

## TE AORERE

### REFERENCE JOURNAL THREE, PART TWO

#### HER FATHERS PEOPLE



*HER KNOWN PATERNAL IWI-TRIBE, THROUGH HER GRANDPARENTS,  
IS, **IWI TARANAKI AND NGARUAHINE.**  
INCLUDED ARE THE HAPU-SUBTRIBE; **TE UMUROA (TE NAMU PA), NGATI  
KAHUMATE, NGATI HAUMIA, NGATI TAMARONGO.** ALL NEAR OPUNAKE. NZ.*

*THROUGH HER FATHER SHE WAS CONNECTED TO IWI-TRIBE **NGATI HAU** OF  
THE WHANGANUI RIVER. HAPU **NGATI RUAKA** OF PUTIKI, WHARANUI PA,  
NEAR THE MOUTH OF THE WHANGANUI RIVER. NZ.*

*ALSO, HAPU **NGA ARIKI, IWI NGATI (NGAA) RAURU,** WAIPAPA, WAITOTARA,  
NZ.*

***TE AORERE** HAD SHARES WITH **NGA ARIKI** IN LAND IN THE DISTRICT OF  
PATEA, TARANAKI, N.Z.*

## FOREWORDS...

WHANAU=FAMILY. HAPU=SUB-TRIBE. IWI=TRIBE.

*The whakapapa-genealogy of 'Te Aorere'. 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. Through her uncles, great uncles, and great x grandparents (all recorded in my journals)*

*Her strongest connections to iwi were iwi Taranaki, iwi Ngati Ruanui and a connection through her father to iwi Ngati Hau (not Ngati Haua of Waikato, King Country) all situated in Taranaki.*

**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 Pa, near the mouth of the Whanganui River, Taranaki, New Zealand.*

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

### **Polygamous marriages**

*Foremost amongst aspects of marriage relevant to the position of women in traditional Maori society are the presence of polygamous marriages, the advantages culturally ascribed to such an institution, and the status of the participants.*

*Polygamy among men "whose circumstances will admit of maintaining more than one wife" appears to have been universal. Despite one reference to a maximum of four, there appears to have been no potential limit to the total number of wives. For example, among paramount chiefs, Te Heuheu Tukino is known to have had eight, Hongi Hika five, and Te Tirarau twelve. Lesser-known chiefs had equally large numbers of spouses. Historical narratives speak predominantly of two wives. In contrast with the polygamy of chiefs, the statement is made that commoners were monogamous, but the term commoner is inadequately defined.*

*Irrespective of the number of wives of any given chief, only one would have the acknowledged privileges associated with being head wife, or wahine matua. Marriage with the principal wife was frequently for political reasons, to link two hapu, or larger groups. For this reason, and to preserve the mana accompanying chieftainship, the woman would be of comparable rank to the man; these marriages were normally arranged by tribal elders. Children of such unions took precedence over all siblings by other wives, in matters of rank, privileges and rights of succession.*

*The advantages of polygamy as seen by the Maori are most adequately expressed in a well-known proverb: Ka mate whare tahi, ka ora wharerua (literally, one house brings disaster, two houses life). Attendance by several wives was considered essential in maintaining the dignity and prestige of the chief and in strengthening his position of importance in the tribe.*

*Plurality of wives, as the proverb indicates, reflects equally the wealth and economic status of the chief. A chief's wealth would be estimated in terms of the number of his spouses. Particularly when more than one wife was a daughter of a high-born family, each would bring to their husband slaves, property and land, all functioning to augment his resources, facilitate the extension of hospitality important in intergroup relationships, and maintain allegiance from the remainder of the hapu. Where the women owned, or had rights to, land they would frequently continue to reside on it, the chief visiting them and spending time with each in turn.<sup>1</sup>*



**Left: [Rautopene, chief of the Waikato tribe and his two wives] [picture]**

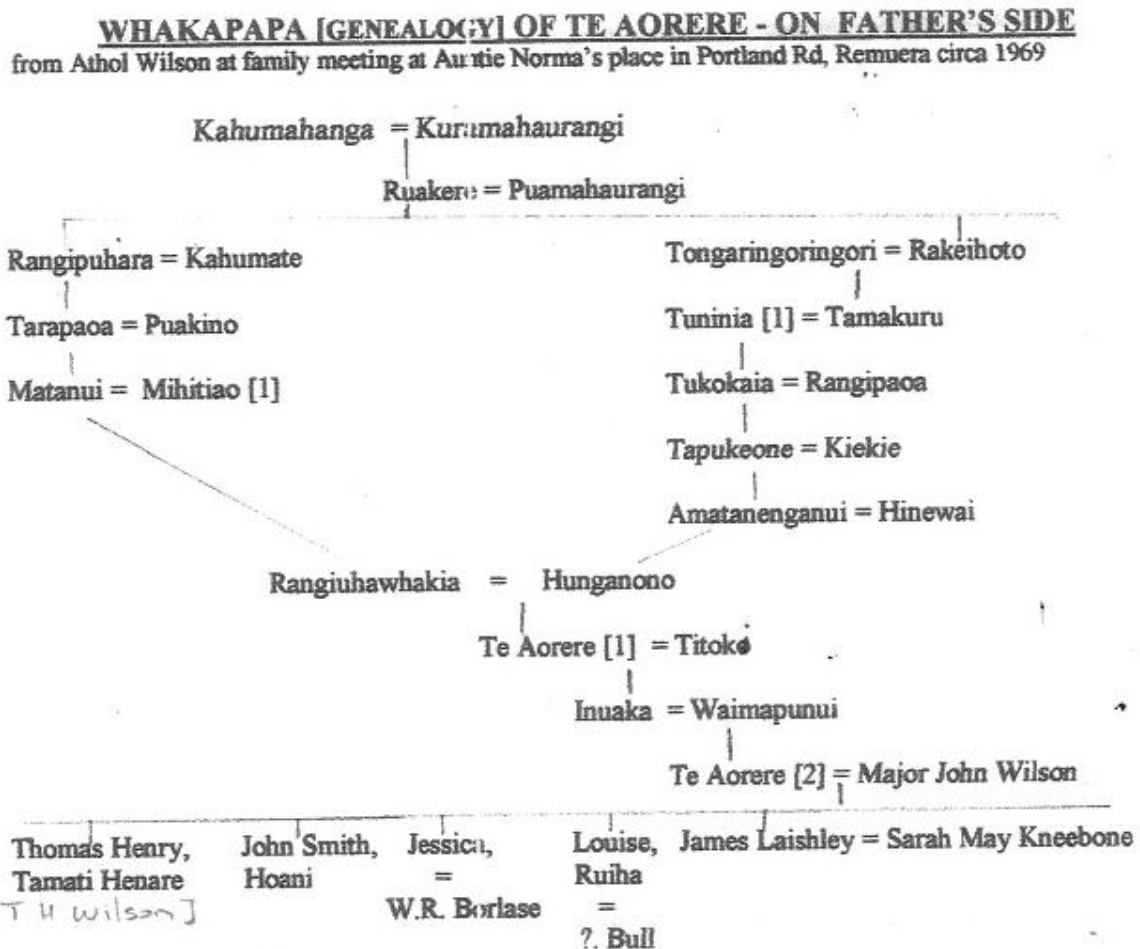
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**1**[http://www.jps.auckland.ac.nz/document/Volume\\_78\\_1969/Volume\\_78,\\_No.\\_4/Maori\\_women\\_in\\_traditional\\_family\\_and\\_tribal\\_life,\\_by\\_Berys\\_N.\\_Heuer,\\_](http://www.jps.auckland.ac.nz/document/Volume_78_1969/Volume_78,_No._4/Maori_women_in_traditional_family_and_tribal_life,_by_Berys_N._Heuer,_)

# **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.*

*As you read on you will see that the compiler has shown that some of the content of this whakapapa was conjecture only.*



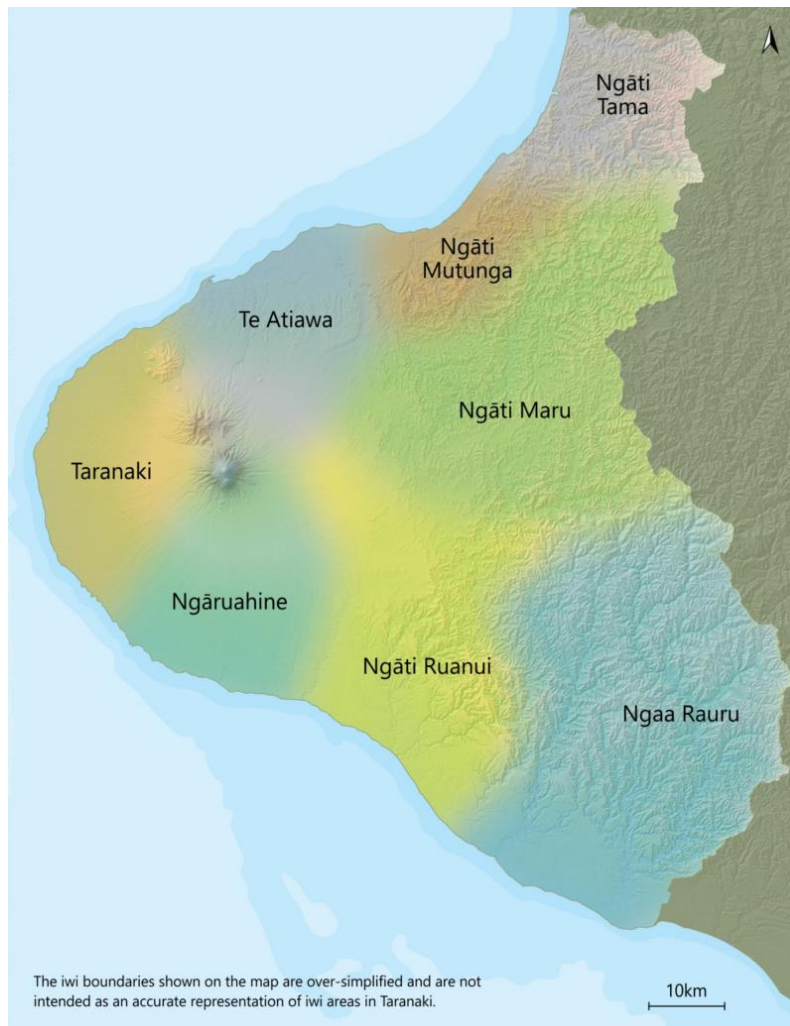
**The compiler. Roger Mold.**

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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, within the eye of the reader.  
Critiques will be welcome*





### Tribal maps of Taranaki, New Zealand



## POINTS OF INTEREST

### Chapter eight

1/. As of today, the compiler has not found any conclusive knowledge of these two **First Nation People** as strongly suggested in **letter one** by 'Te Aorere' as her fathers' parents. The compiler has no doubt however that these people were her grandparents.

### Chapter nine

2/. A conclusion was made for the name of the father of Te Aorere and his hapu and iwi of the Whanganui river 1864

3/. The early Maori faith '**Pai Marire**' was exposed, and the original author and preacher of this faith had strong links of kinship back to Te Aorere.

### Chapter ten

4/. As this chapter evolved it became obvious how all of the acquaintances of Tamehana were linked in several ways, mostly through kinship. Is this just coincidence or the knowledge we have from the Letters of Te Aorere and the help of the ole people which in turn gave the compiler the insight to make his bold assumptions of these the true ancestors of Te Aorere? All within the eye of the reader.

### Chapter eleven

5/. Acknowledging the birth rights of **TAMEHANA TE AIWA** is a revelation that I hope all preceding descendants will find this knowledge useful as they to search for their own personal roots...

### Chapter twelve

6/. A compilation **TARANAKI ARIKI**-chiefs who played a big part in the early life of 'Te Aorere' and in the lives of her ancestors...

7/. The caption of **letter one**, implies that the father of Te Aorere had been on talking terms with these two ariki-chiefs, **Ihaia and Katatore of Te Ati Awa**. Their district now known as New Plymouth bordered with Iwi Taranaki to the south west of Taranaki. This would indicate then that her father had a lot of mana or power over that land of the **Iwi Taranaki**.

### Chapter thirteen

8/. An introduction into two of the ancestral iwi-tribes of Te Aorere

### Chapter fourteen

9/. In her will Te Aorere leaves land to her children, at Patea and in Cambridge. One was her eldest son Thomas Henry Wilson (The Judge). The three plots of land at Patea were called: Whitinui, Tutaeriarie, and Mangamingi...

10/. Te Aorere is adamant that land at Te Parapara up the Whanganui river should have been left as a tribal reserve and should not have been sold to the government agent Booth from Ngati Hau

## **CHAPTERS**

### **Chapter eight**

**LEGENDARY ANCESTRAL PATERNAL GRANDPARENTS**

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FATHER OF TE AORERE.**

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**LAND OWNERSHIP**

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## CHAPTER EIGHT

# TE AORERE AND TITOKO

## LEGENDARY ANCESTRAL PATERNAL GRANDPARENTS

Points of interest. Te Aorere and Titoko.

As of today, the compiler has not found any official knowledge of these **'First Nation People'** other than what is strongly suggested in **letter one** by 'Te Aorere' as her fathers' parents. The compiler has no doubt, however, that these people were her grandparents.

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**Note:** So far, the compiler has not found any conclusive official knowledge of these two **First Nation People** other than the name **'Aorere'** in the following record from Archives. These names were suggested with confidence in **letter one** by 'Te Aorere' as her fathers' parents. (**Letters in Journal Three, Part One**) The compiler has no doubt however that these people were her grandparents. The question he asks, though, were these good people slaughtered during the **MAORI MUSKET WARS OF TARANAKI** before knowledge of these people could be recorded **'Through the Window of Time'** in the early history pages New Zealand. It is very possible as this was a very disturbing period (1820-1880) for all iwi of Taranaki.

### **Papers brought before the Houses of Parliament and records of Select Committees** **[record group]**

|  |             |             |  |      |
|--|-------------|-------------|--|------|
| Accounts and Papers - Schedule of Accounts and papers laid upon the table - Native Lands, abstract of Deeds of purchase and Cession of, in the middle and Southern Islands, from October 1839, to - Original and translation of deed of sale of Anapu, Aorere, Papakowhai, Te Parapara, Tukurua, Anekaka, Te Waikahi [SEP No. 113] | <b>1856</b> | <b>1856</b> | Legislative Department<br>[record group] | Wgtn |
|--|-------------|-------------|--|------|

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[DETAILS](#)  
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## THE MUSKET WARS

BY BASIL KEANE

The intertribal musket wars of the 19th century saw battles in many parts of New Zealand and an 'arms race' involving a number of tribes. As many as 20,000 people may have died in the wars.

### MUSKET WARS OVERVIEW

The musket wars were a series of Māori tribal battles involving muskets (long-barrelled muzzle-loaded guns, brought to New Zealand by Europeans). Most took place between 1818 and 1840, although one of the first such encounters was around 1807–8 at Moremonui, Northland, between Ngāti Whātua and Ngāpuhi. While Ngāti Whātua had only traditional weapons, their well-executed ambush defeated Ngāpuhi, who were armed with muskets. There were also intertribal wars involving muskets after 1840.

### BEFORE AND AFTER

The musket wars were preceded by traditional warfare between tribes, involving hand-to-hand fighting with traditional stone or wood weapons. The introduction of muskets meant fighting could be done at a distance. The change in weaponry and strategy was not immediate but developed over a few decades.

The musket wars were followed by the New Zealand wars. Rather than intertribal warfare, fighting was now between tribal groups against the Crown and, at times, the Crown's tribal allies.

### HAWKE'S BAY AND TARANAKI

In 1824 Waikato allied with Te Heuheu of Ngāti Tūwharetoa to defeat [Ngāti Kahungunu](#) at Te Pa kake (Napier). Waikato took captive some of the most important Hawke's Bay chiefs, Takamoana, Tareha, Pāora Kaiwhata, [Te Hāpuku](#), Tiakitai and Kurupō Te Moananui. They were released around 18 months later by Te Wherowhero.

In 1826 Waikato invaded Taranaki, forcing a number of tribal groups to move south. In 1828 at Te Pa ne o Horoiwi, Ngāti Tipa of Waikato and Ngāti Pāoa of Hauraki defeated a Ngāpuhi war party led by Rangituke. That same year Paiaka of Waikato, along with Te Heuheu and Te Whatanui, attacked Te Wera Hauraki and Te Pareihe at Kaiuku pā, Māhia. Te Wherowhero invaded the Whāngārei area and fought at Ōparakau.



### 1830-1860 WARS

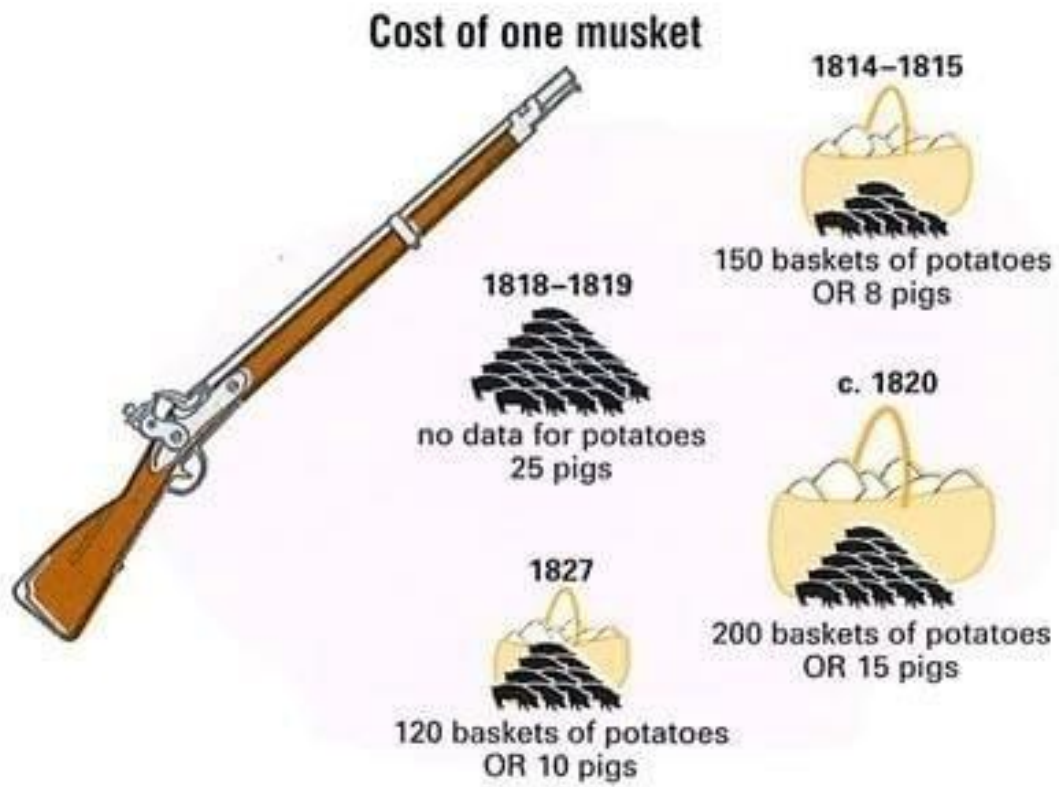
In 1830 Ngāi Te Rangi and Ngāti Hauā under the great Waikato general Te Waharoa attacked Ngāti Maru at Taumatawiwi in Waikato. Ngāti Maru left the region as a result. In 1831 a Ngāpuhi war party led by Te Haramiti was beaten by Ngāti Hauā and Ngāi Te Rangi following an attack on Tūhua (Mayor Island). In 1831–32 Te Wherowhero of Waikato captured Pukerangiora, a Te Āti Awa pā in north Taranaki. At Ngāmotu pā, at present-day New Plymouth, Te Āti Awa managed to hold out against Waikato. In 1832 Te Wherowhero attacked Ngāpuhi at Tutukākā, north of Whāngārei. The same year he again attacked Taranaki at Mikotahi pā (New Plymouth). At Te Namu, on the Taranaki coast, Waikato were beaten back by Taranaki forces under Te Matakatea. In 1834 Te Wherowhero attacked Te Ruaki in southern Taranaki. In 1836 Te Waharoa attacked Te Arawa pā at Maketū in the Bay of Plenty. He died in 1838. <sup>2</sup>



Above: The musket-wars period...

