TE AORERE' OR 'AGNES WILSON' 1853-1883

REFERENCE JOURNAL. PART ONE...

PART OF CARR AND WILSON FAMILY GENEALOGY

FOR CAROLE CARR



ABOVE: TE AORERE WAS AND IS A FINE EXAMPLE OF A FEMALE OF THE

'FIRST NATION PEOPLE' OF AOTEA BEFORE THE INFLUENCE OF DNA FROM

THE SECOND NATION PEOPLE MINGLED WITH THEIRS.

SHE WAS BORN IN THE PROVINCE OF TARANAKI AND HAD HER CHILDREN IN THE

PROVINCE OF WAIKATO. NEW ZEALAND.

FOREWORDS...

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Note: I left school just before the age of fifteen.
There will be some grammar and spelling mistakes.
All, if any, will be within the eye of the reader.
Critiques will be welcome.

IWI=TRIBE. HAPU=SUBTRIBE. WHANAU=FAMILY

'Te Aorere'. Her whakapapa is not as many people have understood it to be from family hand drawn genealogy trees. These conjectural genealogy trees, initially, sent me on many a wild goose chase, but after I found a long letter at Turnbull library written to a government official by 'Te Aorere' my compilation all fell into place. She was not the daughter of Ngati Haua chief Waimapuni and Inuaka and has no links to Waikato other than the original people of the waka "Aotea" which legend tells us landed near Kawhia. These people, in time, migrated either overland or by sea to Patea on the Taranaki south west coast. The ancestral hapu of Te Aorere are many, all through her uncles, great uncles, and great x grandparents (all recorded in these journals)

Her strongest connections to iwi were iwi Taranaki, iwi Ngati Ruanui and a connection through her father, iwi Ngati Hau, all situated in Taranaki. New Zealand.

Note: Not Ngati Haua of Waikato, King Country, New Zealand.

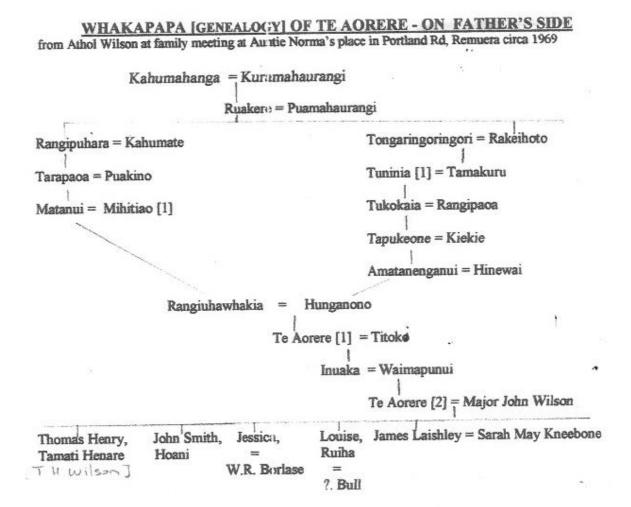
Note: Recently an ancestor of Te Aorere has had her DNA done through one of the online professional genealogy sites. Perhaps this modern-day tool for researchers will add more colour and flare to this very interesting, high born lady of our 'First Nation People'.

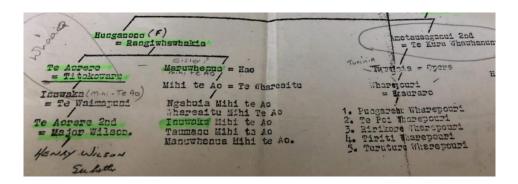
Note: Quite often **HIGH-RANKING** Maori ariki-chiefs had more than one wife. Some were possibly captured slaves from overland conquests. This would then introduce their DNA through different families of several hapu or subtribes. In some cases, they took on the hapu name of their number one wife and were accepted into her hapu as theirs. Such was the case of the father of Te Aorere who had ancestral roots in iwi Taranaki but was obviously connected by marriage and kin to iwi Ngati Hau 'Hapu Putiki' Wharanui fort-pa, near the mouth of the Whanganui river, Taranaki, New Zealand.

The name of the actual mother of Te Aorere, may never be known.

FAMILY RECORDED WHAKAPAPA (GENEALOGY)

Note: The following family tree was suggested by Athol Wilson, grandson of Judge Thomas Henry Wilson, at a family meeting at Auntie Norma's home at Portland Road, Remuera, Auckland, New Zealand about 1969. It is noted that Carole Carr was present at this meeting. As you read on you will see that the compiler has shown that some of the content of this genealogy-whakapapa was conjecture only.





Above is another speculative whakapapa for Te Aorere. The compiler believes that some of the names are conjecture only as he also believes that many of the other unofficial whakapapa found online for Te Aorere, are.

The compiler has found that in recent times genealogies can change to suit the moment. Especially when it comes to land and property claims. These claims can bring out the age-old cunning of the human-race where ownership is concerned. Without written or official knowledge, word of mouth can be construed or forgotten when it comes to that moment in history when we conceive a claim from hearsay as we search through 'The Window of Time' for justice.



Left: Map colour coded territories of the 'First Nation' tribes-iwi of Taranaki New Zealand

POINTS OF INTEREST

Chapter one

- 1/. Iwi Taranaki, Nga Ruahine, Ngati Ruanui, Nga Rauru and Ngati Hau ...these iwi feature in the whakapapa for Te Aorere.
- 2/. There are other mythical and legendary stories of the journeys of the waka-canoe 'Aotea' to Aotea-New Zealand which are equally full of wonder and colour.

Chapter two

3/. Most probably she was taught by her mother's brother, Hone Pihama, at Whareroa, Taranaki...from 'The Bible' which had been translated into Te Reo-Maori language.

Chapter three

- 4/. In recent times, due to the Waitangi treaty settlements recorded speculative genealogies or whakapapa for the 'First Nation People' can make genuine research very difficult.
- 5/. The information from her letters has given the compiler a solid foundation on which to build this, the history of Te Aorere and her 'First Nation People'.
- 6/. In letter one she has recorded that her paternal grandparents are Te Aorere and Titoko, with Te Aorere being the highest chief-ariki of their land of iwi Taranaki.
- 7/. In 'letter two' Te Aorere mentions her parent being TAMEHANA TE AIWA with a connection to Ngati Hau of Wanganui-Whanganui.

After reading through all of the collections of knowledge from Archives New Zealand, the compiler's conclusion for this letter is that our Te Aorere wrote it, and her father was indeed TAMETANA TE AIWA and not the father for her written in many handwritten genealogies-whakapapa by others.

Also noted in this letter, she mentions she is a Pakeha, and her children are Pakeha.

In the obituary of Te Aorere, wife of Captain Wilson of Cambridge, it mentions she was from Ngati Haua, which is a Waikato-King country hapu, and her respected iwi was Ngati Ruanui who travelled from Taranaki to be at her funeral. Te Aorere was from Ngati Hau of Whanganui.

Note the spelling difference and pronunciation between 'Ngati Hau' and 'Ngati Haua'.

Chapter four

8/. Major Wilson was a very dedicated father and husband. Dedicated to his community in his official capacity, he was a well-known pioneer and gentleman of New Zealand history.

9/. Through his wife and his military career, he obtained a lot of land, but he failed as a property speculator during a downturn in the property market. However, he left his family comfortable after giving them a sound family home and education. Basically, he was a very good gentleman.

Chapter five

10/. So, pleasing to find that after compiling this chapter, the knowledge of her whanau-family recorded in letter one, comes together as a whole and matches all that has been researched. The different hapu for her maternal uncles and their locations, all connecting to Ngati Ruanui, form together in harmony and precision and have created an amazing connection for Te Aorere through her 'Window of Time'.

Chapter six

11/. From this chapter, one can see the ancestral land held by her great uncle and uncles was mostly on the coast between Opunake and Patea of south west Taranaki, with the land of the Tangaroa hapu being a feature. In recent times all of this land would come under the settlement by the Crown for Ngati Ruanui.

Chapter seven

12/. 'Ngati Ruanui' the book by Tony Sole and other historical knowledge suggests Ngati Ruanui, like most tribes of Taranaki during the Musket Wars of the 1800s was basically decimated by marauding tribes from the north. These included, Tainui from the Waikato, Ngati Whatua from the Auckland Isthmus and Ngapuhi from central Northland. All these tribes were looking for the excitement of war, the capture of women and slaves and the procurement of protein, which was lacking in the Maori diet, as there were too few mammals in New Zealand until the arrival of the pig. Pork. Some of those who were captured were taken back to their individual tribes to have as food on the hoof or were cooked in the umu or underground ovens while they were on the hunt.

If it had not been for Te Rauparaha who came through the Province from Kawhia on his pilgrimage to Kapiti and had now made a peace agreement with Te Atiawa before most of these atrocities, there may not have been many iwi left to tell the tale. He became friendly with some of those Taranaki tribes, many eventually following him to the south for protection, some establishing their own hapu and territories in Wellington and at the top of the South Island.

As time went on, and with the help of the Missionaries preaching, "Thou shall not be a cannibal and eat your neighbour", and thanks to the arrival of the pig, some of these people from the south returned to their respective tribal grounds to then face the land grab by the Pakeha and the variances of Colonisation. Those who resisted, and then survived the might of the colonial forces along with government-friendly Maori warriors, became the corner stone of Ngati Ruanui and these other tribes-iwi of Taranaki today.

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CHAPTER ONE

TE AORERE

HER WAKA (CANOE) 'AOTEA'

Points of interest.

1/. Iwi Taranaki, Nga Ruahine, Ngati Ruanui, Nga Rauru and Ngati Hau ...these iwi feature in the whakapapa for Te Aorere.

2/. There are other mythical and legendary stories of the journeys of the waka-canoe 'Aotea' to Aotea-New Zealand which are equally full of wonder and colour.

///////



Above: Turi the navigator of the 'Aotea' during her voyage to New Zealand about 800 years ago...

The Legend as some know it...

THE 'AOTEA' left Hawaiki after a dispute between its captain, 'Turi', and a chief, 'Uenuku' who took offence at an offering from 'Turi' and killed the son 'Turi', 'Potikiroroa'.

In the reprisals which followed, Turi killed 'Uenuku's' son 'Awepotiki', cooked his heart and placed it in another offering to 'Uenuku', who unwittingly ate it. When he realised this, 'Uenuku' assembled a large force against 'Turi'.

Turi procured the *Aotea* from his father-in-law, Toto, and sailed forth accompanied by another canoe, the Te Ririno, which was lost in the Tasman Sea.

The Aotea landed in a small bay called Hawaiki-iti in Aotea Harbour, just north of Kawhia on the west coast of New Zealand.

Leaving the canoe behind, the crew journeyed south on foot, naming nearly every river and stream they crossed after some incident connected with 'Turi'.

'Turi's' party finally reached and settled the area around the Patea River, in Taranaki, so named because it was where his people threw down their burdens (patea). Rongorongo, 'Turi's' wife, planted kumara (sweet potato) there.

His daughter, 'Taneroroa', married 'Uenuki-puanaki' and their descendants settled the northern side of the Patea River, where they became 'Ngati Ruanui'.

The descendants of 'Turi's' son, 'Turanga-i-mua', settled the southern banks of the Patea River southward to Waitotara and the Whanganui River, where they became part of the 'Nga Rauru' tribe.

One famous phrase associated with this canoe is...

"E kore e ngaro te kakano i ruia mai i Rangiatea" (I will never be lost, for I am the seed that was sown at Rangiatea).

Many people believe this refers to the island of Rangiatea, near Tahiti.¹



¹https://teara.govt.nz/en/canoe-traditions/page-7

² Above: https://en.wikipedia.org/wiki/Waka (canoe)#/media/File:EarleWarSpeech.jpg

CHAPTER TWO

TE AORERE

HER EDUCATION

Being a high-born female (chiefly) of the 'First Nation' people, particular notice would have been taken as to how her cultural education was attended to.

Points of interest...

3/. Most probably she was taught by her mother's brother, Hone Pihama, at Whareroa, Taranaki...from 'The Bible' which had been translated into Te Reo-Maori language.

///////

Note: Te Aorere was born about 1853 and died during 1883 at the very young age of 30. Her early education would have taken place in Taranaki the province of her birth, because by the time she was sixteen, 1869, she was married and had started a family and was then living in Cambridge, New Zealand.

At an early age her father **Tamehana Te Aewa** sent her to school as indicated in the following caption from one of her letters that had been translated into English...

Listen to me, this is the reason for the trouble at TE UMUROA, where the goods of a Pakeha were stolen and the fur coat[?] of Hone Pihama. At that time my own father ('TAMEHANA TE AEWA') did not behave badly to the Pakeha. I was sent by him to school, and, up to his death he had the majority of the land and was at peace with Ihaia and Katatore. He had a very good heart.

The quality of her letters written in Te Reo Maori (which are introduced further on in this journal) would indicate that she was a very good student up until she was married to Major John Wilson. But of course, she would continue to learn from her husband who was a good translator of Te Reo Maori to English as well...

WHERE WAS SHE TAUGHT?

Note: There has been no official records for her schooling found, but it is fair to say that close relations of hers in Taranaki took up the English form of learning based around the Church and the bible and so it is very possible she was taught by one of these?

1/. It is possible then, that Te Aorere, learnt to read and write at Umuroa, inland from Te Namu on the south-west coast of Taranaki where her paternal grandparents had lived. The following record suggests there had been a college there...

By 1841 Te Matakatea was back at Te Namu, where he was baptised by the Reverend John Mason on 24 October, taking the name Wiremu Kingi. The following year, on 25 August, Mason baptised a Wiremu T. Matakatea, presumably Te Matakatea's son. The return of peace allowed Te Matakatea to move inland to the village of Umuroa, where, by 1846, his people were growing wheat, which was ground in portable hand-mills. In August 1852 Te Matakatea began negotiations for the building of a flour mill. By 1855 he had a store at Umuroa and at the beginning of 1857 was constructing a road through his district. The wealth from his wheat and potato crops enabled him to establish a COLLEGE AT UMUROA for 400 pupils. 3

Matakatea embraced Christianity and was well-disposed towards the Europeans. He also used his influence to prevent further outbreaks of tribal wars.

