next of Kin	<b>MR MATE DUNN (FATHER), RANGI POINT, HOKIANGA, NEW ZEALAND</b>
Marital Status	<b>SINGLE</b>
Enlistment Address	<b>HOKIANGA, NEW ZEALAND</b>
Military District	<b>HOKIANGA</b>
Body on Embarkation	<b>SECOND NEW ZEALAND EXPEDITIONARY FORCE (2NZEF), 2ND ECHELON</b>
Embarkation Unit	<b>28 (MAORI) BATTALION, MAIN BODY, HEADQUARTERS</b>
Embarkation Date	<b>2 MAY 1940</b> <b>21 FEBRUARY 1944 OR 31 MARCH 1944</b>
Place of Embarkation	<b>WELLINGTON, NEW ZEALAND</b>
Vessel	<b>AQUITANIA</b> <b>MOOLTAN OR WILLEM RUYSS</b>
Destination	<b>GOUROCK, SCOTLAND</b> <b>EGYPT</b>
Nominal Roll Number	<b>WW2 2</b> <b>WW2 13</b>
Page on Nominal Roll	<b>WW2 55</b> <b>WW2 36</b>



FURTHER LISTS OF MISSING  
EVENING POST, VOLUME CXXXI,  
ISSUE 126, 30 MAY 1941

Davis, Gordon Edward, Pte. Mrs. V. Davis,  
7 Nelson Street, Wanganui (m.).  
Davis, Eric, Pte. Miss R. Davis, Tokerau  
Beach, Mangonui (s.).  
Davis, Thompson Moses, L/Cpl. Mrs. H. M.  
Davis, Whangaruru (m.).  
Dawson, Horace Leslie, Dvr. Miss M. I. Bar-  
nett, Main Road, Benhar, South Otago.  
Day, George Leslie, Pte. Mr. I. G. Day, Palm-  
erston (f.).  
Deere, Brian Thomas, Pte. Mrs. T. J. Deere,  
23 Plymouth Street, Wanganui (m.).  
Derbidge, Arthur John, Pte. Mrs. M. Derbidge,  
Taumarunui (m.).  
Dowes, Henry, T/Cpl. Mrs. J. Murphy, Waihi  
(m.).  
Dodunski, John Stephen, Pte. Mrs. M. Dodun-  
ski, R.D., Whakatane (m.).  
Dunlop, Francis Andrew, Pte. Mr. A. Dunlop,  
363 Devon Street, New Plymouth (f.).  
Dunn, Wati, Pte. Mr. M. Dunn, Rangl Point,  
Auckland (f.).  
Earl, Charles Ian, Pte. Mrs. A. Earl, 31  
Tippiatt Road, Otahuhu (m.).  
Easton, Jack, Dvr. Mrs. A. Roberts, Maryhill  
Terrace, Morningside, Dunedin (s.).

The issue of additional casualty lists brings the total number of officers, non-commissioned officers, and men notified as missing since the report received from the Prime Minister up to 2056. This total is 144 short of the number Mr. Fraser advised were missing as a result of the Greek campaign. Last night's list contained the names of 224 missing and five wounded, and one issued this morning has 168 names.

The names of 69 members of the Second New Zealand Expeditionary Force who were previously reported missing are removed from the missing list by an announcement issued last night. They are as follows:—

EVENING POST, VOLUME CXXXI,  
ISSUE 128, 2 JUNE 1941

A special list was also issued last night giving the names of 39 members of the Second N.Z.E.F. previously reported missing but now reported not missing.

Cook, Gordon C., Pte. Mr. W. Cook, 433  
Wilson's Road, Linwood (f.).  
Corlett, Thomas D., T/L/Cpl. Mr. E. Cor-  
lett, 78 Regan Street, Stratford (f.).  
Craig, James C., Dvr. Mrs. A. P. Craig, 46  
Liverpool Street, Epsom (m.).  
Craig, Wallace, Pte. Mrs. A. Craig, 17 Palm  
Avenue, Lyall Bay, Wellington (w.).  
Daly, Frederick H., W.O.II. Mr. J. C. Daly,  
c/o Lloyds Bank, St. Leonards-on-Sea,  
England (f.).  
Day, Harold N., B.S.M. Mrs. E. A. Day,  
26 Colombo Street, Wellington (w.).  
De La Croix, Harry T., L/Cpl. Miss E. N.  
De La Croix, Kalkohe (s.).  
Dinsdale, Lewis P., Pte. Mrs. N. E. Dins-  
dale, Hikurangi (m.).  
Dodds, Arthur O., Pte. Mrs. A. N. Dodds,  
Paparua (m.).  
Dolbel, Charles P., Cpl. Mrs. S. Dolbel,  
Kohukohe (relationship not stated).  
Dunn, Wati, Pte. Mr. M. Dunn, Rangl Point,  
Hokianga (f.).  
Dye, Edward, Spr. Mrs. H. E. Dye, 18 Spring-  
field Road, Morningside, Auckland (w.).  
Easton, Jack, Dvr. Mrs. A. Roberts, Mary-  
hill Terrace, Morningside, Dunedin (s.).

**WAR STORY BY WATI DUNN'S BROTHER**  
**65178, HARRY/THOMAS DUNN 6TH REINFORCEMENT**

**THERE AND BACK AND STILL A TEENAGER**

***Getting Our Sea-Legs...***

*I sailed overseas, 1941, on the "Aquitania" from Wellington for Sydney, where we joined the Queen Ships, Mary and Elizabeth, which were choc-o-bloc with Aussie troops. We sailed around and through the Great Australian Bight which is said to be the roughest place in the world; certainly three of the biggest ships in the world were thrown around like corks; we got sick as dogs. The waves were as big as hills for about four days.*

***A. W. O. L; For the First Time...***

*We arrived in Fremantle, anchored outside the harbour and a tanker pulled up beside the ship about 7 p.m. There were hundreds of fellows climbing down onto the tanker to go ashore. There were so many they sent an Officer to take us ashore and we got ashore about 10 p.m. We dispersed, a number of us going to where I went, Perth, which is about an hour on the bus. We booked into a hotel at Perth and stayed drinking in the bar till about 10 a.m. the next day, then the place was swarmed with Aussie Military Police and they were taking anything that looked like a Kiwi soldier. They locked us in a clink in Fremantle till they mustered everyone. After about three hours we started back to the ship to hear the bad news - 28 days Field Punishment to be done when we arrived in Maadi Camp, Cairo.*

***I Grow up Fast...***

*The next stop was Ceylon but we didn't go ashore. There it was we saw some of the biggest sharks we'd ever seen. The next morning we woke up we were out in the never-never again heading towards the Red Sea. At the Red Sea I had my 22nd birthday, but I was actually having my 16th Birthday. We finally made it to Port Tewfik in mid-summer (and was it hot) and then of course to Maadi.*

***Mistaken Identity...***

*I had told all sorts of B.S. to get away to the war to be with my two brothers Manuel and Wati. Even my name, I changed it to Harry my youngest brother's name and it's been Harry ever since. My real name is Thomas. This younger brother of mine died about six months ago and was buried at Mitimiti where we last had the Tai Tokerau Mini Reunion. I said "We will remember them," on his grave, because I felt he went overseas too because I pinched his name.*

### **A Triple Wounding...**

*I came back from the war blown up in both legs and in the eye, my left eye. It happened at Takrouna and if it wasn't for Jack Colman I wouldn't be here now. I got blown up in the right foot, Jack bandaged it and then I was on his back. He had carried me back about 100 yards from where I got it in the foot when I got sniped in the knee. The bullet went right through my knee. Jack bandaged my knee. If it hadn't been for my knee the bullet would have gone through his stomach. By this time I was getting a bit weak and eyes getting a bit foggy through loss of blood. I was again on Jack's back and we were about another hundred yards from where I copped it in the knee when a shell landed in front of us. I had my chin on Jack's shoulder I copped a piece of shrapnel just below the eye. I thought I had lost my eye for a moment. **Again, Jack, I said, I'm hit again. Oh no, said Jack.***

*He let me down, bandaged my head with what little bandage we had left, then it was on his back again.*

### **Farewell My Friend...**

*Further back we were confronted with hundreds of our tanks ready to go into action. By this time I was getting really sore and didn't very much care what was happening. A few more of the boys who were wounded were being carried back. Jack got me back to the Casualty Clearing Station and that was the last I saw of Jack Colman. He left me and went back to the Battalion and next day he copped it. I was in Said Port ready to board the hospital ship back to Egypt when I heard in a Daily Report that Jack had been killed.*

### **Hospital Ship Home...**

*Anyway 5 days to Alex then back by train to 2.G.H. Hospital, Port Said, and after about 6 weeks at 2.G.H it was home. We boarded the hospital ship 'Orange' [Oranje] for home. We left 4 days after the first furlough boys came home. We arrived in Melbourne 4 days after the 39'ers.*

*There was one of the nurses from 2.G.H. who had been married over there and was supposed to have her baby soon after arrival in NZ. She had them a day before we got to Melbourne, they were twins and both died and were buried at sea, which was very, very sad.*

*We were in Melbourne a day and a night and had a good time. Four days after we arrived in Wellington, I was still in plaster from the hips down. The wharf at Wellington was crammed with people waiting for their loved ones.*

### **Hospital and Rehab Centre and Back to Civvies Street...**

*After being in about three hospitals I finished up in a Military Hospital in Rotorua, now Queen Elizabeth Hospital, with a lot of the boys, Ray Rautahi, Bert Meihana, Kara Rika, Mita Hape, Reg Walsh, Jimmy Grace, Sonny Sadlier, Bill Friday, Jack Graham and many more. We were about two years, I think in the 'Rotorua Military' Annex. It was good there and we had some great times, I will never forget with the boys. It was home away from home. About a couple of years after, nearly all of the boys that were there finished up at D.S.R.L. at*

*Auckland, each one took a different trade, I took up Cabinet Making. They were happy days especially with the boys from my own district. We went our own ways, got married and started bringing up a family.*

***We Will Remember Them...***

*I do not regret telling lies, telling all sorts of lies to go to the war and get shot up, but I mourn for those of our mates who did not come home, also those who came home and since have now passed on. We will remember them. As I look back bold men like Jack Colman, Jack August, Rewiti Ihaka, great leaders, and that goes for a lot more of our mates and relatives who still sleep there. Mai Koetoe i rota ite Ariki. <sup>18</sup>*

**65178: Harry Dunn 6th Reinforcement**

## KARIPA WAITI

### KAIHU: 1898

Note: This following account gives us an inside view as to how Maori moved around from one district to another as they followed land inheritances, love and work: It also shows how the status of belonging to one or more Hapu and or one or more Iwi evolves as they moved from district to district. This particular Whanau starts off in Otamatea being Hapu Uri o hau and Iwi Ngati Whatua: Through marriage and the inheritance of land the family of 'WAITI' at Otamatea, Maungakahia and Kaihu became closely associated with 'Ngapuhi' to the extent that today they are "Ngapuhi".

## KARIPA WAITI

All written records would suggest he wanted to be known as Karipa Waiti ... copies of the following records for Kaihu confirm this, but just occasionally he has been known as Waiti Karipa. It would also appear that he owned land or had family own land in the Waima district at Punakitere.

**1860 and onward:** The name 'Karipa' features in many land deals in the Helensville area and the name 'Waiti' feature's in land deals in the Kaiwaka area. 'Karipa Waiti' also features in land deals in the Maungakahia area through his mother's connections and also through his Grandfather at Kaihu where he had shares in land: at Kaihu he is also gifted land by the 'Roroa' Hapu, no doubt, because of his connection to Snowden and Patuawa through his wife Katerina Snowden whose mother was Meri Patuawa. There appears to be some connection to the family Makoare and Pokia as they collectively had shares in other land at Kaihu with Karipa Waiti.

**In the early 1900's:** we have 'Karipa Waiti' as one of many trustees in Iwi common land in the Kaihu district. His Hapu is known as '*ngati whaeke*' but should be spelt **WHAKA-EKE**.

It is interesting to note that by the early 1900's the Hapu of Netana and Patuawa is now '**WHANAUPANI**'.

The Hapu of Katerina Waiti nee Snowden is also '**Whanaupani**'. On the 1881 Maori census this Hapu is living at Patunga, Kaeo, Northland.

Note: I believe this is where the wife of Netana Patuawa came from.



**WHAKAPAPA FOR 'TAMAKI TE WAITI' IS AS FOLLOWS...**

**HONE WAITI HIKITANGA' BORN ABOUT 1820: 'HIRA TE AWA' BORN ABOUT 1800**

**(Generation 1/. Great-Great Grandfathers for Tamaki Waiti)**

Birth Dates are estimates...