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<sup>2</sup> <https://teara.govt.nz/en/musket-wars>



## TE AORERE AND TITOKO

FROM LETTER ONE IN JOURNAL PART ONE  
JUNE 1876 TOO MCLEAN

TE AORERE STATES THAT HER PATERNAL GRANDPA RENTS ARE TE AORERE AND TITOKO

*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 (**Matakatea**) 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.*

### ASSUMING THAT 'TITOKO' WAS THE NAME OF THE GRANDFATHER OF TE AORERE...

HERE IS ANOTHER  
(Not to get mixed up with '**Titokowaru**')

**Titoko** was also a Waikato name, and it would appear it was linked to the area known as Patumahoe which was linked through his father **Te Amoana** to these variants of the name of his hapu or iwi. **Ngatihaua**, Ngatihauia and or Ngatihaumia and Ngatihinewai... could this be the conjectural link that the following family knowledge for Te Aorere mentions...


**Notes from other records:** Major John Wilson married (for a second time) in 1877 to Te Aorere, a daughter of a **Ngati-Haua** chief (**Waimapuni and Inuaka**.) They raised 6 children at 'Waterside' but Te Aorere died 8 March 1883 aged 30.

### Suggestions from Papers Past...

COMPENSATION COURT.NEW ZEALANDER, VOLUME XXII, ISSUE 2431, 17 MAY 1865,  
PA GE 2

was Piho, whose father, witness thought, was Hona. Paratene had a claim on the east side. Titoko had a claim through his father Amoana, belonging to the Ngatihauia and Ngatihaumia tribes; he derived his claim from the latter. The land had been cultivated up to the war time, when the Government sent out to take their arms, and he gave up his. The claims of the west side did not extend over the east.

COMPENSATION COURT-TUESDAY.DAILY SOUTHERN CROSS, VOLUME XXI, ISSUE  
2441, 17 MAY 1865, PA GE 5

Ngatiruannis were slaves to the Waikatos, Ihaka and Poharama. Paore Te Ngaiho's wife was a slave. Poharama was of the Utiotapa tribe; Hemi was a half brother of mine, by the same mother. My father's name was Te Kapua  ther Rapana. Rapana belonged to the Ngatihinewai. Titoko has a claim through his father Te Amoana. He belonged to the Ngatihinewai and Ngatihaumia. At the time the Governor sent out the proclamation for all natives to give up their guns I tendered mine and took the oath of allegiance. Rakana's gun was delivered up with mine. I cannot draw the dividing line accurately between East and West Patumahoe. There is a hill which divides them.

CHAPTER NINE

**TE AORERE**

**TAMEHANA TE AIWA. FATHER OF TE AORERE**

**HE WAS CONNECTED TO IWI NGATI HAU: POSSIBLY MARRIED INTO ‘HAPU PUTIKI’ WHARANUI PA, NEAR THE MOUTH OF THE WANGANUI RIVER.**

**HE WAS ALSO FROM IWI TARANAKI: HAPU, TE UMUROA (TE NAMU PA), HAPU NGATI KAHUMATE, HAPU NGATI TAMARONGO. NEAR OPUNAKE**

**Points of interest**

2/. A conclusion was made for the name of the father of Te Aorere and his hapu and iwi of the Whanganui river 1864

3/. The early Maori faith ‘**Pai Marire**’ was exposed, and the original author and preacher of this faith had strong links of kinship back to Te Aorere.

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**CAPTION FROM ‘LETTER ONE’ BY TE AORERE-AGNES WILSON**

*(SEE JOURNAL THREE, PART ONE, FOR ALL OF HER LETTERS)*

*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**.*

**LETTER TWO BY TE AORERE-AGNES WILSON**

**Noted in this letter:** Te Aorere mentions her parent being **TAMEHANA TE AIWA** of Ngati Hau of (Wanganui) Whanganui. In the obituary of Te Aorere wife of Captain Wilson of Cambridge, it mentions she was from the Ngati Haua which is a South Waikato hapu and her respected Iwi was Ngati Ruanui who travelled from Taranaki to be at her funeral.

Her father was from **Ngati Hau** of Taranaki. Note the spelling difference of **Ngati Hau** and Ngati **Haua**.





4

Above: Ngati Hau Rangatira. Tamehana Te Aiwa.

**Tamehana** fought during the battle of **MOUTOA ISLAND, IN THE WHANGANUI RIVER, 1864**. He was shot through the knee and consequently lost his leg as the above photo portrays...



Above: Moutoa Island, in the Whanganui River

### PAI MARIRE

**Note:** In the early 1860s upriver Maori adopted the **PAI MARIRE** (Hauhau) faith. In May 1864 Matene Te Rangitauira of Taumarunui led an upriver party to attack Whanganui township. The Putiki chiefs Hori Kingi Te Anaua and Hoani Wiremu Hipango refused their **cousins** passage and inflicted a heavy defeat on them at **MOUTOA**, a small island in the Whanganui River between Hiruharama (Jerusalem) and Ranana (London).



## PAI MARIRE SUPPORTERS

Spiritual beliefs have long been central to Māori culture. In the 19th century Christianity offered Māori new beliefs. While some adopted Christian forms of worship, others merged traditional and Christian practices into entirely new systems of belief. In 1862 a new religious faith, Pai Mārire, grew out of the conflict over land in Taranaki. It influenced the development of other Māori religious movements, some of which survived into the 21st century.

P i Mārire was the first organised expression of an independent Māori Christianity. Te Ua Haumēne based the new religion on the principle of Pai Mārire – goodness and peace. He called his church Hauhau: Te Hau (the breath of God) carried the news of deliverance to the faithful. The terms Pai Mārire and Hauhau became interchangeable as labels for those who followed this religion.

Pai Mārire disciples travelled around the North Island in the mid-1860s. Against a backdrop of war and land confiscations, the founding principle of Pai Mārire was often subverted by violent elements. For most Europeans, Pai Mārire very quickly became synonymous with violence. It was seen as a fundamentally anti-European movement. <sup>5</sup>

## TE UA HAUMĒNE

Te Ua Haumēne had been baptised into the Wesleyan faith with the name of the scriptural prophet Horopa pera (Zerubbabel). In 1864 he changed his name to Haumēne (wind man), indicating that he communicated with God on the breath of the wind (hau). The rituals of the new faith, Pai Mārire (good and peaceful), which Te Ua developed from 1862, focused on niu (news) poles, constructed from ships' masts. The cracking of the ropes, along with the flags, were believed to convey messages on the wind from God.

## TE UA'S VISION

Te Ua's visions commenced after the dramatic wreck of a mail steamer, *Lord Worsley*, in 1862, near his home in south-west Taranaki. As a tribal leader who had joined with the Kīngitanga there, he upheld the aukati (defensive boundary) law which the ship had breached. The experience of the wreck lay behind his pronouncement on 5 September 1862 that the Archangel Gabriel had spoken to him, announcing the last days as foretold in the Book of Revelation. Te Ua's teachings focused on Rura (ruler), who was Gabriel, and alternatively Tama-Rura (son-ruler), who was Christ and the archangel joined as one. His angel guardian for the times of war was, however, Riki, a shortened form of Te Ariki Mikaera (Archangel Michael).

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<sup>5</sup> <https://nzhistory.govt.nz/politics/pa-i-marire/pa-i-marire-intro>

### **UA RONGOPA I – THE GOSPEL OF UA**

Te Ua had composed *Ua Rongopa i* (the gospel of Ua), a book of ceremonies and prayers, by 1863. A copy of *Ua Rongopa i* made by Karaitiana Te Korou of Ngāti Kahungunu survives. It includes the order of service, reports of meetings of the leaders of Pai Mārire in Taranaki during 1864–65, and drawings of named, flag-hung niu poles. The religion became known both as ‘Pai Mārire’ and ‘Hauhau’, the two common refrains adopted at the end of prayers to refer to the breath of life, bestowed by God.

### **HAUHAU**

Because the religion was born in war-torn Taranaki and its chants included ritualised military phrases (‘Tahi, rua, toru, whā. Taihana!’ – One, two, three, four. Attention!), and its followers were involved in the renewed fighting from 1863, ‘Hauhau’ was interpreted as an aggressive statement: to strike (hauhau has various meanings). Hauhau became the name used by Europeans for all Māori and other cultures who were opposition forces during the 1800’s.

### **EMISSARIES OF PAI MĀRIRE**

Te Ua sent out emissaries across the land in 1865. They carried the dried heads of European soldiers killed in ambush in Taranaki on 6 April 1864. One party also brought a live soldier. Te Ua’s instructions to these messengers have survived: Pākehā were not to be harmed. His message for Māori was the triumph of righteousness over the military; public rituals included ‘biting’ the heads, to destroy (devour) the soldiers’ power. But the circulation of the heads was mostly seen by Pākehā as a revival of ‘barbarism’. The execution of the missionary Carl Völkner in Ōpōtiki in March 1865, incited by an emissary, Kereopa Te Rau, increased the hostility. Pai Mārire was a religion constructed for both peace and war. It preached only that the people would survive in their ‘half-submerged’ land; it did not plan war.

### **PAI MĀRIRE AND TĀWHIAO**

After the death of Te Ua in 1866, Pai Mārire continued as the faith of the Kīngitanga. Matutaera, the second Māori king, had been rebaptised by Te Ua in August 1864 as Tāwhiao (bind the world). Tāwhiao took these teachings back to the King Country. In 1875 he named his religion Tariao (the morning star), and from March 1885 he initiated the poukai, a three-yearly circuit of royal tours of the Kīngitanga derived from Deuteronomy 14: 28–29. Just before his death in 1894, an insignia was created for Tāwhiao. It is held at Te Hopuhopu, where the king’s parliament meets; it carries a carved image of Tāwhiao, with a



large cross placed on his head, while the seven stars of Matariki (the rising Pleiades) are set in pāua shell on his forehead. The names and emblems look to a new dawn, while the inscribed message reads ‘Ko te mana motuhake’ (the separate authority of Māori).

### TITOKOWARU

Riwha Tītokowaru was a war leader and prophet influenced by Te Ua Haumēne. Te Ua’s death saw Tītokowaru rise to greater prominence in Taranaki. His religion included elements of Pai Mārire, Christianity and traditional religion. He rebuilt a pā at Te Ngutu-o-te-manu with nearly 60 houses. After war erupted with the government in 1868, he oversaw the reactivation of cannibalism and whāngaihu (offering the heart of an enemy to the war god Tūmataunga). After the war, Tītokowaru espoused peace. He became involved in the passive resistance of the prophets Te Whiti and Tohu, spending time in prison for it. <sup>6</sup>

Tītokowaru is arguably the best general New Zealand has ever produced, but his career as prophet, peacemaker, and leader of non-violent resistance was longer and at least as significant. In the former career, he has been overshadowed by Te Kooti; in the latter, by Te Whiti. Neither of these leaders should be belittled, but it must be said that posterity has erred in this judgement. It exists because Tītokowaru's War is a dark secret of New Zealand history, forgotten by the Pākehā as a child forgets a nightmare.

Such selective memory almost falsified Tītokowaru's prophecy: <sup>7</sup>



I shall not die,  
I shall not die,  
When death itself is dead, I shall be alive.

<sup>6</sup> <https://teara.govt.nz/en/maori-prophetic-movements-nga-poropiti/pa-ge-2>

<sup>7</sup> <https://en.wikipedia.org/wiki/T%C4%ABtokowaru>



## TAMEHANA TE AIWA AND HAIMONA HIROTI AT THE BATTLE OF MOUTOA. 1864 <sup>8</sup>

TITLE: **THE NEW ZEALAND WARS: A HISTORY OF THE MAORI CAMPAIGNS AND  
THE PIONEERING PERIOD: VOLUME II: THE HAUHAU WARS, 1864–72**  
AUTHOR: **JAMES COWAN, F.R.G.S.**

### CHAPTER 3: THE BATTLE OF MOUTOA

NEARLY FIFTY MILES up the Whanganui a low shingly island, roughly diamond-shaped and about half a mile in length, lies in the course of the strong river, with rapids above and below and on either side. The upper part of this island—the only one in the Whanganui river—is composed of bare shingle and boulders; the lower half is covered with *manuka* and fern, with a few trees. This is Moutoa (“Isle of Heroes”), a famous battleground of the river tribes. Many a combat to the death has taken place on the desert island, set in the midst of the rapids, and the most celebrated of all was also the last, the battle of the 14th May 1864, when the Lower Whanganui tribes routed a picked war-party of the up-river Hauhau’s, killed fifty of them, and saved Whanganui Town from invasion.

Moutoa lies about half a mile above the large native village of Ranana, and two and a half miles below the settlement Hiruharama (Jerusalem). A short distance above the island, on the right bank, is the pretty little village of Tawhitinui, with its abundant groves of fruit-trees. Here an old native war-track comes in from Weraroa, on the Waitotara River. This village was the rendezvous of the Hauhau’s before the battle which decided the political destinies of the Whanganui tribes.

#### **The battle continues...**

*By this time the fighting men of Whanganui, Koriniti, Atene, and Parakino had arrived at Ranana, and were present when the advanced guard on the island (fifty strong) was divided into three parties, each under a chief. Riwai Tawhitorangi led the centre, Kereti the left, and Hemi Hape the right--the whole under the general charge of **Tamehana**.*

#### **Continues...**

*Nevertheless, his warriors were driven slowly back by the overwhelming force of the Hauhaus. Two-thirds of the island had been gained, and the battle appeared to be lost, when suddenly **Tamehana** came to the rescue. He had vainly tried to bring back the fugitives, but not succeeding, had returned to*

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<sup>8</sup> <http://www.enzb.auckland.ac.nz/document/?wid=2201&page=1&action=null>

share the fate of those who still held out. Hemi called on his men to take cover from the Hauhau's' fire and hold their ground. He was obeyed by all but **Tamehana**, who fought like a demon, killing two men with his double-barrelled gun.

**Continues...**

The Hauhau's, encouraged by their first success, were steadily forcing **Tamehana Te Aewa's** party toward the lower end of Moutoa. Some were panic-stricken and were ready to abandon the fight, but the gallant **Tamehana**, by a desperate effort, rallied his men and stayed the Hauhau advance.

**Continues...**

But they still came on, and for a moment the fate of Whanganui trembled in the balance. **Tamehana** was equal to the occasion, for seizing the spear of a dead man, he drove it through the nearest Hauhau, whose arms he took, and drove a tomahawk so deeply into the skull of another as to break the handle in wrenching it out. Finding the gun unloaded, he dashed it in the faces of his foes, and capturing another gun was about fire it when a bullet struck him in the arm. He never the- less killed his man. This was his last effort, as the next moment a bullet shattered his knee to pieces, and the tomahawk would soon have finished him; but his gallant stand had given **Haimona** time to rally the fugitives and come up to his support.

**Continues...**

The brave **Tamehana**, who turned the tide of war against the Hauhaus, was taken down to Whanganui with the other wounded, and had one of his legs amputated.

**The finale** to this great tournament was the killing of Matene Rangi-tauira the prophet. He had received a wound and was swimming across the river to the right bank. **Haimona Hiroti**, standing on the gravel beach of Moutoa, gave his whalebone club (patu-paraoa) to one of his men, Te Moro (afterwards a policeman in Wanganui), and, pointing to the shaggy black head of the struggling prophet, said, "Yonder is your fish." Te Moro dashed into the rapid river and overtook Matene just as the prophet reached the Tawhitinui side of the river and grasped an overhanging shrub in an effort to drag himself out of the water. The Kupapa warrior, seizing him by his long hair, killed him with a smashing blow of his patu on the side of the head. Te Moro returned to the island, hauling the dead priest of Pai Marire by his hair, and, dragging the body ashore where Haimona stood watching, said to his chief, "Ina to ika!" ("Here is your fish!")<sup>9</sup>

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<sup>9</sup> See the full story at...<http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cow02NewZ-c3.html#n30>



Above: The grateful European citizens of Whanganui interpreted the victory at Moutoa as a sign of the absolute loyalty of lower Whanganui River Māori. They dug deep into their pockets and commissioned a statue and flag to honour 'loyal' Māori who had stood firm against the Pai Marire threat. The memorial was erected near the river, at Pa Kaitore, a sandy beach where Maori canoes traditionally moored for trade and exchange. This site became known as Moutoa Gardens.

The inscription on the memorial – New Zealand's first war memorial – reads:

*To the memory of those brave men who fell at Moutoa 14 May 1864 in defence of law and order against fanaticism and barbarism.*

The Rutland Stockade and associated blockhouses can be seen in the background of this photo.

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<sup>10</sup> <https://nzhistory.govt.nz/media/photo/moutoa-memorial-c1864>



**Above: Maori men in front of the Moutoa flag, which was presented by the 'ladies' of Whanganui to lower Whanganui iwi in 1865 to mark their success in the battle at Moutoa Island in May 1864. <sup>11</sup>**

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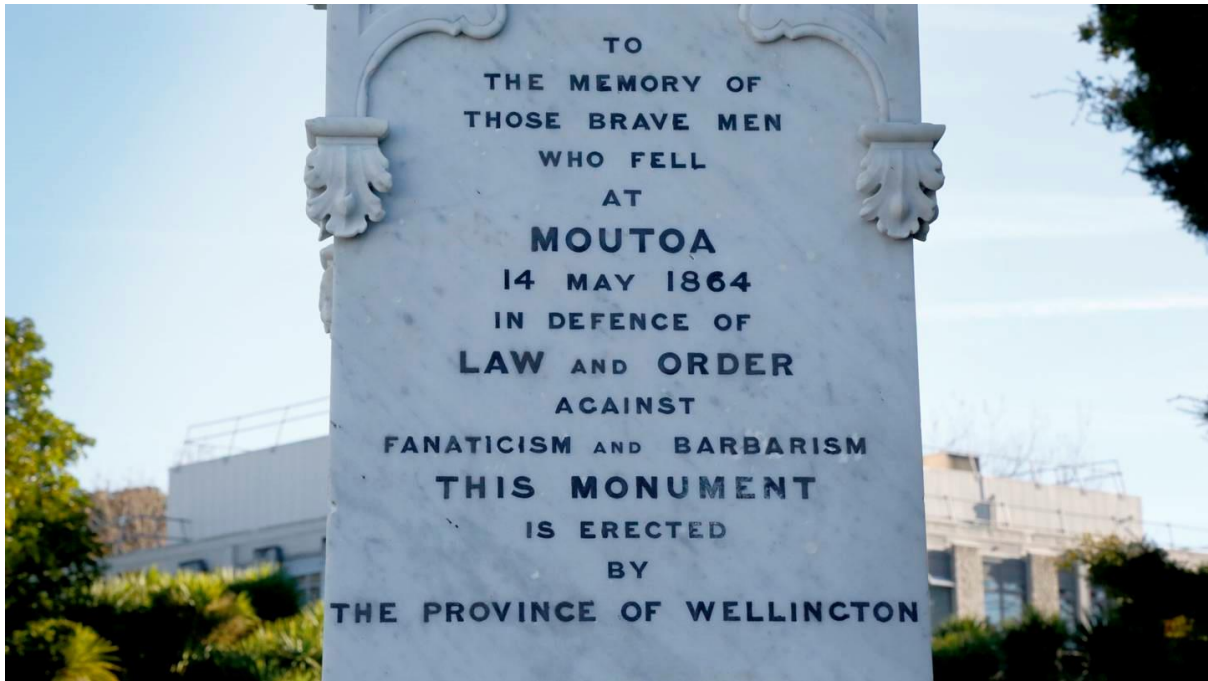
**11 See: <https://nzhistory.govt.nz/media/photo/moutoa-flag>**



Above: The citizens of Whanganui were so relieved at being spared the attack that they made a Moutoa flag, 2.5 metres long, of heavy silk with images of the Union Jack and of Māori and European hands clasped in friendship. They also commissioned this memorial. The statue was purchased from Huxley Parker and Co. of Melbourne, and at the unveiling of the statue, the flag was presented to the local tribes. The memorial listed the 15 lower Whanganui Māori who died during the battle, plus a European priest from the nearby Catholic mission who was shot while allegedly imploring the combatants to stop fighting.