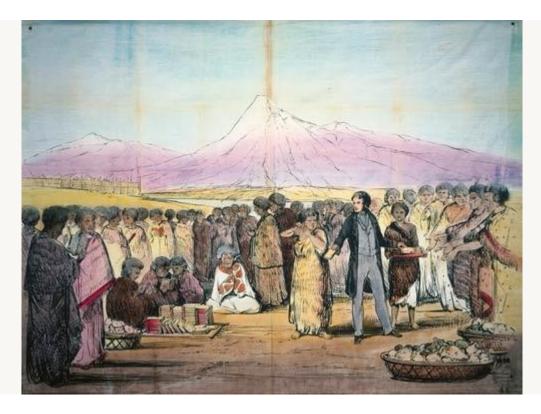
2/. Or did she learn to write at Whanganui where her father 'Tamehana Te Aewa' Ariki of Ngatihau had been based during the Maori musket wars as a friend of the Pakeha...

3/. But most likely she was taught by her mother's brother, Hone Pihama, at Whareroa, Taranaki... The following caption from his biography suggests that Hone was a teacher...

HONE PIHAMA is recorded as having been an Anglican teacher at Whareroa in 1859. He was not a fighting man, although his brother, PATOHE, with whom he is sometimes confused, fought during the war in Taranaki in 1865–66, at Nukumaru and Taiporohenui.

And so, therefore, from the above suggestions, was her knowledge for the writing of 'Te Reo Maori', taught from the bible, which by 1840 had been translated into Maori. During the 1850's, the translated bible was being distributed throughout the Taranaki as the following photo suggests...

³ https://teara.govt.nz > te-matakatea-wiremu-kingi-moki



Above: The British and Foreign Bible Society was an interdenominational organisation active in mid-19th century New Zealand. This print from the 1850s shows New Testaments donated by the society being distributed to Taranaki Māori in 1842. The baskets of kumara in the foreground may be gifts offered in exchange. ⁴

TE REO FROM THE BIBLE...

The New Testament was part of a print run of 5,000 New Testaments which had been printed by William Colenso on his printing press in Paihia. William Colenso arrived in Paihia on 30 December 1834. His presence in the country came down to the efforts of three groups: the British and Foreign Bible Society, the Church Missionary Society (CMS), and the Wesleyans.

His arrival marked a significant moment in the story of the translation and printing of the Bible in Te Reo Maori in this country. But it was to be a journey with many challenges...

In fact, like any good drama, the history of the Bible in this country is filled with disappointments, hardship, false starts, infighting, wars, tribal and denominational conflicts, conspiracy, and immorality

However, there were also heroes who ran the race with patience and ultimately there were history-changing breakthroughs.

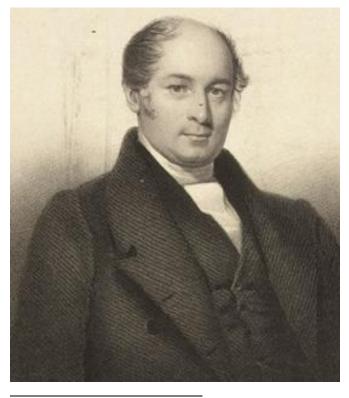
⁴ https://teara.govt.nz/en/interdenominational-christianity/media

THE BIBLE SOCIETY movement was founded in London in 1804 by a small group of visionary individuals who believed the Bible should be shared with the world.

Early in the 19th century, missionaries brought the Bible to New Zealand at the invitation of Māori. Bible Society's first involvement in Bible mission in New Zealand came in 1827 when the New South Wales Auxiliary of the British and Foreign Bible Society paid £41 for the printing of the first Scriptures in Māori – a collection of passages including Genesis chapters 1-3, John chapter 1 and selected verses from Exodus and Matthew as well as The Lord's Prayer. Bible Society New Zealand officially began operating in 1846.

The Gospel message spread rapidly throughout New Zealand following the translation and 1837 publication of the first Maori New Testament. Because of this, the Bible played a formative role in the shaping of New Zealand as a nation. Just over 30 years later in 1868, the first full Bible in Māori was published.

Bible Society grew rapidly, region by region, and was effective in raising funds to help Bible mission both within New Zealand and overseas. Gradually, Bible Society's regional approach gave way to a national organisation. ⁵



Left: On September 2nd, 1846, the Rev Walter Lawry founded the Auckland Auxiliary of the British and Foreign Bible Society.

5 https://biblesociety.org.nz > about us > our-story

CHAPTER THREE

TE AORERE

HER LETTER'S

Points of interest...

- 4/. In recent times, due to the Waitangi treaty settlements recorded speculative genealogies or whakapapa for the 'First Nation People' can make genuine research very difficult.
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Note the spelling difference and pronunciation between 'Ngati Hau' and 'Ngati Haua'.

Note: These letters give a very sound knowledge of the names of her close relatives which help to build the history of 'Te Aorere' and her people of Taranaki.

In the next journal (part two) there are official titles for land that Te Aorere, owned out right, or had shares with others in. The names of the shareholders would also indicate that they were also part of her family-whanau or subtribehapu. However, without DNA and or extensive research as to the validity of these names being connected to 'Te Aorere' the compiler is not prepared to speculate and is happy to leave speculation up to the reader to decide for themselves...

LETTER ONE

WRITTEN BY TE AORERE IN TE REO MAORI THEN TRANSLATED INTO ENGLISH. DATE JUNE 1876

TOO MCLEAN

Reel 113/554-558 Folder 700B Turnbull Library, Wellington, New Zealand...

Kemureti

1 o Hune 1876

Ki a Te Makarini, kei Akarana

He kupu atu tenei naku ki a koe mo tetahi eka mo matou ko aku tamariki i Taranaki. Ko koe

anake taku wehi[?], mehemea kaore[?] koe, kua whiwhi noa iho au i tera wahi. Na to ingoa

ake au i wehi ai. Mehemea ko nga Maori anake, kihai au i roa e korero ana mo aua whenua,

ko te pihi e mea[?] nei au, ko tetahi wahi o Te Ikaroa, kia homai ki ahau.

Ko tetahi hoki, e kore nei e haere ki taua whenua, whakararuraru ai i tera takiwa,

mehemea ka whiwhi au i tetahi wahi o taku e tono nei au. Ko taku tino hiahia ko tetahi eka

whenua mo matou. Ko te take i tino tono ai au, kihai au i whiwhi i tetahi eka o Te Umuroa,

kua whakahokia hetia ki a Wiremu Matakatia, ki a Arama Karaka. Mei penei taku tae ki taua

takiwa inaianei, ko te whakahokinga o tau wahi, kihai i eke aua tangata ki taua wahi. Kua eke

ko matou ko aku koeke ki taua wahi.

Tetahi hoki, ko te matenga o taku papa, te take i tino penei ai o matou wenua. Ko taku

papa kua mate i mua o te whawhai tuatahi ki Taranaki. Mehemea ko ia e ora nei, kihai au i

tono whenua ki a koe. Kua riro mana e tono atu ki a koe.

Kia rongo mai koe, ko te take tenei o te raruraru ki Te Umuroa, i murua nei nga taonga o tetahi Pakeha me te wharakoti a Hone Pihama. Ki taua takiwa, ko toku papa tupu

kihai i kino ki te Pakeha. Kua waiho au e ia ki te kura, a, tae noa ki tana matenga nana hoki te

nuinga o taua whenua, me te maungarongo ki a Ihaia raua ko Katatore[?]. He tino ngakau pai

tona. Na, ko au, ko tona kotiro, e ora nei, he tino Pakeha au, hei Pakeha hoki nge aku

tamariki. Ehara i te mea e tono ana ahau i runga i te take kore. Ko taku papa ko te tamaiti o

Te Aorere raua ko Titoko, te tino ariki tupu o tena whenua, ara, ko Te Aorere. E kore e kaha

te tangata ki te whakahawea i taku korero me te tino take o nge oku papa, kia hoki au, otira

matou ko aku tamariki ki reira. Na taku papa te whenua kua hoatu e koe ki a Mata. Katea[?]

he kainga no taku papa a Te Namu, no nge aku tupuna, timata i Waiaua, tae tonu ki Moutoti.

ara, ehara i te mea ko au anake i tena pihi, he tokomaha matou. Engari ko au to matou mua ki

taua whenua. Kaore au i eke ki taua whenua. E mea ana au kia homai e koe taua pihi ki ahau,

kia motuhake mai ki ahau.

Ko tetahi hoki, he whenua no taku whaea, ko Waitara, e ruritia ana e nga Maori, kaore

aku kupu. Ko aua Maori ko oku papa, ko nga tungane o toku whaea, ko Patohe, ko

Uruteangina, otira ko Ngati Ruanui katoa. Ko Parete te Pakeha i tera takiwa. Ko tenei, homai

tetahi pihi mo nge aku tamariki. Mehemea ka whiwhi au i tenei, e kore au e haere ki taua

whenua noho ai. Ka noho tonu au ki tenei takiwa, ara, ki Waikato. E ki ana aku papa, nga

tungane a taku whaea, kia hoki ano ki taku whaea no Ngati Ruanui, he tuahine no Hone

Pihama, ko taku papa. Kaore aku kupu ki nga whenua o taku whaea, engari taku papa tupu.

Ko te o taku papa, ka nui te tohe ki a Te Wirihana kia noho tonu ki Taranaki. Mehemea

ka whiwhi au, e kore au e haere ki taua whenua. Ko te take o taku tono i te whenua, kaore au

e pai ma Te Wirihana, ahe[?] matou ko aku tamariki e whakanui. Ehara hoki au i te pohara i

te whenua. Nau au i whakapohara, na konei au i tono ai ki a koe.

Tenei hoki tetahi kupu aku ki a koe. He tono naku i tetahi wahi o Te Mai, o Waitara, o

te whenua i ruritia e Tangahoe. Mehemea e pai ana koe ki te homai, hoatu ki toku rangatira,

ki a Te Wirihana. Me homai e koe kia rua rau. Mehemea ka kino nga tangata, ka whakahokia

teretia, katahi au ka haere ki te riri ki toku whaea tupu. Ko ia te mana nui ki taua whenua. Ka

tere taku haere ki runga ki Taranaki. Ko au kei mua i a ia, otira i a ratou katoa. Kei

whakahawea koe ki taku korero. Ehara i te mea he horihori tenei naku. E korero ana au he

tika tonu. Ki te mana i a koe, hoatu ki toku rangatira, ki a Te Wirihana. Heoi ano tenei naku.

Na Te Aorere Wilson

Ki a Te Makarini, kei Akarana

Reel 113/554-558 Folder 700B Cambridge 1 June 1876

To McLean, at Auckland...

This is to ask you for some acres for me and my children at Taranaki. It is only you I fear because had you not been here, I would easily have acquired that place. But I was afraid of your name. If it were only the Maori, I would not have to speak long about that land, the piece I asked for, one part of **TE IKAROA** to be given to me.

One thing too, I would not go to that land and cause trouble in that area, if I got that part I am asking for. I really want some acres of land for us. The reason I really ask for it is that I did not get any acres of **TE UMUROA**, which was wrongly returned to Wiremu Matakatia and Arama Karaka. If I should go to that area now, if your part was returned, those men would not come on to that part. I and my elders would go on to it.

Also, the death of my father is the reason that our lands are like that. My father had died before the first fighting in Taranaki. If he was still alive, I would not ask for land from you; he would be the one to ask for it from you.

Listen to me, this is the reason for the trouble at **TE UMUROA**, where the goods of a Pakeha were stolen and the fur coat[?] of Hone Pihama. At that time my own father did not behave badly to the Pakeha. I was sent by him to school, and, up to his death he had the majority of the land and was at peace with Ihaia and Katatore. He had a very good heart.

Now I, his daughter, alive now, am a real Pakeha, and my children will be like Pakeha. It is not the case that I'm asking this without a right. My father was the son of TE AORERE AND TITOKO, the highest chief of that land, that is, TE AORERE. So, no one is able to disparage what I say and the very right of my father, should I and my children return there. The land you gave to Mata belonged to my father. . . [?] Te Namu is land from my father, from my ancestors, starting from WAIAUA and going on to MOUTOTI, that is to say, it is not the case that only I am in that piece, there are many of us. But I am the first for that land. I did not go on to that land. But I say that you should give me that piece outright.

Another matter, some land of my mother, Waitara, which was surveyed by Maori and I had no say in it. Those Maori were my uncles, the brothers of my mother – Patohe and Uruteangina, that is, all of Ngati Ruanui.

Parete [Parris?] was the Pakeha at that time. But now, give me a piece for my children. If I acquire it, I will not go there to live. I will stay in this area, that is, in Waikato.

My uncles, the brothers of my mother, say that I should go back to my mother from Ngati Ruanui. She was a sister of Hone Pihama, my uncle. I've nothing to say about the lands of my mother, only about those of my father. The tribe of my father, persuaded Te Wirihana to stay on in Taranaki. If I obtain it, I will not go to that land.

The reason for my asking for the land is that I don't agree that it be for Te Wirihana, but it should be for me and my children to develop. It is not the case that I am poor in land. But you made me poor and that's why I request this of you.

Now this is another matter for you. It's my request for one part of Te Mai, of Waitara, of the land surveyed by Tangahoe. If you agree to give it to me, then give it to my husband, to Te Wirihana. You should give me two hundred [acres]. If the people get angry over this, I'll come back quickly, then I will go and fight my own mother. She has the main authority over that land. I'll come quickly into Taranaki. I am the one in front, that is, before them all.