**Generation 1/. About: 1800: Hira Te Awa:** 1800 - 1867 and other leaders...Te Kou Hepana, Paratene te Taurua, Pakiripi. Maungakahia.

**Generation 1/. About 1820: Hone Waiti** emerged into the Otamatea district about 1840: Hapu Uri o hau. Iwi Ngati Whatua.

**Generation 2/. About: 1840: Hui (Huihana) Waiti married Whakaeke Te Awa:** Moving from Otamatea to Maungakahia.

**Generation 3/. About: 1870: Karipa Waiti:** Hapu Ngati Whaeke? (**Whakaeke after his mother**) Maungakahia: Hapu south of Kaikohe Iwi Ngapuhi. Marae: Te Kotahitanga

**Karipa married=Katarina Snowden (Ngapuhi):** Ahikiwi.

**Generation 4/. About: 1915: Waru Te Waiti:** Kaihu Valley

**Generation 5/. About: 1939: Tamaki Te Waiti:** Kaihu Valley.

**1895: ALL SUCCESSORS OF HONE WAITI WHO IS DECEASED: OTAMATEA...**

Family for Hone Waiti at Otamatea (Paparoa): **Huihana Waiti: Matene Ruta Waiti: Te Rima Waiti: Hera Waiti: Hohia Waiti: Waata Waiti:**

Family for his brother at Helensville (Kaitara): **Manuka Karaipu Waiti m: Ripeka Waiti f: Rehipeti Waiti f: Kehaia Waiti f.**

**1904: SUCCESSORS OF HIRA TE AWA FROM 1868:**

**MAUNGAKAHIA...**

**Hui (Huihana) Waiti**

**Karipa Waiti**

**Kingi Hohua (Karipa Waiti is his nephew)**

**Te Hira Hohua = Te Awa**

**Pukeatua Te Awa**

**Tomuri Te Awa**

**Whakaeke Te Awa and others...**

**Family for: Manuka Karaipu Waiti: 1900.**

**1/. Manuka Waiti male**

**2/. Wiremu Waiti: male 1896 living in Waima Hokianga: 2<sup>nd</sup> cousin for Karipa Waiti.**

**3/. Kereana Waiti: male.**

**Trustee: Kohi Tatana Hemana at the Boar War.**

## HONE WAITI (REVEREND)

(Great-great grandfather for Tamaki Waiti)

It would appear that these people of Otamatea, who were originally Iwi Ngati Whatua and Hapu Uri o hau, emerged back into central Northland about 1840 and onwards. They could have been remnants of Iwi who were left to struggle south into Waikato and Taranaki after the rampaging Ngapuhi commanded by Hongi Hika pushed those who survived south after he had ordered the blanket destruction of all Iwi of the Kaipara and the Auckland Isthmus during the early years of 1820 and up to his death in 1828. Both Waiti and Karipa feature in these southern areas and one can only make a calculated guess as to whether or not they are the same families who now live in Northland.

Another possibility is that 'Waiti' was captured during the early 1820's by Ngapuhi and taken back to the Hokianga as a slave then released about 1830. We have on record a 'Waiti' living on the Hokianga in 1834. We also have Karipa Waiti claiming land at Waima on the Hokianga about 1900.

**Note:** It is very possible though that they were originally Ngapuhi and moved onto the southern lands after the invasion by Hongi Hika 1825: From written records Makoare and Waiti have a very close alliance and from AC Yarborough's census of 1810 we have living at Motu Kiore Chief Makoare of Hapu Te Popoto near Rawene with 100 fighting men. This is very close to Waima where Karipa Waiti had claim to lands. I believe that this scenario is the most likely. Maori moved around a lot back in those days...

**Note:** It is up to the reader to study all relevant knowledge and make one's own opinion.

**1834:** We have Waiti living at Hokianga. He is noted in Busby's Journals.

**16 March 1834** - *Humiora Pita, Mangungu [in Maori] - Informs Busby, that he received a message from Paratene, that the Hokianga Chiefs, were to meet the captain of the ship now in port. Requires confirmation of the message, as Te Waiti, the originator of the message, did not have it in writing. If confirmation is given, will come.*<sup>19</sup>

**1860:** We have Hone Waiti living at Otamatea.

**About: 1865:** Hui (Huihana) Waiti is married to Whakaeke Te Awa and living at Maungakahia.



**1870 From:** Hone Waiti Ruea and others. Subject: Acknowledging receipt of letter that the Court would sit at Waitangi (states persons who live at Wharekauri are: Pakeha 89, Moriori 78, Maori 68) (Maori language with English translation.)

**1873: Hone Waiti:** Hapu Ngaitahu; had shares in the Kaihu No 1 block as follows and was also connected with Makoare at Pouto and Otamatea...

**1875:** We have Hone Waiti and Maraea Pirika Ngae involved with land claims at 'Kiri O Tupato'. Part of the Kaihu Block General.

**1896:** Ohaeawai Rawene Road (Procter's Store) - tenders from Rekene Pehi, Rawene; E Johnson and Company, Taheke; S Josephs, Taheke; Hone R Koia, Taheke; Pera Wharerau, Wiremu Waiti, Pine Wikitahi and Rapata Waiti, Waima; Stephen Hancy, Taheke; William Henry Bridge, Taheke; John Jones, Solomon Leth; Heremaia Haori, Taheke; William Birch and Company, Taheke

**About 1900:** We have Karipa Waiti involved with lands at Maungakahia, Kaihu and Waima on the Hokianga Harbour.

**Note:** I Believe Waiti and Makoare married daughters of Arama Karaka Haututu. The father of Arama was 'Haututu': An Otamatea Ngati Whatua Chief up until 1825: Haututu was killed by Ngapuhi.

*"Haututu had been killed defending his land from Ngapuhi muskets in 1825. His body had been taken by canoe down the Otamatea to be cooked and eaten at his own Kakaraea kainga. A big Pohutukawa marked this especially tapu ground. The missionary (William Gittos) set out to destroy the tapu by employing Europeans to build a church on the site. A handsome building with great kauri beams supporting a high vaulted roof, it became known as the 'Cathedral Church of Gittos'. At first Arama Karaka was afraid to enter it and violate his father's memory, but Gittos persuaded him with a prayer".*

**1873: Arama Karaka Haututu and Hone Waiti Hikitanga sell land to the Crown...**

**MAORI DEEDS OF LAND PURCHASES IN THE NORTH ISLAND OF NEW ZEALAND: VOLUME ONE**

**MARUNUI BLOCK, KAIPARA DISTRICT**

This Deed made the eighth day of March one thousand eight hundred and seventy-three 1873. 8 March. Kaipara District. **Between Arama Karaka Haututu and Honi Waiti Hikitanga of the District of Kaipara** in the province of Auckland in the Colony of New Zealand Aboriginal Natives **Marunui**. of the one part and Her Majesty Queen Victoria of the other part Witnesseth that in consideration of the Sum of Two hundred and seventy pounds paid by Her said Receipt for £270. Majesty the Queen to the said Arama Karaka Haututu and Hone Waiti Hikitanga (the receipt whereof is hereby acknowledged) They the said Arama Karaka Haututu and Hone Waiti Hikitanga do and each of them doth hereby convey and assure unto Her said Majesty the Queen and Her Successors All that Block of land called or known by the name of the Marunui Block situate in the said District of Kaipara containing by admeasurement Two thousand one hundred and sixty acres more or less Boundaries. [2,160 acres.] Bounded towards the North-East by Government Land Nineteen thousand six hundred and eight (19608) links towards the East by land granted to Mr. Henry towards the North-East by such land towards the South-East by the Mangawai Block Two thousand five hundred and sixty (2560) links towards the South-West by the Pukekaroro Block Twenty-seven thousand five hundred and thirty-five (27535) links again towards the South-East by the Pukekaroro Block Three hundred and eighty-three (383) links Three hundred and fifty-two (352) links Four hundred and three (403) links Four hundred and eighty (480) links Three hundred and five (305) links Seven hundred and twenty (720) links Three hundred and forty-two (342) links Nine hundred and eighty-two (982) links Two hundred and eighty-one (281) links One hundred and eighty-eight (188) links Two hundred and forty-one (241) links One hundred and thirteen (113) links One hundred and eighty-three (183) links Sixty (60) links Seventy (70) links One hundred and ninety-four (194) links One hundred and thirty-three (133) links and Five hundred and forty-four (544) links again towards the South-West by lines One hundred and eighty-eight (188) links Two hundred and fifty-one (251) links Two hundred and ten (210) links Four hundred and seventy (470) links One hundred and seventy-six (176) links Two hundred and twenty-three (223) links Four hundred and eighty-five (485) links Two hundred and ninety-two (292) links Seven hundred (700) links Three hundred and thirty (330) links Two hundred and twenty-seven (227) links One hundred and sixty-five (165) links One hundred and twenty-four (124) links One hundred and thirty-five (135) links One Hundred and sixty-nine (169) links Three hundred (300) links Two hundred and ninety-one (291) links Four hundred and thirty-five (435) links Six hundred and sixteen (616) links One hundred and two (102) links Three hundred and fifty-four (354) links One hundred and seventy (170) links One hundred and eighty-one (181) links Two hundred and fourteen (214) links Ninety (90) links One hundred and forty-four

(144) links Three hundred and ten (310) links and One hundred and twenty-three (123) links arid towards the North-West by a line Ten thousand six hundred and fifty (10650) links As delineated by the plan drawn With all the rights and appurtenances thereunto belonging To hold the same unto Her said Majesty the Queen and her successors and assigns forever. In witness whereof the said parties have hereunto subscribed their names...

Arama Karaka Haututu.

Hone Waiti Hikitanga.

Signed by the said Arama Karaka Haututu having been first read over and translated to him in the Maori language in the presence of—

Thos. McDonnell, licensed Interpreter.

W. H. Connell, Solr.,

Auckland.

Signed by the said Hone Waiti Hikitanga having been first read over and translated to him in the Maori language in the presence of—

Thos. McDonnell, Licensed Interpreter.

W. H. Connell.

THE ELECTORAL ROLL

DAILY SOUTHERN CROSS, VOLUME XIV, ISSUE 1040, 16 JUNE 1857, PAGE 3

**IN** reference to the correspondence, published in our last issue, between Mr. William White and the Native Department, it has been observed to us that a mis-impression might be conveyed by the following words:— “That hearing of this, Matikikuha, William Rawiti, and John White waited upon you at your office.”

The John White in question is not John White of the Native Department, but a Maori, baptized Hone Waiti; his native name is Hikitanga.

## Hone is now a Wesleyan assistant missionary on the Wairoa...

RELIGIOUS MEMORANDA FOR THE MONTH

DAILY SOUTHERN CROSS, VOLUME XVII, ISSUE 1458, 6 DECEMBER 1861, PAGE 5

**WESLEYANS.**—The annual meeting in connexion with the Australasian mission of the Wesleyan Society was held in Auckland on the evening of the 13th Nov, his honor the Superintendent presiding. The Revs. T. Buddle, James Wallace, (Whangaroa), Wm Gittos, (Kaipara), Hone Waiti, (native assistant missionary at Wairoa, Kaipara), Alex. Reid, (Waipa), John Whiteley, (New Plymouth), Henry H. Lawry, I. Harding, J. Crump, and Dr Bennett addressed the meeting. The statistics read showed the following as the state of the mission in New Zealand and the South Seas.—542 chapels, 300 preaching places, 63 ministers and preachers on trial, 242 catechists, 206 day school and 2,499 Sunday-school teachers. 1,369 class leaders, 1,069 local preachers, 20,837 church members, 6,058 on trial for membership, 886 Sunday schools, attended by 37,923 scholars, 671 day schools, attended by 35,019 scholars, 92,444 attendants at public worship, 2 printing establishments. The cost of supporting the various institutions of the Australasian missions was £14,147 10s 2d. for the past year, of which £1,092 11s. 9d. had been paid by the parent society in England, and £10,054 18s 5d by the colonial churches. Auckland subscribed £2,339 14s. 9d.; Wellington £1,506 14s. 11d; Friendly Islands £2,306 9s. 6d.; Fiji do, £3,857 13s 7d. From the report read at the annual meeting of the same society held in Napier on the 10th Nov, we learn that there are in New Zealand 16 circuits with 19 ministers, 8 assistant missionaries, and 154 native teachers.

A new Wesleyan chapel was opened at Riccarton, Canterbury, on the 13th Oct. The building will seat 100 persons. The result of the collections and subscriptions only have a debt of £20 13s. on the erection.

The annual session of the district meeting of the ministers of the Wesleyan Methodist Church, of the Southern provinces of New Zealand, was held at Wellington during the month, under the presidency of the Rev. J. Buller, chairman. An addition to the ministerial staff was urgently requested, particularly the appointment of two to Otago. In Canterbury district progress had been made during the year in adding to the church members, increasing the finances, and in church building and educational operations.