<sup>12</sup> <https://nzhistory.govt.nz/media/photo/moutoa-gardens-nz-wars-memorial>





Above: CITATION: The controversial inscription on New Zealand's oldest war memorial.

### Whanganui Chronicle...

*The "Weeping Woman" monument to the Battle of Moutoa has become a topic of debate recently as it undergoes a makeover, and plans are made for an "interpretation panel" to go alongside the controversial inscription that notes the "fanaticism and barbarism" of the Maori warriors. JIM PARNELL provides a historical perspective.*

*The story of the Battle of Moutoa has been told and retold many times, there being a resurgence of these stories now because of maintenance work on the monument that commemorates it.*

*The fact that the battle was between two groups of Maoris over the rights of one party to traverse the other's territory without hindrance should have been of no concern to the locals to the Whanganui town and district, except that the party wanting to go down the river was a warring party of Hauhau whose stated aim was to drive the pakeha back to whence they had come.*

**Could the following graves be descendants of our Tamehana? They all have a common ancestral village called 'Putiki'.**

*(Tamehana and Haimona fought along side each other at Moutoa Island. Did they connect through marriage or were they kin?)*



**Te Utupoto Haimona Tamehana**  
**Born: 4 Oct 1927**  
**Died: 29 Jan 1988**

**Putiki Urupa/Cemetery**

**25 Anaua Street**  
**Whanganui, Manawatu-Whanganui**  
**New Zealand**

CHAPTER TEN

## TE AORERE

### CLOSE ACQUAINTANCES OF TAMEHANA TE AIWA. FATHER OF TE AORERE.

#### Points of interest

As this chapter evolved it became obvious how all of the acquaintances of Tamehana were linked in several ways, mostly through kinship. Is this just coincidence or the knowledge we have from the Letters of Te Aorere and the help of the ole people which in turn gave the compiler the insight to make his bold assumptions of these the true ancestors of Te Aorere? All within the eye of the reader.

## TE ANAUA, HORI KINGI

DESCENDED FROM HINENGAKAU. HIS FATHER WAS TE AEWA.  
HIS MOTHER WAS TITIA.

*Note: Was this man kin of **TAMEHANA TE AIWA**? It is very possible as they both had an attachment to the name of 'Te Aiwa'. Te Aiwa was the parent of Hori Kingi.*

*(Both Tamehana and Kingi fought in the same war party at Moutoa Island)*



Left: Hori Kīngi Te Anaua (left), John White (centre), and Te Ua Haumene the prophet (right), 1860s. In 1864 these two renowned Maori leaders fought against each other at Moutoa island. Between October 1862 and April 1865 **John White** was resident magistrate for the Wanganui region; during this time, he was in contact with Te Ua Haumene, (founder of the Pai Marire or the Hauhau's) who lived for a time at Pa Karaka, and Hori Kingi Te Anaua, a Whanganui leader and government official.





**Above: Hori Kingi Te Anaua, painted by Gottfried Lindauer. The portrait is based on a photograph by G.W. Bishop dating from the 1860s <sup>13</sup>**

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**13 <https://teara.govt.nz/en/artwork/47392/hori-kingi-te-anaua>**

## HORI KINGI TE ANAUA



**Hori Kingi Te Anaua,**

Te Ānaua and his brother Te Māwae were among the leaders of the Whanganui iwi in the tribal wars of the early 19th century. In 1819 or 1820 he fought against an expedition of northern, musket-armed tribes led by Tūwhare, Patuone and Nene near the mouth of the Whanganui River. Te Ānaua was also involved in an unsuccessful attack by Whanganui and other southern tribes on Ngāti Toa



at Kāpiti Island around 1824. He later opposed the Tama-te-uaua migration of Te Ātiawa to the south in the early 1830s.

Te Ānaua signed the Treaty of Waitangi at Whanganui in 1840. He also signed Edward Jerningham Wakefield's deed of purchase for Whanganui, but later described this as 'of no significance'.

The Church Missionary Society established a mission station at Pūtiki in 1840 and Te Ānaua became a close friend of the missionary Richard Taylor. In 1846-47, when the European settlement at Whanganui was threatened by Te Mamaku of Ngāti Haua-te-rangi, Te Ānaua provided men to help defend the town. In February 1848, at Governor George Grey's request, he became involved in peace talks with Te Mamaku.

Te Ānaua was one of the tribal leaders who successfully argued for increased Māori reserves when the Wanganui purchase was finalised in May 1848. That December he was appointed a magistrate and in the 1860s he was made an assessor by the government. His loyalty was recognised at the 1860 Kohimarama conference of Māori leaders when he was presented by Governor Thomas Gore Browne with a staff of honour from Queen Victoria.

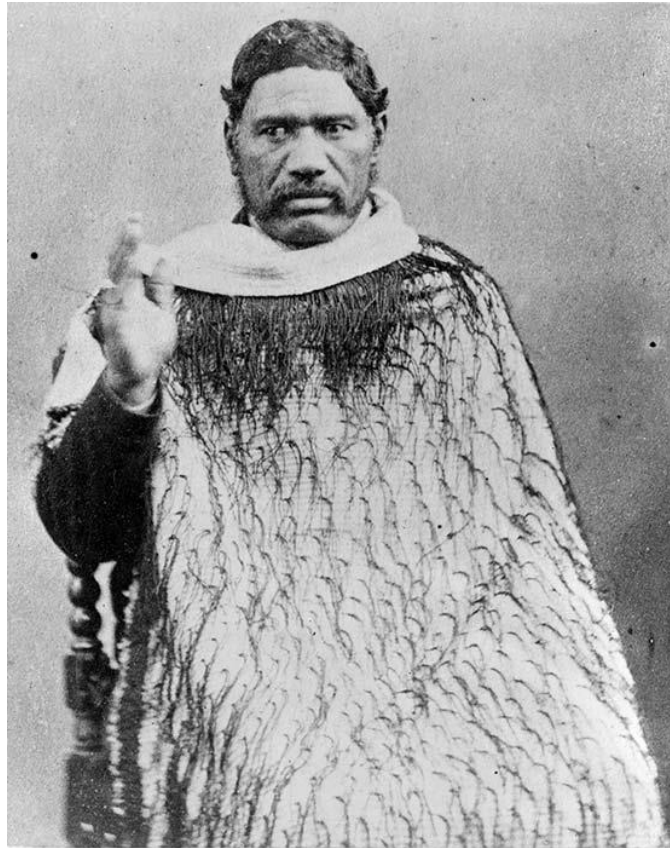
Te Ānaua was among those offered the Māori kingship in the 1850s, a suggestion he declined. In the 1860s he resisted the influence of both the Kīngitanga and Pai Mārire in the area. In May 1864 he led the force which defeated upper-river Hauhau followers at Moutoa Island. In July 1865 he joined Grey outside Weraroa, a Pai Mārire pā overlooking the Waitōtara River. When the 'Hauhau' were driven from Pipiriki that August, he helped negotiate an end to hostilities on the Whanganui River. In early 1866 Te Ānaua participated in Major-General Trevor Chute's campaign in South Taranaki.

Te Ānaua was in his seventies when he died at Pūtiki on 18 September 1868. <sup>14</sup>

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<sup>14</sup> <https://nzhistory.govt.nz/media/photo/hori-kingi-te-anaua>

## TE UA HAUMENE



**Te Ua Haumene, one of the best-known Maori prophets, raises his right hand in this photo from the 1860s. He is wearing a korowai, a traditional cloak. Te Ua had been baptised Horopapera (Zerubbabel) in the Wesleyan faith but changed his name to Te Ua Haumene (wind man) because he communicated with God on the breath of the wind (hau). His faith was known as Pai Marire (good and peaceful). His followers became known as Hauhau.**

**Note:** *It is very possible that Te Ua Haumene, was a cousin of TAMEHANA TE AIWA because he was a cousin of Te Anaua, Hori Kingi. Te Ua was born at Te Umuroa (Te Namu Pa) Opunake, Taranaki as the following caption from his biography suggests...*

***Te Ua's visions commenced after the dramatic wreck of a mail steamer, Lord Worsley, in 1862, near his home in south-west Taranaki.***

**(Te Umuroa (Te Namu) was the home of the parents of Tamehana Te Aiwa and was also where the 'Lord Worsley' was wrecked...)**

CHAPTER ELEVEN

TE AORERE

ANCESTRAL PATERNAL LAND

IWI TARANAKI AND IWI NGATI HAU

Points of interest

Acknowledging the birth rights of **TAMEHANA TE AIWA** is a revelation that I hope all preceding descendants will find this knowledge useful as they to search for their own personal roots...

HER LAND CLAIMS FROM IWI TARANAKI

FROM THE ENGLISH VERSION OF THE LETTER OF TE AORERE TO MCLEAN...  
DATE JUNE 1876...WE HAVE....

*To McLean, at Auckland,*

*This is to ask you for some acres for me and my children at **Taranaki**. (**Iwi**) 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.*

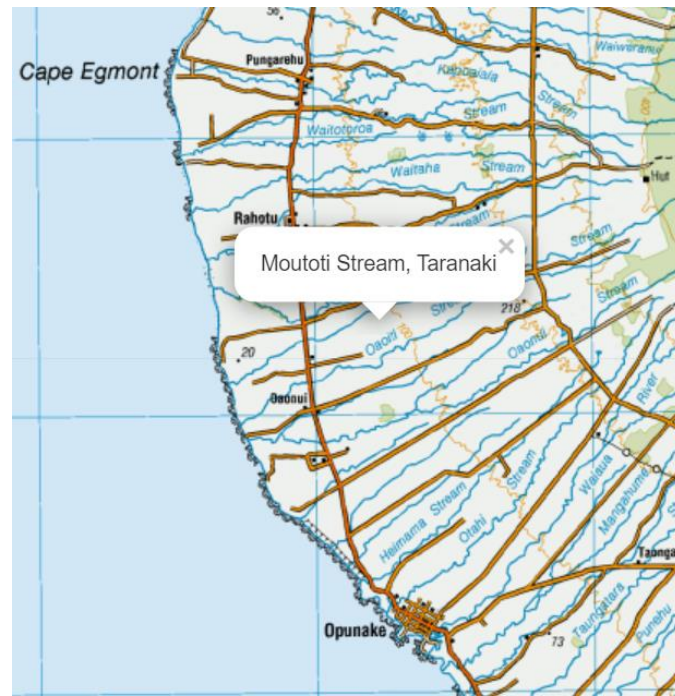
*Listen to me, this is the reason for the trouble at **TE UMUROA**, where the goods of a Pakeha were stolen and the fur coat[?] of **Hone Pihama**. (Maternal grandfather). At that time my own father did not behave badly to the Pakeha. I was sent by him to school, and, up to his death he had the majority 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 disagree what I say and the very right of my father, should I and my children return there. The land you gave to Mata (**Matakatea**) 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.*

### **WAR IN TARANAKI 1860-63**

#### **PRESSURE ON MAORI LAND**

As the non-Maori population of New Zealand grew during the 1850s, Maori faced more pressure to sell their land to these new settlers. By the late 1850s the South Island was firmly in settler hands. In the North Island, where the majority of Maori lived, meeting settler demand for land was proving much harder. In his first term as governor, George Grey had overseen sizeable purchases in Porirua, Rangitikei, Wairarapa and Hawke's Bay. His successor from 1855, Thomas Gore Browne, achieved few significant land purchases in the North Island. Māori became more reluctant to sell land in the North Island in the early 1850s. The idea of a Māori king was suggested. It was hoped that a king would have sufficient mana for land to be placed under his protection, thwarting the 'divide and conquer' approach to buying it.



**Above: The Waiaua stream runs past Opunake and the Moutoti stream is further west**



TE UMUROA (TE NAMU PA) OPUNAKE, TARANAKI

NOW KNOWN AS 'ORIMUPIKO MARAE'

FROM PAPERS PAST WE GET AN ENGLISH PERSPECTIVE  
OF TE NAMU PA ...

*THE WRECK OF THE LORD WORSLEY*

TARANAKI HERALD, VOLUME XI, ISSUE 528, 13 SEPTEMBER 1862, PA GE 3

FURTHER PARTICULARS.

The following very interesting narratives of this unfortunate occurrence and subsequent events have been kindly placed in our hands for publication:—

*Sunday, August 31, 1862.*—I embarked on board the Lord Worsley, inter-colonial mail steamship, at Nelson, on my way to England *via* Sydney and Melbourne, in the hope of being able to join the Great Britain at the latter place. It was a considerable disappointment to me, and to several other homeward-bound passengers, to be ordered to start a day earlier than had been advertised, with the prospect of going round by Taranaki and Manukau, as we could not but fear that this change of plan would involve risk of our missing the Great Britain. I bade adieu sorrowfully to my dear relatives, and we left the wharf about 1 p.m. There was a good deal of uneasy motion, with a stiff breeze from the south-west. Sail was set, and we must have gone along at a great rate. I felt more unwell than I had done during my passage from England, and I did not settle to sleep till past midnight.

*Monday, Sept. 1.*—I was awoke by a noise, the first grounding of the vessel I imagine, about 1.30 a.m. which I at first thought must be the running out of the cable. We were then, thought I, either at Taranaki, which I could not believe possible, or anchoring on a lee shore, and I thought of the Royal Charter. Presently bump and crash followed in quick succession, and then the cry came, "The ship's ashore!" It was an awful moment. I sprung up, threw on dressing-gown and slippers, got out

quick succession, and then the cry came, "The ship's ashore!" It was an awful moment. I sprung up, threw on dressing-gown and elippers, got out life-belt and money, laid them ready for use in my berth, and went in the saloon for information. My first thought, and I believe I uttered it, was, "No lead going!" I was afterwards told that it was ridiculous to suppose that the lead was likely to be hove. I cannot myself see why this should not have been done. If captains, with plenty of sea-room, will hug a lee-shore on a terrible coast, with no lighthouses, that coast being inhabited by natives trained to bloodshed and treachery, whose only law is a burlesque and misrule of their own, surely this simple precaution might be taken. The coast is shelving under water; a cast of the lead, when the ship's course was altered half-a-point inshore after midnight, would have saved us, and could have done no harm to any one, even if our position had made the precaution unnecessary. Presently the word was passed for the ladies to dress as quickly and quietly as possible, and I think they obeyed orders well. There were children crying and some confusion in our narrow cabins, but it was a comfort to have something to do. I heard that it was high water, and I then thought it probable that we should escape. The mate told me afterwards that, when he first rushed on deck and saw the breakers, he thought that the ship would go to pieces in half-an-hour, and that not a soul would be saved. The fan of the screw had been broken by the shocks. Sail was set, which on the first alarm had been hauled down, and the ship forged ahead through a narrow passage between two reefs, and stuck fast on a rocky bottom, and began immediately to fill. We were informed that we should be safely landed at day-

bottom, and began immediately to fill. We were informed that we should be safely landed at daylight, so, after re-arranging ourselves and light baggage, we were ready to partake of breakfast, following St. Paul's example in a similar case. Captain Vine Hall, the Company's Superintendent, was on board. He kindly took me on the poop, and I was amazed to see our close proximity to the land, the cliffs on each side of us, the tremendous boulders all round the bay, the terrible reefs covered with breakers on either side, astern, and the very, very narrow passage through which our ship had been brought. It was a merciful and wonderful preservation. One boat was sent ashore with a party of seamen, and I, with three other ladies, followed in the next. Then the rest of the ladies and the children, and the other passengers after them. We were in a calm lagoon within the reefs; but the getting boats ashore and passengers landed was a service of no small difficulty. Cliffs of moderate height encircled the bay, and we ladies sat at the foot of them, through a sharp shower, waiting for what was to happen next. We afterwards heard that this bay is called Te Namu. It is about 11 miles south of Cape Egmont. At the time we thought we were much nearer to Taranaki, and that we might probably have to walk some dozen or fifteen miles. We were really 45 miles south of the town of New Plymouth, the nearest white settlement; with tribes of hostile natives, subjects of the Maori King, between us and it. We had no boat fit to carry any number to New Plymouth, and we knew that there was no steamer nor any vessel there but cargo surf boats. Our situation was deplorable; but, thankful for our recent merci-

any vessel there but cargo surf boats. Our situation was deplorable; but, thankful for our recent merciful escape, we did not at first realize all the dangers before us. Amongst our passengers we had three members of the General Assembly; one of them—Mr Graham—a proficient in the Maori tongue and customs. To his able and unwearied care of us, and his untiring exertions on our behalf, we are indebted for the preservation of our lives and liberty. We owe him the poor tribute of our gratitude. Indeed, all our gentlemen fellow-passengers, and they were many, gave most kind and cheerful assistance in our difficulties. The superior officers of the ship also did what they could for us. Mr Graham, who with a party had been exploring the immediate neighbourhood while the landing was going on, recommended our proceeding shortly to a deserted pa which had been descried about a quarter of a mile from the top of the cliff. We ascended the cliff by a gully, and, after resting awhile among the flax, went on to the pa. It is called, I believe, Umuroa. It consists of many *whares* within an enclosure, and stands near the brink of a precipitous bank which bends round a river running into the sea to the south of the scene of our wreck. We ladies seated ourselves in the sort of penthouse or lean-to which the natives join to their houses; an opening behind led to an apartment heated like an oven. Before we had long been seated, a strapping bare-legged fellow, carrying a rifle, strode with majestic step round the corner of the house. He was followed by a younger man. They made great gestures of surprise, and perhaps pity, at seeing us thus. The first was W. Kingi Matakatea, a man of some importance, but not a first-rate chief. He is one of the Queen's subjects, as he professes; but Maori

professions of loyalty are worth very little, and between him and our English friends at New Plymouth, with whom we had no means of communicating, were powerful and hostile tribes. Our interpreter, Mr Graham, explained our misfortune, and the chief promised hospitality and protection; to be well paid for, of course. Meantime, the sailors, and indeed all hands, were busy landing provisions and light baggage. There were sixty persons in all to be fed; for how long we knew not. I should have said that we all shook hands heartily with W. Kingi and his follower, a ceremony we had to repeat with many a dirty Maori, hundreds of times during the next few days. More Maories came in, and soon after a great whinnying and yelling was heard, and troops of women in blankets, with children behind them, came trooping over the flax-bushes, and over the paling into the pa. All these had fled on our approach, thinking that soldiers were coming. No doubt their minds were much relieved on seeing how defenceless we were; our party completely unarmed, and the Maori men all armed. No one who has not been in such a scene can imagine it. Their filthy appearance, their savage cries, even if kindly meant, their frightful antics and dances, in which they strike themselves and set their limbs quivering, made me ask myself with wonder, "Are these the people who are said to be christianized, and to have made such an extraordinary advance in civilization?" There is a missionary map lately published in England in which the whole of the Northern Island of New Zealand is



sonary map lately published in England in which the whole of the Northern Island of New Zealand is painted sky-blue, to denote the abode of Protestant Christians. And these poor degraded creatures are really, I am given to understand, baptized Christians, with some Scripture knowledge, principally of the Old Testament. They have, in general, Christian names. We had, however, an offering of hot potatoes from them, and, with some cold beef from the ship, we fared pretty well. In the afternoon we were told that an unfinished house was being prepared for us in an enclosure somewhat apart from the rest of the pa. A new foresail was stretched over this, mattresses and blankets from the ship were laid around, and we had a not very uncomfortable home for eight women and three children. The ship's lamp was lighted and hung up on the centre-post. The gentlemen had other *whares* assigned to them, but some of them kindly watched beside ours. We lay down early, and in the morning had to thank God for a quiet night. During the day Mr Graham had been busily negotiating with the natives, and he found that it was necessary to consult with the King's natives to the northward as to whether a messenger from us would be allowed to pass the gate which his Maori Majesty has set up about 15 miles from New Plymouth, and where he has also set up a large table of tolls, varying from £500 to 1s., according to the position of the traveller. The surf was so heavy on shore all day that none of our small boats could attempt the coast voyage to Taranaki. No doubt there was a prodigious "korero" while we were sleeping.