Don't belittle what I say. It's not the case that I've made this up. What I am saying is quite right. If you authorise this, then give it to my husband, to Te Wirihana. That is all from me.

From Te Aorere Wilson To McLean, at Auckland

(Note: Te Wirihana, is her husband, John Wilson).

Note: SIR DONALD MCLEAN (1820-1877) was one of the most influential figures in 19th-century New Zealand history. In his various roles as Chief Land Purchase Officer, Native Secretary, the Superintendent of Hawkes Bay, official in charge of military operations on the East Coast and Native Minister, McLean played a pivotal role in relations between Māori and the government.

This following letter from Carole Carr August 2021...

Hi Roger,

That letter of Te Aorere certainly is a game changer and don't for a minute doubt the validity of your research.

However, it is such a shock to learn that what has been gathered up by various whanau members over generations, and believed to be our history, is not accurate. Takes a bit of a mental turn around and also, for some, an emotional loss around who they thought they were and where they belonged.

What is coming from your research is a history and a sense of turangawaewae which we can still be proud of - just takes an inner adjustment -not as deep, but not unlike, being told the parents you grew up with are not really your parents because you are adopted!

However, that is no reason for not chasing after the real history as you are doing for me and for which I am very grateful. When the journal is completed, I will share it with cousins and my immediate family and it will become, I am sure, a taonga for family, now and for new generations coming along who are showing more interest than some of their parents did.

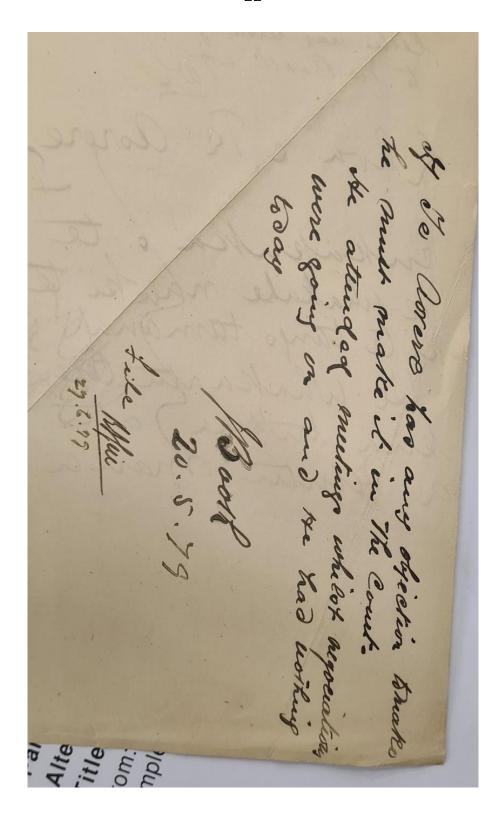
Hope that makes sense.

LETTER TWO

WRITTEN BY TE AORERE. MARCH 1879 TOO THE HONORABLE SHEEHAN

In this following letter Te Aorere mentions her parent being TAMETANA TE AIWA possibly of Ngati Hau near (Wanganui) Whanganui.

NATIVE AND DEFENCE. Received 29-3-79 From Se Clovere and enov Manganni 18.3.79 Subject Object to the sale of a feice of land called To Parapara by Agathan
MEMORANDA
The varies Referred to The Booth Ru.
to Sw Bastle - Twh
Ehra e TE Aorere Tena hor-Tener to
pukapuka 6 te co o non ta i mache
hi te tango tamanad sirusina i tana Whenna
pukapuka o te if e non la i Anache le whakale nauki te maki a Matihau ki te tango tamanafo si runga i tana whenue be whaka atu teorizikie mohio ai kor kua tutua atu tana pukapuka ki a Puntu man a e tiliro _
a Punta man a l titiro _
For Im Both
S A A

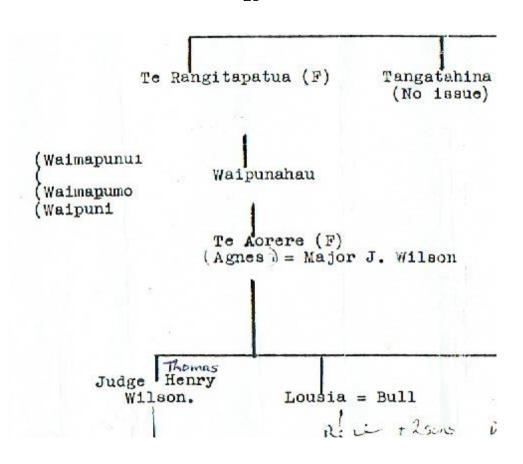


MAD-79/1194 Wangamer Laoue 18 mache 1879 Hia Tehiana Kai Whatha havre of taka maori he Kupu alu lenei flia Kal molaku Thema mo le parapara Kolana Thema I flica e faller matie a hei forokita e lamehana Lerewa norunga i lo na malenga ka Rokoa e ngalihan Hi puele notake rongonga Platal an malow Hotoku Inc Mi le arcare o punti Horero ai Hanhaka Rengia Alematan

M.+D. 79/1194 Whangauni 1849 To How her Sheehaw hat we minister This is a word of wine to now respecting my laws Le Parapara, my parent Tamehana le aewa faid that it should be a reserve, after his death the hyakikan solo it to her Booth aus when I heard of it, my trule and myself went before her Booth and objected to the sale when the higatihan agreed that we showed have the control of that land, but subsequently they have it: Euses: from Te aorere aus aus

Note: After reading through all of the collections of knowledge from Archives New Zealand the compilers conclusion for this letter is that our Te Aorere wrote it and her father indeed was **TAMETANA TE AIWA** and not the parent for her written in many handwritten whakapapa-genealogies by other's.

See following example of a typed whakapapa. Note the variants for her father. Very questionable... because in the above letter she says her parent was TAMETANA TE AIWA.



Temmesty 1 Ohung 18.76 Lia te Makazine Ви прачина Herry ali to me hake hia Las mo te take cha ma hati Re aken tamariki i taranaki kon to the anale Later weli by he Bus ha ale that line blinde han in the am is to 20 wales dea to ingen ahe are i well ai he he hea ko Lyn has are anale hi hai and 200 1 the rete ana los and when leng to be pili a hua ni an ko to take water ole ite 2 200 King ho mai king han to to take bake a kory and haver hi tana whoma who ha ream zazu ai i te za Las wa make men. Ra whiteher an i to take water a taken & Love her am he Calm timo hinhia too to take take the whening how making to be take i timo tomo ai

Above is a random letter. It will need translating to find the reasons behind it...

JOHN SHEEHAN. LAWYER, POLITICIAN

WITH GREY'S election as premier in 1877, Sheehan was appointed native minister and minister of justice. This gave him, he believed, a unique opportunity to participate in the most difficult and critical area in New Zealand politics. He considered land policy to be cumbrous, costly, and impossible for Maori to understand. Indeed, he believed in Crown right of pre-emption, the elimination of middlemen and speculators – although not lawyers – in the purchase proceedings, and an end to the type of corruption and degradation that had marked land court proceedings at Cambridge and Napier. He came to believe that the wars of the 1860s had been a mistake, and that the expenditure of 'millions in flour and sugar' would have yielded better results among a people who, Sheehan maintained, had not yet arrived at a proper appreciation of the full value of their lands.

Sheehan's policy of reliance on Crown purchase of Maori land differed from that of his predecessor, Donald McLean, who encouraged private buyers. Sheehan and Grey also abandoned McLean's cautious approach and stepped-up meetings with Maori leaders to open the King Country, Taranaki and the Thames (Waihou) valley to European settlement. Unhappily, what was expected to be a creative and effective term of office ended in violent controversy, and eventually led to armed intervention in Taranaki.

LETTER THREE

WRITTEN BY TE AORERE DATE 1883 TOO PARLIAMENT

Note: This letter evolved from a visit to Parliament during a time when Te Aorere had been diagnosed with a heart complaint and didn't have long to live. Her husband Major John Wilson was taking her on a trip to the South Island before her death. It is obvious from research that he was very fond of Te Aorere and wanted her to have a happy farewell. From the letter one can see the character of Te Aorere and the humour she had added.

NEW ZEALAND HERALD, VOLUME XX, ISSUE 6783, 14 AUGUST 1883, PAGE 5

PARLIAMENT FROM A NATIVE POINT OF OF VIEW.

TO THE EDITOR OF THE NEW ZEALAND MAIL. FRIEND, THE EDITOR,—As the Waka Maori is broken up, we have no cance except the unseaworthy Wananga in which to load cargo (to express our thoughts); and as Honi Hiana (John Sheehan) has shipped himself on board the Governor's wan-of-war, it is expected that the Wananga will shortly be condemned and broken up. Having heard a great deal about the inferiority of the pakeha over the Maori, and having some doubts upon the subject, I came to Wellington, to the root of the Government, to see the proceedings in the pakeha Parliament. I find that nearly all the time is taken up about personal questions, and quarrelling on little matters, while the great things which concern both the Maori and the pakeha are overlooked. Now, if we Maoris have a meeting about witchcraft we talk about witchcraft; if we have a meeting about land, we talk about land; if we have a meeting about war, we talk about war. We don't meet for these purposes, and then go off the road laid down by the meeting and discuss the quarrel which took place between Himi and Hori about Hori's sweetheart Tinino. But you pakehas don't talk quietly, and members constantly cut the talk of the person who constantly cut the talk of the person who is addressing the runanga. According to our Maori system of runanga, each speaker is allowed a fair hearing, unless he says something very wrong; and the man who without provocation rises to interrupt and confuse a speaker, is generally supposed by us to have a bad case. Friend, have you ever heard the proverb about the natives in the Bay of Plenty, "Ngatiawa manawa iti?" "Ngatiawa have small stomachs, and it means that their cooksmall stomachs, and it means that their cooking ovens contain more stones than food." Your Parliament as far as I can see is similarly constituted, and great talk is made, with but small results .- All from your loving friend, TE AORERE.

CHAPTER FOUR

TE AORERE

HER HUSBAND

MAJOR JOHN WILSON

Known: Generation one: James and Annie. Generation two: Major John and Caroline Dixon Callcott then Te Aorere then Sophie

Points of interest...

- 8/. Major Wilson was a very dedicated father and husband. Dedicated to his community in his official capacity, he was a well-known pioneer and gentleman of New Zealand history.
- 9/. Through his wife and his military career, he obtained a lot of land, but he failed as a property speculator during a downturn in the property market. However, he left his family comfortable after giving them a sound family home and education. Basically, he was a very good gentleman.



John was born about: 15 February 1830

At: Kilmarnock, East Ayrshire, Scotland, United Kingdom

Died about: 24 May 1892 At: Cambridge, New Zealand

Buried at: Cambridge Cemetery (Hautapu), Cambridge, New Zealand

Married about: 6 March 1877

To: Te Aorere (Agnes)

At: St Andrews Church, Cambridge, New Zealand.

She was born about: 1853 At: Taranaki, New Zealand Died about: 8 March 1883

At: Waterside Estate, Cambridge, New Zealand.

Buried at: Cambridge Cemetery (Hautapu), Cambridge, New Zealand

They had the following children...

- 1/. Thomas Henry Wilson 1869
- 2/. Louisa Ada Wilson 1871 married Bull
- 3/. Jessie Wilson Campbell 1873 married Borlase
- 4/. Arthur Owen Wilson 1876
- 5/. John Smith Wilson
- 6/. James Laishley 1880
- 7/. Agnes Margaretta Wilson (will need birth cert to confirm)

NZBDM...

Births...

1880/4708	Wilson	James Laishley	Agnes	John	
1887/10201	Wilson	Agnes Margaretta	Agnes	John	

Marriage...

	······•	·····•			
1877/252	'Not Recorded'	Teaorere	John	Wilson	

BIOGRAPHY 6 FAMOUS NEW ZEALANDER LIVED AT WATERSIDE ESTATE, CAMBRIDGE, WAIKATO, NEW ZEALAND BURIED CAMBRIDGE CEMETERY, WAIKATO, NEW ZEALAND - AGED 62

WILSON John...

John Wilson was born 15 January 1830 in Kilmarnock, Scotland, the son of James and Annie nee Love, and he arrived in New Zealand in 1840. He had three sisters and four brothers. John came to Cambridge with the 3rd Waikato Militia in 1864 and, as a Major, received 400 farm acres and 2 town acres. He is also noted in 1872 on a farm map drawn by Charles Chitty in a report on the district to the Armed Constabulary Commissioner's Office. On 27 February 1872 he came into possession of two acres (lots 35 and 36) in Wilson Street. Lots 37 and 39 were obtained in 1879. At first a house with adobe and limestone walls was built. Then a villa, 'Waterside' was built overlooking the Waikato River. The gardens around the home were highly cultivated with flowers and ornamental shrubs. There was a flower strewn drive from the homestead to the stables and everywhere there were violets and other flowers. An orchard, nut trees and exotics were all planted and in 1880-81 a very ornate conservatory was built. (This can still be seen on the corner of Victoria Road and King Street.) John acted for the Government in purchasing large tracts of lands. He was a founding member of the Waikato Farmers' Club in 1875 and donated the trees in upper Victoria Street. His name was on the Incorporation Certificate for the Cambridge Public Library in 1879 and he was a Justice of the Peace at the Cambridge Magistrate's Court from 1879 to 1889. As a large landholder he suffered considerably in the 1880-1890 slump.

⁶ https://www.wikitree.com/wiki/Wilson-61642

DEATH OF MAJOR JOHN WILSON.