On the 12th Nov, Mr. Wm. Watkin, of Wanganui, was ordained to the ministry in connexion with the Wesleyan body, in the Manners street chapel, Wellington. The Rev. H. W. Scott, (Independent), took part in the proceedings.

On the 20th Nov., a missionary tea meeting, in connexion with the Wesleyan body was held in Auckland, Mr. Newman presiding.

MAORI REPRESENTATION—THE MEETING AT KAIPARA

DAILY SOUTHERN CROSS, VOLUME XXIV, ISSUE 3322, 10 MARCH 1868, PAGE 2

PAUL TUHAERE, of Orakei, sends us a report of a discussion amongst the natives at Kaipara in reference to the Maori Representation Act. It is a pity that the Maoris look on the Act in the way they do, namely, that no representation is worth anything unless they have equal numbers with the Europeans. One great use of having Maoris in the House would be that, if honest, they could afford valuable information to the Europeans on the many bills by which Maori interests are affected. The following is the report:—

“ Orakei, March 4, 1868.

“ This is an account of the meeting held at Otamatea, Kaipara, on the 23rd of February, at night. The object of the meeting was to discuss matters in relation to four Maori members called to the Assembly at Wellington, who were to be elected to carry thither the views of the Maori tribes. These are the speeches of the chiefs:—Winiata Tomairangi said: ‘ I belong to the Northern part of the province from Mangonui to the West Coast. We object to the four members; if there are four Maoris and twenty Europeans we cannot approve.’ Henare Taramoeroa, of Hokianga, said: ‘ We

...by Europeans we cannot approve.  
 Henare Taramoeroa, of Hokianga, said: 'We do not consent.' William Pomare, of Bay of Islands, said: 'We cannot consent to four members being elected. Let there be equal numbers on the M-ori side and on the pakeha side, and the thing would be at once established.' Hare Hikairo, whose boundaries go from Hikurangi to Kaikohe, and thence to the East Coast, coincided in Pomare's remarks. Tirarau, of the Wairoa and Whangarei, also supported what had been previously said. Arama Karaka Haututu, of Otamatea, Kaipara, said: 'I am not willing to elect these four men. Our views could not be carried out by them. They would be swamped by the many European members of the Assembly. We should be deceived. If there be fifty European members, let there be fifty Maoris also, and then matters will work well.' Hone Waiti supported Arama Karaka's sentiments, and gave as an example the parable of Christ which says, 'What king shall assay to go to war with another king with ten thousand men to fight with the king who cometh against him with twenty thousand men?' But let the numbers be equal. Paraone Ngaweke, of Kaipara; Te Hemara Tauhia, of Mahurangi; and Wiremu te Wheoro, of Waikato, supported the previous speaker. Paul Tubaere, of Orakei, near Auckland, said: 'I agree with what you have said; let us carefully consider first this law made by our European friends. The Government first gave us a political power in sitting as assessors, and they said there shall be one law for the Maoris and for the Europeans; but the laws were not equal, but diverse; now also, the law is not equal in relation to these men. Now let us see, all the principal chiefs of this island were elected as magistrates for the Queen, but the thing was not satisfactory. At the Kohimarama conference, I requested that Maoris be admitted into the General Assembly, but it was not conceded. Now, however, that word has been agreed to. How is it they see it now? It is because there is trouble in these days.' All the chiefs of this province, it has been agreed, shall write to the Governor, so that he may come back to Auckland, and leave Wellington, that place of earthquakes. European women have been killed there, and many persons have felt ill from the motion of the earth. As to coming to Auckland to see the son of the Queen, it was agreed that it would be better for him to visit the Ngapuhis in their own country."

## 1851: HONE WAITE AND THOMAS DAULTON

(THOMAS DAULTON MY GREAT-GREAT- GRANDFATHER)



THIS PICTURE SHOWS A COMPANY OF ROYAL FENCIBLES STANDING TO ATTENTION ABOVE AN AUCKLAND HARBOUR BEACH WHILE A MAORI MINISTER TALKS TO A VERY AGITATED MAORI CHIEF OF THE NGATIPAOA FROM THE HAURAKI PLAINS. GOVERNOR GREY IS STANDING NEAR-BY TO HIS LEFT.

It was during that eventful day of April 17<sup>th</sup> 1851 after a later skirmish in the town of Auckland between some members of the Ngatipaoa tribe from the Hauraki Plains and Maori police that an expected attack by this tribe to claim revenge or uto/utu became evident.

The Royal Fencibles a division of retired soldiers who were brought out to Auckland in 1847 by Governor Grey to protect the town from an earlier expected attack by Hone Heke, a renegade chief from the Bay of Islands were ordered to prepare their arms. A company of the Royal Fencibles of which one included my great-great grandfather **Thomas Daulton** who were living at Onehunga were called out of the fields, away from the horse and plough, to take up a defensive position on the Auckland harbour.

In the meantime during the course of the day **Hone Waiti** a Wesleyan Maori student at the 3 Kings visited the tribe of warriors on the beach. As it was 'Good Friday' he invited them to engage in religious worship which on this occurrence he conducted amongst them. **Hone**, like Tamati Waka Nene had a white heart with a brown skin and in a fervid speech he cautioned the Ngatipaoa against disloyalty to the Queen and her representatives and urged them to return to their settlements. After the service the warriors held a consultation the result of which was that they made up their minds to go home and resume their usual occupations.

And so the first and last threat to Auckland by Maori was thwarted.

**Note: Hone Waite is the great-great grandfather of Tamaki (Mac) Te Waite. I grew up with Mac and his siblings at Maropiu. Mac lived with my family for some time when I was a boy. Coincidentally his great-great grandfather and mine both played a part on the same day and at the same place as peacemakers.**



THE INVASION OF THE NGATIPAOA

NEW ZEALAND HERALD, VOLUME XXX, ISSUE 9081, 6 JANUARY 1893, PAGE 6

***THE INVASION OF THE  
NGATIPAOA.***

**AN HISTORICAL INCIDENT IN THE  
EARLY HISTORY OF AUCKLAND.**

**WITH the Christmas number of the AUCKLAND WEEKLY NEWS, the proprietors presented its readers with a beautiful historical picture, in an entirely new style to any previously given, reproduced in monochrome from the original painting by that well-known artist, Mr. Kennett Watkin. The painting depicted a memorable incident in Sir George Grey's first Governorship of New Zealand—"The Invasion of Auckland by the Ngatipaoa." We give the following portions of the article in the WEEKLY NEWS descriptive of this exciting and memorable incident in the history of Auckland :—**

**But for the firmness, promptitude, decision, and judicious measures taken by Sir George Grey on that eventful day—Thursday, April 17, 1851—it is hard to say what might have been the subsequent history of the infant settlement. Never again did the Maoris enter Auckland in battle array and with hostile intent, and the citizens were saved for ever within its boundaries from the horrors of civil war.**

There were many circumstances in the history of the colony which tended to make our early annals more than ordinarily remarkable and exciting. Two races, both of strong and energetic nature, but differing in almost every respect, came in contact. The vast majority of the residents of Auckland now have few links connecting them with the past, in such a way as to make them familiar with the early history of what is now their home, and have but slight knowledge of the incidents which took place at the first settlement of the country. To recall these we now only have recourse to the memories of the few who still remain, and remember when Auckland consisted of a few tents on the beach, and to the early numbers of the newspapers published. The following narrative of an event, the like of which will never occur again, "The Invasion of the Ngatipaoa," will be of interest to our readers, and more especially all interested in the history of Old Auckland, as written from the writer's personal recollections of the episode, as well as gathered from various journals, public records, etc.

The incident is important, as marking the last appearance of an armed Maori war party in the then capital of the colony. Years before, Heke had threatened and planned an expedition, which, coming down by the head of the Waitemata and the Whau portage, should lay the infant settlement in ashes, but Tirarau, Parore, Taurau, Manihera, and certain of the Northern tribes, disclosed the project to the authorities, and interposed their protection. It was to protect the settlement on its western side that Ligar's Redoubt was then thrown up in what is now Hobson-street, a couple of hundred yards north of St. Matthew's Church.

### THE ARREST OF NGAWIKI AND HOERA.

Wars and disputes between races occupying the same country have generally had their origin in some trifling disagreement, and it need occasion no surprise, therefore, to learn that "The Invasion of the Ngatipaoa" arose through a native having been guilty of the larceny of a shirt—an article of personal adornment of which they stood much in need in those days. It was on Monday evening, the 14th of April, 1851, that a native named Ngawiki passed the shop of Mr. W. Osborne, in the Crescent, eyed the garment, and fell a victim to his cupidity. He was promptly apprehended by two policemen—a European and a native—for in those days it was necessary, from the number of natives visiting the town, to have a portion of the police force familiar with Maori customs and the native language. Another object which Sir George Grey had in view in employing Maoris in the police force was to train the natives in the administration of law, and to give them an interest in our Government by being employed together with Europeans in the civil service, and made partakers in its emoluments. The offender, though not a Ngatipaoa, had been staying with and working for them, and a number of that tribe happening to be in the vicinity at the time of Ngawiki's arrest, came up, as they alleged, to inquire from himself as to the facts of the case. The police, however, thinking their object was to rescue their prisoner, kept them at bay. A scuffle ensued, in which the European inhabitants took part in support of the

A scuffle ensued, in which the European inhabitants took part in support of the police. The upshot was that the leading chief of the Ngatipaoa, Hoera, got struck on the head by the baton of a native policeman, and he and Ngawiki were placed in prison. It came to the ears of the authorities that the chief was in the lock-up, and aware of the gravity of the affair, in the then state of the colony, Hoera was released from custody the same night, at a late hour, by the Police Magistrate, Captain Beckham. Ngawiki was next morning brought before the magistrate, who severely lectured him on the enormity of stealing a shirt, in a country where every Maori could have his own blanket, and sent him to Auckland gaol, Victoria-street, to undergo three months' imprisonment. On the previous evening the Ngatipaoas had gone off in their canoes with the avowed purpose of bring up the tribe to obtain satisfaction for their chief. Hoera went nearly crazy at the thought of the indignity he had suffered, being arrested and struck by a *taurekareka* (a slave), and the native policeman had to be spirited away to prevent his falling a victim to the incensed Ngatipaoas. It seems that at the time of the assault Hoera was *tapued*, or made sacred for the time, which rendered the incident of his being knocked down by a native policeman much more serious. As Tuesday and Wednesday passed without any appearance of the return of the Ngatipaoa, and Ngawiki had been summarily convicted and sentenced, it was imagined the affair had blown over, but the European residents of Auckland were speedily undeceived.

### ADVENT OF HOERA'S WAR PARTY.

On the following Thursday morning at eight o'clock the residents of Mechanics' Bay were startled by seeing a fleet of war canoes crowded with dusky warriors, armed to the teeth with double-barrelled guns (while the troops had only the Crown Bess or Tower musket), sweeping round St. Barnabas Point — so called from the quaint native church of that name situate on the Point—and in a few minutes several hundred Maoris leaped upon the beach at Waipapa (Mechanics' Bay), where is now the Swan Hotel, where Hoera in a fiery speech harangued them, and demanded that the insult to his sacred person be wiped out in blood! A war dance ensued, led by Hoera, who at the head of the column flourishing his *taiaha*, which was gorgeously adorned with birds' plumage, gave the time. The party in their war paint danced the war dance, which was the genuine article, and not the miserable and feeble imitation given now-a-days to tourists for a consideration. The Europeans present were criticising the various styles of tatooing on the flanks of the stalwart "braves," when one of them made a personal remark which caught the ear of a chief enjoying the *soubriquet* of "Piki Canoe" among the Europeans, who understood English. Piki drove the hilt of his sword (a basket-hilted weapon which had evidently belonged to a non-commissioned officer in a line regiment) into the 'critic's mouth. The young man fell in a huddled heap in the sand at his feet, and there was no further criticism that forenoon of the style of Maori tatooing.

SIR GEORGE GREY'S PRECAUTIONARY  
MEASURES.