*Tuesday, Sept. 2.*—We began our strange toilette early, and, spite of anxieties and alarms, we enjoyed a good breakfast outside our house. The native women came thronging around us, begging for clothing, which we explained, as well as we could, that we could not spare. Amongst our passengers was a very interesting young French lady, a Roman Catholic, "*sœur de la Sainte Famille*," I believe, on her way to Auckland to aid in the work of Christianity and civilization. With infinite patience she essayed to teach these savage women knitting and sewing ; but perseverance and industry seemed very disagreeable to them. They accused her of stealing some fine showy material they had brought for a dress, and of cutting out a bad fit. About noon a messenger was sent off to the barrier gate to ask permission for us to pass, and we hoped that, through him, news of our situation would reach New Plymouth. The helplessness and humiliation of us English here among the natives is shocking ; moreover, the savages are positively injured in character, and improvement rendered impossible by this absurd assumption of governing power. They are like a set of big, naughty schoolboys playing at barring out their masters. We could not but note the contrast between two native Indian servants, father and daughter, in the service of Captain and Mrs Campbell, our fellow-passengers. The poor girl was much distressed and alarmed by the Mao-

Mrs Campbell, our fellow-passengers. The poor girl was much distressed and alarmed by the Maories claiming kindred with her, on account of the colour of her skin. She greatly feared that they would detain her among them. The value of training in habits of subordination and industry was exemplified in the contrast between these Indian servants and the Maories. The man was industrious, obliging, attached to his master and his family, and a very useful member of society. He felt disgust for the Maories. He said, "They are dogs; and I would rather be a slave among the British than King of the Maories." They had offered him promotion and high honors. The native who had been sent to the gate returned in the evening, but there was to be a great deal more consultation before our fate was decided on. The ship was perfectly upright all day, and so nearly dry at low water, that it was thought quite safe for a party to sleep on board, which they did with the captain. We heard that our luggage was under water in the after-hold, but the cabins were perfectly dry. I could not help wishing to be on board the wreck instead of in our *whare*. Rain being threatened in the evening, the gentlemen improved the draining of our house, and extended our roof, the sail, over our luggage, and made a little porch, in which our watch slept at night. In the daytime, native women took possession of the porch if possible, and glowered in upon us. It was very difficult to get them away.

*Wednesday, Sept. 3.*—We had a good and quiet night. The morning was cold and wet, and we were obliged to have our meals within our doorway, about four feet high. Door we had none. Capt. Bowden set off early, with four hands, in one of the ship's boats for New Plymouth. We had rumours of preparations for our departure in drays, and our luggage was searched in a very magisterial way for firearms. I could not help laughing at this mimicry of a European *douane*, but I was warned that it was a serious matter. Troops of natives came pouring in during the day in an excited state, many on horseback.

*Thursday, Sept. 4.*—The day was pleasanter and warmer than the two previous ones, and we were again able to have our meals out of doors. We rolled up our blankets, in the hope that we might get off to-day by bullock-drays, as W. Kingi had promised we should ; but this was not to be. There was a good deal of shot on board the Lord Worsley, but very little powder. The shot was emptied into the sea, and the empty kegs were unfortunately allowed to float on shore. The natives found them, and this enraged them very much. They then determined to take possession of the poor Lord Worsley, and large parties went on board, completely overpowering those in charge. Captain Campbell's rifle, worth £40, had been hid among the coal. They found it, and carried it off in triumph. They searched and ransacked the vessel, but their principal aim was arms and ammunition. They hammered in vain at the iron safe, at the passengers' luggage, at a box of mine among others. They could not get the lid unscrewed. Some one told them that this was "wahine's" luggage, and they therefore left it; by no means from gallantry, but from hopelessness of fire-arms. I had four boxes there which I should be very sorry to lose. They contained precious likenesses and pictures, plate and books, some of them parting gifts on leaving England, which are very dear to me, some trinkets, and my best clothes. I was taking nothing to England which was not necessary for the voyage or valuable to me. Our baggage could easily have been landed and saved, but for these truculent natives who profess to be loyal subjects. During this day, poor Captain Vine Hall was confined to his *whare* by a low feverish attack, brought on by over-fatigue, anxiety, and worry. The natives who thronged round our house, both men and women, exhibited many of their frightful performances, singing, dancing, gesticulating, quivering in a very excited state. In the afternoon several Māories dashed up on horseback, threw their



bridles over the long stakes of the fence, crossed our stile, and shook hands with the ladies. They proved to be a friendly party, led by Bob (Ropata), a native, said to be in close alliance with the English. In his company was a man with a lady's plush cloak on, a turned-down collar, and cuffs of pale mauve silk quilted. It was fashionable and fresh in appearance. They brought messages to the captain, and, as he was absent, these were delivered to Captain Hall. All this time Mr Graham was indefatigable in negotiation and pacification. The day was beautiful, and Mount Egmont looked down magnificently on our lowly abode. It rose immediately facing us to an astonishing height. It was covered with deep snow half-way down. It reminded me of Mont Blanc in its grandeur, a very "monarch of mountains." It had generally been veiled in clouds, but was quite clear on this day. It was sometimes seen late in the evenings with a beautiful rosy glow on the snow. I tried to make some little sketches of our *whare*, but the filthy women crowded round me and prevented my work, often wanting to shake hands, all smoking, most of them begging; we are not aware that petty pilfering went on. The charges for accommodation were on a magnificent scale. Five pounds was to be paid for the use of each wretched *whare*. In consideration of ours not being roofed, and a sail worth forty pounds being left behind us, ten shillings was abated from the charge for the ladies' *whare*. In the evening we walked with some of the gentlemen to take a last look at the poor Lord Worsley. Large troops of natives were going down to her at the same time, and we saw them returning, dragging the steamer's signal gun in a great crowd with triumphant shouting. They had been carousing in the cabin, and had made the chief mate wait on them. Five Englishmen were left on board with Captain Muirhead, a passenger, who gallantly kept watch during a night of much alarm over the gold, of which there was £12,000 on board. Several gentlemen volunteered to go with the mate to join him, but the natives would not allow them to go on board. Not long after this, the ship's bell was rung violently. We were really alarmed. The temper of the natives

tives would not allow them to go on board. Not long after this, the ship's bell was rung violently. We were really alarmed. The temper of the natives was such that I thought it quite possible that a massacre might be begun, and no one could guess where it would end. I believe that those who knew the natives best were even more alarmed than we were. The gentlemen again went down to see what was going on, and heard that it was only skylarking. The natives on board were mad with drink and plunder. Our sailors had shut themselves up, and none of them slept. Captain Muirhead in the captain's cabin sat alone, with his back against the safe, keeping the marauders in check by his mere presence. I lay down in my clothes and slept but little.

*Friday, Sept. 5.*—We were up in good time, and told to hasten. We had a hurried breakfast, and got our baggage together, rolling up our blankets once more for travelling, leaving our mattresses behind us. Seven bullock-drays were ready, with a spare pair of bullocks. Mr Graham was exceedingly anxious for us to get off. Only a part of the luggage which we had at the pa could be taken; but, as the mails were left in W. Kingi's care, we hoped that all would come on together. Captain Campbell's and my valuable luggage was still on board, with that of many other passengers. Most of the gentlemen were mounted. They were to pay £4 each horse. The drays were £5 each. The sailors walked. We set off very thankfully through the thick flax, down into deep gullies full of black mud, and up steep pitches which I should previously have thought were impossible for wheels. On one of these the pole of the dray before us broke, and the dray tipped up. It was a wild and strange scene, as some temporary repair was effected by our Maori attendants. About this time, we were joined by Captain Muirhead and the five Englishmen from the wreck. It had become necessary to abandon her to the wreckers. The loss will, I fear, be very great to the Company, the insurance offices, and to us unfortunate passengers, who are none of us insured. It did not occur to us that insurance was necessary for a short trip in a good mail steamer. We went over a roadless tract of utterly

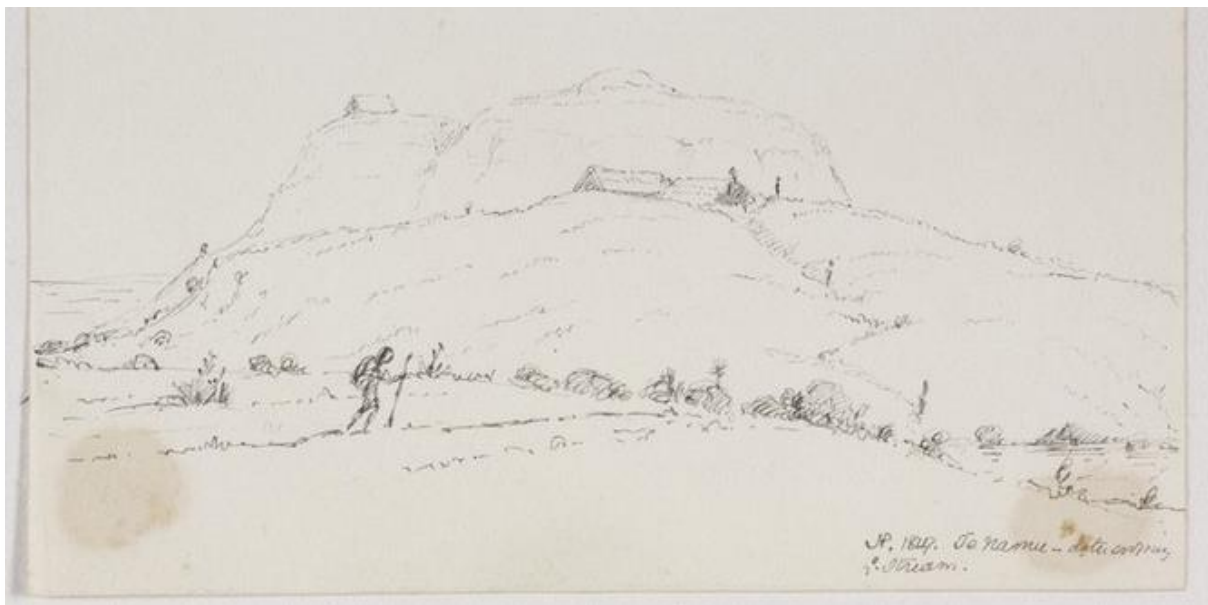
that, on his having received information that immediately after Captain Muirhead's departure the specie had been seized and taken out of the vessel, he gallantly rode back alone, came on a single native who was carrying the money, and though a large number were only a short distance off, he took it from the man and rode off with it. There were still many difficulties in the way of conveying it safely, but these were at last vanquished by Mr Graham's skill and intrepidity, and the money was in the end safely brought in to New Plymouth. The natives had solemnly promised that this money should not be touched, nor the passengers' luggage.

*Saturday, Sept. 6.*—We were stirring soon after 6, knowing that a vigorous effort would be necessary in order to reach New Plymouth; which we were doubly anxious to do, as it was feared that these very pious natives would not allow us to pass on Sunday. Rain was threatened, but we feared detention more than a wetting, for we were a completely helpless set in the hands of the subjects of the Maori King. The pleasing Annie brought us calabashes of water, and even a tub. A crust of bread and pannikin of tea, taken standing, was all our breakfast. Before being allowed to start, the whole of our party, except the women and children, were required to range themselves in line, to be counted and assessed for the toll to be taken at the Maori barrier. Our three members of the General Assembly, and others in high position, were all ordered to take their places, and the number was reckoned, that of the few ladies and children being known. Five shillings per head for every man, women, and child was charged by the Maori authorities. This humiliation of British subjects seems shocking to me. I am not sure that some New Zealand politicians do not enjoy it. We made some parting gifts to poor Annie, and shook hands with her, and, amidst the howling farewells of the other women, we took our departure from Erueti's pa, and pushed on through the same kind of road as before, but with signs of improvement. Ere long we came to some rude bridges, an immense advantage in crossing gullies. We understood our drivers to say that these had been made by our soldiers, and

some places we passed were described to have been scenes of slaughter during the war. At one of these spots, Warea, we crossed a considerable river, and the scenery was pleasing. A chief has a flour-mill near this place; he formerly made a good deal of money by his intercourse with the English. The race seems to be retrograding fast, since they have been allowed to domineer over civilised men. A hideous woman of the old Maori school gesticulated here in a horrible manner at us. After passing several gates at length we came to *the* famous barrier, through which no Englishman was allowed to pass to bring succour. A large tablet with a scale of tolls is stuck up at the pass; natives, fully armed, guarded it. We, as sufferers from shipwreck, were allowed to pass through, on payment, I believe, of between £15 and £20. Not very long after this, we had the gratification of meeting Mr Parris, the Native Secretary, who had ridden out to meet us; he gave us the welcome news that a surf-boat was awaiting us in a bay about a mile further on. As we proceeded, the country continually improved, as we came on the traces of cultivation. We passed several solitary chimnies in enclosures, the remains of thriving settlers' homes, desolated during the war. We descended a steep bank to the beach, two drays went into the water, and we had the great comfort of being carried and safely deposited in a large well-manned surf-boat, where we were most kindly and heartily welcomed by the gallant crew. One dray, with a lady and female servant in, was unluckily far behind, owing to the bullocks having strayed in the morning, but a second surf-boat was in readiness by the time they came up. The change from the jolting drays, the refreshments brought for us, the hearty English rejoicing over our rescue, were very comforting. Our three little girls were safe on board with their mothers. We noted Waireka as we passed, the scene of Captain Cracroft's gallant exploit and that of the Taranaki Volunteers. We passed through three remarkable rocks—the Sugar Loaves—and reached the beach of New Plymouth about nightfall, where we were received with enthusiastic kindness by a large body of the inhabitants, headed by Colonel Warre, C.B., Commander of the Forces here, and the Rev. Mr Brown. My fellow-passengers and myself were distributed among the houses of the inhabitants, and were received with the greatest hospitality. We were truly thankful to be restored to the blessings of civilised life and with our escape from Maoridom.

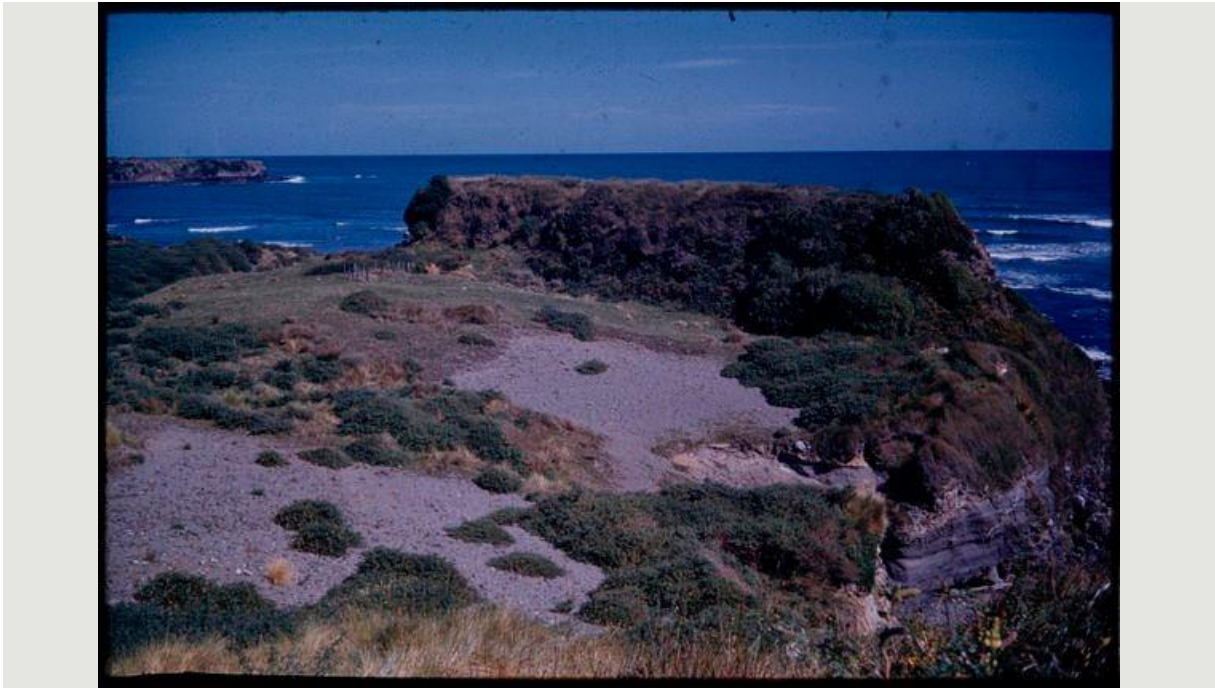
A PASSENGER ON BOARD THE LORD  
WORSLEY.

## YESTERDAY THEIR PA-MARAE WAS AT 'TE NAMU'



Above: [Mantell, Walter Baldock Durrant] 1820-1895 :N. P. 1847. Te Namu after crossing stream.





**Above: Te Namu pa- a coastal mesa site at mouth of Otahi stream,  
1/2-mile WNW of Opunake <sup>15</sup>**

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**<sup>15</sup> Production Leslie Adkin; photographer; 19 February 1961; Taranaki  
Classification colour transparencies  
Materials photographic gelatine  
Techniques chromogenic processes  
Registration Number CT.010765  
Credit line Gift of Adkin Family, 1997**

## **TODAY WE HAVE: ORIMUPIKO MARAE AT OPUNAKE**

Orimupiko marae (below) is located on the banks of the Waiaua River on the outskirts of Opunake. Its principal hapu include Ngati Haumia, Ngati Kahumate and Ngati Tamarongo of the iwi Taranaki.

The wharenuī is named Ohinetuhirau; it opened in 1958. The marae connects ancestrally to the waka ‘Aotea’ and the maunga ‘Taranaki’.



CHAPTER TWELVE

**TE AORERE**

**INFLUENTIAL ARIKI-CHIEFS OF TARANAKI PROVINCE**

**Points of interest.**

A compilation TARANAKI ARIKI-chiefs who played a big part in the early life of 'Te Aorere' and in the lives of her ancestors...

- 1/. **TE MATAKATEA**, ariki of the district of Opunake.
- 2/. **WIREMU KINGI TE RANGITAKE** (William King) ariki of the district of Waitara.
- 3/. **TE KIRIKŪMARA, IHAIA**, ariki of the district of New Plymouth
- 4/. **TE WAITERE KATATORE**, ariki of the district of New Plymouth



## 1/. TE MATAKATEA WIREMU KINGI MOKI

### A TRUE CHARACTER OF 'TE NAMU'

#### FROM THE LETTER OF TE AORERE, WE HAVE...

*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...*

1/. **Matakatea** was a high-born Taranaki war chief in pre-European times. After the great Waikato victory at Maru (1826), many of the refugees of the **Taranaki and Ngati Ruanui tribes fled to Matakatea's pa at Te Namu**, close to Cape Egmont.