NEW ZEALAND HERALD, VOLUME XXIX, ISSUE 8887, 25 MAY 1892, PAGE 5

A GREAT number of personal friends and general acquaintances of Major John Wilson, of Cambridge, one of the oldest and most esteemed settlers in Waikato, will regret to notice in our obituary column the announcement of his death, which took place yesterday. Major Wilson has been for many years a conspicuous figure in the Waikato. He was captain in the 3rd Waikate Militia, which was formed in 1863, and in that capacity he served with distinction during the Waikato campaign, having been engaged in most of the leading fights. On the conclusion of the war he settled in Cambridge, and continued to reside there up to the time of his death. wife of high native He married a rank, and through her acquired a large amount of landed property. By this wife, who died seven or eight years ago, he had a family of two sons and two daughters. One of the sons—the eldest—is the wellknown cricketer who, a couple of months ago, was one of Auckland's representative cricketers in the interprovincial match against Canterbury. After the death of his first wife, Major Wilson married Miss Grey. Major Wilson speculated largely in land, and was at one time reputed a very wealthy man. He was one of the Patetere land syndicate, but that to him proved a disastrous speculation, and his losses there were followed by law proceedings, which caused him considerable anxiety and expense, and at the time of his death, his property had been very much diminished. He was the owner of one of the finest residences in the Waikato, a handsome house surrounded by beautiful grounds on the banks of the Waikato, just out-ide Cambridge. Major Wilson took a large interest in local affairs, although he did not enter into politics, and he was much looked up by his fellow settlers. He was a Justice of the Peace. and frequently presided on the Bench. He was also a prominent member of the Church of Fugland, and on all occasions of picnics, Sunday-school fetes, &c., threw his grounds open for them. Lately his health has been failing, but few anticipated that the end was so near.

NEW ZEALAND HERALD, VOLUME XXIX, ISSUE 8887, 25 MAY 1892 DEATH OF MAJOR JOHN WILSON.

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CHAPTER FIVE

TE AORERE

HER MOTHERS PEOPLE

Points of interest...

10/. So pleasing to find that after compiling this chapter, the knowledge of her whanaufamily recorded in letter one, comes together as a whole and matches all that has been researched. The different hapu for her maternal uncles and their locations, all connecting to Ngati Ruanui, form together in harmony and precision and have created an amazing connection for Te Aorere through her 'Window of Time'.

FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN... DATE JUNE 1876...SHE RECORDED....

Another matter, some land of my mother, Waitara, which was surveyed by Maori and I had no say in it. Those Maori were my uncles, the brothers of my mother – PATOHE AND URUTE ANGINA, that is, all of NGATI RUANUI.

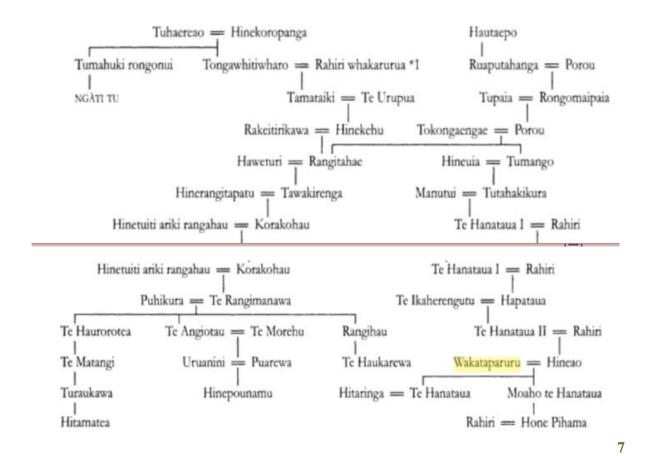
PARETE [PARRIS?] was the Pakeha at that time. But now, give me a piece for my children. If I acquire it, I will not go there to live. I will stay in this area, that is, in Waikato. My uncles, the brothers of my mother, say that I should go back to my mother from Ngati Ruanui.

She was a sister of **HONE PIHAMA**, my uncle. I've nothing to say about the lands of my mother, only about those of my father. The tribe of my father, persuaded **TE WIRIHANA**, (her husband Captain John Wilson) to stay on in Taranaki. If I obtain it, I will not go to that land. The reason for my asking for the land is that I don't agree that it be for **TE WIRIHANA**, but it should be for me and my children to develop. It is not the case that I am poor in land. But you made me poor and that's why I request this of you.

WAKATAPARURU AND HINEAO

LEGENDARY, MATERNAL GREAT, GRANDPARENTS FOR TE AORERE

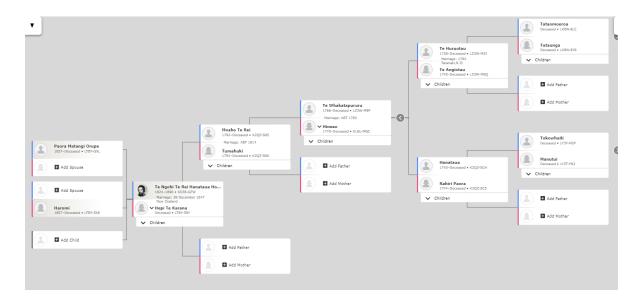
Please note that some HIGH-RANKING ariki or chiefs could have had more than one wife. This makes constructing a true genealogy-whakapapa very tricky.

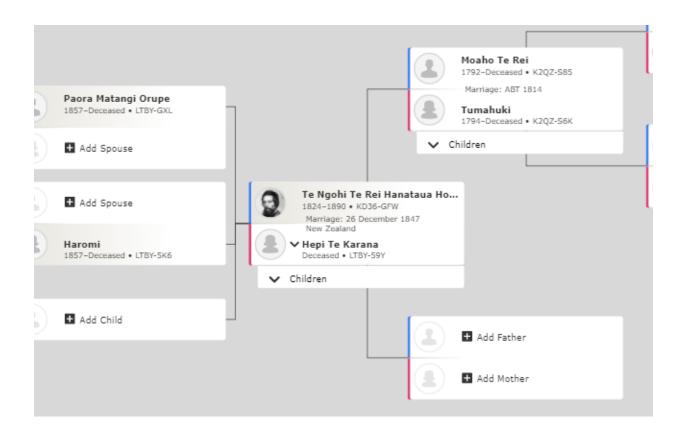


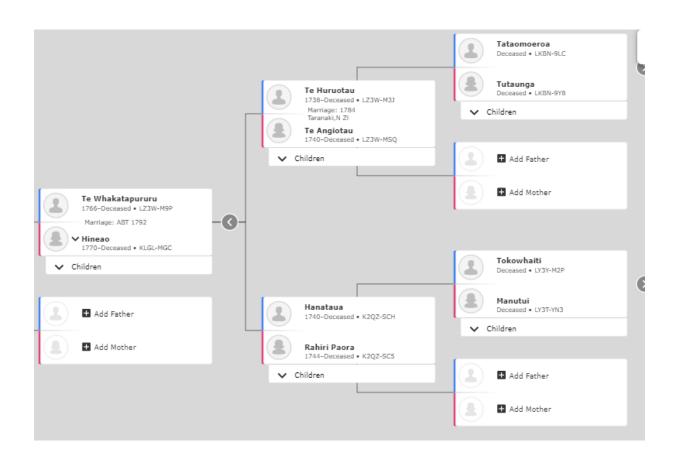
The above whakapapa comes from the book Ngati Ruanui by Tony Sole... the most recent ancestor recorded bottom right corner is Hone Pihama her mothers' brother, the uncle of Te Aorere...

⁷ Ngati Ruanui by Tony Sole

The following captions from the family tree for Hone Pihama are from familysearch.com which normally is a very reliable site and compiles knowledge from official records only...unfortunately it would appear that the naming of some female partners can differ ...please check for your own interest...







The following captions for Te Wakataparuru come from the book 'Ngati Ruanui' by Tony Sole...

north of Pātea. This act, born of desperation, proved to be the most disastrous single event for iwi in the whole of the South Taranaki wars. The warriors attacked from low sand hills near the road, with no cover for retreat. 'Ka puta atu te mumura o tetehi i tua atu o tetehi' (the blaze of the guns of one side crossed that of the other side). ⁴⁰ The Māori line broke as they were gradually surrounded by the soldiers, and sustained heavy losses in the retreat, although Cameron recorded only eighteen dead.

Once again Pātohe led them, assisted by Haumātao, Parāone Tūtere, Te Wakataparuru, Tūmahuki, and the prophet Huriwaka from Ōtoia. Cameron later asked a wounded warrior why they had offered resistance in the open to such a transparently superior force, to which the warrior replied. 'What

to such a transparently superior force, to which the warrior replied, 'What would you have us do? This is our village; these are our plantations. Men are not fit to live if they are not brave enough to defend their own homes.'41

Grey wrote jubilantly to Cameron expressing his pleasure that Ngāti Ruanui had been given 'a thrashing'. 'This is the first time that tribe has come in for any punishment. It will, I think, do them good.'42 It is difficult to conceive of how widespread death can do good to a people. Tū-pātea later told Cowan that eighty were killed, including Wakataparuru of Ngāti Hine. 'It was the greatest loss we ever had in the fighting on the West Coast, and it was our last effort to stop the march of General Cameron up the coast.'43 The continued occupation

of Weraroa Pā by Ngā Rauru and Ngāti Ruanui annoyed Grey intensely, but Cameron was not sure that many men remained within the pā. He noted, somewhat perplexed, 'It is very strange that with all our friendly natives we can get so little information.' As in all guerrilla wars, appearing 'friendly' is an essential survival strategy in the face of invaders with superior firepower.

Cameron continued north, building redoubts at Waitōtara, Pātea, Kākaramea and Manutahi, where he was surprised at the amount of food left by Ngāti Ruanui, for his men spent three days digging potatoes and cutting maize. The troops finally reached the Waingongoro River on 3 April 1865. On 7 April Governor Grey issued a proclamation under the New Zealand

him that the old man was Maka Te Waka, who supposedly had killed Charles Broughton; see AJHR 1869, A-13, no. 35, p. 21; Cowan identified the old man as Te Wakataparuru but Tū Pātea Te Rongo told Cowan that Te Wakataparuru was killed at Nukumaru, and that it was Waka-raupō who died at Moturoa. The memorial notice at the battle site perpetuates the mistake by including Te Wakataparuru in the list of those killed.

107 Belich, The New Zealand Wars, p. 251.

On 13 March around 200 Ngati Ruanui opposed Cameron at Te Ngaio. They were heavily defeated. Cowan, based on the account of Tupatea of Taumaha, estimated that eighty Maori were killed, one British soldier killed and three wounded. Tupatea stated that there were 200 Maori involved, including five women who were urging the warriors on. One, Tutaki's wife, was killed. The principal chiefs were Patohe, Haumatao, **Te Wakataparuru**, Paraone Tutere and Te Mahuki. Those Cowan identified as taking part in the fighting were mainly Ngati Hine, Pakakohi and Ngati Ruanui. 210: Two Maori prisoners were taken. On~ wounded man asked by General Cameron why they resisted the advance when they were outnumbered replied: "What would you have us do? This is our village; these are our plantations. Men are not fit to live if they are not brave enough to defend their own homes."211

Sources...

209 The runanga of Ngarauru, Ngat1ruanul, from Waikato, 1000 men at Te Weraroa to Cameron, 31 February 1865, Enc!. to No.37, AJHR 1865, A-4, p. 13. [ROB v 18 p.6935.J 210 Cowan, NZ Wars, II, p.47. and p.54. Cowan's source of information was Tu Patea Te Rongo of Taumaha, a Pakakohe chief who was 'also to fight with Titokowaru in 1868-9. Also on the battle see Cameron to Grey, 14 March 1865, NO.45, AJHR 1865, A-4, p.16. [ROB v18 P.6938.l 211 Cowan, NZ Wars, II, p.54. 212 Cowan, NZ Wars, II, footnote, p.54.

TE REI HANATAUA

LEGENDARY MATERNAL GREAT UNCLE FOR TE AORERE

LEADING CHIEF OF TANGAHOE HAPU OF NGATI RUANUI.

HIS LEGENDARY PARENTS WERE 'WAKATAPARURU AND HINEAO'

Te Rei Hanataua was the leading chief of Tangahoe Hapu of **Ngati Ruanui.** He was the son of **Wakataparuru and Hineao**; his ancestry extends back to Turi and Rongorongo. He was born probably early in the nineteenth century, and brought up in the main Ngati Ruanui Pa, Putake, a terraced Pa on the Tangahoe Stream.

He led the Ngati Ruanui contingent which went to Te Rauparaha's assistance when the lower North Island tribes assaulted Kapiti Island about 1824.

Te Rei Hanataua returned home after Te Rauparaha routed his opponents. He was implicated in the killing of Te Karawa, of Te Ati Awa, at Putake, in 1826. A party of Te Ati Awa, with Taranaki and Waikato allies, sought revenge but failed to find Te Rei Hanataua.

When the migration of Te Ati Awa known as Tama-te-uaua passed through South Taranaki in 1832, Te Rei Hanataua allowed them to stay a month at Ketemarae, near present day Normanby.

He led a force, said to be 2,000-strong, to their assistance when they were attacked at Wanganui by local tribes and Ngati Tuwharetoa.

He joined them at Kokohuia on the lower Wanganui River, but when it was decided not to attack Pukenamu (in present day Wanganui) he took his men home.

Note: More knowledge for this gentleman can be found at the following...

https://teara.govt.nz > biographies > te-rei-hanataua

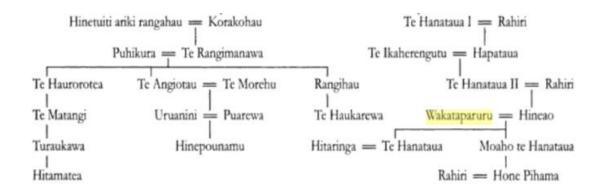
This biography, written by Ian Church, was first published in the Dictionary of New Zealand Biography in 1990. It was translated into te reo Māori by the Dictionary of New Zealand Biography team.