Meanwhile His Excellency Sir George Grey, the Governor-in-Chief, who happened to be in Auckland at the time, was not idle. The war party had called in at a native settlement on the coast, on the way up from the Thames, and the natives being friendly, detained the war party by feasting them for a short time, and despatched a small canoe with a secret missive to the Governor, so that he might have timely warning of the *taua*, or war party. This enabled Sir George to get the start of the war party by a few hours. Immediate and effective measures were adopted to prepare for any contingency that might arise. Orders were issued to the 58th Regiment (Colonel Wynyard, C.B.), the Artillery (Captain Travers), Royal Engineers (Colonel Bolton and Captain Chesney) to be in readiness. Like instructions were given to H.M.s. Fly, Captain Oliver. Mounted men were despatched in hot haste to summon from the roads, the plough, and the fields the New Zealand Fencibles, whose settlements then cordoned the southern

frontier of Auckland. The Howick, Panmure, and Otahuhu divisions were directed to remain at their respective stations, to cover the routes to the city, while the Onehunga veterans, promptly donning their cross-belts, shouldered their Brown Besses, and marched for town via Parnell, under Major Kenny, where, at the point above Mechanics' Bay Bridge, preparations were made for their reception. The Pensioners lined the eastern ridge, which shut in that side of the Domain valley, and the western side was occupied by the 58th Regiment, which extended its right flank across the swamp at the head of the valley to meet the line of Pensioners, so that an enemy landing in the bay was hemmed in, whilst H.M.s. Fly prevented escape by sea.

### THE KORERO.

As the natives were landing, His Excellency the Governor, accompanied by Colonel Wynyard, commanding the troops in the colony, Colonel Bolton, and most of the principal military and civil officers, proceeded to the hill—Constitution Hill—overlooking the Bay, where the natives were dancing the war dance. His Excellency sent a message to the principal chief of the Ngatipaoa, Wiremu Hoete, requesting him, accompanied by the leading chiefs, to come to him, which they did, and made known their grievances. They said that they had no quarrel with the *pakeha*, and no desire to injure the Europeans, but that a Maori policeman had grossly outraged a chief, and that he would have to be released from gaol and surrendered to be dealt with according to Maori usage.



### SIR GEORGE GREY'S ULTIMATUM.

The Governor declined to entertain the Maori proposal for an instant, made by men threatening with arms in their hands the civil authorities, and resolved that the law should take its course, and that the war party should be compelled to give up their arms or leave the town. By the Governor's direction Captain Beckham, Commissioner of Police, communicated to the natives through Mr. Johnson, interpreter to the Native Secretary's Department, His Excellency's decision that only two hours would be allowed them to go away, unless they surrendered their arms. The further warning was added that if they did not within the time specified launch their canoes and return to their homes, forcible measures would be taken to expel them, and to place the town in a state of safety before nightfall against armed and excited men, threatening violence with arms in their hands. They endeavoured to obtain a modification of the order so as to remain for the evening tide. But the order was peremptory. Wiremu Hoeto went with some chiefs to consult the others, and to tell them they would be forcibly expelled. He then in a short time returned, ascending the hill at a rapid pace, and told the Governor that the expedition would at once re-embark, and laid a handsome greenstone *mere*—"Parewhenua"—at his feet in token of their submission. The war party dragged their canoes down the beach, under the guns of the *Fly*. Owing to its being dead low water, they were compelled to haul the heavy war canoes over the sand and shingle, which they did sullenly. By three o'clock in the afternoon Mechanics' Bay was cleared of the war party, and the fleet was on its way down the harbour.

### SCENE AT NIGHTFALL.

Every measure was taken to guard against surprise after the defeat of the war party, as a native reinforcement of considerable strength had threatened to unite with them, and enter the town. The bivouac fires of the Pensioners, as evening drew nigh, lit up the few houses which then graced the fern-clad slopes of Parnell. On Constitution Hill the 58th posted their patrols and outlying picquets, while H. M. S. Fly's boats rowed guard on the Waitemata. It was expected that the natives would return the same night, and the citizens, with their wives and children, were prepared to make their way, on the warning note of the bugle, to the Albert Barracks, which, with its crenelated wall and flanking angles, could have been held against any attack.

### A FALSE ALARM.

About ten o'clock p.m. a gun boomed out from the Fly, which was imagined by some citizens to be the signal of the return of the war canoes, and there was a miscellaneous rush of people, scantily attired, to Princes-street, to ascertain in the uncertain moonlight, if their conjectures were true. The gun fired proved but a signal to the guard-boats, and the night passed without further alarm.

### HOW THE TROUBLE ENDED.

On sailing down the harbour the fleet of canoes put in to Okabu Bay, Te Kawau's settlement at Orakei, where they remained for the night. Next day they were reinforced by 100 men from the direction of the Thames, who, not knowing what had taken place on the previous day, were on their way to join them in Auckland. In the course of the day Hone Waiti (a Wesleyan Maori student at the Three Kings) visited them. As it was Good Friday, he invited them to engage in religious worship, which, on their concurrence, he conducted amongst them. Hone, like Tamati Waka Nene, had "a white heart with a brown skin," and in a fervid speech he cautioned them against disloyalty to the Queen and her representative, and urged them to return peaceably to their settlements. After the service they held a consultation, the result of which was that they made up their minds to go home and resume their usual occupations, all the more speedily that old Tarnia, from the Thames, was expected up to urge the continuance of the quarrel.

Thus ended the invasion of the Ngati-paoa. Other difficulties have intervened with the native race since then, unfortunately—notably the Taranaki war of 1860 and the Waikato campaign of 1863—but never again has a Maori *tauā* brandished their arms and danced their war dances within the bounds of Auckland city. The Maori policeman, by the way, was not punished, and the Maoris were taught that when they had a grievance they must come in peace, not in war.

**OPINIONS OF THE PRESS.**

The New Zealander newspaper of that date, commenting on the episode, says:—“The judgment, decision, and knowledge of the native character evinced by the Governor on this occasion cannot be too highly appreciated. Even a little mismanagement might have swollen the affair into a serious disturbance, which it might not have been easy to repress; but as it is, the natives have no doubt been impressed with a sense of the uselessness of attempting to resist the Government—while in many other instances they have had ample reason to know Sir George Grey's determination to maintain their just rights, and his paternal regard for their real welfare.”

The Southern Cross remarks:—“It is but justice to His Excellency, Sir George Grey, to state that his measures to meet the emergency were taken with calmness, decision, and promptitude. The Governor and the people might have been subjected to the greatest indignity, if not outrage, had there not been a regiment of the line in barracks, a detachment of artillery in the fort, and by the mere chance a sloop of war in port. We believe Sir George Grey did what he could to prevent the premature weakening of our military defences. The natives yield frankly to European laws when enforced by European authority, but when executed by one of themselves, and that individual probably a slave, should a blow be given, even accidentally, we have seen to what extremities it may lead.”

**Sir George was good enough recently to go over the ground at Constitution Hill and Mechanics' Bay—the scene of "The Invasion of the Ngatipaoa"—with the writer, and graphically narrated the events that took place on the ground on that memorable day, over 40 years ago. These interesting reminiscences by Sir George have been woven into the narrative.**

These following pages relate to the land at Mangakahia 1867...

Item	
Ordered For	Roger Mold
Date to View	29 Aug 2013
Ordered On	15:01, 29 Aug 2013
Container Code	C 156 853
Archives Reference No	BBAE A48 4982 Box 13
Item Reference	
Record Number	319
Part Number	
Alternative Record No	
Title	In the matter of The Land Transfer Act 1885. Associated names. Kenneth Finlayson, Annie Elizabeth Finlayson, Turia Paki, Wi Hongi, Erana Paki, Matiu Paki, Wiremu Paki, Te Wenga Paki, Piripi Paki, Merata Paki, Uwhinga Paki, William Aitken, Pakiripi, Arena Tuhi, Hira te Awa, Te Kou Hepana, Paratene te Taurua, Donald Finlayson, Alexander William Pilkington, Jane Cochran, Andrew Sinclair, William Australia Graham, Sidney Southwood Clarke, Puke Atua, Hemo Piri, Hare Pua, Hera Heta, Hamiona Wi Tute, Hui Waiti, Te Hira
Dates	1906

WAITI

N<sup>o</sup>

I Puke Aua of Raikohi in the District of Whangarei in the Province of Auckland New Zealand an aboriginal native do solemnly and sincerely declare

Stamp 10/-  
R.H.B.  
6/8/11

1. That I know and was well acquainted with Pakiripi of the District of Whangarei aforesaid one of the Claimants from the name of the block of land in the said District known as Kukuakaiti

2. That the said Pakiripi died at Opona from an illness wound on or about the sixth day of November One thousand eight hundred and sixty seven.

3. That the said Pakiripi was buried at Te Pahi on or about the ninth day of November One thousand eight hundred and sixty seven and that I was present at his burial.

AND I make this solemn declaration conscientiously believing the same to be true and by virtue of an Act of the General Assembly of New Zealand intitled "The Justices of the Peace Act 1861"

Puke Aua

Declared at Whangarei in the Province of Auckland the twenty fourth day of December 1868. by the deponent Puke Aua the aboriginal native of the said District.

Believing the same to be true and by virtue of an Act of the General Assembly  
of New Zealand intituled "The Justices of the Peace Act 1866"

Received at Whangarei in the <sup>North</sup> District of Auckland the twenty fourth  
day of December 1866. by the deponent, Puke Ahaia the possessor of the  
above written declaration having been first read over and explained to him  
in the Maori language by Robert Scott of Whangarei in the said District  
a licensed Interpreter who was first sworn duly to interpret the same and  
the said deponent made his mark thereto Before me Wm. Wellington J.  
One of Her Majesty's Justices of the Peace for the Colony of New Zealand  
Sents Register Office Auckland 23<sup>rd</sup> Dec 1866.

I hereby certify that the foregoing is an examined copy of a Declaration  
by Puke Ahaia of death of Pakiripi deposited in this Office under  
B<sup>o</sup> 7570.

Edwin Ainsford  
Registrar of Deeds



This is the certified copy declaration marked N<sup>o</sup> referred to in the annexed  
Declaration of Frank Lorne Jones at Auckland this 15<sup>th</sup> day of June 1866  
Before me

J. E. Skelton  
A. Skelton



In the Supreme Court of New Zealand  
Northern Judicial District,

IN THE MATTER of "The Land Transfer Act  
1885" and of an Application Number 4197 by  
Kenneth Finlayson and Annie Elizabeth .....  
Finlayson to bring under the provisions of  
"The Land Transfer Act 1885" the block of  
land situated in the Bay of Islands County  
in the Provincial District of Auckland call-  
ed "Wukutashiti" containing 12,316 acres.

I, PUKEATUA of Kaipoho Bay of Islands in the Provincial  
District of Auckland in New Zealand an Aboriginal Native  
of New Zealand. Make oath and say:-

1. THAT on the 15th day of May 1867 after investigation  
in open Court it was ordered that a certificate of Title  
be issued to Te Kou, Hepana, Paratene te Taurua, Hira te  
Awa and Pakiripi certifying that they were the owners .....  
according to native custom of the lands and premises above  
described.

2. THAT on the 27th day of June 1867 a certificate was  
prepared and issued accordingly.

3. On the 8th day of November 1867 Pakiripi died and on the  
15th day of September 1871 the Native Land Court appointed Te Kou his successor.

4. ON the 16th day of November 1867 a Crown Grant was ..  
issued to the above named Te Kou, Hepana, Paratene te Taur-  
ua, Hira te Awa and Pakiripi and their heirs and assigns.

5. ON the 28th day of August 1868 Hira te Awa died and  
on the 15th day of September 1871 the Native Land Court appointed Te Kou his successor.

6. ON the 3rd day of November 1868 the three surviving  
grantees are alleged to have executed a Conveyance in  
favour of one William Altken such document being registered  
in the Deeds Register Office at Auckland as Number 10000-  
6082 B

This is the translation in English marked "A" referred to in the numbered  
affidavit of George Brown sworn this 13th day of June 1906 before me

F. H. WEAVERSON,  
a Solicitor of the Supreme Court of New Zealand

1870

1870

1870

7. ON the 11th day of August 1897 the said William ..... Aitken by Conveyance registered as Number 139770 conveyed all his interest in the said lands to Kenneth and Donald Finlayson.

8. ON the 29th day of May 1902 the said Kenneth and Donald Finlayson conveyed all their interest in the said .. lands to Annie Elizabeth Finlayson.

9. Te Paki died on or about the 19<sup>th</sup> day of *December* 1897 and on the 21st day of June 1902 the Native Land .... Court granted succession of his interest to Turia Paki .... Wihongi, Erana Paki, Matui Paki, Wiremu Paki, Te Uenga .... Paki, Pihipi Paki, Merata Paki and Uwhinga Paki.