**News:** *However, during Major General [Trevor Chute](#)'s 1866 campaign Te Matakatea's house at Nuku-te-apiapi was burnt by the troops; he was compensated for his loss.*

**Later Matakatea was paid compensation for the burning of his house...**

*TARANAKI. LYTTELTON TIMES, VOLUME IX, ISSUE 578, 19 MAY 1858, PAGE 3*

confident of ultimately obtaining the victory

A correspondent has furnished us with the report of a speech addressed by William King of Waitara to the Taranaki natives. We give a literal translation thereof for the information of our readers:—

“Men of Taranaki! Be strong! Be brave! and capture Ihaia, Nikorima, and Pukere, as payment for the tapu of Taranaki and Umuroa. Then we will stretch out their arms and burn them with fire. To prolong their torture let them be suspended over a slow fire for a week, and let the fire consume them. Like the three men of old whom Nebuchadnezzar commanded to be cast into the fiery furnace, even as Shadrach, Meshach, and Abednego, shall it be with Ihaia.”

The Taranaki men believe that because their tapu was not burnt, they must distinguish themselves to fulfil the prophecy of Tamiti Teito.



**THIS BIOGRAPHY, WRITTEN BY IAN CHURCH, WAS FIRST PUBLISHED IN THE DICTIONARY OF NEW ZEALAND BIOGRAPHY IN 1990. IT WAS TRANSLATED INTO TE REO MAORI BY THE DICTIONARY OF NEW ZEALAND BIOGRAPHY TEAM.**



Te Matakātea was a principal chief of Ngāti Haumiti hapū of the Taranaki tribe. Born probably in Taranaki in the early years of the nineteenth century, he was first known as Moki. In the 1820s and 1830s he was caught up in his tribe's resistance to a series of Waikato raids.

After a Waikato victory at Maru, at the base of Mt Taranaki, in 1826, he became the leader of some 120 men and their families who stayed within the protection of Te Namu pā, near Ōpunake, when the remainder of the Taranaki tribe migrated to the Kapiti coast about 1827.

Moki and his people were able to obtain muskets from European flax traders who had settled at Ngāmotu, near present day New Plymouth, in 1828. When in 1833 Waikato laid siege to Te Namu, Moki distinguished himself by his marksmanship and received the name Te Matakātea, the clear-eyed.

Waikato retreated but, sensing that this was only a temporary reprieve, Te Matakātea led his people a few miles south to a complex of three pā at the mouth of the Kapuni Stream, in the territory of his Ngāti Ruanui relatives. Te Matakātea also became involved in problems of a different kind.

When the *Harriet* was wrecked near Cape Egmont in April 1834, trouble broke out between the seamen and the local people. Te Matakātea arrived from the Kapuni Stream eight days after the wreck and assisted in protecting the lives of Betty Guard and her two infants. However, when the *Alligator* and the *Isabella* came from New South Wales to rescue them, Te Namu was burnt and Waimate, one of the pā at the Kapuni Stream, fired on, in a harsh reprisal.

Waikato forces returned in 1836, led by Te Wherowhero and Te Wahanui. Te Matakātea gathered remnants of Ngāti Ruanui, including his cousin Hukunui Manaia, into Waimate pā and led a force of some 350 men. He made a sortie to ascertain the strength of the enemy, and killed a chief called Te Waka, whose head was displayed on a palisade. When Waikato attacked, he shot their chief, Taipuhi, forcing them to retreat. The next day his shooting again drove the invaders back and fighting took place outside the pā. The major Ngāti Ruanui leader, Te Rei Hanataua, managed to escape. After suffering some 60 casualties, including 8 leading chiefs, Waikato returned home.

According to one account Te Matakātea and Te Wherowhero made a final peace after this battle.

In August 1840 Te Matakātea was one of the leaders of the Taranaki tribes who went to the assistance of Ngā Rauru. Iwikau Te Heuheu Tukino III, leading a Ngāti Tūwharetoa force, challenged the Taranaki tribes to fight. Supported by Te Āti Haunui-a-Pāpārangi from Whanganui, Taranaki tried to dissuade Ngāti Tūwharetoa, but Iwikau and his forces occupied the abandoned pā of Pātoka, near Waitōtara, and Te Matakātea, forced to fight, occupied Te Ihupuku. Ngāti Tūwharetoa were overwhelmed; Te Matakātea killed Tauteka, a senior chief, and took with him Ngāti Tūwharetoa women whom he later released with an offer of peace. The defeat was avenged in 1847 by the killing of the Taranaki mission teachers Kereopa and Te Mānihera.

Te Matakātea was drawn into the events leading to the Taranaki war of 1860. He was related to Te Waitere Katatore, one of the protagonists in the Puketapu feud, which arose in 1854 over the sale of land. When Katatore was murdered in January 1858, Te Matakātea joined Wiremu Kīngi Te Rangitāke in laying siege to Te Karaka pā, on the Waitara River, which they burnt in July after allowing Ihāia Te Kirikūmara to escape. When fighting broke out over the Waitara block, Te Matakātea led his fighting men to Kaipopo pā, Waireka, where they were involved in the disastrous battle of 28 March 1860.

By mid 1862, however, Te Matakātea had renounced the Māori King and was out of favour with some Taranaki tribes.

That year, when the *Lord Worsley* was wrecked in Te Namu bay on 1 September, he escorted the passengers and crew safely to New Plymouth. He

was rewarded with the wreck and its contents, and a surfboat was later sent over from Sydney for him.

He took no part in the second Taranaki war and Governor George Grey promised that none of his tribe's land would be taken. However, during Major General Trevor Chute's 1866 campaign Te Matakātea's house at Nukute-apiapi was burnt by the troops; he was compensated for his loss.

In September 1866 J. C. Richmond, the native minister, promised the 'restitution' of some 44,000 acres between Moutoti and Taungātara to Ngāti Haumiti but title was not given until the 1880s.

In 1867 Te Matakātea met the government agent Robert Parris at Umuroa and negotiated the transfer of some 2,000 acres for the town of Ōpunake. Troops had been stationed there since 1865, and Te Matakātea had lent them his surfboat for fishing. The government later 'arbitrarily' took it over.

In 1869 he co-operated with Parris in the construction of the coast road. But in the 1870s he became a supporter of Te Whiti-o-Rongomai III and in 1879 took part in ploughing incidents near Manaia.

He was arrested and, having refused an offer of release by the native minister, William Rolleston, remained in gaol until October 1880.

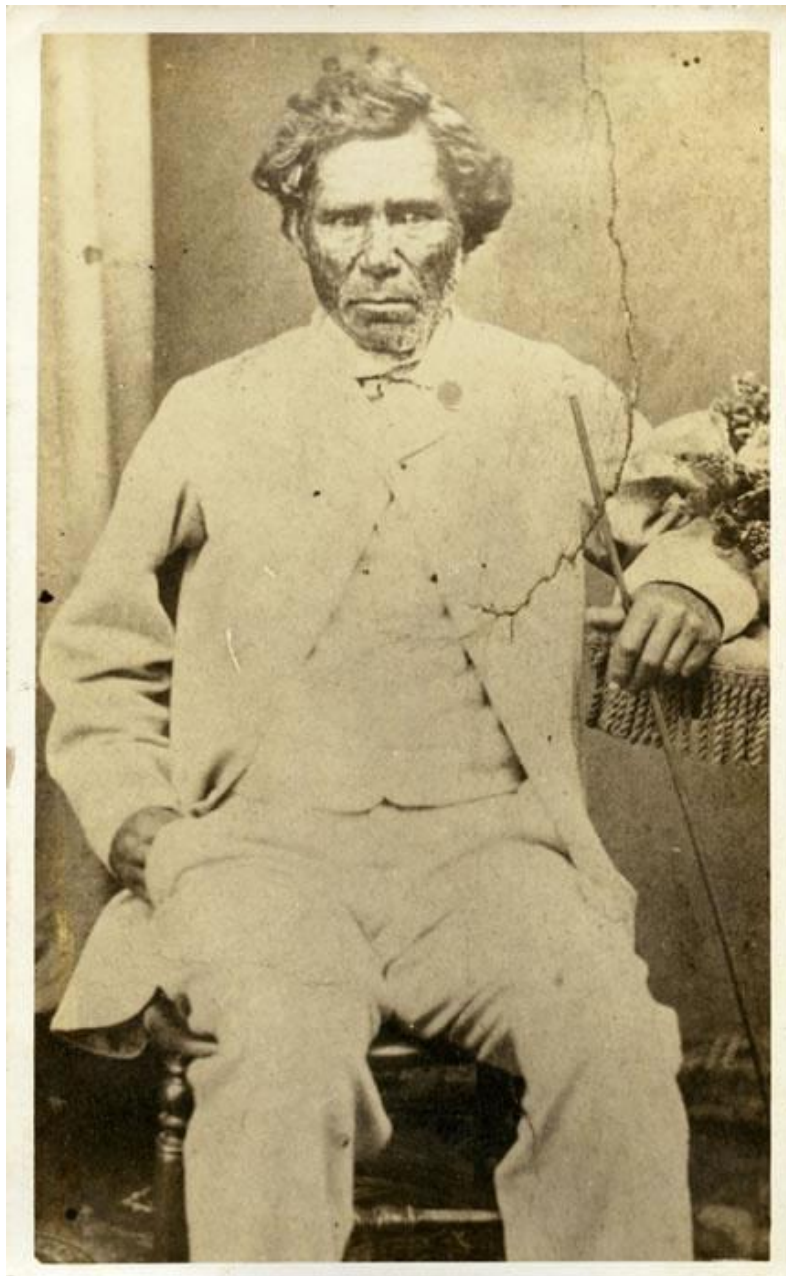
**This episode did not affect the issue of Crown titles to his tribal land. In May 1883 Te Matakātea and 20 others received title to 7,223 acres for Ngāti Kahumate hapū, and he and 30 others got 6,186 acres for Ngāti Tamarongo; both blocks were in the Ōpunake district.**

Wiremu Kīngi Te Matakātea, an old warrior turned man of peace, died on 14 February 1893.

## 2/. WIREMU TE RANGITAKE

In 1860 Matakatea sided with **Wiremu Kingi Te Rangitake** in the Waitara dispute and fought in the Waireka engagement. Nevertheless, he interceded to protect the survivors of the Lord Worsley, wrecked off Te Namu on 1 September 1862, and cared for them until they could be taken to New Plymouth. He later tried to restrain the “King-ites”, but his house was burned by the Imperial troops

### BIOGRAPHY



Te Āti Awa chief Wiremu Kīngi Te Rangitāke was photographed in 1846, when he was coming under increasing government pressure to agree to the sale of tribal land at Waitara, Taranaki.

He consistently refused to do so.

Kīngi had migrated south to the Kāpiti Coast following the Waikato invasions of Taranaki in the early 1830s. When the New Zealand Company first claimed to have purchased his Taranaki lands, Te Rangitāke uttered the words that would be the motif of his later life: 'Waitara shall not be given up.' After later demands by Governor George Grey that they give up their ancestral lands, he and 600 other Te Āti Awa people moved back to Taranaki from Waikanae in 1848.

Tensions existed within Te Āti Awa between those who were willing to sell and men like Kīngi. Matters came to a head when Te Teira Mānuka offered the government land near Waitara that Te Rangitāke was determined should not be sold. This dispute led to the outbreak of hostilities in March 1860.

Wiremu Kīngi Te Rangitāke, of Te Āti Awa, was born at Waitara, Taranaki, near the end of the eighteenth century. His early life was affected by the great tribal migrations south (from Taranaki and Kāwhia) to Manawatū, Kāpiti, Te Whanganui-a-Tara (the great harbour of Tara, or Wellington) and the northern South Island during the 1820s and 1830s.

In 1839 Te Rangitāke put his mark on one of the New Zealand Company deeds, but it is unlikely that he understood what it represented. In 1840 he drew his moko (tattoo) on a copy of the Treaty of Waitangi that had been brought south by Henry Williams.

In response to New Zealand Company claims that it had purchased his Taranaki lands, Te Rangitāke uttered the words that would recur in his later life: '**Waitara shall not be given up.**' After later demands from Governor George Grey to give up their ancestral lands, 600 Te Āti Awa moved from Waikanae back to Taranaki in 1848.

For the next 11 years government land purchase agents worked with the chiefs they thought most likely to sell the land. This created constant unrest among the iwi (tribes) and fighting broke out among a number of hapū (sub-tribes) in 1854. Te Rangitāke agreed with those who were against the sales. This caused hostility with the local settlers. He often spoke of his desire to live peacefully with Europeans, but he did not accept that the price of harmony should be the land of his iwi.

Things came to a head in 1859 when the chief Te Teira Mānuka offered the government some land near Waitara. Te Rangitāke was determined that the land should not be sold. He told Governor Thomas Gore Browne, '**I will not permit the sale of Waitara. Waitara is in my hands, I will not give it up; I will not, I will not, I will not.**'

The government's view was that Te Rangitāke had no 'personal' rights in the land. The 'genuine' owners who chose to sell would be supported, by force if necessary. In fact, Te Rangitāke was upholding his right as a senior rangatira (chief) to veto a sale of tribal lands.

In early 1860 the government sent in surveyors, and events soon spiralled into war. After a period of savage fighting, Kīngitanga chiefs negotiated an uneasy



truce. Governor Grey decided to cancel the Waitara purchase on learning some 'new facts'. However, fighting broke out again in 1863 when government troops occupied the Tātaraimaka land block on the other side of New Plymouth. Defeat and land confiscation followed. Te Āti Awa saw this as a bitter injustice. Te Rangitāke withdrew inland until 1872, when he emerged to join the pacifist community at Parihaka, led by the prophets Te Whiti-o-Rongomai and Tohu Kākahi. He died in 1882. <sup>16</sup>



**Above: View of Wiremu Kingi te Rangitake's pa at Waitara, 9 March 1861. Watercolour by the Commanding Officer of the 57th Regiment, Henry James Warre.**

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<sup>16</sup> <https://nzhistory.govt.nz/people/wiremu-kingi-te-rangitake>

## ARIKI OF TE ATI AWA

FROM LETTER ONE, WRITTEN BY TE AORERE WE HAVE...

*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**. (Maternal grandfather). 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.*

### 3/. IHAIA

#### STORY: TE KIRIKŪMARA, ĪHĀIA TE ĀTI AWA LEADER

**THIS BIOGRAPHY, WRITTEN BY STEVEN OLIVER, WAS FIRST PUBLISHED IN THE DICTIONARY OF NEW ZEALAND BIOGRAPHY IN 1990. IT WAS TRANSLATED INTO TE REO MAORI BY THE DICTIONARY OF NEW ZEALAND BIOGRAPHY TEAM.**

**Ihaia Te Kirikumara** was a chief of the Ōtaraua hapū of Te Āti Awa. He was born in Taranaki; his father was Piriraukura. During his early life Te Kirikūmara took part in many of the intertribal wars involving his people. Ōtaraua fought against a northern war expedition in November 1821 or early 1822, when the Taranaki tribes helped Te Rauparaha to defeat the Waikato tribes at Motunui. Retaliation came in 1831 when the Waikato tribes invaded Taranaki and captured Pukerangiora pā, on the Waitara River. Te Kirikūmara escaped from Pukerangiora. He took part in a revenge attack against the Ngāti Maniapoto pā of Motutaua at Mōkau in March 1832. Waikato again invaded Taranaki and Te Kirikūmara was among those who were besieged at Mikotahi, an island pā near present day New Plymouth, in 1833. Under the terms of the truce Te Kirikūmara and other Te Āti Awa went to Waikato as captives. There he was probably baptised and took the name Īhāia (Isaiah).

After 1840, when some of the Waikato and Ngāti Maniapoto leaders came under the influence of Christianity, Īhāia was allowed to return home. Te Awa-i-taia, of Waikato, states that Īhāia went to Kapiti and thence to Waikanae with a delegation which invited Wiremu Kīngi Te Rangitāke to return to Waitara, where Īhāia himself was to live. In 1844 Īhāia first offered to sell land at Waitara to the government, but because his claim was disputed by Te Rangitāke, the offer was not accepted. He renewed the offer in 1847 and in

1850 (on the latter occasion to Governor George Grey in person) but it was again declined.

In 1854 an event took place which was to influence, both directly and indirectly, the course of Īhāia's life. Taranaki tribes met at Manawapou, in Ngāti Ruanui territory, in May and pledged themselves to retain all land between Ōkurukuru and Kai Iwi. This agreement was referred to by Pākehā as a 'land league'. About the same time as the Manawapou meeting, Rāwiri Waiaua, the leader of the Puketapu section of Te Āti Awa, sold the Hua block and then offered for sale land previously excluded from it which had been claimed by Te Waitere Kātātore. The land was accepted by the land purchase commissioner. Rāwiri and his men went to cut the boundaries of the block although they had been warned not to by Kātātore. In a confrontation on 3 August 1854 Rāwiri and five of his followers were killed. Taranaki settlers jumped to the conclusion that Kātātore was carrying out the policy of the so-called land league.

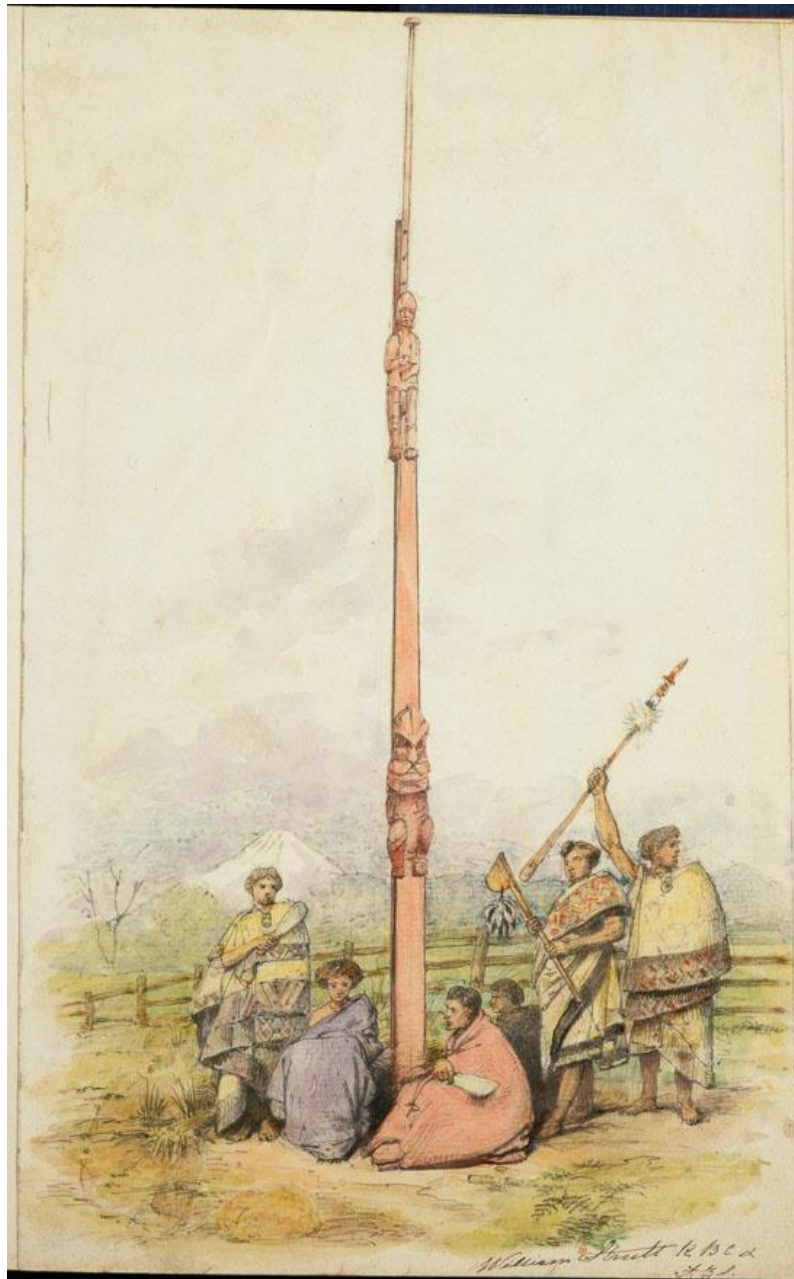
Some months after this Īhāia had a Ngāti Ruanui man named Rīmene killed for committing adultery with his wife, Hariata. A Ngāti Ruanui war party of 300 warriors subsequently attacked Īhāia's pā at Manaku in December and stormed it. Īhāia and his people were only able to escape because their retreat was covered by the followers of Rāwiri. In May the following year Rāwiri's people, who had rallied under the leadership of Arama Karaka, a relative of Rāwiri, were besieged at Ninia pā by Kātātore and Te Rangitāke with their Te Āti Awa followers and Ngāti Ruanui allies. As it was a desperate situation, Arama Karaka sought aid from Īhāia. Īhāia agreed on condition that he was given land at Ikamoana, near New Plymouth. His terms were accepted and he built a pā there. Ngāti Ruanui later attacked the pā but were driven off and returned to their homes. Fighting among Te Āti Awa continued until late 1856; peace was made early in 1857. By the terms of the peace Kātātore gave up the land on which Rāwiri was killed and he and Te Rangitāke were no longer to prevent the sale of land to which they did not have a personal claim.