MOAHO TE REI AND (TUMAHUKI?)

(Note: Another wife in the following whakapapa)

LEGENDARY MATERNAL GRANDPARENTS FOR TE AORERE

In the following ancestral tree, he was known as Maoho te Hanataua which could mean a parent was Te Hanataua? He was also known as Moaho Te Rei.



ACTUAL MATERNAL UNCLES OF TE AORERE

(HER MOTHERS BROTHERS. THEY PROBABLY HAD DIFFERENT MUMS?)

THEIR FATHER WAS MOAHO TE REI AND MOTHER? WELL, WHO KNOWS POSSIBLY 'TUMAHUKI' WHO HAD FIVE CHILDREN?

- 1/. HONE PIHAMA
- 2/. TE URU TE ANGINA
- 3/. PATOHE
- 4/. MOTHER OF TE AORERE. NO NAME
- 5/. POSSIBLY A FEMALE, NO NAME

1/. TE REI HANATAUA, HONE PIHAMA

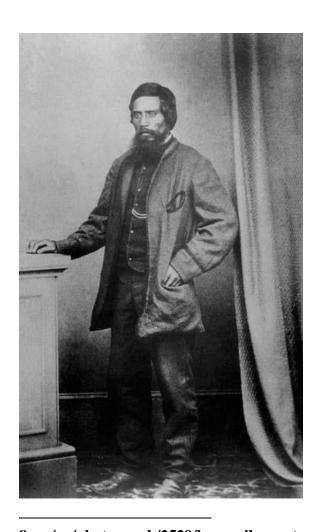
NGATI TAMA-AHUROA HAPU OF NGATI RUANUI AT OEO TARANAKI MATERNAL UNCLE OF TE AORERE

FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN... DATE JUNE 1876...SHE RECORDED....

My uncles, the brothers of my mother, say that I should go back to my mother from Ngati Ruanui.

She was a sister of **HONE PIHAMA**, my uncle. I've nothing to say about the lands of my mother, only about those of my father.

Below: Beecham, John, -1890, Patohe, Hone Pihama, -1890, Pihama, Hone, -1890, Te Ngohi, -1890 8





8 .nz/en/photograph/2529/hone-pihama-te-rei-hanataua

Note: Hone Pihama was baptised in 1842 at Cloudy Bay. He was the fifth child of **Moaho Te Rei and Tumahuki** and was a nephew of the Tangahoe chief **Te Rei Hanataua.** He became the leader of the Ngati Tama-Ahuroa hapu of Ngati Ruanui, centred on Oeo on the coast just east of Opunake in Taranaki. he died in 1890, and was a chief of Ngati Ruanui.

HONE PIHAMA - HISTORICAL RECORDS AND FAMILY TREES - MYHERITAGE

https://www.myheritage.com > names > hone_pihama

Hone Pihama Te Rei Hanataua (Te Ngohi) Pihama was born circa 1824, at birth place, to Moaho Te Rei and Tumahuki.

Moaho was born circa 1792, in Pakaraka, Whanganui, New Zealand.

Tumahuki was born circa 1794.

Hone had 4 siblings: Phillip Te Rei and 3 other siblings?

Hone married Rahiri parateahiahi Pihama (born Maraetoa).

They had 3 daughters: Tekenui Tupaia Edwards (born Pihama) and 2 other children.

Hone married first name Pihama on month day 1847, at age 23 at marriage place.

They had one child.

Hone passed away on month day 1890, at age 66 at death place.

He was buried at burial place.

⁹ See the Dictionary of New Zealand Biography http://www.dnzb.govt.nz/dnzb/. According to W H Skinner in "Reminiscences of a Taranaki surveyor", p 52,

THE FOLLOWING CAPTIONS FOR THIS FAMILY TREE FOR HONE PIHAMA ARE FROM FAMILYSEARCH.COM

A NATIVE TRAGEDY.

A TRAGEDY of a romantic character happened on Friday last, at Oco, resulting in the death of a daughter of Hone Pihama, the well-known native chief. She desired to go to Parihaka in order to be near her lover, a young native named Napoleon, but Hone Pihama resolutely forebade her going there, and adopted measures to prevent her doing so. She appeared to be very low spirited, and on Friday last she was missed from the settlement at Oco. On search being made, her dead body was found lying at the foot of a cliff, the unfortunate girl having ended her grief by ending her existence. Her lover (Napoleon) is an active intelligent young man, and was for some time driver of the coach between. New Plymouth and Hawera for Hone Pihama, who had the contract for carrying the mails for three years.

DEATH AT OEO DAUGHTER OF CHIEF

A link with the days of the Maori Wars was severed with the death at Oeo on Monday of Mrs. Hikaka, a daughter of the Maori chief Hone Pihama at the age of 80 years. She was one of three daughters of the chief and his wife Rahiri, her sisters being Mrs. Naneko and Mrs. Edwards.

Hone Pihama was the chief instrumental in bringing a lasting peace to the district following the wars of 1868-69 and his daughter inherited the same qualities of honesty and straightforwardness which made him so strong a force for between Maori and pakeha. During her long life at Oeo, the late Mrs. Hikaka endeared herself to all and her passing will be deeply mourned both by her own people and by European settlors of the district. Three times married, Mrs Hikaka is survived by a son, Mr. Rangi Hikaka, of Oeo and two daughters. Her nephew, Mr. Teddy Edwards, is one of the most prominent Maori residents of the province, being a member of the Taranaki Maori Trust Board and of the Aotea Maori Association. A tangi is now in progress at the Oeo pa, members of various tribes throughout Taranaki being among the gathering.

FUNERAL OF HONI PIHAMA.

FUNERAL OF HONI PIHAMA.

TARANAKI HERALD, VOLUME XXXIX, ISSUE 8750, 11 APRIL 1890

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TANGI AT PARIHAKA.

THE remains of the popular West Coast chief Hone Pihama were interred on Friday last (April 4), at the entrance to the village at Pariliaka. There was a large gathering of natives present at the ceremony, and numbers are still arriving to be present at the tangi which is now going on out of respect for the memory of a chief whom the Maoris all looked up to and respected. The body of Hone Pihama was placed in a coffin (not, as stated by the Hawera Star, "wrapped in a shawl in Han Han fashion") and buried, so the natives state, "like a pakeha." The tangi is the largest, and will last longer than any that has been held on this Coast for many a year. Natives from all parts of the West Coast are attending it, and as each hupn is bringing large quantities of provisions, the gathering is not likely to come to an end for a month. We learn the natives have forty head of cattle at Parihaka, which have been sent as prosents from different parties of natives for the feast at the tangi.

The relatives of Honi Pihama tried to persuade those living on the Plains from going to Parihaka to attend the tangi, wishing it to take place at Oco, where the land and home of the deceased was, but the natives refused to heed their requests, and left for the place where the body had been carried to. Honi Pihama's brother refused to go; and he and a few of the deceased chief's relatives remain at Oco to mourn by themselves.

With regard to Honi Pihama's name, we understand he was christened by a missionary clergyman "John Beecham," it being customary to give both a christian and a surname to natives when they were baptised. "Beecham" in Maeri became transmogrified into "Pihama," the name the doceased chief was always known by till his death.

Death of Hone Pihama.

(Per United Press Association.)

NEW PLYMOUTH, April 3.

Hone Pihama died at Parihaka on Tuesday night, aged about 65 years. He was always friendly to the Europeans, but when the war of 1860 broke out he decided to go with his people. In 1865, with about 300 natives, he surrounded General Cameron in a camp at Nukumaru, and nearly succeeded in making him prisoner. In 1866 Hone came in, and afterwards did his best to promote peace between the two races. In 1870 he acted as guard when Cobb's coach, with Sir William Fox in it, made the first journey through native territory, and eventually became proprietor of a coach, and carried the mail. He received a pension for his services from the Government.

PIHAMA MEMORIAL ON THE MOVE...31 MAY 2010

on the move



By LAIRD HARPER and KELLY LONEY

PHAMA'S centraph has found a final resting place worthy of its status, local residents say.

The manufact fo the town's fallen soldiers was caught between the dilapidated background of the town's now defunct school and the busy Surf Highway 45, Doug Campbell said.

Last week, Pihama residents were given the thumbs up by the South Taranaki District Council to move their memorial to the town's cemetery

Mr Campbell said long before the school closed, the community had discussed maying the monument because of its closeness to the road. The school's demise was the final straw.

At a full council meeting on Monday Pihama resident Paul Bourke told councillors the site had become deretict and was intimidating for some people.

intimidating for some people.

"The cenotagh has lost its appeal but not its respect," he said.

Mr Bourke said the Lizzie Hell.

cemetery on Puketapu Rd would be ideal for the monument

"(The school) doesn't have the feel or character it does did. The cemetery has people who can give it tender loving care."

Opunake-based councillor Ian Armstrong said Mr Bourke had underestimated the state of the school

"There's been squatters, the school's been trashed it's gone beyond a feeling of indifference to a feeling against it. The community would prefer not to go there and have their noses robbed in it."

At that same meeting blayor Ross Duniop said it was "a little frustrating" to find the community had changed its mind and no longer wanted it at the school.

The council had paid the Crown \$5000 for 448am of land surrounding the centraph in 2005.

The Pihama community wanted to protect the cenotaph from passing into possible private ownership when the school went into the Crown land bank process after closing.

"Maybe we sould have saved ourselves some effort there. There was discussion with the community to make sure they were getting it right," Mr Duniop said.

Councillor Kirsty Bourke said. slie was "not actually very comfortable with it being moved".

She didn't want the council to spend \$7000 transferring the land ownership back to the Grown.

"What are we going to be left with a scrubby bit of land in the middle of nowhere with a plaque?"

Mr Campbell said he under stood some council members were concerned about the proposed more but said it was the right decision.

Deputy mayor Debbie Packer reo mineraled moving the monument quickly before it was cought up in internal politics.

Endorse moving it so it's in

safe hands;

The council approved the recommendation to relocate the cenotaph and the land it currently sits on will stay in council hands:

DEATH AT OEO DAUGHTER OF CHIEF

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MAORI CHIEF'S DEATH

One of the most highly respected chiefs of the Maori people in Taranaki, Ngatairakaunui, Nganeko of (Manaia), died on Tuesday at his home, aged 86 years. He had lived all his life in the district. He was a rangatira held in high regard by Maori and pakeha, and was the son of a noted chief of very early days, Reihana te Wharehuia. He was born in a famous pa, Tauranga, near the mouth of the Kaupokonui River, the scene of many conflicts of earlier years. His wife was a daughter of the famed Maori chief of Taranaki, Hone Pihama, who was a good friend to the pakeha in the days of the war. The interment took place yesterday, with due Maori ceremonial, at the Waiokura Native Cemetery, near Manaia.

WEST COAST COMMISSIONER'S VISIT TO WAITOTARA. HAWERA &

NORMANBY STAR, VOLUME II, ISSUE 118, 1 JUNE 1881

Sir William Fox was at Waitotara on the 27th and 28th May, where he met a very large assembly of natives, including all the leading men from Qeo to Waitotara. The talk principally turned upon the misappropriation by a chief named Mihaka Rererangi of a sum &1500. The money bad been paid by Major Brown, with Hone Pihama and Taurua as assessors, in 1878, as part takoha for the Momahaki Block; and though Rererangi had been entrusted by the other natives to receive it, he had since refused to share any portion with them.

The Natives bitterly complained that they should all be made to suffer for one man's wrong. Sir Wm. Fox said Rererangi had repeatedly asked him to come and settle their reserves at Waitotara, but he did not see him there at the meeting. He would do his very best to have the matter cleared up.

The natives appeared well satisfied with that promise. The Commissioner also repeated the arrangement he had proposed to Taurua, with reference to the Patea-Whenuakura reserves, as the natives appeared to be labouring under a misapprehension as to what he had said on a former occasion. Taurua could have a grant for his 2000 acres, and Komene for his 1000 acres, as soon- at; the surveys were complete and the names handed in; and he would also endeavour to secure the Hukatere pah to Taurua, which he now only held upon lease. He had also-proposed, in fulfilment of former promises, to give Taurua and Komene some further land between the University endowment and their present reserves, but in return for that he had asked that the eel-weirs on the Patea river, which were impeding navigation and damaging the bar, should be removed. Some further talk followed about the lands in the neighbourhood of Waitotara, and Sir Wm. Fox said he must have the names of those living upon the reserves before grants could be issued.

After the meeting closed, Sir William left for Rangitikei and Wellington, in order to address his constituents and attend the session of Parliament.

Rangihuatau Hikaka

The death occurred on January 15 of Mr Rangihuatau Hikaka, senior member of a widely known South Taranaki family. He was in his 64th year.

A grandson of Hone Pihama, the influential chief who played so large a part in the securing of peace after the Taranaki wars of the 60s, Mr Hikaka spent most of his life at Oeo where he was engaged in dairy farming.

Mr Hikaka was a member of the Taranaki Maori Trust Board, representing Nga Ruahine. During the Second World War he served in the traffic control section of the Emergency Precautions Service.

A keen and competent player of a number of sports, Mr Hikaka's main interest lay in Rugby football. He represented Taranaki Maoris, and took an active interest in coaching.

Mr Hikaka is survived by his wife, Mrs Huna Mary Hikaka, a sister, Mrs I. Rongonui, six sons and eight daughters.

Papers Past | Opunake Times (Opur

Fatal Accident.

FATAL ACCIDENT TO MRS HON1 PIHAMA.

(Our Own Correspondent.)

It is with regret that I record an accident by which a Maori woman named Rahiri (Mrs Honi Pihama) lost her life near Pungarehu

this morning.