10. ON the 15th day of May 1904 the Native Land Court granted succession of the interest of the said Hira te .... Awa in the said lands to Arana Tuhi, Hemo Piri, Hare Pua, Hera Heta, Hamiona Wi Tute, Hui Waiti, Te Hira Hohua, Ihaka Hui, Ina Moka, Ihaka Mita, Keri Hemi, Kato Pera, Kihī Wi Tute, Kere Wi Tute, Karipa Waiti, Kingi Hohua, Mingo Kihī, Marereira Mita, Pukeatua te Awa, Paraire Hau, Pekana Hau, Pera Wi Tute, Paora Wi Tute, Paea Hata, Riria Wiri, Rukipi Tari, Rika Hau, Tomuri te Awa, Tuia Mita, Tia Hohua, Whakaeke te Awa, Waiheke Hui, and Wiremu Tari, as from the 18th day of September 1868 being the date of the death of the said Hira te Awa deceased.

11. ON the 16th day of May 1904 the Native Land Court partitioned the said lands and awarded All that portion ... containing Two thousand four hundred and thirty three acres and to be called Nukutashiti A to the successors of Te .... Paki above described and awarded ~~all that portion~~ ..... ~~containing Two thousand four hundred and thirty three acres~~ ~~to the successors of Hira te Awa deceased and~~ All that ... portion containing Two thousand four hundred and thirty

three acres and to be called Nukutawhiti B to the above ... named successors of Hira te Awa deceased AND AWARDED All that portion containing Seven thousand three hundred and one acres and to be called Nukutawhiti C to the said Annie Elizabeth Finlayson.

12. I am one of the successors of the said Hira te Awa deceased and am acquainted with the said lands and premises.

13. I was personally acquainted with the said Hira te Awa when alive and was continually in his company. As far as I am aware he never during his lifetime sold or disposed of his interest in the said land and during his lifetime he retained possession of the same.

14. I have not nor have any of the successors of the said Hira te Awa sold or disposed of or agreed to sell or dispose of the interest of the said Hira te Awa in the ... said lands.

15. I was not aware until the sitting of the Native Land Court at which a partition of the block was made in 1904 that William Aitken claimed to have acquired more than three interests out of five in the said lands.

16. THE said lands were prior to the investigation of title in 1867 divided by the tribe into five ~~distinct~~ <sup>distinct</sup> X portions and the boundaries defined and it was agreed amongst and between the different members of the tribe and the grantee that each native placed in the title should be entitled to his specific portion of the land.

17. SUCH divisions were subsequently adopted by the Five owners prior to the death of Pakiripi.

18. FROM the time of the investigation and award of the Native Land Court down to the present first Hira te Awa and

subsequently his descendants the successors before mentioned have treated the portion agreed upon as Hira te Awa's as his exclusive property and have retained possession of the same.

19. THE block is timber and kauri gum land and unsuited for cultivation and permanent occupation but the said Hira te Awa and his descendants in title have from time to time lived on the said division and have continuously and exclusively worked such division as aforesaid for kauri gum thereon without hindrance or obstruction and are at present living on such division and working such kauri gum.

20. I have worked the kauri timber from three portions of the said division openly and without objection hindrance or obstruction-firstly a bush called Mahoe-secondly one called Parahēia-and thirdly one called Hangaeo-being engaged about seven months on such timber working operations with men and bullocks and the necessary gear and appliances.

21. NEITHER the said William Aitken nor his successors in title have ever been in possession of the said division save in so far as was necessary for the purpose of a Land Transfer Survey recently made.

22. THE Native Land Court in partitioning the land awarded me and my people the division originally adopted by my ancestors.

23. THE portion awarded the successors of Pakiripi also followed the ancestral boundaries except that Pakiripi's share had originally been smaller than ours and the Court treated all shares as equal in its partition. Consequently Pakiripi's lines were slightly modified.

S W O R N at Auckland aforesaid by  
the said Pukeatua and I certify that  
the above Affidavit was read over in  
Maori and explained to the deponent  
by George Brown a Licensed Interpret-  
er when the said Pukeatua appeared  
perfectly to understand the same and  
made his mark hereto he being  
illiterate in the presence of the  
said George Brown and of me this

13<sup>th</sup> day of June 1906  
before me

F. H. Williamson

A Solicitor of the Supreme Court of New Zealand.

Pukeatua  
his X mark

In the Supreme Court of New Zealand

Northern Judicial District

IN THE MATTER of "The Land Transfer Act 1885" and of an Application Number 4197 by Kenneth Finlayson and Annie Elizabeth Finlayson to bring under the provisions of "The Land Transfer Act 1885" the Block of land situated in the Bay of Islands County in the Provincial District of Auckland called "Nukutawhiti" containing 12,316 acres.

I GEORGE BROWN of Auckland in the Provincial District of Auckland in New Zealand a Licensed Interpreter of the first grade make oath and say:-

1. THAT hereto annexed and marked "A" is a true and correct translation in English of the affidavit in Maori of one Pukeatua annexed hereto and marked "B".
2. SUCH translation was made by myself.

SWORN at Auckland aforesaid  
this 13<sup>th</sup> day of June 1906  
Before me

George Brown

F. H. Williams:

A Solicitor of the Supreme Court of New Zealand.

In the Supreme Court  
of New Zealand  
Northern District

In the matter of The Land  
Transfer Act 1915 and of an Ap-  
plication No 4194 by K. Linday  
to bring under the provisions of  
The Land Transfer Act 1915 the Block  
of land situated in the Bay of  
Islands County called or  
known as "Hukulawhiti"  
containing 1231/6 acres



Affidavit

by Pukatea

FILED:  
14 JUN 1915  
SUPREME COURT,  
AUCKLAND

Parr & Blomfield  
Solicitors  
Auckland

Exhibit "A".

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen: TO ALL to whom these Presents shall come, Greeting:

KNOW YE that for good considerations Us thereunto moving, We for Us our Heirs and Successors, do hereby Grant unto Te Kou Hepana, Paratene te Taurua, Hira te Awa and Pakiripi of the District of Whangarei in the Province of Auckland Aboriginal Natives of New Zealand their Heirs and Assigns, All that .... Parcel of Land in our Province of Auckland in our Colony of New Zealand, containing by admeasurement Twelve thousand one hundred and sixty eight (12,168) acres more or less situate at Whangarei in the County of Hobson being called or known by the name of Nukutawhiti and numbered Three hundred and thirty six N 336 N. BOUNDED towards the North East by lines Twelve thousand eight hundred and forty five (12,845) links Twenty one thousand nine hundred and sixty (21960) links One thousand three ..... hundred and eighty seven (1587) links Eight hundred and three (803) links Seven hundred and nine (709) links Seven hundred and twenty seven (727) links Three thousand five hundred and thirty six (3536) links and Four thousand two hundred and ten (4210) links towards the South by lines Eleven thousand eight hundred and twenty eight (11,828) links Eleven thousand six hundred and ninety six (11,696) links towards the South West by lines Six thousand two hundred and eighteen (6218) links Two thousand four hundred and eighty seven (2487) links Six thousand six hundred and seventy four (6674) links Eight ..... thousand and twenty five (8025) links Three thousand one ..... hundred and thirty two (3132) links and One thousand and ninety five (1095) links towards the West by the Mangakahia River to a point where the Awarua River falls into it thence by the ..... Awarua River including a Reserve (the East boundary of which measures) One thousand four hundred and forty four (1444) links

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LAW REPORTS.  
COURT OF APPEAL  
AN AUCKLAND CASE.

A sitting of the Court was held yesterday morning. The Court comprised His Honour the Chief Justice (Sir Robert Stout) and Justices Cooper and Button.

Argument was heard relative to an application for leave to appeal to the Privy Council in the Auckland case, Turia Paki and others v. Kenneth Finlayson and another.

Plaintiffs in this case prayed for a decree declaring that they are the owners of an undivided fifth part of a block called Nukuta-whiti, containing 12,168 acres, in the Whangerei district, or in the alternative that they are the owners of 2433 acres awarded to them under a partition order made by the Native Land Court on May 15, 1904; and, further, that the defendants be restrained from proceeding with their application for a certificate of title under the Land Transfer Act.

Defendants deny that plaintiffs have ever been in adverse possession of the land in question, which is valued at several thousand pounds.

The case originally came before Mr. Justice Cooper on June 3, 1907, when the questions of law stated for argument were:—

(1), Whether upon the proper construction of a Crown grant a joint tenancy was created by it? (2) What effect has a Crown grant issued without an anti-vesting clause to a number of Natives, one of whom had died before the Crown grant was issued, where the limitations is to the named grantees, including the dead man and their heirs and assigns? (3) Whether under such a grant issued to a number of Natives, one of whom was the deceased, at the time of the issue of the grant, the Native Land Court had power to appoint successors to the deceased Native in respect of any interest in the land so granted and subsequently to partition the land and to award a specific portion to such successors?

The judgment of Mr. Justice Cooper, which was upheld by the Appeal Court (His Honour the Chief Justice dissenting), was as follows:—(1) The land granted to the five Natives was held by them in joint tenancy as from the date they became entitled to the grant; (2) this question is answered by the answer to 1; (3) the Native Land Court had no power to award to the successors of the deceased Native any part of the block, the whole block having been conveyed in November, 1868, by the surviving joint tenants to one Aitken. Plaintiffs could not, therefore, proceed with their action without attacking the Crown grant, and for that purpose they must comply with the provisions of the Titles Protection Act, 1902.

Mr. Skerrett, K.C., who appeared in support of the motion, said the application now before the Court was for leave to appeal to the Privy Council on the usual terms. Counsel contended that the Court had ample jurisdiction to grant the application. It was clear that it was most convenient that the appeal should proceed forthwith, because the action must proceed on the assumption that the judgment which it was sought to appeal from was correct.

Mr. Neave appeared with Mr. Skerrett. Mr. M. G. M'Gregor (of Auckland) opposed the motion. In his opinion, the proper course was for appellants to apply for leave to appeal direct from the Supreme Court to the Privy Council.

His Honour, the Chief Justice, held that leave to appeal should be granted. In his opinion, the judgment of the Court of Appeal decided the case so far as the main cause of action was concerned. It was true that it was not a final order in form because judgment had yet to be entered for one or other of the parties. Even if it were an interlocutory order it was, in his opinion, a proper case in which to grant leave to appeal. He might mention that Mr Justice Chapman, who was absent, was of the same opinion.

Mr. Justice Cooper said he thought the Court had ample jurisdiction to grant the appeal. He pointed out that, if there was any doubt as to whether the Court had jurisdiction, the other side could apply to the Privy Council to discharge the order.

Mr. Justice Button concurred.

Leave to appeal was accordingly granted.

The Court then adjourned until 10 a.m. on Wednesday next when, if it is ready, reserved judgment will be delivered in the case between Annie Quayle Townend and the Commissioner of Stamps.

## **MANGAKAHIA VALLEY.**

### **WHAT LIES IN THE NORTH.**

#### **A FERTILE REGION.**

#### **UNUSED NATIVE AREAS.**

**THE** rivalry engendered over the suggested routes of the North Auckland Main Trunk line has resulted in the North being widely advertised, and pronounced activity in land settlement has ensued. This has been experienced chiefly in the Mangakahia Valley, through which the railway must pass—eastern and western routes not bearing on the matter—and which from being a practically unused territory, given over to a scattered native population and nomadic bushmen, has become a veritable field of promise, rich in its potentialities of agriculture, and a coveted possession of adjoining counties. The valley is intersected by the boundary lines of Hobeon, Whangarei, Bay of Islands, and Hokianga counties, the latter containing by far the biggest portion. Geographically the whole territory is part and parcel of Northern Wairoa, but its longitude is such that the chief business towns of the counties mentioned have each an important interest in its growth and prosperity. Just now Whangarei has a Bill before Parliament suggesting that its county area may be extended to embrace the bulk of Mangakahia, for, owing to various reasons, that county has been led to consider that the great valley is its lawful attachment, whilst the other neighbouring counties are vigorously contesting Whangarei's claim. How the dispute will result is of little concern, except to the various governing bodies, for settlers will please themselves where they do business.

**BY OUR NORTHERN WAIROA CORRESPONDENT.**

The valley may be described as running from the junction of the Northern Wairoa and Wairua Rivers to the mouth of the Awarua tributary, and embraces some 50,000 acres of excellent pastoral land, occupying a central position between Kai-kohē, Dargaville, and Whangarei. Leaving the Wairoa junction, the river and valley open out, and the fine waterway—for the Mangakahia is a noble stream, with high banks of alluvial richness—stretches for 50 miles to the mouth of the Opoukena, where it loses its premier importance, and to this point roomy motor launches convey the goods from Dargaville during the winter months, a distance of 90 miles. The first settlement one reaches is Titoki, which possesses a store, post and telephone offices, school, hall, sawmill, and all the necessaries for comfortable existence. Immediately above the estate of Mr. Jeffrey Hunter, where cultivation has long been practised on modern principles, is the Hikurangi River, which for 40 miles skirts the eastern side of the Tarai range. This valley contains thousands of fertile acres, all under the ban of the Native Department—unprofitable alike to Maori and pakeha. Proceeding up stream to the Kawau the hand of the agriculturist becomes more apparent. The country opens, wire fences by the mile come into view, and, chiefest of all, rich soles of grass testify to the fertility of the soil. Some 12 months ago there was a record rush for Crown lands in this locality (the Oue Block), and the progress made by successful balloters is highly pleasing. A fair acreage has been brought under the plough with satisfactory results, and as the situation is unequalled for eastern and western market conveniences, the position of the new settlers is a happy one. From the Oue to Pakotai there is a good, well-bridged road. At Pakotai there is a store, post and telephone offices, school, hall, and a fairly populous community of natives, and this may be fittingly termed the capital of Mangakahia.