The peace lasted until early January 1858 when Kātātore was ambushed and killed by Īhāia's brother Tāmāti Tīraurau and five other men. Īhāia admitted to Robert Parris, the district land purchase commissioner, that he had planned the murder. He may have lured Kātātore to New Plymouth with offers of friendship. After the murder, fighting between Māori war parties took place on the farms of the New Plymouth settlers.

Īhāia left his pā at Ikamoana and returned to Ōtaraua territory in Waitara, which became the scene of further conflict. He built a pā, Te Karaka, on the Waitara River and was besieged there in March 1858 by his Te Āti Awa enemies. After some weeks his followers were starving. The government offered a peace settlement whereby Īhāia would be deported to live with his relatives in the Chatham Islands. He rejected this and requested aid from allies in Wanganui and Waikato. Robert Parris and the Reverend John Whiteley acted as intermediaries and arranged a settlement with Te Rangitāke by which the pā

would be abandoned and then burnt by Te Rangitāke's followers. Before this was carried out an upper Wanganui chief named Wiremu Te Korowhiti arrived with reinforcements. Īhāia evacuated the pā but left armed men in trenches lying in wait for Te Rangitāke. Parris discovered this in time to warn Te Rangitāke and the ambush failed. Īhāia and his followers left the Waitara district and, moving north, settled near the Mimi River, where they built a strong pa. Īhāia continued to oppose Te Rangitāke for reasons of his own. Demonstrating political astuteness, he wrote letters to newspapers with the intention of rousing settler opposition to Te Rangitāke. He supported Te Teira's sale of Waitara land to the government and when war began in March 1860, he assisted the government. On 27 June 1860 he guided British troops into position before the attack on Puketākauere pā. Although the British were severely defeated, Īhāia was praised for his part in the operation. In 1869 he helped raise Māori troops to fight Tītokowaru and advised the government on Māori matters. Īhāia Te Kirikūmara is said to have died on 9 July 1873, at Wakatere pā on the Waitara River, from consumption. He was interred at the burial ground of his people at Te Karaka.

## 4/. TE WAITERE KATATORE



Above: A carved boundary post, known as the Fitzroy pole, was erected near Bell Block, New Plymouth in 1848 by the Te Ātiawa chief Te Waitere Katatore. This post marked the northern boundary of European settlement. The carving depicted a male European cowering beneath Parata Te Huia, a chief of the Puketapu hapū of Te Ātiawa. <sup>17</sup>

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<sup>17</sup> <https://nzhistory.govt.nz/media/photo/fitzroys-pole-new-plymouth>



**THIS FOLLOWING JOURNAL WAS RECORDED BY THE ANGLICAN CHURCH... IT  
FEATURES ARIKI KATATORE MANY TIMES AND ALSO SOME RELATIONS OF TE  
AORERE...**

Project Canterbury

Missions to the Heathen.  
No. XXXI.

—  
JOURNAL OF A WALK  
WITH THE  
BISHOP OF NEW ZEALAND,  
FROM  
Auckland to Taranaki.  
IN AUGUST 1855.

BY THE VEN. C. J. ABRAHAM,  
ARCHDEACON OF WAITEMATA.

—  
LONDON:  
PRINTED FOR  
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;  
AND SOLD BY THE  
SOCIETY FOR PROMOTING CHRISTIAN  
KNOWLEDGE,  
GREAT QUEEN STREET, LINCOLN'S INN FIELDS;  
4, ROYAL EXCHANGE; 6, HANOVER STREET, HANOVER SQUARE;  
RIVINGTONS, BELL & DALDY, HATCHARDS, AND ALL BOOKSELLERS.  
1856.

*June.]*

*Price Sixpence.*

Transcribed by the Right Reverend Dr. Terry Brown  
Bishop of Malaita, Church of the Province of Melanesia, 2006

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[3] JOURNAL,  
&c.

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*July 31st.*--The Bishop arrived at the College in the afternoon, and at 5 o'clock set out for papakura. The party further consisted of Rota Waitoa, the Bishop's trusty companion in all his former walking Visitations; and two Maori men who had been working on the College farm of late. It is quite delightful to see how perfectly unchanged Rota is in the simplicity of his character, notwithstanding his raised position to be a Deacon in the Church. He carried a portion of my burden all the way to Taranaki, after the first day or two, when he saw it was too much for me; and worked away much more readily and cheerfully than our paid lads, at striking the tent, cooking, &c.; in short, the Bishop said he was just as useful to him in these respects (and much more so in others), as when he took him twelve years ago on his first overland walk. My pikau (or burden) weighed 30lbs.; and very hard work did I find it, that first night, ploughing through mud up to our knees, from panmure to papakura. The Bishop exchanged with me occasionally, and so helped me on; for his weighed only 15 lbs. or so. I began to fear that I should be a drag upon him, as [3/4] we were bound to Taranaki on urgent business. The Governor had requested the Bishop to go down there to try and arrange matters between the two contending parties of natives, who had begun firing at one another within five miles of the town of New Plymouth; and the English were afraid that if the party they favoured was beaten, they would take refuge in the town, and so involve the settlers in the quarrel. They had, consequently, made urgent applications for troops to be sent to keep the peace, and the soldiers were to be there in a fortnight or so. But as the arrival of soldiers might be misunderstood by the natives, the Government was anxious that the Bishop should go down and try to make peace between them; and explain that the soldiers were not coming to interfere in their quarrel, but to protect the English town from being involved in it. Therefore, we were anxious to be there before the ship arrived with the troops; and, as the Bishop had been sent down there ten years ago, with Rota, on exactly the same errand, and had accomplished the journey in seven days, by forced marches of thirty miles a-day, I felt pretty sure that if that was to be the order of march this time, I should knock off in a couple of days. However, as we went on we found, by the end of the third day, that a year's stay in England, with railway travelling and seven months' sea voyaging, had beaten the Bishop off his walking lees; and Rota was much fatter, and less active than in the year '45; so that when Rota relieved me of 15 lbs. of my [4/5] pikau, I was equal to the pace, and was not likely to detain them. Besides, on that former occasion they had no companions to carry the food, &c.; whereas now our two lads were knocked up the first two days, being quite unused to the work.

Well, to go back to our first afternoon, we started in the rain, and there was no moon; so, we scrambled on as best we could, through the swamp between

Panmure and Otahuhu. There we overtook the mail, who wished to go in company with us as far as Kawhia. We had not got out of Otahuhu, when we heard a cry behind us that Mr. Ashwell was there in a house, having ridden down from his station expressly to see the Bishop, and having thus almost missed him. We stuck in the mud, waiting for him to overtake us, and held a Synod of Clergy there, drenched with rain. It was most amusing to see, or rather *to hear* him--for it was pitch-dark--continually jumping off his horse into the swamp and trying to persuade the Bishop or me to ride. He seemed so shocked to be riding aloft, while his Diocesan was up to his knees. We got Papakura by 9 o'clock that night, having walked about thirteen miles from College. There is a beautiful place for an encampment there, --wood and water in abundance, and we soon pitched our tent, and made ourselves comfortable, in spite of rain.

*Aug. 1st.*--Up early. Breakfasted and started off for Waiuku. This is a roundabout way of getting there. We might have crossed from Onehunga, in [5/6] twelve hours; but I fancy the Bishop took the land route to save me the seasickness. After leaving Runciman's farm at Opeheke, it is a very uninteresting country. We took the surveyor's line for a path, and found the tide up, which stopped our progress over a creek. The Bishop found a ford. There are several rapid streams to cross, very deep, but not wide. We generally got over them by fallen trees; but as these trees are very narrow, and our wet shoes very slippery, it is a chance if you get over without a ducking. The Bishop fell in overhead and ears at once. The only remarks he made, was one of anxiety for his watch and his pedometer, --the other, when he found them uninjured and kept dry in his waterproof girdle, was, that he now understood the full meaning of the poet's language about "*purling* brooks." We did not reach Waiuku that day; stopped at Whanakahu, all of us foot-sore and weary. The mail left us.

*Aug. 2d.*--Started early for the Awaroa and found a very large party of natives encamped there, at the portage, with supplies of wheat. There could not have been less than 200 people, and we could see upwards of thirty canoes. The Waiuku carts were carrying off the produce, to be embarked for the Auckland market. Of course, we had much talk with all these people. They were very hearty in welcoming back the Bishop and asked infinite questions about England and the Queen. They were chiefly from Rangiahia, (the people who sent the Queen the present of flour some years ago; --the [6/7] first grain that had been grown and ground by the Maories; and to whom she sent a present of the picture, which is highly valued by them,) and were guided across the river in a war-canoe. At last, we got off on our walk, and were guided across a very deep and ugly swamp, a quarter of a mile wide, on fallen trees, under water, so that you had to feel with your stick before you for your footing. Luckily, I had hobnails in my boots, so clung to the slippery boards; but the Bishop had none, and he had some very narrow escapes. The natives of the place very kindly eased me of my pikau, or else I should have tumbled in. We then had a walk on

the beach for ten miles to Maraetani, Mr. Maunsell's old station at Waikato heads. We hailed a canoe; and when it arrived with three people in it, one man named Tiopira, and most undeserving of the name (Theophilus), wanted to charge 16s. for taking us over. We refused and stepped back on shore. The other two remonstrated with the fellow, and accordingly he reduced his charges to whatever we chose to give him. The native teacher and chief on the other shore was very indignant at the Bishop's being so used, and promised to make a tariff; and, moreover, he made us a present of food. This is a fair instance of the character of the people, perhaps. Many persons abuse the whole race as covetous, because they meet with such impostors as this Tiopira; but they forget that two out of the three were the very reverse, and that the leading men repudiate such conduct. An Englishman here [7/8] said to the Bishop the other day, "I find your Lordship's words in one of your Journals fully verified, where you say that the Maoris are the most covetous people you ever met with." To which the Bishop added, "But you have only quoted half my sentence, for I said further, 'except the English.'"

We got to Mr. Maunsell's empty house at 9 o'clock at night, very tired; the sand-walking being a very fatiguing termination of our day's work. We were right glad, therefore, to have no tent to pitch, and to find wood and water at hand. The Bishop had established half-a-dozen frightful "raws" on his soles and heels and was besides very sick and unwell. Rota and I did what we could to make him comfortable; and we agreed to give ourselves a thorough rest that night, so that we might enjoy Sunday at one of our own villages before we got among the Wesleyans, who occupy all the territory between Waikato and Taranaki.

*Aug. 3d.*--We did not start till 10 o'clock in the morning. The Bishop better, and cheering up as we reached the top of the first hill, and saw our destination before us, 100 miles off, --the snow pyramid of Mount Egmont, overhanging Taranaki, and rising 8,000 feet above the sea, greeted our eyes, sparkling in the sun, and seemed to lighten the hearts of our Maori lads, when, for the first time, they saw the glorious monarch of New Zealand mountains. It reminded me very much of my first impressions on seeing Mont Blanc, twenty years ago, from Geneva. [8/9] Not that this has any avalanches for his sceptre; but at this time of the year the snow comes two-thirds of the way down his sides, and the "eternal sunshine settles on his head," as seen in the distance; while the necklace of clouds floats half-way, and when you are on the spot very often shut out the view. The walk from this point to Taranaki consisted of continual changes from ridge-paths and tableland to wood; up and down, high and low, sandy beach, rocky beach, cliffs and river, so that every muscle was alternately called into action, and no one set overwrought; besides, the successive varieties freshened the spirits. I cannot think of any place but the coast of Devon, north and south, that could afford such beautiful and grand scenery for so many days continually. We were never more than a couple of miles from the coast. We were walking for an hour, perhaps, on the beach; then inland, on an undercliff, like the Isle of

Wight; then up the side of a high hill, covered with forest trees of every variety of colour and shape, starred with luxuriant fern trees on the slopes. Of course, the ascent involved a descent through the forest on the other side; and though this is difficult walking, from the slippery path and the tanglement of the root and supple jack, yet it changes the muscles, and helps you get over the ground pretty quick. Then we come down into a rich valley or glade, with a fresh stream rattling over the stones to the sea, or else deep enough to make you wade up to your waist. The bath [9/10] refreshes you for another hour's walk on the beach, and then comes the tug of war. After dinner, a stray goat-path along the side of the cliff, the earth crumbling beneath every step, and your nails worn out with digging "stand punkts" different from Neander's, and your hands cut to pieces by the toe-tee, which you rashly laid hold of to save yourself from falling. Luckily there are no dinner-parties on the road, or at the end of your journey, else your hand would be hardly presentable, what with toe-tee and rocks. This last form the colophon to the day's varieties. I did not care for the slippery cliff, for I had hobnail shoes, as I said before. But when we came to the rocky beach, and the tide was coming in, and we had to leap from stone to stone, and climb the rocks as best we could, the Bishop was in his element; springing from one to another like a schoolboy; laughing and joking, scrambling and clinging on, like a sailor to a mast; while my hobnails were slipping off every stone, and my hands streaming with blood from every crag I had to seize hold of. However, his turn for the struggle had come, --up the muddy, clayey, or crumbling cliffs, when his shoes were like glass, and his poor wrung heels and soles were gnawed half-an-inch deep with holes. Nothing, however, could dam up the vein of humour and wit with which all this was met; and he assured me that he did not suffer half so much as I thought he did; and that he now believed what post-boys in England used to say of horses with raws, that they would not feel them when [10/11] they got hot, and that he wasted a good deal of unnecessary compassion upon them. "*Non si male nunc et olim sic erit*," was my motto; but he would not allow it was *male* at all. His keen sense of the beauty of nature, his painter's eye for a sketch, and thorough enjoyment of the beautiful weather we had had since the first day, and his unceasing flow of quotations from Homer, Milton, and Horace, made the walk comparatively light to me. As to himself, in spite of his heels, he always asserted himself "*Persarum rege beatiorem*," and pitied the unhappy folk that rode in railway-carriages. But not withstanding his making the best of everything, he never incurred himself, or put us in the way of, unnecessary danger. And so, on this evening, when about 4 o'clock, or an hour before sunset, Rota led us up a winding precipice where no path was visible, and the landslip had made all uncertain, and he saw that there was every chance of our being benighted on this precipice, and having to pass the cold winter's night on our hind-legs, or else break our necks in attempting to cross; he marched us back to Waikato River, and there we slept.



*Aug. 4th.* --We had the usual alterations of ridge-paths and sand beach to Pukerewa. The people came out to greet us and made us presents of potatoes. We carried off the population with us to Rangikahu, the last station of any *Church* Missionary towards Taranaki; so, we wished to spend our Sunday there. We found ourselves, accordingly, arrived at our destination by early afternoon.

[12] Such a beautiful spot for a regular Native Congregation to take root, if they could be persuaded to make a right use of their position. It is an amphitheatre intersected by a stream, which comes down from the distant hills; and would carry all their produce to Manakau, for the Auckland market. On one side, -- where the few people now live, and where we encamped,--it is all fern land, and the lower portions on both sides the river would grow beautiful crops of wheat and potatoes; while the upper portions, near the sea, would make excellent sheep runs. Then, on the opposite side, there is a forest affording an inexhaustible supply of wood, and bush range for cattle. The Bishop pointed out to the people all their advantages and urged them to come and live together in closer connexion; so that they might the more easily support themselves, and have the advantages of pastoral visitation more frequently, besides those of education. However, they are intent solely on keeping pigs, which run almost wild in the bush; and give not thought or trouble, besides that of hunting them up with dogs, twice a year, when they wish to drive them 100 miles to market in Auckland. The Bishop always points out to them the different moral effect of the swineherd's and the shepherd's and tiller's mode of life; and illustrated it very happily from the language of Scripture, where all we read of the former is, that after the miracle of the devils entering the herd of swine, the Gadarenes [12/13] besought him to depart out of their coasts; and the Prodigal Son, who had left his father's home, went to feed swine, and would fain have eaten the husks that the swine left; while, on the other hand, every most tender and winning name and work of Christ, is connected with the life of the shepherd, and the tiller of the earth.

We found a state of things at Rangikahu sadly illustrating some of his words; for the Chapel, by the side of which we pitched our tent, was shamefully neglected and uncared for, and in fact had become a pigsty. The Bishop set himself and us to work to clean it out, and all the churchyard around it; and Rota effected quite a metamorphosis of it by strewing it with fresh fern, to the astonishment of the native teacher and his people. After this work was done, we set off to fetch firewood, &c., for our two days' use. I was amused at seeing every evening, immediately on our arrival at our sleeping-place, how exactly the Judge's remark was fulfilled about the Bishop unconsciously resembling Paul at Melita, who evidently had gone to fetch firewood directly he landed, and from it shook off the viper into the fire.

*Aug. 5th.* --We had a good attendance at all the Services. At the early morning we had the Litany; then, at 10, the rest of the Morning Service. The Bishop

preached on the Gospel of the day,--the Parable of the Bad Steward,--and applied it with great force to the state of things in the island generally; specially reminding them of their own former zeal and attention to religion, when he was there [13/14] some years back, as contrasted with their present slackness in all matters of religion; and their activity in acquiring money, yet at the least possible cost of care and industry; all this, of course, based on the verse about "the children of this world being in their generation wiser than the children of light." But talking with the people about this sad change that had come over them, we got the invariable answer, "E tika ana," "It is true what you say;" which at first used to please me to find that they so readily acknowledged what was wrong in themselves, and what would be the right thing. But since I see that this goes no further than word, and does not the least imply that they intend or wish to remedy their faults, I fear the acknowledgement falls under the head of that son's answer, who said, "I go, Sir," and went not; and perhaps it would be more helpful if they did not so readily acquiesce in what you say, but afterwards "repented and went." At School, in the afternoon, the Bishop took the children; Rota, the non-readers; and I, the readers. They were all more than usually ignorant; but when the Bishop catechised all on his sermon, they one and all showed how thoroughly they had caught the gist of the matter. In the evening I preached on the Epistle for the day. Altogether we spent a very quiet and peaceful day and were refreshed for the week's walk that awaited us.