It appears that all the Maori visitors who had been attending the Parihaka meeting commenced their return home this morning, Mrs Honi Pihama being among them, and when near the residence of Mr Gilhooley her son, who was driving the sulky in which she was riding, attempted to pass a large waggon driven by Mr Ringham of Hawera, and filled with Maories also returning to their homes. In attempting to pass, the wheel of the sulky came in contact with a large stone, and at the same time the horse shied. This gave the sulky such a cant that the deceased was thrown out, and fell just in front of the brake, the wheels of which passed over her body, causing such injuries that she died in a few minntes.

The body was taken back to Parihaka, where it now lies, and on which a large tangi

is being held.

The occurrence has cast quite a gloom over the settlement, and I have no doubt many of your Opunake readers will be sorry to hear of the death of this woman, who should be well known in your district.

Pungarehu, September 26.

HIS OFFICAL BIOGRAPHY AT...

https://teara.govt

Hōne Pīhama Te Rei Hanataua was the fifth child of Mōaho Te Rei and Tūmahuki and was a nephew of the Tangahoe chief Te Rei Hanataua. In the second half of the nineteenth century, he became the leader of Ngāti Tama-Ahuroa hapū of Ngāti Ruanui, centred on Ōeo in Taranaki.

By his astute land and business transactions he laid the basis for the later prosperity of that hapū.

Born probably in the 1820s, he was baptised Hone Pihama (John Beecham) Patohe by a Church Missionary Society missionary in the early 1840s.

He was also known as Te Ngohi. On 26 December 1847, at Waokena, he married Hepi; their children, Pāora Mātangi Ōrupe and Haromi, were baptised there on 6 September and 22 November 1857.

Later he married Rāhiri, and they were to have three or possibly four daughters: Te Onetū, Tekenui and Hinemataura, who may also have been known as Rangitaniwha.

Hōne Pīhama is recorded as having been an Anglican teacher at Whareroa in 1859. He was not a fighting man, although his brother, Pātohe, with whom he is sometimes confused, fought during the war in Taranaki in 1865–66, at Nukumaru and Taiporohēnui.

In June 1865 Hōne Pīhama met the civil commissioner, Robert Parris, at the Waingongoro River and later submitted to the government at Ōpunake. He and his followers were granted 500 acres at Ōeo, land which was on the boundary disputed with the Taranaki tribe. There he built the Ōmuturangi meeting house in 1866–67.

Hōne Pīhama stayed aloof from Tītokowaru's campaign in South Taranaki in 1868–69 and gave assistance in various forms to the government.

They considered him 'a returned rebel, and since his return a most active and trustworthy friend'. He operated a dispatch-carrying service for the government, and in July 1868 it was Pīhama who brought the first news of the attack on Turuturumōkai redoubt to New Plymouth.

He co-operated with Parris in the construction of the coast road which opened in 1871. From February 1874 to February 1877, he conveyed the mail from Hāwera to New Plymouth, and at other times he guarded the coach service through hostile territory.

He also assisted Parris and his successor, Major Charles Brown, in their purchases of land, although Brown sold off the Toko and Ngaere blocks against Hone Pihama's advice.

These activities earned Hōne Pīhama £8,636 between 1868 and 1880. This included his salary from June 1868 of £50 a year (later increased to £100) as an assessor. In 1868 he had been promised 2,200 acres by J. C. Richmond; in all he and his people were awarded 3,138 acres at Ōeo and Pātea, including 2,268 acres in his own name.

His relationship with the government enabled him to provide refuge for Tītokowaru's followers as they returned from the upper Waitara valley after 1871.

Hōne Pīhama played a prominent part in land and business development at Ōeo. He partnered Captain Thomas Good in land development in the area (later leasing part of his land to Good), built a hotel at Ōeo and ran the Ōeo-Hāwera coach service.

When the town of Normanby was subdivided in 1875 Pīhama added adjoining land and in 1881 he gave a piece of ground for the railway station. The government came to rely heavily on him. In June 1878 he was paid £200 to attend an important meeting of chiefs at Waitara where he was referred to as 'an energetic and industrious citizen'.

In July of that year, he reported on a disturbance at Waitara and in September investigated the murder at Moumāhaki of John McLean, a member of a government survey party, by Hīroki of Ngā Rauru. In 1880 he gave evidence to the West Coast Royal Commission, attending every one of its sittings. The commissioners occupied houses he had built at Ōeo. When the township of Pīhama was laid out it was named in his honour.

In the 1860s Hōne Pīhama had rejected Tītokowaru's military campaign against the government, but his attitude towards the prophet Te Whiti-o-Rongomai's strategy of passive resistance appears to have been ambivalent. Although he did not fully support Te Whiti, Hōne Pīhama paid his assessor's salary into the Parihaka funds and provided hospitality to those going to and from meetings.

His wife and daughters were more open supporters. One daughter died in November 1881 while trying to get to Parihaka against her father's wishes, and a few years later his wife (probably Rāhiri) was killed in a coach accident while returning from there. In December 1880 Hōne Pīhama reluctantly accompanied the governor's aide-de-camp, Captain L. F. Knollys, to Parihaka.

They made three visits but Pīhama failed to persuade Te Whiti to receive a letter from the governor. When troops marched on the village in November the following year Pīhama stayed away, but afterwards he tried to persuade the people to return to their homes.

1884 Hōne Pīhama built the meeting house Tipuahororangi at Ōeo, which was opened by Tītokowaru on 13 July 1884. From this time failing health and blindness meant that he seldom left Ōeo.

He died on 1 April 1890 at Parihaka, thought to be aged about 65, and was rumoured to have made a deathbed conversion to Te Whiti's teachings. Five days earlier he had expressed his wish to die at Parihaka and was taken there from Ōeo. He is buried at Parihaka.

Hōne Pīhama played a controversial role in Taranaki affairs in the 1870s and 1880s. But through his political and business activities he left his own people better provided for materially than any others in Taranaki. ¹⁰

¹⁰ See more at... https://teara.govt.nz/en/photograph/2529/hone-pihama-te-rei-hanataua

2/. TE URU TE ANGINA

OF NGA RAURU AND NGATI RUANUI

MATERNAL UNCLE OF TE AORERE

PROBABLY BY ANOTHER MOTHER

News of the day... see https://www.jstor.org/stable/20700846

When the news of this event reached *Uru-te-angina*, a chief of Ngati-Rua-nui, but equally related to *Nga-Rauru* then living at Tangahoe, ten miles north of...

More news. Part of. Put more simply, Williams deposited the money in his own bank account. That put paid to Williams, but not a thing was done about returning any part of the land, when it was quite clear that Maori knew nothing about what was going on. If Maori complaints were not as strong as they could have been, that may have been owing to their perception of the transaction, as indicated by the principal vendor and Nga Rauru leader, TE URU TE ANGINA.

After the sale had been concluded, Te Uru wrote to the Government to protest **TE RANGIHNUI'S** proposed occupation and happened to disclose his view of the transaction. It indicates to us that a sale, as understood in law, was not at all that which Te Uru had in mind.

He wrote:

The land belongs to me and to the Government, that is to say, the Government claim it through me. This is what makes me angry. If he [Te Rangihnui] goes on to the land, I will go and turn him off. The reason is because I have given it over to the Government and I will not allow him to interfere in it. I will not allow him to go upon that block. I want the Government to hold that block in its own hands and in mine . . . I am anxious also to become a friend of the Government to assist the Government; because you see I am the one who speaks to my people and the people obey my voice . . . I always remain firm for the Government. I wish you to have confidence in me and my people and to have for us a feeling of kindness and love . . . I do not wish the Government to forsake me, but to communicate to me.

TE KEEPA TE RANGIHNUI



Te Keepa, or Major Kemp, as he came to be known, was a chief of Muaupoko, Ngati Apa and Whanganui. He was born in the early 1820s. This was a time of great upheaval and conflict as Ngati Toa, Ngati Raukawa and Te Ati Awa migrated southwards.

In 1848 he was involved in the sale of the Whanganui block, and later he joined the Armed Police Force. By 1862 he was regarded as a leading supporter of the government. In the mid-1860s Te Keepa fought against the Hauhau (followers of the Pai Marire religion). This conflict took place along the Whanganui River and in South Taranaki. He was promoted to major, and his troops were regarded as an elite force.

See full biography at... https://nzhistory.govt.nz/people/te-keepa-te-rangihnui

Note: Involved with the battles against the Hauhau was the father of Te Aorere 'TAMETANA TE AIWA'.

3/, PATOHE

MATERNAL UNCLE OF TE AORERE

OF HAPU NGATI HINE AND TANGAHOE OF NGATI RUANUI

News of the day...

In late January the British began their invasion into Southern Taranaki. On 24 January a 1200 strong British force, under the command of Cameron and General Waddy advanced from the edge of Whanganui to Nukumaru.

On 24-25 January 400-600 South Taranaki warriors, supported by some from Waikato and Ngati Maniapoto, attacked the British force from the bush. Their attacks were repelled, with at least twenty-three Maori killed, and fourteen British. Cowan's accounts of the fighting were from Te Kahupukoro and from Tupatea te Rongo, a thirteen-year-old in his first battle at Nukumaru.

Tupatea said that the chiefs involved from Pakakohi were his father Haumatao, Tumahuki Rongonui, Paraone Ttitere and Kahukuranui.

Te Ua Haumene was the head of the group, but they fought under **PATOHE** - a chief of Ngati Hine and Tangahoe, elder brother of **HONE PIHAMA**.

See full story at...

https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_93668788/Wai%20143%2C% 20H011.pdf

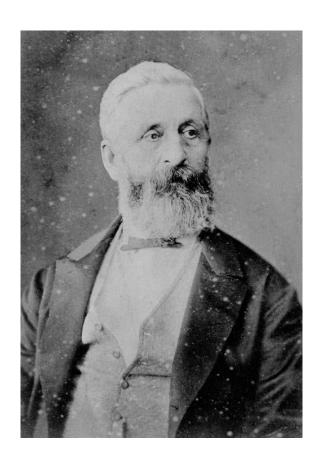
ROBERT REID PARRIS

INITIATED THE SURVEY AND SALE OF SOME OF THE ANCESTRAL LAND OF TE AORERE IN TARANAKI NEW ZEALAND...

FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN... DATE JUNE 1876...SHE RECORDED....

Another matter, some land of my mother, Waitara, which was surveyed by Maori and I had no say in it. Those Maori were my uncles, the brothers of my mother – PATOHE AND URUTE ANGINA, that is, all of NGATI RUANUI.

PARETE [PARRIS?] was the Pakeha at that time. But now, give me a piece for my children. If I acquire it, I will not go there to live. I will stay in this area, that is, in Waikato. My uncles, the brothers of my mother, say that I should go back to my mother from Ngati Ruanui...



Above: Robert Reid Parris: School administrator, politician, public servant, interpreter, soldier, judge

THIS BIOGRAPHY, WRITTEN BY IAN CHURCH AND WAS FIRST PUBLISHED IN THE DICTIONARY OF NEW ZEALAND BIOGRAPHY IN 1990.

Robert Reid Parris, son of William and Agnes Parris, was baptised on 16 May 1816 at Chard, Somerset, England. His forebears, of French protestant origin, had settled in Dorset in the sixteenth century; his father was a farmer. Robert married Mary Whitmore at Colyton, Somerset, on 18 October 1838. Two daughters were born to them in England, and two daughters and a son in New Zealand.

Robert Parris and his family arrived at New Plymouth, New Zealand, on 19 November 1842 on the *Blenheim*. After an unsuccessful attempt at farming, he was by 1849 farm manager at Bishop G. A. Selwyn's St John's College, Auckland, and rose to become general superintendent of its industrial school. There he gained a thorough grounding in Maori language and customs. His name, transliterated into Maori, became Ropata Parete or Parakete.

He returned to New Plymouth about 1852 and was elected to the New Plymouth Provincial Council in August 1853. In the first six months of 1857 he was provincial treasurer in George Cutfield's administration but resigned when appointed district land purchase commissioner at New Plymouth in July 1857.

He attended a meeting of Te Ati Awa in November 1857 where Te Teira announced his decision to sell land at Waitara, an offer he repeated a year later. By the time Te Teira offered the block to Governor Thomas Gore Browne in March 1859, Parris was well acquainted with the issue.

He was appointed to investigate Te Teira's title, while Donald McLean obtained the consent of some Te Ati Awa at Wellington and Queen Charlotte Sound.

In November 1859 Parris, by now assistant native secretary, paid Te Teira a deposit of £100, despite the opposition of Wiremu Kingi Te Rangitake to the sale. After Parris attempted to survey the Waitara block on 20 February 1860, fighting broke out.

Parris's life was often in danger: in May 1860 he survived a plot by some Ngati Ruanui to ambush him near Urenui, and in late 1862 he met Te Ua Haumene at Poutoko, south of New Plymouth.

He was appointed a captain in the New Zealand Militia in June 1863 and was promoted to major in May 1865.

A month later he again met Te Ua Haumene and Ngati Ruanui at the Waingongoro River where he accepted the surrender of Hone Pihama and the Taranaki tribe.

From September 1865 to July 1875 Parris was civil commissioner in Taranaki, and by 'skilful management' of the disaffected tribes and 'firm but judicious and conciliatory dealing with them' maintained peaceful relations between Maori and European. From August 1866 he was a judge of the Compensation Court, which determined compensation claims under the New Zealand Settlements Act 1863, and from January 1868 was a resident magistrate for New Plymouth.

Among the many matters he attended to between 1865 and 1875 were the acquisition of the site of Opunake in early 1867; the arrangement of land for North Taranaki Maori returning from the Chatham Islands in December 1867; keeping most of the Taranaki tribe from joining Titokowaru in mid 1868;

dealing with the murder of the Reverend John Whiteley and others at Pukearuhe in February 1869; and negotiating with Te Whiti the opening of the Taranaki coast road from October 1869. In December 1870 he won Te Whiti's consent to complete the coast road; during 1871 he smoothed Titokowaru's return to South Taranaki.