The Maoris have sole interests in an immense territory extending into the Bay of Islands and Hokianga counties—and that is practically all they have got. With their own lands closed against them, their existence is not an enviable one. For the greater portion of the year the men are engaged in road and bush work, and, judging by their general conversation, are depressed at being denied individualisation of their heritages. Many would become progressive sheep and cattle farmers, and those upon whom education has conferred a fluency of English, openly vent their anger and disgust at the existing wardship from which they are suffering. The following instance was brought immediately under the writer's notice:—An intelligent young Maori, desirous of keeping step with his pakeha neighbours, although largely interested in eight important blocks, of which no individualisation of title can seemingly be obtained, determined to follow the lead of his white brothers, and successfully applied for an One section. He paid the necessary fees and charges, and in law became possessed of a fine property. But improvements had to be made within a regulation period in order to acquire the fee simple. Naturally he turned to the Native Minister, produced incontestable claims to the land of his ancestors, and sought monetary aid whereby he and his could live and have their being in modern civilisation. In answer he received the usual printed formula for an application under the Advances to Settlers Act—which provides that loans will be granted up to half the value of improvements already effected. So that channel was closed. Next he approached Europeans for a loan sufficient only to fence and clear some 300 acres of valuable alluvial flats, and offered, by the help of his kinsmen, to have the work completed within a month, but money is tight, and so far the amount is not forthcoming. And yet his interests in native lands are worth more than £1000—but in fact they are worth nothing—and he and his hapu are being consigned to a life little short of beggary. The section will revert to the Crown, and tangata Maori will be compelled to browse in enforced idleness whilst his Departmental overlords descant upon his romantic traits.

At Pakotai old plantations contain peach, quince, pear, and other fruit trees, and it is an actual fact that in journeying up the valley during summer one's olfactory senses are tickled with the fruit-laden air. Contiguous to Pakotai is Messrs. Finlayson Bros.' Nukutawhiti Estate of 12,000 acres, and of which a few notes will prove interesting. The block was originally sold by the natives for £600 to the late Mr. William Aitken, of Auckland, who on the first visit of General Booth to that city offered to donate it to the Salvation Army's farming scheme. But Mangakahia at that time was an unknown, remote district, and the offer was courteously declined. Later on Finlayson Bros. acquired it for £2000; subsequently £25,000 was offered by a leading timber firm for the standing kauri; and to-day the property, with little or no improvement, has a market value of £50,000. The kauri is now being worked, and the bush will shortly employ 100 men. Five hundred acres have been grassed, and it is the intention of the owners to eventually bring the whole under pasture.

Beyond Pakotai, and to the left, is the Opoukena, formerly known as the Opou-teke Valley, another great fertile area, which trends to the north. A broad stream intersects the valley, and already some 30 settlers have formed fine homesteads out of the virgin forest. The Government owns a big slice of this locality, which has superlative possibilities. It may be mentioned that a portion of this country was in the early days sold by the natives to the Government for the princely sum of 1s 6d per acre; to-day the roughest portions would readily command £1 to £2 per acre.

Proceeding from Pakotai and following the Mangawahia proper, one travels by a good formed road through Parahaki to the mouth of the Awarua, where a road branches off to Kaikohe, whilst the main highway keeps on till it strikes the Marlborough-Taheke territory.

To what plane this great valley will attain when the North Auckland Main Trunk traverses its length is hard to conjecture. It has soil richness to a prodigal extent—indeed, stockmen aver that when the grass is eaten to the roots cattle are rolling fat—and its climate is perfect.

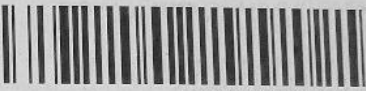
**WIFE OF KARIPA WAITI**  
**KATERINA WAITI NEE SNOWDEN-PATUAWA**

1919 Electoral Roll

KATERINA	WAITI	NGAPUHI	TE WHANAUPANI	TAITA	F.
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Katarina Te Waiti after passing over leaves her son and son's children shares and money in specific lands.

It was during this period this family became known as "Te Waiti" with the 'TE'.

Item  R 21 662 859

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Ordered For Roger Mold  
Date to View 30 Aug 2013  
Ordered On 12:34, 30 Aug 2013  
Container Code C 100 470  
Archives Reference No BAAI 1030 Box 1270  
Item Reference a  
Record Number 15/11/771  
Part Number 1  
Alternative Record No  
Title  
Maori Trust - Deceased Estates - Te Waiti Katarina





(6)

[MA-36]

MAORI TRUSTEE

File No. 15/1/441

ESTATE ACCEPTED OR LAND VESTED IN MAORI TRUSTEE

1. Name of land or estate: KATARINA TE WAITI

2. Value—Gross: £ 263-12-6 Net: £ 250

3. Classification: bequeathed  
(Deceased, convict, mental patient, person under disability, statutory reserve, land under Part III/1950, receivership, &c.)

---

4. For estates only:—

- (a) Date of death or committal. 14/2/44
- (b) Cause of death or incapacity. natural
- (c) Any claim under Workers' Compensation Act? no
- (d) Date of last will, if any. Intestate
- (e) Name of executor. no
- (f) Invalidated by subsequent marriage? no
- (g) Was deceased, convict, or mental patient a nominated occupier? no
- (h) Is land or other asset mortgaged to Maori Trustee or Department. no
- (i) Any nomination in respect of Post Office Savings-bank account. no

---

5. Short summary of will, trust deed, Court order, statute, or other authority:

Intestate

---

6. Assets.	Liabilities.
<p>Cash held by M.T. on            Sale of:—            (a) Kainopipiwai 162-4-0            (b) Otangarua 263-4-9            Balance 5539</p>	<p>Nil</p>

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7. Any special matters which should be brought under notice:

8. Recommendation:

To accept

Signature: [Signature]  
 Designation: E/C  
15/9/65

Review docket prepared:   /  /  

Assets schedule noted:   /  /  

Estate accepted/declined.

District Officer.

This form is also to be used when acceptance is referred to Head Office.

L.M. 11/54-3328

DISTRICT OFFICER:

Estate of Katarina Te Waiti

1. The above-named died intestate on 14 February 1947, and Letters of Administration were granted to the Maori Trustee on 14/9/65.

2. She left issue :-

(a) Hemi Te Waiti, Tangowahine.

(b) Waru Te Waiti, deceased 17.7.53.

3. The sons did not make application for succession to their mother's land interests.

4. The following amounts are held on Ben. Card 5539 :-

Sale of Kaingapipiwai 1 <sup>6</sup> 2	£0. 4. 9
Sale of Otangaroa 1B6	<u>263. 7. 9</u>
	<u>£263.12. 6</u>

5. This is the only asset in the estate.

6. The administration of the estate will involve :-

(a) Piling Estate Duty A/cs

(b) Distribution

7. Any debts owing would be statute-barred.

8. M.A. 510 for your signature. (folio 6)

9 debts are statute barred.

TK4392

*C. W. Stewart*  
(C. W. Stewart)  
Estates

Encl:

14/11/65  
3/18/65

Otangaroa 1B6 sold to  
Crown on 8/4/64



Office of Maori  
Māngere

MINUTE SHEET

Department: .....

Estate of Katarina Le Waiti

File No. 15/11/05

Hemi Le Waiti called objecting strongly to the fact that the Maori Trustee was holding moneys which are rightly his as a beneficiary in this mother's estate. His position is desperate. There are three judgment summons' due against him. His wife is in hospital and he is in receipt of an invalid's benefit.

It cost him money which he can ill afford to call at this office. In addition he has incurred solicitor's costs. He requested immediate action.

CS  
10/11/05

DISTRICT SOLICITOR:

Estate of Katerina Te Waiiti

1. The above died on 14.2.47. She had two sons, Hemi and Waru. Waru died on 17.7.53 leaving seven children and a widow. The widow has remarried and is now Mrs Harry Olsen.
2. The Court granted Letters of Administration in Katerina's estate on 14.9.65. The only asset in the estate was cash of £263.12. 3 held on ben.card. The money was purchase money from the sale of Kaingapipiwai 1G2, 4/9 and Otangarua 1B6, £263. 7. 9. The Maori Land Court on 31.8.54 determined that Hemi and the issue of Waru were entitled to succession. Minutes are with T/Ps.
3. Succession was made in some blocks on 21.5.57 but Otangarua 1B6 and Kaingapipiwai 1G2 were not included in the succession. Otangarua 1B6 was sold to the Crown on 8.7.64 and the money was distributed to the ben.cards on 19.8.64.
4. Head Office ruled on 6.12.65 that if the Court had determined that Waru and Hemi were legally entitled to succeed to the interests in these blocks then the money could be paid on the strength of that. The Deputy Registrar has stated that the Court had done so and Hemi's share of the money was paid to him. See folio 19.
5. Please advise, in the light of the recent Supreme Court decision, whether the money due to Waru goes to his widow or his children and approve distribution accordingly. The amount held is £134. 9. 5 - see folio 25.

9/5/1966.

1966/25  
full case 2  
of Lincoln

1953.  
(estate)



**PANAPA - RAHUI**

**MATERNAL WHAKAPAPA FOR 'TAMAKI TE WAITE'**

**Hohapata Panapa = Ngatowai Mamaku second husband**

**Daughter of above: Te Pora Panapa = Hori Kapu Rahui**

**Son of above: Pare Rahui = Te Reina Netana**

**WW1: Next of kin for Pare Rahui = Ngapine H. Panapa of Ahikiwi**

**Daughter of above: Te Pora (Aunty Girlie) = Waru Te Waiti**

**Son of above: Tamaki Te Waiti**

**Death certificate for Pare Rahui...**

**Note: Spelling as per the certificate...**

Died: 29<sup>th</sup> June 1926 at Aratapu:

Hapu **Mahurehure**, Wife: Te Reina Rahui:

Hapu? Father: Hori Kapa:

Hapu **Mahurehure**, Mother: Te Pora of Aratapu: Hapu Ngati Hinga:

Informant: Pera Nathan: No Relation.



**WAIMA, TUTEKEHUA, WAIKOU, MOEHAU, MOTUKIORE, MANGAMUKA**

**THE WARS ON THE BORDER-LAND BETWEEN NGA-PUHI AND NGATI-WHATUA**

**HAPU MAHUREHURE- NGAPUHI**

In his journals with the above name S Percy Smith thanks the following people for their input...

*For some of the events in this border warfare I am indebted to Mr. John Webster, of Hokianga, and Mr. C. F. Maxwell, of Auckland, both of whom took great trouble to enquire into points wherein my own notes were deficient Mr. Maxwell's authority is principally old Te Rore-Taoho, then a very old man of Te Roroa tribe, and the son of Taoho mentioned above. For some particulars I have to thank Paora page 22 Kawharu, his son the Rev. Hauraki Paora, and Hone Mohi Tawhai, the principal chief of **Te Mahurehure Hapu of Nga-Puhi**.*

**HAPU NGATI HINGA-NGATI WHATUA**

Te Runanga o Ngati Whatua: Nga Oho, Ngai Tahu, Ngati Hinga,  
Ngati Mauku, Ngati Rango, Ngati Rongo, Ngati Ruinga, Ngati  
Torehina, Ngati Weka, Ngati Whiti, Patuharakeke, Te Parawhau, Te  
Popoto, Te Roroa, Te Uriroroi, Te Taou, Te Uri Ngutu, Te Kuihi,  
Te Uri o Hau.

**Ancestors...**

Died: 1923/10950: Raima Rahui: 88 Years

Born 1835

Died: 1915/10873: Piripi Panapa: 90 years

Born 1825

**WIEMU NETANA, PANAPA: 1898 – 1970**

**BISHOP PANAPA**

**GRANDSON OF: HOHAPATA PANAPA.**

**HAPU NGATI RUANUI AND TE RARAWA: ANGLICAN BISHOP**

**AHIKIWI**

Bishop Wiremu Netana Panapa, known affectionately as Barney, was the second Bishop of Aotearoa. He was born at Ahikiwi north of Dargaville, on 7 June 1898.