*Aug. 6th.* --We crossed over the ridge-paths to the beach, which we called Hardbake--it looked so like that well-known confection--and reached [14/15] Whangaroa by noon. There we found one of our College scholars of yore, Wiclif by name; he was looking as pleasant and amiable as ever and did not seem to have fallen back at all into Ramya Maori ways. He and his friends were exceedingly hospitable to us; and after having given us a good dinner on potatoes and shellfish, they launched their canoe, and paddled us five miles up the river to our road. The old chief came down to accompany us, dressed in a large military cloak, given him by Governor Wynyard, and a white hat, holding in his hand his sceptre, or insignia of chieftainship--the Meri, a large flat piece of green stone, handed down, like Agamemnon's of old, from generation to generation. He was delighted at the Bishop's salutation, "Haere mai, Kawana," "Come hither, *Governor* of Whangaroa;" thus recognising in him a sort of English office, as well as his native chieftainship. *For, strange to say*, this old chief is most anxious to sell parts of his land to the English, and to get them to settle amongst his people, and become one with them; and he actually took us all the way in his canoe, begging the Bishop to write down certain words he had used about the two races *dovetailing* into one another like, that he might show them to his own people and the neighbouring chiefs that oppose him. I say, *strange to say*; for this was no other than the notorious old Kiwi, who had written to the Attorney-General six months before, to threaten he would fling over the cliff any Englishman that passed his way, unless the Englishman who

killed the native (one of his tribe) [15/16] on Christmas-day last, was hung. However, the old man was ashamed of his letter before the day of the trial and came to the judge to make a sort of apology, and offered to accompany the judge on the day of trial to court, which of course the judge declined. The old man afterwards told the judge that he was quite satisfied with the trial by jury, in all points but one; and that was that he had expected to see gentlemen and educated men on the jury, instead of an Iwi to-carta (a set of men that drove carts). However, I should say that no great reliance can ever be placed on these wayward creatures holding to any notions they have taken up or adhering to their peaceable intentions; for this same old gentlemen, "Te Kiwi," on the same day after the trial, came into Major Nugent's house as wild as a tiger, and with evident intention of mischief. He held his Meri behind his back, and danced about the room in a towering rage, threatening vengeance. Major Nugent kept his eye fixed on him and got a table or chair or something always between him and the chief, till at last another native came into the room in a state of great excitement, and forced old Kiwi out. Major Nugent thoroughly understands the people and deals with them as a parent would deal with a wayward, willful child. Instead of making a fuss about old Kiwi's antics, he persuaded him that no man of rank ought to go about without shoes and stockings; accordingly, he got the old man in the stocks by inducing him to wear a pair of tight boots, which made him limp about instead of being [16/17] able to dance and flourish his tomahawk round men's heads. He has quite succeeded in subduing the dangerous activity of the old man. Major Nugent has learned these sensible lessons of managing the Maoris, as a mother of a family would manage her troublesome fractious children, from Sir George Grey, to whom he was private secretary for some time, and who always gained his objects with the native chiefs by some such simple process of "Nursery" government; as, for instance, when he got Rangihaeata to make a road by giving him a gig--the immediate consequence of which was that the old warrior set all his slaves and free people to work at making a road, on which he could drive his new toy.

We found some English settlers in the open spaces, formerly cleared by the natives, as we walked through the forest: one family of the name of McArthur, another Phillips from Bath, another Day. All seemed pleased with the land, which, though small in quantity, was very good in quality. We stopped half-an-hour after sunset at one of these "saltus," called Mata, where Rota and our lads had proceeded; and pitched our tent in a beautiful spot, where I expect to see, in five years' time, a fair population, and perhaps a Church.

*Aug. 7th.* --Walked off towards Aotea harbour; passed through a village of Wesleyan natives, called Makaka, very kind and hospitable. They had had a marriage the day before, and we came in for the remains of the feast. Certainly, we found no [17/18] difference of treatment from these people all the way down; their hospitality perhaps exceeded what we met with from our own, till we came to Taranaki; and here the Wesleyans have been very zealously

endeavouring to make out that Katatore and his party are all Churchmen and bad people, while Adam Clarke and his Te ninia Pa are all good Wesleyans. Unluckily for this argument, Katatore's baptized name is *Waitere*, the name of the leading Wesleyan Missionary in these parts, Mr. Whitely. We got down to the entrance of the Aotea harbour, where the canoes generally cross, but the wind was so high, and the waves so rough, that no one would venture to come and fetch us across; so in vain we lighted fires and made signals--we lost the whole day, and no one came till 7 o'clock at night, when the wind lulled. This loss of a day was a serious one; not only for itself, but because it threw us out of the low tide sand-walking all the rest of the week.

*Aug. 8th.* --Walked off early to Kawhia, nearly seven miles, intending to be there to breakfast with Mr. Mitford, the Custom-house officer. Finding him in small quarters, and his wife not well, the Bishop only stayed with him, though he was very pressing to me. I went with Rota and our lads to the inn, where we were most hospitably treated by Mr. Charlton's married daughter, who refused all payment for our hearty breakfast. We bought fresh provisions for our journey, and she gratuitously added a large supply of dough she had made up, which fed us for the rest of the week.

[19] At Kawhia we found great excitement, in consequence of a letter from Mr. Turton, the Wesleyan Missionary at Taranaki, summoning them to the number of 400, to come with guns and help "the friendly natives" as he chooses to call Adam Clarke's party. These Kawhia people had the good sense to say that they would not stir at the bidding of a "Tangatoa Noa," who had no business to interfere in such a point; but if the Governor sent for them, they would come. Curiously enough, another Wesleyan Catechist, the Schoolmaster there, told us that it was a most dangerous experiment sending for these natives at all, as it was by no means certain what side they would take when they got there.

A couple of Englishmen, named Westmacott and Peter, took us in Mr. Mitford's boat across Kawhia harbour, five miles to Maiha. Thence we passed by the tomb of the two great chiefs, Pihopa and Te Manihere, that have lately died, who would have interfered with effect to settle this unhappy quarrel.

"Atawhaitia te Pakeha," "Be kind to the English," was the burden of all their talk in former days. I should have said that at Kawhia, near Mr. Mitford's house, the natives point out the spot where the first native canoe (the Tainni) from Hawaiki, landed 500 years ago. There is a rock, something like a canoe, on the beach, which the Maories believe to be that identical Tainni petrified. A full account of this canoe and her voyage is given in Dr. Shortland's interesting second volume "On the Manners of the New Zealanders."

[20] The view from the mountain top between Pihopa's tomb, is perhaps the grandest I have seen in New Zealand. Looking northwards, you have Kawhia harbour, surrounded with richly-wooded hills, Whangaroa promontory, and the sea; and a distant view reaching to Manakau and Auckland. To the south, the two pretty landlocked lakes of Taharoa lying below us, in the midst of the

wooded hills; just beyond them, the great hill called Mocatoa, and Tapiri Moko Cliff; and Taranak's high snowy top in the far distance, out to seaward. I wished for my wife's pencil. The Bishop could have sketched these grand views, but he never has used his opportunities for drawing like his brother Bishop of Tasmania, not for lack of interest and pleasure in it, but for lack of time; because generally when he is travelling through the country, wherever he stops, he has to talk to the natives, instead of indulging his own keen taste for the beauties of nature.

After some indifferent beach-walking, we reached Hari hari, and found the place empty, but plenty of potatoes stored up on the top of the house, which we took the liberty of helping ourselves to, and next day met the owner, to whom we acknowledged our debt. It is not unusual to help yourself in this way, and write up on the door that you have done so, and hang up a shilling or so in payment.

*Aug. 9th.*--This was the hardest day's work we had all along, and most thankful were we that the fine weather lasted up to the close of this day; as, if the rain that fell this night had caught us on [20/21] Thursday, the route would have been almost dangerous, and perhaps not passable. It began with an ascent up a place called Hapuku, where no path was visible; a landslip having left the cliff almost destitute of shrub and clothing. Consequently, we had to dig our way with our hands, and feet, and sticks, along a crumbling slippery goat's path. The Bishop was a pioneer, and did the hard work, as usual; and I certainly could not help amusing myself with the thought of some of the good people in England, who have complained of the Bishop not visiting the West Coast oftener, trying the experiment of a Visitation this way. I pictured to myself the complainants holding on by their hands and nails to the crumbling crag 500 feet overhanging the sea; and when they slipped, catching hold of the grass which cuts your hand like a knife. The fact is, however, that the Bishop has been this route three times in twelve years, and has visited the West Coast by sea on six other occasions. When we complained to one of the old chiefs about this road, he conceived he had given a sufficient reason why he should not try to improve it, by saying that God made the earth, and we must take it as we find it: whereto the Bishop replied that "God made the potatoes grow, but he doubted whether the old gentleman ate them in their raw state." The fact is, there might be a beautiful road made, at no very great expense, the whole way to Taranaki, by just skirting round the hills and keeping inland a little. After the slippery ascent of Hapuku, we had to mount Mocatoa by [21/22] a ridge-path. We were an hour and a-half going the one and a-half mile of Hapuku, and an hour going up Mocatoa, according to the Bishop's new pedometer. We have tested the instrument now in many ways, and found it pretty correct. The Bishop will probably walk back from Wellington to Auckland before Easter, and test his former measurements of the East Coast, and then publish a full and corrected itinerary in the almanack. The present path up Mocatoa is on a ridge overlooking the old



precipitous goat's path of Tapirimoko. It is a frightful-looking place; and I cannot conceive how people used it so long.

The place is like the inside of a brown cup, with a small ledge just inside the rim. We got to Nukukakiri that night, and pitched our tent inside a half-finished house. The rain came on at night, loosened the earth in which the tent-pegs were fixed, and brought it about our ears, in the middle of the night, and swamped us. The Bishop assured me that nothing gave you a better night's rest than having been waked up in the middle; an Irish, yet not altogether unfounded view of the matter, as I certainly did sleep sounder afterwards. I find I am not a good hand at sleeping on the hard ground, and seldom got more than four hours sleep at night; though, for lack of candles, we went to our blanket-bags at seven or eight o'clock at night. The great treat was, when you could pitch a tent on the sand, and could dig out a little hole for your hip to lie in. But I was mainly kept awake by cold feet.--[22/23] However, as one has not much time for reflection by day, when walking along a bush path, and keeping your eyes and thoughts intent upon it, lest you break your shins or neck by carelessness,--it is no unpleasant thing to lie awake at night, and review the day's work, with the past, present, and future. The Bishop used to laugh at me for saying I had been awake at night; and seemed to think it was like what we charge our wives with at Taurarua, when a book is being read out, and they drop off, and yet never allow it.

We were kindly received by the people of Nuhukahari. Rota has been this way six times; and is so heartily welcomed by the people, that he is sure to attract all kinds of presents of food, even if the Bishop were not with us.

*Aug. 10th.*--One of the native Teachers, a relative of Rota's, accompanied us on the road, and helped us up the rope-ladder, which is rather a formidable affair, as it consists merely of flax leaves tied together; and you have to pull yourself up a sheer precipice of rock by it, which, as I said before, my hobnail boots rendered more difficult. This man carried our knapsacks for us up to the rock, so that an active man would not make much of it. At Waikawau--the next village--we saw a specimen of an old Maori chief of the best style,--a perfect gentleman by nature; very handsome features; quite grey hair. He made us a present of potatoes, and escorted us to the boundary of his estate. The adjoining portion he had sold to the Government; [23/24] and, as he stood under a large Puriri tree, which was eighteen feet in circumference, and pointed it out as the border mark of his land, I wished I could have sketched him and his tree, each so noble of the kind. We could not get far that afternoon, as we reached Kaiawhi-point too late for the low-tide passage. This is a precipitous rock running out into the sea, and can only be rounded at low water by jumping from stone to stone. Accordingly, we had to wait on the north side till twelve o'clock the next day before we could start.

*Aug. 11th.*--When the tide was half out, we attempted the passage, but were foiled. Papaki tonu is the expressive *onomato-pia* to describe a place where the

sea beats against a rock, and leaves no space: (it is pronounced like *pop-pok-i*) and great would have been Johnny's delight to have seen his papa chasing and playing hide-and-seek with the waves, as he attempted to jump to the first stone, and had to run for it again and again. At last he reached the first block, and there found a reservoir of kupus, which, though pronounced like cuckoos, are not birds, but shell-fish. Immediately that he had discovered this, he gave notice to the Maories, who are so fond of the food, that they made an attempt to reach the place, and got a good ducking thereby. Having no such appetite, and standing in fear of my hobnails, I bided my time. It took us an hour or more to accomplish the half-mile round the point, and the whole process may be described by the old game of "Hop, step, and a jump". [24/25] I suffered severely from scrambling up the rocks, made doubly rough by the small shell-fish which cut my fingers to pieces: but there was no danger, and only the fear of getting thoroughly soured; so that the whole scene was more like a parcel of boys out larking than a Bishop, Priest, and Deacon on a Visitation. We rounded the point at three-quarters tide, but it must be remembered that they were *neap*-tides; and probably we could not have done so had it been the spring-tide.

On reaching the southern side we came in sight of a fine headland, like a judge with his full cauliflower wig on. A man put us across the Awakerio River, and we got to Mokau by 4 o'clock. Mr. Schuakenberg, the Wesleyan German Missionary, was away at Taranaki. His English wife, a genuine simple woman, cried at seeing the Bishop again, and begged hard for a good chat about England, and wanted to be hospitable to us; but we had been so long on the road that we could not afford to lose an hour or two; and, besides, we were rather shy of taxing the old lady to receive so many for two nights and a day, as the morrow was Sunday. She sent us across the Mokau River in her canoe; and we had to run hard to get round the southern head of the river, as the tide was rushing in so fast. We got to a place called Waiki for Sunday.

*Aug. 12th.*--As the place belonged entirely to Wesleyans and Roman Catholics, we contented ourselves with our Service from the Prayer-book, which they all attended; and, instead of a Sermon, the [25/26] Bishop catechised the children on the Creed. They fed us, while we stayed, on potatoes; and we nursed a crying baby, and fed it with arrowroot, which the poor little thing relished, and found less griping than its mother's tobacco milk. We left her a supply of arrowroot and sugar, and taught her how to make it.

*Aug. 13th, Monday.*--Starting early, we at length came among our people again at Wai-iti; where the Ngatiawa tribe begin northward, reaching, as they do, all along the coast, with intervals, to Wellington, and over to Nelson, and as far off as the Chatham Isles on the east. The people of Wai-iti immediately recognised the Bishop's shovel-hat, and greeted him warmly. There was nothing remarkable about our walk this day.

From Mokau to Taranaki it is all flat plain sailing, except one spot, called Pari-nihi (Slanting Cliffs), of white chalk-looking clay. This had been the bugbear

of our march. We heard continually of the rope descent, 150 feet perpendicular, and I was prepared for my hands being sacrificed, in going down the rope like a sailor, of which the Bishop, being a skipper, thought little. Like most other apprehended dangers, it turned out a molehill instead of a mountain. A landslip had occurred, and the descent by rope was only twenty feet, and not more difficult than going down the side of a man-of-war into a boat.

*Aug. 14th.*--The natives have so neglected their inland paths, that two of the Wai-iti men who [26/27] undertook to escort us toward Waitera by the path inland instead of the beach (as it was high-water), altogether lost their way, and dragged us through high fern bush for an hour or two, till at length we reached Onaeri. As all the male inhabitants of the Wesleyan villages above Maokau had gone off to Taranaki, to aid Arama Karaka, so the men of these part had gone to aid Katatore and William King. The former belonged to the Ngatimaniapoto tribe, and these to the Ngatiawa. From Oneiro and other places, men accompanied us to Waitera, carrying guns, and we began to feel ourselves in the midst of war. We walked along the beach to Tanawha Cape; which I suppose was worshipped in former days as a god, that being the name of their Nereus, Neptune, or Proteus. It grew dark as we approached Waitera; we saw lights in the distance, and heard loud shouts, which we supposed indicated a military camp, with all its lawlessness and excitement. What was our surprise, then, at finding, when we reached the river, and were carried across in our English cargo boat, that so far from there being any war camp, or any hostility to the English on W. King's part (of which he is accused), that he and all his men had gone out to tow off an English schooner which had got aground at the mouth of the river, and which they were preparing to haul out when the flood-tide came up. Accordingly, we saw only one or two men that night, who gave us board and lodging in the Pa. I had never been inside a regular Pa before, and next morning was struck with its character. Having a [27/28] high stockade of forest timbers all round, and standing on two or three acres of ground, it is broken up within into small squares, where separate families reside; all strongly fenced and connected by narrow passages, well adapted for defence. Once in the middle, it is like a labyrinth to find the way out, or from one house to another. These men succeeded in getting off the schooner, which was full of potatoes, which a trader had bought of the Maories for 1,000*l*.

*Aug. 15th.*--Next morning, before we were up and out of our *bags* (not *beds*), two natives put their heads in at the tent-door, and *tena koe'd* the Bishop. One was a fine old gentleman, with a kindly face and no guile in it. The younger, but perhaps sixty years of age, with a broad, open handsome face, somewhat bloated, perhaps, and yet not at all unpleasant. They came in, and sat talking for an hour, while we shaved and dressed and ate our breakfast with them. When they went away, I asked who they were, and the Bishop said the first was an old chief of the tribe he had known long time ago at Nelson, and the younger of the two was the notorious and much-abused William King, the man who first saved

the government under Sir George Grey in 1844, by driving old Rangiheta out of the country; and then took a decided line against the Governor, who tried to prevent his coming up here to Taranaki, to settle in the inheritance of his forefathers, whence he had been driven by the Waikatos twenty-five years ago, but was now allowed to return in peace to the unoccupied land, when Sir George Grey threatened to prevent his [28/29] returning, by planting guns at his canoes. He still persevered, and some of his people brandished their tomahawks about the Governor's head; and come they did, in spite of the threats and guns, and most determined are they to retain their lands, and prevent the English getting hold of any; *hinc illæ lacrymæ*. Hence all this disturbance we have come to try and settle. Rawiri and his party wanted to sell the disputed land to the English; Katatore shot him down in cold blood, unarmed.

After breakfast, we all went to have Service, and about 200 people assembled in the open air; for I am sorry to say they have fallen away so far from all their good habits at Waikanae, that instead of having a Church capable of holding 500 people, and attending it daily for Service and school, they have neither Church Service nor school. However, they came in good force to Service this morning; and the Bishop preached a short sermon on some words from the Lesson for the day, in which he reminded them of the happy days they spent at Waikanae of old,--when they and their children met daily for worship and school,--when they and their Clergymen were like children under the eye of a good Father. Then he spoke of the change,--the absolute neglect of all external religion, and the absence of all signs of inward faith; their wars, and rumours of wars, their drinking habits and covetousness. It was a touching scene. The Bishop spoke more energetically and earnestly than ever, and his heart is deeply attached to this people, to whom he ministered personally in [29/30] former days, when Archdeacon Hadfield was ill, and whom he has since seen spread over half the several islands of New Zealand--and all so fallen from their first love! I do hope that if he ordains Levi, their native teacher in former days, who has since been under Mr. Hadfield's and Mr. Kissling's eye, and lately preparing for ordination under the Bishop himself--this excellent man may raise again their tabernacle, and be enabled to revive the dead bones to something like their former state.