In January 1872 he accepted the allegiance of Ngati Maru who had sheltered Titokowaru; and in July his purchase of the Kapua block was the beginning of land acquisitions that totalled 185,000 acres. During 1873 and 1874 he negotiated the construction of the inland mountain road between New Plymouth and Hawera, which opened up east Taranaki for settlement.

He retired in 1875 but continued to report on Maori affairs in Taranaki until 1884.

Parris was recalled in April 1880 on special service to the West Coast Commission on Taranaki land grievances. He accepted a temporary commission as a judge of the Native Land Court in July 1880 and adjudicated on the purchase of the Mangaere and other inland Taranaki land blocks.

He was serving on the Bench when Te Whiti and Tohu were convicted in November 1881. In February 1883 he accompanied the commissioners William Fox and F. D. Bell and others to settle problems north of Waitara.

Parris was a trustee of the New Plymouth Savings Bank from 31 December 1856 to 30 September 1899 and spent the last six years as vice president. He was one of the first four trustees of St Mary's Church, appointed by Selwyn in

1853, and he conducted the church choir in 1852. In 1867 he was elected vice president of the Taranaki Philharmonic Society and became president in 1880.

He served as chairman of the local school trustees, visiting justice to the gaol, and as a sinking fund commissioner for the harbour board. He died in New Plymouth on 18 September 1904. Mary Parris died two years later.

Although Parris has been described as 'a man of great force of character and remarkable courage', his long public career was marked by the controversy over the Waitara purchase.

Parris accepted Te Teira's title ahead of the claims of Wiremu Kingi Te Rangitake because he believed that Kingi and Te Ati Awa on their return from Waikanae in 1848 had asked permission of Taripa Raru, Te Teira's father, to build a pa on the south side of the Waitara River.

He stated that on several occasions Kingi had 'admitted unreservedly' that the land belonged to Te Teira's party but had said he would oppose the sale of it.

Rather than being sacrificed to save the government's face after Governor George Grey's abandonment of the Waitara purchase, Parris went on to be entrusted with great responsibilities.

Faced with eager settlers on the one hand and truculent tribes on the other, he eventually won the respect of both. Te Whiti said in 1879 that Parris 'always came and told us his intentions before taking action', which his successor, Major Charles Brown, failed to do.

William Fox referred to the entire absence throughout Parris's long career of all speculation in Maori land. His critics had been unable to prove otherwise. ¹¹

¹¹ https://teara.govt.nz/en/biographies/1p8/parris-robert-reid

CHAPTER SIX

TE AORERE

MATERNAL ANCESTRAL LAND

Points of interest...

11/. From this chapter, one can see the ancestral land held by her great uncle and uncles was mostly on the coast between Opunake and Patea of south west Taranaki, with the land of the Tangaroa hapu being a feature. In recent times all of this land would come under the settlement by the Crown for Ngati Ruanui.

Note: During the wars of the Province of Taranaki during the first sixty years of 1800 many were displaced and scattered into the wind by marauding tribes from the North (Tainui of Waikato) as well as the British military who were ordered to confiscate land from those of who resisted the unforgiving land grab by English colonisation of that day.

From about 1860 those who were left made official land claims to the Government of the day with only small portions of the original lands of the Taranaki province being returned to their rightful owners. 'The First Nation People'.

Amongst those claimants was Te Aorere wife of Captain John Wilson now living in Cambridge with their children of which one became a Maori Land court Judge.

It would be fair to say that Te Aorere had ancestral connections to many hapu of Ngati Ruanui and Taranaki both through her mother and father. No doubt this gave her the right to claim against many parcels of land in the district of Waitara and the South Taranaki District. Through her father there was land at Whanganui as well.

During her short years of marriage to Major John Wilson (**TE WIRIHANA**) while living in Cambridge she would acquire more land...this was passed to her husband and children after her death in 1883...

From her uncle Hone Pihama there was the following land...

These activities earned Hōne Pīhama £8,636 between 1868 and 1880. This included his salary from June 1868 of £50 a year (later increased to £100) as an assessor. In 1868 he had been promised 2,200 acres by J. C. Richmond; in all he and his people were awarded 3,138 acres at Ōeo and Pātea, including 2,268 acres in his own name.

From her uncle Uru te Angina there was this land...

Regarding land at Whanganui...

After the sale had been concluded, Te Uru wrote to the Government to protest **TE RANGIHNUI'S** proposed occupation and happened to disclose his view of the transaction. It indicates to us that a sale, as understood in law, was not at all that which **Te Uru** had in mind...

The land belongs to me and to the Government, that is to say, the Government claim it through me. This is what makes me angry. If he [Te Rangihnui] goes on to the land, I will go and turn him off. The reason is because I have given it over to the Government and I will not allow him to interfere in it. I will not allow him to go upon that block. I want the Government to hold that block in its own hands and in mine . . . I am anxious also to become a friend of the Government to assist the Government; because you see I am the one who speaks to my people and the people obey my voice . . . I always remain firm for the Government. I wish you to have confidence in me and my people and to have for us a feeling of kindness and love . . . I do not wish the Government to forsake me, but to communicate to me.

CLAIM AT WAITARA, TARANAKI

TE IKAROA AT WAITARA

(Te Ikaroa could mean the meeting place for the confederation of in Taranaki or the place of Te Ati Awa)

FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN... DATE JUNE 1876...SHE RECORDED....

If it were only the Maori, I would not have to speak long about that land, the piece I asked for, one part of TE IKAROA to be given to me.

One thing too, I would not go to that land and cause trouble in that area, if I got that part I am asking for. I really want some acres of land for us. The reason I really ask for it is that I did not get any acres of Te Umuroa, which was wrongly returned to WIREMU MATAKATIA AND ARAMA KARAKA. If I should go to that area now, if your part was returned, those men would not come on to that part. I and my elders would go on to it.



Above: Owae – Te Ati Awa's central marae – stands within the earthworks of the ancient Pa, Manukorihi. On 27 June 1936 two memorials were unveiled there to Te Ati Awa doctor and politician Maui Pomare – the carved house Te Ika-roa-a-Maui (left) and a marble statue of Pomare (right).



HAPU-SUBTRIBE CALLED 'TANGAHOE' OF IWI-TRIBE CALLED 'NGATI RUANUI'

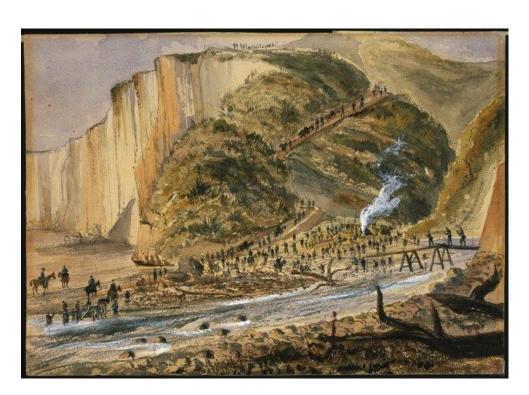
FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN... DATE JUNE 1876...SHE WROTE....

Now this is another matter for you. It's my request for one part of **TE MAI**, of **WAITARA**, of the land surveyed by **TANGAHOE**. If you agree to give it to me, then give it to my husband, to Te Wirihana (Mr Wilson) You should give me two hundred [acres].

Note: In the context of the letter **Te Mai** probably indicates direction towards the speaker, or to the person (or thing) who is central to the utterance...

Tangahoe river flows through the district of the Hapu-subtribe now known as 'Tangahoe'. It is a river of the south- west region of Taranaki. It flows generally southwest from its origins in hill country to the east of Lake Rotorangi, reaching the Tasman Sea in the South Taranaki Bight 5 km (3.1 mi) southeast of Hawera.

An elder, of **TANGAHOE** and **NGATI HINE** descent, said the origin of the name, Tangahoe, is that it was given to the river following the loss of a steering oar (hoe) from a fishing waka (boat) at sea, trying to return to its Tauranga waka (landing place). It was said that, had it had two steering oars, as on the Aotea waka, then it would have reached its landing.



Left: 1865
painting of
soldiers
crossing the
Tangahoe
river
at the beach
south of
Hawera

CLAIMS MADE TO THE GOVERNMENT FOR THE LAND OF TANGAHOE

The Honourable Parekura Horomia Minister of Maori Affairs and The Honourable Margaret Wilson Minister in Charge of Treaty of Waitangi Negotiations Parliament Buildings Wellington 14 November 2000

Tena korua

Enclosed is the Pakakohi and Tangahoe Settlement Claims Report, prepared on an urgent basis following a hearing in Wellington on 1, 2, and 3 November 2000.

The claimants are Rita Bublitz, Aroha Houston, and Waveney Stephens for and on behalf of Te o Tangahoe Incorporated and Huia Rei Hayes for and on behalf of herself and Te Runanganui o Te Pakakohi Trust Incorporated.

The claims related to a decision by the Crown to accept the mandate of the Ngati Ruanui Muru me te Raupatu Working Party to settle all the historical claims of Ngati Ruanui, including those of Pakakohi and Tangahoe.

The claimants argued that they should have been given an opportunity to negotiate and settle their own claims with the Crown in their own right. We were mindful of the nature of the dispute which gives rise to this claim and the need to tread carefully in matters relating to mandate in Treaty claims. But we were also mindful of the unparalleled importance of this matter to the future of Ngati Ruanui, Pakakohi, and Tangahoe.

With this in mind, we developed four questions to assist in answering the issues raised by these claims. The questions and our answers to them are set out below:

1. Does tikanga or early colonial history (or both) recognise Pakakohi or Tangahoe (or both) as a cultural and political entity distinct from Ngati Ruanui?

We answered this question in the affirmative for both claimant groups.

2. Do Pakakohi or Tangahoe (or both) have claims which are distinct from those of Ngati Ruanui?

We considered that Tangahoe did not have claims which were distinct from those of Ngati Ruanui, but that Pakakohi's claims were distinctive.

3. Is there sufficient evidence of support for a separate settlement in favour of Pakakohi Inc (the Pakakohi claimants) or Tangahoe Inc (the Tangahoe claimants) (or both) to warrant the Tribunal taking a hard look at the Crown's handling of the Ngati Ruanui working party mandating process?

After carefully assessing this matter, we concluded that the evidence was insufficient to warrant the Tribunal taking a 'hard look' in respect of either claimant group.

4. If there is sufficient evidence to warrant a 'hard look' at the matter, were there flaws in the Crown's handling of that matter of sufficient severity to warrant the Tribunal considering that the Crown's acceptance of the working party's mandate to settle on behalf of Pakakohi or Tangahoe or both is unsafe?

As a result of our answer to question 3, it became unnecessary to consider question 4.

In the result, having heard the evidence and arguments for all parties, we were not prepared to recommend a halt to the Ngati Ruanui settlement.

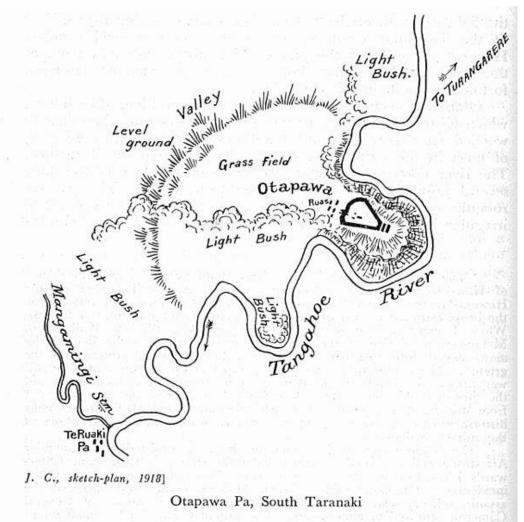
Nor were we prepared to recommend that the approach to settlement adopted by the Crown and the working party should be changed. We do, however, express in strong terms our hope that the discussions which commenced between the claimants, the working party, and the Crown during the course of the earlier Tribunal-facilitated mediation process should be continued. We take this view because we believe it is important to ensure that the integrity of the Pakakohi and Tangahoe tradition within Ngati Ruanui is maintained in the settlement between the working party and the Crown.

Our reasons for reaching this conclusion are set out more fully in the last section of our report.

Heoi ano e nga rangatira, koianei nga whakaaro ka pupuu ake i te hinengaro o te Roopu Whakamana i te Tiriti o Waitangi hei taataringa, hei waananga ma korua.

Naku noa na Joe Williams Chief Judge Deputy Chairperson¹²

 $^{^{12}\} https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68595695/Wai758.pdf$



OTAPAWA PA was held by Tangahoe, Pakakohi and Ngati Ruanui when it was attacked on 16 January 1866, during the Second Taranaki War. The account of the attack in '*The adventures of Kimble Bent*' put Maori losses at 7, but others estimated 30 killed and 30 wounded. The Imperial troops lost 11 dead and 10 wounded.

A bulldozer has destroyed most of the site.

Te Ruaki Pa has also been damaged - by cattle.

Tangahoe and Inman's Redoubts date from 17 March 1865. They remain in good condition under pasture. ¹⁴

1;

 $^{13\} https://en.wikipedia.org/wiki/File:Otapawa_pa,_south_taranaki.jpg$

¹⁴ https://en.wikipedia.org > wiki > Tangahoe_River

10 REASONS WHY THE GOVERNMENT SHOULD RETURN THE WAITARA LANDS...2018

News of the day...

Taranaki are expected to host next year's national commemoration of the New Zealand Wars and yet the Waitara land-grab that sparked the Taranaki Wars has still yet to be fully resolved.

The first national commemoration of the New Zealand Wars (Te Putake o te Riri) was held last month in Northland. The gathering took over the small Bay of Islands town of Kororareka/Russell as it remembered the local battles that had taken place there just five years after the signing of the Treaty of Waitangi in 1840.