Wiremu Panapa was educated at Maropiu School and St Stephen's Native Boys' School, Parnell. His grandfather encouraged him to study the Bible and guided him into the service of the Anglican Church. He entered Te Rau Theological College, Gisborne, where he was on the committee of the Maori newspaper *Te Kopara*. He obtained his licentiate in theology from St John's College, Auckland, becoming its first Maori graduate. He was ordained a deacon in 1921 and a priest in 1923.

Panapa married Agnes Waikeria Anihana (Anderson) of Ngati Maniapoto at Te Kuiti on 30 January 1924. Agnes, also known as Bella, was a niece of Te Puea Herangi on her mother's side. They had seven children: four boys and three girls.

Panapa served in Te Kuiti from 1923 to 1926 and Kaikohe from 1926 to 1932. He became recognized as a very forceful preacher. From 1923 to at least 1933 he was a member of the Wairoa Maori Council, and in 1927 he took part in a hui to consider the appointment of a Maori bishop. In 1928 he met T. W. Ratana at Kaikohe; he questioned the role Ratana played as a religious leader and challenged him with a haka.

Panapa was appointed as diocesan Maori missionary in 1930 and the first Maori missionary at Auckland in 1932. When his term began the Maori population in and around Auckland was insignificant. However, as Maori urbanization rapidly grew, he recognized emerging pastoral challenges. Church authorities were called upon to meet Maori church leadership obligations and the people's specific needs. In 1937 Panapa defended Orakei Maori against allegations in the press about payment from land sales, and also became involved in the controversy over the occupation by Maori of church land originally gifted to the Crown. When the 28th New Zealand (Maori) Battalion entered camp in 1940, Panapa was its first chaplain, serving with it in New Zealand for four years. In 1944 he was appointed vicar of Ohinemutu Maori District. He then served in Taupo from 1947 to 1951.

When the Maori Bible Revision Committee was convened it was recognised that Maori participation was essential, and Panapa was a member from 1946 to 1952. The committee

held public sittings on marae throughout the country. It aimed to ensure that 'the new edition would be a standard work on the Maori language' and would 'put back into the Maori Bible something of the sweet musical tone and cadence, rhythm and poetry of the Maori language'. The translation was completed before Christmas 1949 and finally printed in 1952. During the revision, Panapa was made a life member of the British and Foreign Bible Society.

Following the death of Bishop F. A. Bennett, Panapa was appointed in 1951 as the second bishop of Aotearoa. He was consecrated in the Cathedral Church of St John the Evangelist, Napier, on 24 August. At his consecration, he quoted a well-known Maori proverb, and gave an assurance that he would be careful to see that the canoe (the bishopric) was launched without damage. He proved faithful to this commitment. Despite persistent health problems, Panapa maintained a high level of pastoral care, travelling the country, blessing new meeting houses and marae, opening conferences, and officiating at tangihanga and memorial services.

Panapa suffered from the conflict between his roles as bishop of Aotearoa and suffragan (assistant) bishop of Waiapu. His deep concern that Maori do things in their own ways in their own church had been instilled in him by his grandfather, his parents, and the community of Ahikiwi. For Panapa the idea of a Maori Anglican church with its own leadership, theology and worship was a natural outcome of the growth of any Christian community. As bishop of Aotearoa, he was required to minister to Maori wherever they lived. However, he could work in dioceses other than Waiapu only when permission was given by the local bishop. He was rarely able to fulfil his Episcopal duties in Auckland, where the bishop was hostile to him, and he and his people felt the anomaly keenly. Panapa often jokingly referred to himself as the 'suffering bishop' of the church.

Panapa pleaded for permission to exercise his jurisdiction over a wider field than had been allowed to Bennett, but his concern for the needs of Maori Anglicans was not sympathetically regarded by some of the Pakeha bishops. His task during a transitional period was not easy. There was a strong movement towards the full integration of Maori Anglicans into mainstream church life and administration, and the tension between Maori and Pakeha over pastoral responsibilities was never fully resolved in Panapa's term. On his retirement the primate of New Zealand, Archbishop Norman Lesser looked forward to the time when the office would fall into abeyance and race would not be a criterion for appointment.

In spite of these difficulties, Panapa exercised a strong leadership during a crucial time in the church's development. He concentrated on key areas such as the place of Maori and women in the church, and the problems caused by secularisation and urbanisation. From his earliest years as a pastor he encouraged Maori women's involvement in the church's Mothers' Union, whose aims of training children for God's service and of promoting the sacredness of marriage was important to him. From the 1930's, when Tai Tokerau established branches with Panapa's encouragement, Maori women began to join for the

first time. Panapa maintained this commitment to women's endeavours throughout his priestly life and regularly attended Mothers' Union meetings. He was dedicated to the interests of Maori youth and advocated the establishment of cultural groups for them. At the church's Hui Amorangi, an annual meeting of Maori Anglicans, he often expressed his concerns for youth.

The Maori contribution to ecumenism was important to Panapa's vision of Maori activity in the church. He was a leading member of the Maori section of the National Council of Churches of New Zealand, sometimes chairing important conferences. This helped give him a national profile and a leadership role greater than that in the Anglican church. Panapa considered the Maori section one of the most important bodies concerned with Maori well-being, and he was designated as a spokesperson for Maori Christian churches.

Outside the church, Panapa actively supported and attended conferences of the Maori Women's Welfare League. He saw its emergence as one of the important developments in Maori leadership. He supported the establishment of the New Zealand Maori Council of Tribal Executives (later the New Zealand Maori Council). Panapa believed that education constituted the greatest challenge to Maori. He took a personal interest in the group of Maori students who began university study overseas, and was involved in the establishment of the Maori Education Foundation in 1961.

Panapa supported the call by Maori church leaders for new liquor legislation. He did not favour the restoration of discriminatory restrictions on Maori, but argued that Maori tribal executives need to exercise firm leadership. While preaching abstinence, he argued that Maori could remedy their own alcohol problems. In 1960 he opposed the exclusion of Maori from the All Black team to tour South Africa. He also headed a petition of prominent religious, academic, political, trade union, sporting and woman's' leaders to Parliament seeking the adoption, under the Treaty of Waitangi, of a policy of absolute equality between Pakeha and Maori.

Panapa met Queen Elizabeth II at her welcome in Rotorua in January 1954, where, before 10,000 people and 1,000 performers, he laid a korowai (cloak) on her shoulders. Later, he spoke on behalf of Maori people at the welcome for her at Waitangi. That year he was made a CBE. He met the Queen again at the Waitangi Day ceremony in 1963. Panapa was honoured in 1966 by Maori when he appeared on the front cover of the Maori magazine *Te Ao Hou*, on the 45th anniversary of his ordination as a priest.

Panapa retired as bishop of Aotearoa, due to ill health, in 1968. He had served well past the church's normal retirement age, as there were no retirement endowments for Maori bishops (this was to change only in the term of the third bishop, Manuhua Bennett). Wiremu Panapa died in Palmerston North on 10 June 1970, survived by four sons and three daughters. Agnes Panapa had died in 1950. In fulfilment of a promise to his mentor,

colleague and friend, Mutu Kapa, he was buried alongside him at St James's Church cemetery, near Te Paea Memorial Marae, Mangere.<sup>20</sup>

*WAIAPU CHURCH GAZETTE, VOLUME IX,*

*ISSUE 18, 2 DECEMBER 1918*

The following six students of Te Rau College who sat for the recent examination of the New Zealand Board of Theological Studies have just received word from Wellington that they have all passed: Wiremu Panapa, Ben Nathan, Wi Pero Mataira, Stephen Te Paa, Kahi Harawira, and Paki Matene. The first named (Wiremu Panapa), who sat for the third-grade, scored a brilliant success and gained the highest marks of his grade, and was awarded by the examiners the exhibition of £20.

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<sup>20</sup> MANUKA HENARE: BISHOPRIC OF AOTEAROA: WIREMU NETANA PANAPA'. TE REO O TE KOMITI TUMUAKI 2, NO 5 (OCT. 1978): 2 OBIT. TE AO HOU 70 ([1971?]): 2 'REV. W. N. PANAPA TO BECOME NEW MAORI BISHOP'. CHURCH AND PEOPLE 6, NO 6 (2 JULY 1951):

OPANAKE 20 5

23a. 2r. 13p.

For:- Netana Panapa m.a. - In and to fill.  
Ngapeka Netana f.a. - (wife of Netana)  
Maraea Rimene f.a. - (for balance not filled by  
Netana and Ngapeka).

Kataraina Puhipi Nepia out to Kaihu 1A 2D.  
Netana to fill from all interests except Opanake 20 1 & 4.  
Ngapeka to fill from Opanake 1C South 11B and Ahipara ints.  
Maraea to fill balance from Kaihu 1A 2D.

OPANAKE 20 6.

Intact.

24a. Cr. 10p.

For:- Fare Rahui's children with Te Reina Fare Rahui  
(Mrs Flavell) trustee.

OPANAKE 20 7

Intact.

23a. 2r. 00p.

For:- Hene Panapa m.a. - Solely.

## HOHAPATA PANAPA

1820-30

### 1860 AHIKIWI

**Legend:** It has been said that Hohapata Panapa of Ngati Ruanui, was captured during one of Ngati Whatua's battles in Taranaki in the late 1820s and was taken to Northland. He later married Ngatowai Teao Mamaku of Ngati Whatua and settled at Ahikiwi; Ngatowai was also called Ripeka Hohapata. Their son, Netana Te Kopa Panapa born about 1870, a farmer, married Ngapeka Mereana (Marion) Maihi of Te Rarawa and Ngati Kahu; they had 12 children. Wiremu, their fourth child, was baptised as Wiremu Pepene; he later changed his name to Wiremu Netana, after his father. Ngapeka, also known as Mereana, worked assiduously to protect Maori customs and traditions but was also active in the church.

**Note:** It is highly unlikely that Hohapata Panapa was a slave of Ngati Whatua: If he was a slave of any Iwi it would have been Ngapuhi. It is also unlikely that he was captured in the 1820's as from my calculations that would have him born about 1820 at the latest making him ten and then when his son Netana Te Kopa Panapa was born about 1875 he would have been about 60 at the youngest. My bet is he came north to work the kauri gum about 1860 met and married a lady from north Hokianga and then settled at Ahikiwi.

I believe the same story can be applied to TE RAHUI. He came to work the gum fields from outside and stayed. His son Hori Kapu Rahui married Te Pora Panapa the daughter of Hohapata.

## PARORE, LOUIS WELLINGTON: 1888 – 1953

GREAT GRANDSON OF THE GREAT NGAPUHI CHIEF 'PARORE TE AWHA'

### 1900: TE HOUHANGA



Ngapuhi and Te Kuihi leader, interpreter, land court agent Louis Wellington Parore was born at Te Houhanga marae, Dargaville, on 26 December 1888.

According to tradition, he was the first of his people born in a European-style house and was known to his family as Te Ruma (the room), although he was more generally known as Lou Parore.

His father, Pouaka Parore, was of the leading families of Ngapuhi and Te Roroa, his especial Hapu being Te Kuihi of Kaihu and Te Parawhau of Whangarei and Northern Wairoa.

His mother, Makerita Pirihi (Marguerite Preece), was of Te Patuharakeke Hapu of Whangarei; the name Wellington commemorated one of her relatives.

The eldest child of a father who spoke only Maori and a bilingual mother, Parore was nourished by the warm security of marae life and by his education: initially attending the local primary school, he went on to secure a scholarship to Auckland Grammar School, which he attended in 1904--5.

After his return to Dargaville he became a motor mechanic, but also accompanied his father, the leading chief of Dargaville and an acknowledged expert on tribal lore, to sittings of the Native Land Court.

On 2 April 1910 Parore married Emma Isabel Hart at Dargaville; they were to have at least two sons and a daughter. Following Emma's death on 20 April 1923 Parore moved to Devonport, Auckland. There on 15 November 1924 he married Marjorie Grace Sisson; they were to have at least four daughters and a son.

Parore, his wife and mother-in-law then moved to Dargaville, living at Te Houhanga marae with his parents until their home adjacent to the marae was built. Lou Parore's leadership among Tai Tokerau Maori was based on his determined pursuit of claims for the return of tribal lands.



Concerned that the intricacies of land laws were so little understood by Maori people, in 1912 he applied to become a Maori interpreter. He was licensed as an interpreter, first grade and entitled to act as agent for clients before the Native Land Court.

In 1929 Parore participated in a celebrated case before the Native Land Court in which Ngapuhi sought acknowledgement of customary Maori ownership of Lake Omapere.

The Crown asserted that native custom failed to recognise ownership of beds of lakes, that Maori were confined to 'use rights' of fishing and navigation of lakes, and that the Treaty of Waitangi never contemplated private ownership of navigable waters.

Parore assisted E. C. Blomfield as advocate for Ngapuhi. He based his case on the protection of Maori customary rights under the Treaty of Waitangi, '*a sacred compact between the British Nation and the Maori Nation*'. By citing numerous acts of Parliament in support of his contention that the Crown had generally acknowledged Maori customary rights to lakes and their beds, he also demonstrated more than a slight acquaintance with statute law.

Judge F. O. Acheson's decision upheld Parore's argument and went on to find that such rights applied to the whole surface of New Zealand, whether covered by water or not.

Acheson also found that the treaty contemplated Crown protection of the entire territory of Ngapuhi, including Lake Omapere.

Parore later chaired tribal Hui at which kaitiaki (guardians) of the lake were nominated and a unanimous decision - almost unheard of among Ngapuhi - determined that the lake was a Taonga (treasure) of all Ngapuhi.

The case was widely discussed in Maori newspapers. Parore's mana increased, and throughout the 1930's streams of Maori came to discuss land issues in the office he had built outside his Dargaville home.

There, typing by candlelight and keeping in touch through telegrams, Parore drafted his 1934 petition to Parliament protesting against the taking, without compensation, of Maori land for railways, and seeking no distinction in the justice extended to Pakeha and Maori.

Parore was keen to see Maori established in farming. In 1933, on behalf of his father, he offered two blocks of 50 acres to the government under the Small Farms Scheme. The offer was declined, partly because the land was regarded as unsuitable for economic development. Parore also donated 71 acres of land for the support of the Anglican Maori bishopric. In 1935 Parore acted as master of ceremonies during the visit to Whangarei by the governor general, Viscount Galway.

He also made his only foray into politics in that year's general election, unsuccessfully contesting Northern Maori on behalf of the Democrat Party.

Parore now took an interest in Te Roroa's 50-year-old claim for the return of two sacred places, wrongly seized by the Crown, at Maunganui Bluff. Their loss had caused great pain to Te Roroa. After petitioning Parliament to authorise the Native Land Court to investigate the matter, Parore argued the case for their return before the court in 1939. He produced extensive evidence that Maori customary title to the reserves had never been extinguished, citing extensive Maori burials in one of the reserves, recent continuing Maori occupation, and official Crown recognition of both reserves some 30 years after they supposedly had been sold.

Although Judge Acheson's report was strongly in favour of Te Roroa's claim, it was not supported by Chief Judge G. P. Shepherd, who was presumably aware that the reserves were then in private ownership. In objecting that Shepherd was 'wrong in fact and law', Parore offered to quote instances where the Crown had made similar mistakes. His offer was not taken up and he unsuccessfully petitioned Parliament in 1943, asking for relief in regard to the reserves, and in 1944 for a royal commission into the issue. Te Roroa ultimately made a successful claim for these reserves before the Waitangi Tribunal in 1990.

By 1942 Ngati Whatua had reached a crucial point in their long battle for compensation for land at Orakei, in Auckland. Parore appeared on their behalf in the Native Land Court and argued that compensation could not be determined without recognising that Maori buildings, as part of an ancestral papakainga (village), had a cultural and emotional value not provided for under the Valuation of Land Act 1925.

In upholding Parore's submissions and awarding compensation significantly above the value of the general's figures, Judge Acheson stressed that the "King's Conscience" should be considered as well as the "King's Purse".

Parore was involved in many other aspects of Maori life. In 1914 he took part in the building of the meeting house Rahiri at Te Houhanga marae. In 1927 he was a foundation member (and two years later a vice president) of Te Akarana Maori Association, where he became acquainted with the ethnologist George Graham, Te Puea Herangi and others.

He was involved in inviting Northern chiefs to the 1929 opening of the Auckland War Memorial Museum building, at which he acted as official interpreter.

As the association's representative on the Waipoua Preservation Committee, formed to advocate the protection of Waipoua Forest from milling, in 1947 he petitioned Parliament, asking "*That the song of the axe and saw in Waipoua Forest be stopped at once*"; the area was made a forest sanctuary in 1952.

Following the resignation of his friend Apirana Ngata from cabinet in 1934, he was deputed to take him a testimonial from the association.

He was at one time a member of the Maori Advisory Board of the New Zealand Rugby Football Union, and was active in rugby in Northland.

Tall and of athletic build, Louis Parore had natural charm, humour and an affable manner. For 20 years he participated in most of the important Northern Maori claims against the Crown and became their leading advocate. Despite his lack of formal legal training, he possessed a capacious and logical mind, coupled with a deep knowledge of Maori tanga, treaty history and land law. He demonstrated his leadership qualities by spending his life in the service of his people.

Parore died at Auckland on 3 March 1953 survived by his wife, Marjorie, and eight children. He is buried among his whanau at Te Wharau, Ounuwaho North of Dargaville.<sup>21</sup>

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An interesting sidelight on Maori custom was given at the Supreme Court Auckland, before His Honour Mr. Justice Hosking, during the hearing of the murder charge against Edward Campbell, a Maori, of Dargaville. Lewis Wellington Parore, a Maori interpreter, in giving evidence, said the Maoris had a peculiar way when accusing a person of killing someone. The fact that they charged a man with killing another did not necessarily mean that they charged him with murder; it might signify that they meant that he was the indirect cause of the other's death. In the case before the Court it might be taken that they meant that accused was the cause of his wife's death because of the jealous feeling between them. When they made the charge the phraseology was such that the charge was neither direct nor indirect. The fact, even, that accused said he drowned her might, if the words were spoken in deep grief, be taken to indicate that he was the indirect cause of her death because of the trouble between them.

2

## *REMITTANCE MEN AND WOMEN*

There were numerous definitions, always critical and they did nothing to restore a broken spirit. They were men from good homes whose unacceptable conduct was sufficient reason for parents to sentence a son to life in one of the colonies and so remove a source of family embarrassment. Many of the young victims of Victorian social prejudice must have suffered greatly: in one extreme case castration was performed before the scion was packed off.

The inducement to stay away was the promise of a regular remittance.

A fairly typical quote was: The remittance man was often an inebriate or an isolate and was recognised by his faded aristocratic air and his inability to cope with the rough and tumble of colonial life.

These people were generally people who fell out of grace with their upper class families mostly in Britain but also from Europe. They were given a one way ticket to the colonies with a few shillings in their pockets and in most case's a quarterly allowance.

On landing in their new countries they were immediately ostracised by the working class as their allowances would not allow them to mix with the upper of society and this new breed of colonists had come here to escape the class distinction of the old country and were prepared to work very hard physically to obtain a better way for their families.

Once the Remittance men had drunk away any spare cash they had they were then forced into manual work to survive and in most cases they would live a solitary existence in some far off bush or gum swamp camp.

Anyone living a slack life in a country area which had precious few amenities was usually labelled a remittance man. But this was far from the truth in the case of perhaps six men which author "William Hay" discovered when he visited the Kaipara in the 1860's.....

*They were serious about being accepted as gentlemen although they lived in smoke filled shanties, sleeping on potato sacks stuffed with fern and mounnga. The shanties were furnished with kegs and boxes and the occupants had only one fork between them, and it had only one and a half prongs, but this was no problem when skewers, sheath knives and fingers were used to take food direct from the fry pan or stew pot. They were ragged unshaven and they ponged. And they looked like beggars.*

*It was a theatrical front probably an act of rebellion against Victorian family protocol and double standards in the class that they belonged. They could have been stating creed when they claimed, "our custom is to wear our clothes just as long as they will hold together.....there is no time for mending in the bush, so we often ragged. Washing is a nuisance and frequently washed clothes spoil them and cause them to rot sooner. Besides it is unnecessary where there are no women about".*

*Razors of course were discarded long ago.*

Following the Maori land wars of the 1860's New Zealand was suffering an economic backlash. Production was falling in wool, wheat and gold and this was reflected by smaller turnover by businesses in the towns.

This adversely affected the working class and it was not surprising that remittance men, perceived to be useless were the butt of its discontent. Certainly working men did not like them and did nothing to help them and would have endorsed the official view. "That the ne'er do well had better continue to sponge on his relations in Great Britain, than to hope he will find sympathy for his failings and weaknesses in a land of strangers; strangers moreover, who are sufficiently impressed with the active and hard realities of life, and who, being architects of their own fortunes, have no sympathy to throw away on those who are deficient in self-reliance"

## **COULD THIS OLE GENTLEMAN BE A REMITTANCE MAN?**

### **SCRAPING GUM OUTSIDE HIS WHARE**



**LADY MARY ANNE BARKER**

**1831 - 1911**

**FROM "STATION AMUSEMENTS IN NEW ZEALAND"**

*Once I was riding with my husband up a lovely gully, when we heard the crack of a stock whip sounding strangely through the deep eternal silence of a New Zealand valet, and a turn of the track showed us a heavy timber laden bullock wagon labouring slowly along. At the head of the long team sauntered the driver, in the usual rough and ready costume with his soft plush hat pulled over his face and pulling vigorously at a clay pipe. In spite of all the outer surroundings, something in the man's walk and dejected attitude struck my imagination, and I made some remark to my companion. The sound of my voice reached the bullock drivers ears; he looked up and on seeing a lady, took his pipe out of mouth, his hat off his head, and forcing his beasts a little aside, stood at their head to let us pass. I smiled and nodded, receiving in turn a perfect and profound and the most melancholy glance I have ever seen in human eyes. "Good gracious" I cried to my husband when we had passed who is that man?" "That is Sir, So and So's third son," he replied. "They sent him out here without a shilling, five years ago, and that is what he has come to: a working man living with working men. He looks heart – broken, poor fellow, doesn't he?" I acting upon impulse, as any woman would have done turned back and rode up to him, finding it very difficult to frame my pity and sympathy in cohort words. "No, thank you, ma'am", was all the answer I could get, in the most refined gentlemanly tone of voice: "I'm very well as I am. I should only have to struggle all over again if I made any change now. It is the truest kindness to leave me alone". He would not even shake hands with me; so I rode back, discomfited to hear from my husband that he made many attempts to befriend him but without success.*

*"In fact", concluded my husband with some embarrassment, "he drinks dreadfully, poor fellow, of course that is the secret of his wretchedness, but I believe despair drove him to it in the first instance".*



## SARAH BROWN

Stories about remittance women, although rare, reveal such extraordinary characters that they have to be taken with a grain of salt, or ignored altogether because their accuracy cannot be checked. The women seemed to have arrived at doing what they wanted with their lives without being challenged because they had the assurance to carry it off and, being unorthodox, were in a category of their own where the puritan public could gasp with shock, and then conveniently ignore them.

Such a person was Auckland socialite Sarah Brown, the pseudonym of an English aristocrat sent out to New Zealand to avoid a family scandal. Miss Brown was welcome at the “best” homes in Auckland. She lived at a good address, Grafton Road, from which she emerged each morning a flamboyant figure, wearing trousers and smoking a cigarette, on the way to the Domain to exercise her three setter dogs.

What her society friends did not at first appreciate was that Miss Brown was a prostitute. When the social round became too tedious she changed it for a clandestine life in a nikau Whare hidden in the Waitakere bush. It had been built for her by her consorts, said to be workmen at Manders Mill. (Frank Mander was the father of the novelist Jane Mander.) This is not to suggest that Miss Brown lacked standards. She was said to carry a loaded pistol in a holster. According to her balladeer: She was different and selective, and she chose men with care, but for all her wayward ways she wasn't bad.

To pursue Miss Brown's career further is dangerous, for the rest is based on gilt – edged rumour which if used, would rob Miss Sarah Brown, sister of an English Lord, of all credibility. Confirmation of her existence can be found by a visit to Sarah Gully in the Waitakeres.

Another woman to be attracted to the bush men camps in the Waitakeres was Tiger Lilly. Tiger Lilly was one of the better known women at the camps, perhaps because she was a remittance woman and belonged to no recognisable New Zealand background. Jack Diamond a respected historian of Auckland called her the Queen of Don Bucks camp in his book of Waitakere ballads. It is not pretty reading. According to the ballad, Tiger Lilly came to the camp after being rejected by her “flim-flam” man.

*To drown her sorrow in a life of sin  
But the beauty of her figure enthralled the hearts of men  
And they paid her well with money and gin*

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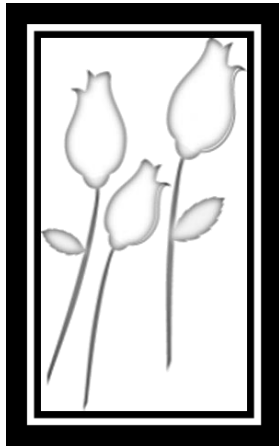
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