For many participants, it was an opportunity to awaken to a history that had long been marginalised in the public consciousness. For too many New Zealanders, the fact that our nation was also founded on war and land confiscations has been a shameful history that had been missing from our education.

As the inaugural commemorations wound up, the job of hosting next year's event was ceremonially handed over to elders from Taranaki. This means that the next national commemorations will be held in Waitara – where the conflicts over the disputed sale of what was known as the Pekapeka Block exploded into the Taranaki Wars (1860-1866).

The 2019 commemorations will attract national significance not just because of this difficult history but because the Waitara land-grab that sparked the Taranaki Wars has still yet to be fully resolved.

Parliament is still sitting on the New Plymouth District Council (Waitara Lands) Bill, which it keeps delaying before it reaches its third reading. This Bill is a contentious piece of legislation that hopes to decide the future of the Waitara leasehold or "endowment" lands, which were originally confiscated by legislation after the Taranaki Wars.

To the dismay of many Taranaki residents – Māori and Pākehā – the local district council is still seeking to sell the lands that it holds, rather than return them to the original owners – the hapū of Manukorihi and Ōtaraua. Many people are asking: How is it, after the 40 years of apologies and settlements following the Māori Land March, that councils and our government are still able to do this? What will it take, now 178 years after the signing of the Treaty of Waitangi, for our current politicians and community leaders to do the right thing?

HERE ARE TEN REASONS WHY THE WAITARA LANDS SHOULD BE RETURNED...

1. The lands were stolen. They should be handed back as simply as possible. In their submission against the Waitara Lands Bill, the Manukorihi Hapū o Waitara said: "We oppose the [Bill] in its entirety and would like all the Lands be returned to the Hapu o Whaitara at no cost and with no strings attached ... Our main concern in relation to the Bill: The land was stolen: Hoki Mai Te Whenua, therefore return it. At a recent hui, a question was asked, what do you do when you steal something? A child replied, 'You give it back'."

2. There have been numerous inquiries into the Waitara Lands and Pekapeka Block, and all have ruled on the side of the tangata whenua.

The fact that the Waitara lands were illegally confiscated is not in dispute. Sir George Grey said so after his review in 1863. The Sim Commission said so in 1927. The Waitangi Tribunal said so in 1986.

At the Māori Affairs Select committee hearing at Owae Marae in Waitara in February 2017, the chairman Chester Borrows confirmed to the whole gathering that the illegal nature of the land confiscations was not in dispute. (The New Plymouth District Council Mayor and Taranaki Regional Council chairman, who were both present, nodded in agreement).

Former Prime Minister and Attorney-General Sir Geoffrey Palmer has said about the Pekapeka Block: "... There can be little land of greater cultural significance than the land under discussion here."

And yet the legal consensus around the status and significance of these lands has not yet resulted in their return...this continues at...

https://thespinoff.co.nz/atea/21-04-2018/10-reasons-why-the-government-should-return-the-waitara-lands/

CHAPTER SEVEN

TE AORERE

MATERNAL TRIBAL HISTORY

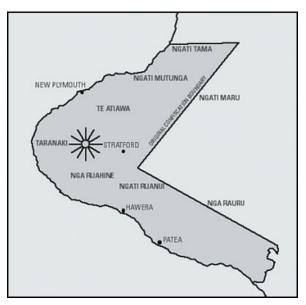
Points of interest

12/. 'Ngati Ruanui' the book by Tony Sole and other historical knowledge suggests Ngati Ruanui, like most tribes of Taranaki during the Musket Wars of the 1800s was basically decimated by marauding tribes from the north. These included, Tainui from the Waikato, Ngati Whatua from the Auckland Isthmus and Ngapuhi from central Northland. All these tribes were looking for the excitement of war, the capture of women and slaves and the procurement of protein, which was lacking in the Maori diet, as there were too few mammals in New Zealand until the arrival of the pig. Pork. Some of those who were captured were taken back to their individual tribes to have as food on the hoof or were cooked in the umu or underground ovens while they were on the hunt.

If it had not been for Te Rauparaha who came through the Province from Kawhia on his pilgrimage to Kapiti and had now made a peace agreement with Te Atiawa before most of these atrocities, there may not have been many iwi left to tell the tale. He became friendly with some of those Taranaki tribes, many eventually following him to the south for protection, some establishing their own hapu and territories in Wellington and at the top of the South Island.

As time went on, and with the help of the Missionaries preaching, "Thou shall not be a cannibal and eat your neighbour", and thanks to the arrival of the pig, some of these people from the south returned to their respective tribal grounds to then face the land grab by the Pakeha and the variances of Colonisation. Those who resisted, and then survived the might of the colonial forces along with government-friendly Maori warriors, became the corner stone of iwi Ngati Ruanui of Taranaki today.

HER MATERNAL HAPU OR SUBTRIBES ARE ALL CONNECTED TO HER IWITRIBE OF 'NGATI RUANUI' OF THE SOUTH-WEST PROVINCE OF TARANAKI



Left: Original confiscation boundary drawn by the New Zealand Government of the day...

NGATI RUANUI

BY TONY SOLE 15

Ngati Ruanui's early identity was forged in battle. The tribe's ancestor, Turi, left the Pacific island of Rangiatea to escape a blood feud. With his people, he endured many trials at sea before arriving and settling in south Taranaki.

Generations later, the people of Ngati Ruanui were besieged by warring tribes, as well as by British soldiers in the wars of the 1860s.

ORIGINS OF NGATI RUANUI

The people of Ngati Ruanui have a traditional saying (Pepeha)

Ko Aotea te waka Ko Turi te tangata ki runga Ko Taranaki te maunga Ko Waingongoro te awa Ko Ngāti Ruanui te .

Aotea is the canoe Turi is the ancestor Taranaki is the mountain Waingongoro is the river Ngāti Ruanui is the tribe

TIMES OF UNREST FOR THE FIRST NATION PEOPLE

WARFARE AND INVASION AGAINST NGATI RUANUI

A phase of warfare swept through Taranaki in the early 1800s, when northern raiders arrived with muskets. Muskets created their own bitter logic: they were used to capture slaves, who were made to prepare flax, which was then traded for more muskets.

Ngati Ruanui were invaded in 1816–17 by Ngapuhi, who penetrated as far south as Waimate Pa at the mouth of the Kapuni River.

They were followed in 1818 by a war party of Ngati Toa, led by Te Rauparaha, Murupaenga and Tuwhare.

¹⁵ https://teara.govt.nz/en/ngati-ruanui/print

Again in 1819, another war party led by the north's most important leaders, including Patuone of Ngapuhi, raided deep into Taranaki, where they attacked Ngati Ruanui at Okahutiti Pa. Having no defence against the muskets, Ngati Ruanui were dispersed. Many lost their lives or were taken as slaves.

A BID FOR PEACE

In November 1820 Patuone told missionary and magistrate Samuel Marsden that he had made peace with Taranaki and Ngati Ruanui. Marsden noted that Patuone 'had left ten of his own men there, who had got married, and had brought a number away with him, some of whom were then present'.

This would explain why, when slaves from the Hokianga area were liberated in the late 1830s at the request of missionaries, many Ngati Ruanui did not return south. It is likely that many of them were not slaves, but partners or children of the marriages that Patuone had arranged in an attempt to make peace between the tribes.

However, there would be more fighting before peace came to Ngati Ruanui.

Friday, November 24th.-When the day returned we went into the wood to see if we could fall in with the path which leads to Kiddee Kiddee, and soon found it. After walking for some hours in the wood and crossing the river several times, we met with the wife of Patuonee (Patuone) whom I had formerly seen on the banks of the river. She was much rejoiced to see me. I enquired where her husband was, in order to procure a guide to Wangarooa. She directed us to follow her and she would bring us to him. After walking about an hour we came to a farm where he was collecting fern-root in the midst of his people. He was much rejoiced to see me, and ordered me an hog, which was immediately killed, and a quantity of potatoes. He informed me he had been on the Middle Island across Cook's Strait,* that on his way his party were attacked at Terranakkee and some of them killed, amongst whom was Mowenna's son and two more chiefs belonging to him. He said that he had retaliated upon the enemy, killed some and taken many prisoners, amongst whom were a number of children; at length he had made peace with them and returned their children when redeemed by instruments of war made of the green tale, and some mats. He had left ten of his own men there, who had got married, and had brought a number away with him, some of whom were then present. He and the people of Terranakkee were now completely reconciled and united in friendship. He presented me with a mat and wished me to stop all night with him, but I informed him that I had not time. After taking some refreshment I requested he would give me a guide to direct us through the woods, when he sent his son.

Above: Samuel Marsden tells in 1820 how the northern chief Patuone reconciled with Ngati Ruanui. This was achieved by marriages, which brought the two factions together.

FURTHER INVASIONS

Te Rauparaha invaded again in 1820, followed by the Amiowhenua (To encircle the land) war expedition of 1821–22, led by Apihai Te Kawau of Ngati Whatua.

The next major invasion came from Waikato in 1834. Te Wherowhero, Te Waharoa and Te Kanawa led 2,500 men against Te Ruaki Pa on the Tangahoe Stream, apparently in pursuit of Ngati Ruanui leader Te Rei Hanataua. Great uncle of Te Aorere...

The Pa fell after a three-month siege. Of the battle, Rev. William Woon later wrote that Te Ruaki 'was never mentioned but with sorrow, on account of so many of their fathers and friends falling there'.

The war party moved on, taking Ohangai Pa and then assaulting Waimate-Orangi-tuapeka Pa in the battle known as Nga Ngutu-maioro.

This battle lasted nine fruitless days, during which Te Matakatea (the cleareyed) killed many invaders with his musket. Finally, Te Wherowhero asked for peace, saying:

Katahi ano taku rakau ka hoki mai. Ka hoki ake nei au, e kore ano e ara mai te rau o taku patu.

For the first time my weapon has returned unbloodied. I am now returning and will never again raise my weapon in your direction.

This was the last invasion of Ngati Ruanui by other tribes. By then the countryside was devastated and many Taranaki Maori were absent from their lands. Some had been captured as slaves and some were refugees.

GUIDE SOPHIA

About 1829 Kotiro Hinerangi of Ngati Ruanui was taken to Ngapuhi by a raiding party as a slave for Hone Heke. However, she soon married a Scot, Alexander Grey. Their daughter Te Paea (Mary Sophia Grey) was born about 1832. She later became famous as the main guide to the Pink and White Terraces at Lake Rotomahana before they were lost in the Tarawera eruption of 1886.

A few days before the eruption Sophia had seen a phantom canoe on the lake, which she interpreted as a bad omen. After the destruction Sophia moved to Rotorua, where she was a guide at Whakarewarewa until she died in 1911. ¹⁶

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¹⁶ https://teara.govt.nz/en/ngati-ruanui/page-2



This ink drawing by T. Woore is of Waimate-orangi-tuapeka, which in 1834 was the site of Ngati Ruanui's last battle, fought against invading tribes from the north.

HAPU OF 'NGATI RUANUI' 1908

The 1908 Western Māori Electoral Roll shows enrolled Ngāti Ruanui were concentrated in the villages of Aotea-Weriweri (Nga Ruahine, Umutahi, and Inuwai), Okaiawa (NgaRuahine, Manuhiakai, and Otakeho (Nga Ruahine, Ngāti Haua). Ngāti Ruanui between the Waingongoro and Tangahoe rivers were centred on five main settlements: Ngarongo-Ketemarae (Araukuku) Keteonetea (Ngāti Tanewai), Matangara (Hapotiki), Taiporohenui (Hamua), and Taukokako (Ngāti Hawe), although at that time only four individuals indicated Tangahoe as their hapū. South of the Tangahoe River almost all voters identified Ngāti Hine as one of their hapū, centred on three kainga: Meremere (Ngāti Hine, Nga Ariki), Te Takere (Ngāti Hine, Pakahohe) and Pariroa (Ngāti Hine, Ngāti Tupito, Pakakohe).

FINAL WORDS

DNA

CONSIDERING TRIBAL CONNECTIONS

My friend, not much point in assuming when one is compiling a genealogy or whakapapa, unless we have official written records. This has been proven by me personally in many of my compilations of Maori history and whakapapa. In this country, DNA is useless unless we have those written records to back up the genealogy knowledge, we receive from the many DNA labs out there in the world of today.

We can, however, usually rely on the knowledge of our early history written in personal journals by the first missionaries and settlers from about 1800. Unfortunately, some of that knowledge can be conjecture as well.

It wasn't until about 1840 that the population was asked to register births, deaths, and marriages, officially, by the fledgling govt of the day from policy introduced from the age-old system of keeping records in the British Empire.

Maori had no need to officially record births, deaths, and marriages until after 1900 when government officials insisted so.

Was Maori verbal whakapapa created to suit a particular moment in time? In recent times, that moment is the Treaty settlements. In fact, the government recently gave Ngapuhi \$150 million to help them identify their individual whakapapa, hapu-subtribe and marae pending the current Treaty settlement for Ngapuhi...

Maori were, and some still are, warriors. They thrived on *utu* or revenge against each other's tribes. Slaves of all genders satisfied the need for protein from human meat and provided a handy supply of substance as well as help to do all the tribes chores. Woman were also captured for wives.

These needs occurred in all the territories of the 'First Nation People', which in turn scattered their individual DNA and whakapapa into the four winds.

Mythical and legendary stories are full of wonder and colour. To believe or not to believe, is the question.

TEMPLATE

At:
Died about:
At:
Married about:
At:
To:
She was born about:

	At: Died about: At:
	They had the following children
1/. 2/. 3/. 4/. 5/.	
NZBDM	
Births	
Marriage	
Births of children	
Deaths	
Archives	
Papers past	
https://www.familysea	arch.org/

Australia and New Zealand, Find a Grave Index, 1800s-Current

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