We had a conference after Church, and heard their account of their part in this quarrel between Katatore and Arama Karaka; whose Pas are three or four miles off, between Waitera and Taranaki. W. King said that he did not wish to take a part in it, but Arama Karaka had lately come on some disputed ground nearer Waitera, and he began to be afraid lest he should gradually draw nearer to William King's land at Waitera, and sell it to the English. *Proximus ardet Ucalegon* was his principle of action. The English here accuse him of duplicity, because he promised the Governor to take no part in it; but things have altered since then, and he found his road *tapu-ed* by Arama Karaka, and his people prevented from coming into market. If Arana Karaka would retire from Te

Ninia (this new fighting Pa), he would retire. All this talk being ended, we marched off with a dozen of them, to Katatore's Pa, Kaipahopaho. It was certainly an exciting scene to see the men dressed like Sir Walter Scott's Highland chiefs, in tartan kilts, with mauds gracefully [30/31] tied across the shoulder; a band of crepe and oilskin, with a feather in it, round the temples, and guns in their hands, with a cartouche-box round the waist. William King' fine handsome face and iron grey hair, and his giant form of six feet three inches, with breadth in proportion, certainly gave one the idea of a warrior chieftain. The dress reminds one of the Highlands; but the face and customs of the Jews--and Wiremu Kingi would not make a bad portrait of Saul, before the evil spirit had settled on his heart, and marked him externally, such as Rembrandt conceives of him in that wonderful picture at Knowsley Hall. We reached Katatore's Pa, and found one hundred men or so within. It had been newly-fenced for war; and inside an earthwork four feet high thrown up, between which and the outer fence was a trench and an embrasure for the men to lie in and attack the besiegers. They are almost impregnable to mere musketry. Within the earthwork are the houses; and all the followers were seated on the ground to hear what the Bishop had to say. After a few minutes a man, dressed like a *would-be* flash criminal at Newgate, came up to us. It was Katatore; a little, cunning-looking, ill-favoured rascal as I ever saw, dressed in a black patetot, moleskin trousers, boots, and a little hat on the top of an immense bush of hair. He then told us the story of the murder. When he came to it, the Bishop said, "So, then, you killed an unarmed man in cold blood for the matter of land?" "Yes." "Then you repeated the act of Cain towards Abel, [31/32] and in the sight of God and man you are a murderer."

The man started up in great wrath, but the Bishop calmly repeated it. The man started on his feet and left the ring of people, muttering and growling; but his own people did not seem disposed to support him on that point, nor to question the Bishop's judgment or right to express that judgment. The bold plainness of speech the Bishop used towards the murderer, and the abuse that the newspaper writers have lavished on him for holding any intercourse at all with the murderer, &c. &c., seem together exactly to make up the duties required of a Christian minister in the Collect for St. John Baptist's Day:--that he should "boldly rebuke vice, constantly speak the truth, and patiently suffer for the truth's sake." It has been the Bishop's practice for the last thirteen years, during which he has been so attacked by the same person in all the settlements, to "answer him never a word." Still the Bishop has written a Pastoral Letter to his own people and flock, explaining the course and the view he has taken of the native quarrel, and the land disputes existing between the natives with one another, and with the English.

After the conference was over at the Kaipakopako Pa, some of the people escorted us to the stream boundary that separates them from their enemy in the Ninia Pa. The two opposing Pas are about half a mile from one another, and the



men that escorted us handed us on to the enemy with cries of [32/33] "Pihopama." There did not seem to be individual enmity between the followers of Katatore on the one hand, and of Arama Karaka on the other. They met on the borders of the Waitaka River, and hailed one another just as the French and English piequets held friendly conversations and made presents of food to one another across a river in Spain during the Peninsular War. We were received, first, by one man perfectly unarmed, then we met two more, with guns, I suspect, under their blankets; and we were conducted to Ninia Pa, and welcomed by Arama Karaka; a fine, courteous old gentlemen, with a pleasant countenance enough--certainly a great contrast to Katatore.

The Bishop made a speech to them as to the Kaipakopako people, recommending them to send away their allies, who had nothing to do with the quarrel, and then go, each to his cultivation for this month or two, till the new Governor should arrive and settle the dispute; leaving the Pas in the hands of a few men on each side while the truce lasted. This advice was not accepted by either party at first, and the Bishop left them to think over it. We walked off at sunset to the town, and reached the parsonage at seven o'clock; where we were heartily greeted by Mr. Govett, the Clergyman, and son of the Vicar of Staines and Laleham, with whose person and ministrations I had been so familiar all the early part of my life. His son is wonderfully like him in appearance, as I knew him thirty and twenty-five years ago.

[34] *Aug. 16th, 17th, 18th.*--We rested quietly, and gave our sore feet time to recover, while we thoroughly enjoyed looking over the beautiful scenery of this country. The mountain, in all its glorious diadem of snow, sending down such healthy bracing breezes day and night as speedily restored our strength, and added to the *bush* appetite that we had brought with us. Instead of the old proverb, "Good wine need no *bush*," the Bishop always rendered it, "Good bush needs no wine;" and certainly its effects are lasting and most exhilarating--I have been quite ashamed of my appetite. I feel as if I have a lee-way of a fortnight's bush-fare to make up, over and above the stimulating effects of this delicious climate. We have completed our walk of 245 miles, as shown by the corrected pedometer.

The country here seems to be fern-land for the first two or three miles back from the sea, and then forest, no one knows how far inland;--about three miles of it has been reclaimed by settlers. The soil is very rich and productive, immediately it is cleared. The fern-land is beautiful light scoria, mixed with mould and sand, admirably suited for potatoes and clover paddocks. But though it looks so flat, it is broken up into gullies and valleys as much or more than Auckland, and the road worse and more steep, besides having no stone very near for metalling. The sea-shore, however, would afford supplies of large round stone, which would cost a great deal to break up. But the porous nature of the soil soon lets the road dry up with a warm sun and a cold [34/35] mountain breeze. The general appearance of the country is that of a number of small farms

(held by substantial English yeomen and native owners) somewhat overstocked with sheep and cattle, and a scattered village for the chief township.

*Sunday, Aug. 19th.*--The Bishop took the Morning Service in the town at St. Mary's. This is by far the prettiest and most ecclesiastical building I have seen in the Colony, and the Bishop says there is certainly nothing like it elsewhere. It is an early-pointed stone Church, with a very high pitched roof, the interior of which is in keeping and good taste. It was built by Mr. Thatcher, through the energy and zeal of the first Clergyman, the Rev. William Bolland, who died in 1847; and almost every Church work, material or spiritual, in the district, seems to have owed its origin to him. The present Clergyman follows in his steps, and succeeds in securing the respect and good-will of his congregation and the community by his own genuine single-mindedness and goodness, and by a rigid adherence to all that Mr. Bolland introduced. The love and regard for Mr. Bolland's memory was proved by our finding, on a visit to his grave, some fresh flowers strewn over it by some unknown hand;--no relative of his is residing here now.

The Bishop went in the afternoon to the Pa for Service. I had walked over on Saturday evening to Omata, a village five or six miles off toward the south; and had gone to the Clergyman's house, the Rev. G. Bayley's, to see him and offer assistance on [35/36] Sunday. The Chapel there is in a most dilapidated state; and I am thankful to say that at a meeting of Church-people held there in the course of the ensuing week, they agreed to remove the building to a more eligible site, that has been given for Church and School purposes, and to put it up as a temporary Church, and to be used as a School-room when the new Church is erected on the land given by Major Lloyd.

I returned, in the afternoon, to the town, and took the Evening Service at St. Mary's. The chanting and singing seem to be the relics of what once was good; but, owing to the usual disagreements of musicians, they have now sunk into a scarcely-audible drawl, drowned by an harmonium.--As at the Morning Service, I understood that several Dissenters had attended to hear the Bishop.

*Aug. 20th, Monday.*--Being now pretty well refreshed and re-invigorated for foot-tramps, we started off to the hostile Pas after breakfast; and first visited Arama Karaka (Adam Clarke's), which is nearest the town. We found him and his people very "*pakeke*" and obstinate. The "Duke of Portland" had arrived on Sunday evening with 200 troops of the 58th Regiment and some Sappers and Miners; three guns and a Captain of Engineers; another of Artillery, and six officers of the 58th; under Major Nugent. The Ninia people had become very insolent, and one charged William King, the Chief of Waitera, with being implicated in the murder of Rawiri; for which the Bishop rebuked [36/37] him and referred him to the ninth commandment. Some of them also insulted him with a cry of "*Haere hi te karakia hi ou tamariki whahahehe toto.*"--"Go and have Service with your blood-shedding children;" alluding to his having gone yesterday to Kaipakopaho for Afternoon Service; and they asked him what was

the good of his going "to preach to those bad men?" The answer was obvious from our Lord's own words and deeds: but the self-complacent Pharisaism of these men was very disgusting; the more so that it had probably been put into their minds by others who ought to know better.

We went on to Kaipakopako Pa; and there we found the people in a great state of excitement about the soldiers having come; and they had evidently been told that the opposite party would now attack them in conjunction with the soldiers. They began by a sort of hint that the Bishop was deceiving them in saying the soldiers had not come to take any part in their quarrel, but only to protect the English. He reassured them of his own frankness and openness to them, and of his positive belief that there was no idea of the soldiers being used against them. They were all dressed for action; and most striking, certainly, was their appearance. Most had red tartan kilts, with shawls round their waists. Katatore himself looked very different from what he had before when he had English clothes on. Now, he had a kilt of red pocket-handkerchiefs and a handsome tartan plaid gracefully thrown over his [37/38] shoulder, hanging down on the one side to his feet. He had no hat, but his mop of black hair stood up a foot above his head; and as he spoke to the Bishop, calmly or energetically as the subject suited, he evidently swayed his people to and fro with the talent of a real orator.

The burden of his speech was, that now the soldiers had come, and there was a danger of their being attacked, and his being captured, he had gone to the different tribes that had come to help him, and said to them, "Hadh't you better go home, now that the soldiers are come? Leave me to my fate, and don't risk your lives for me!" But they one and all had said, "No, we will stand by you." The cunning of this affected generosity and appeal to their honour was, of course, obvious; but it carried his point and secured their adherence. Then up got a talkative Wesleyan, of the Ngatiwana tribe, (for it is a great mistake to say that Katatore's people are all Churchmen, and Arama Karaka's Wesleyans,) who worked himself up into a great passion about the Englishmen's desire for their land. It was a curious sight to watch the fellow's movements. He ran back to the further end of the circle in which we were sitting, and then crept up towards us, clawing the ground with his toe like a tiger, as he poured forth with great rapidity his *whakaaro*, (or thoughts.) It gave one an idea of a beast of prey playing with his victim;--but when he had finished he came up very good-humouredly to the Bishop, and sat down laughing, while the [38/39] Bishop said, "Does not this dog bite as well as bark?" Just then a messenger arrived with Colonel Wynyard's letters to William King, assuring him that the Government meant no violence in sending the soldiers, but only the preservation of peace between Native and English. This came in very happily to confirm all the Bishop had said; and they forthwith were very amicable; produced their lampreys and potatoes; seemed to know about King Henry of England having killed himself with eating lampreys; and we parted very good friends with all

but Katatore, who is angry with the Bishop for urging the allies to return home. When I wished him good-bye, adding, in Maori phrase, "Sit down on the top of the Bishop's advice," he "umphed," and turned away with a sign of displeasure. However, the leaven has been at work since then; and first the allies on one side, and then of the other, have gone off to their plantations, and left the original belligerents, their old women and cats, to take care of their Pas--about twenty-five in number on each side.

We then walked off to a Church Meeting of English folk, in the immediate neighbourhood of the battle-field, where we found that only one man of the whole community had the least fear of danger from the proximity to the scene of action; and he had only lately been talked over in the town to the side of the panic.

The Church Meeting was satisfactory. The people agreed to build a Chapel, and to collect money for [39/40] the endowment of their Clergymen, and 50*l.* were subscribed in the room. There are some very well disposed people in this district; and I never saw Divine Service better conducted in a private house than it was on one of the following Sundays in Mr. Hurst's. The whole of the family sing sacred music very nicely, and evidently take a pleasure in having the Service in their house, and accommodating their neighbours in every way they can.

*Aug. 21st, Tuesday.*--We walked off to Omata for a Church Meeting, to be held in Mr. Bayley's house. There, as I said before, some practical resolutions were carried, and have since been partly acted on. We spent that night and the following morning at the hospitable house of Mrs. McKellar, whose will-ordered family really seems to deserve the name of "The Church in the house of Phbe."

*Aug. 22d, Wednesday.*--We went in the middle of the day to Omata Bush, through depths of mud unfathomed, and intricacies of forest well-nigh impervious.

After visiting the neighbours first, and holding a meeting, like all the preceding ones, at a settler's house, we started off in pelting showers, to find our way back to Mrs. McKellar's.

We were escorted by some of the neighbours with pine torches, which, however, the rain put out at last; and Dr. Sealy, one of our company, borrowed a lantern at a cottage we passed, and most kindly led us right through the bush to our destination.

*Aug. 23d, Thursday.*--A meeting this afternoon at [40/41] Tataraimaka, eight miles further south. The road was partly very pretty, and the land very good for sheep-farming. We reached Mr. Greenwood's in the middle of the day, and were heartily greeted as brother Etonians. There were two meetings there; the first at noon in the open air, being a native gathering. They had come to talk about joining the English in subscription for a Clergyman; but the old men had come to negative any application for land to build Church or school upon; as this is

the sore point at present with all the old Maories, who fancy that the English are shoving them off the land on to the "shark's fins," as they call it. The Bishop got a hint of this intended opposition, and said nothing about their giving land, to their surprise; so they all agreed to make collections for clerical endowment and current maintenance, and to combine with the English. It is quite curious to hear how both English and Natives insist upon ministerial weekly visiting as the condition of support. It is very gratifying to find how this is not only recognised, but required by all alike. One native aid, "The old women of my Pa say that they want not only Sunday services, but week-day visits." A Clergyman might gain great influence over his flock, that had strength and will to visit them regularly from house to house.

It was a bitter cold meeting this of three hours in the open air, on an exposed flat. We then adjourned in doors to the English meeting; strange to say that half of the number that met was formed of [41/42] Dissenters. A Roman Catholic was the most hearty assistant there, offering to saw 500 feet of timber for the church, giving a sovereign besides, and having been in the habit for the last year of putting up the tent for service every Sunday, and fetching chairs, &c. all round the neighbourhood for the people; and all this because his wife was a Church of England woman. Money was collected for building the church, and ground was given for the site of the church, school, and parsonage.

The Clergyman and Bishop had given 10*l.* each, and a layman 5*l.*; so, when another wealthy layman said to his lay-brother, "I'll follow your example," the Bishop said, "Hadn't you better follow the Clergyman's, and then you'll have 'benefit of Clergy?'"

Then, after the meeting had ended, our host entered most warmly into endless Eton recollections; and evidently enjoyed the opportunity of a talk with two men that were at Eton with him, or just about his time, and so could talk about the same persons, things, and places. His room was full of pictures and sketches of Eton and Windsor, and the public orator of Cambridge might have said of him as he did of P.G., that he was certainly "*Etonæ amantissimus*."

We walked back that night to Omata, having made an engagement to meet Major Nugent the next morning early, to go to the "Pas."

*Aug. 24th, Friday.*--Walked back to the town. Major Nugent having much business on hand in pitching his soldiers' camp, put off the visit to the [42/43] native "Pas" till the next day. This evening we had a final meeting of Church people in the town. Here, as elsewhere, the Bishop's admirable arrangement of the Endowment Funds met with ready acceptance; and, I trust, in the town, as in the suburbs, the foundation has been laid for a permanent provision for the Clergy.

It has been quite unexpected and pleasant to find how readily the Bishop's plan for the endowment has been accepted, now, in every parish of this Province. It was a very difficult theorem that the Bishop had to solve; and when he had solved it to his own satisfaction, it was a great question whether it could be



made a problem and be practically accepted; whether the "Q. E. D." could become a "Q. E. F." The facts are these: the New Zealand Company made grants for Church purpose in all its settlements, on condition that they were met by equivalents from the *Society for the Propagation of the Gospel in Foreign Parts*, which was done. The money was to be invested in land or mortgages in the several settlements; but it got into the hands of trustees in England who would never move in the matter, and all the last twelve or fourteen years it has remained in the English fund, bearing three per cent. instead of producing twelve here, or being laid out in valuable estates when the market was cheap. This was the identical fund of which ----- told Lord Grey, our Bishop did not know the purposes and nature; whereas he had calculated annually the amount due to the several settlements [43/44] down to a fraction, minus the income-tax. Seeing the trouble the Bishop has taken about all this matter, it afforded us great fun to see him shown up in a Parliamentary Blue Book, as entirely ignorant of the whole Trust. Well, when the Bishop was in England, he got the Court of Chancery to move, and got the Trust handed over to the *Society for the Propagation of the Gospel in Foreign Parts*, in a deed reciting all the purposes of the Grant. Now the difficulty lay in this: that the Fund belongs to the whole province, which, of course, is not yet filled up or occupied; and he could not give the sum to the present parishes only, and this generation. So he proposed to the existing parishes that they should purchase, as it were, a permanent claim upon the fund by contributing an equivalent to what they received from it; *e.g.* if they contributed 200*l.*, they should receive 200*l.*, and so on; and this sum should be managed by elected Trustees from the several contributing parishes, who should invest the money in mortgages or land, and pay the current rate of interest to the particular contributing parish; any surplus should go to the endowment of future parishes on a similar plan. Thus the 1,000*l.* belonging to New Plymouth will become 2,000*l.*, and endow, in part, three Clergymen, instead of one.

This closed our series of Church meetings.

*Aug. 25th, Saturday.*--The Bishop went with Major Nugent to Kaipakopaho, and Te Ninia Pas, to try and induce the latter people to take the *tapu* off the road, whereby they had debarred Wiremu King from [44/45] coming into the town to trade. Arama Karaka was *pakeke*, but the leaven is gradually working; and he allowed an Englishman, who had bought wheat of W. King, to bring it into the town on the native carts.

While they were there, the only hostilities, or approach to fighting, occurred, that we have heard of since we came here. W. King was sending a present of potatoes to the soldiers, as Arama Karaka had done, and the other natives; and the latter sent out a party of men to turn them back, and, if necessary, to fire at them. It ended quietly.

It is quite curious to see the deeds of peace and war mixing so closely as they do here; all round the Pas the men are ploughing and putting in potatoes. It reminds one of Homer's Shield of Achilles, where a rim of war adjoins a rim of peace.

*Sunday, Aug. 26th.*--The Bishop held a Confirmation at St. Mary's. It was a very wet day; but only one of the Candidates failed, though many came from neighbouring parishes. I took the Morning Service in the little district chapel of Te Henui, and the evening at St. Mary's.

*Monday, Aug. 27th.*--This week was a wet one, so we were glad to have got over our Church Meetings the preceding week; and this one was spent in hearing and discussing in all direction, the attacks that have been made upon the Bishop respecting the Land and Maori question here. The people here have generally confounded two such distinct things as Life and Land; because Wiremu Kingi has set himself against the sale of land, he is as violently opposed [45/46] and attacked as Katatore, who murdered Rawiri. We had a series of tea-parties this week at the houses of the neighbours, who have been very civil, and show a kindly disposition; and I cannot recollect any event worth recording till Friday the 31st of August, when William King sent for Major Nugent and the Bishop, in great hurry, to say that he had heard that Mr. Turton had sent for Rawiri's widow and the widows of the others who were killed on that occasion, to get warrants taken out against Katatore, and that the resident Magistrate intended applying to the Military to put them into execution. They rode over and reassured him, and prevented his doing what would have been a most alarming step for the outlying settlers; namely, taking refuge in the Bush, and building a Pa, where he would be free from the attack of the soldiers, and could easily maraud the neighbours, to which he would be driven by lack of food. This was stopped, and Major Nugent found on his return a letter from the resident Magistrate, as W. King had heard. Major Nugent said he had no instruction to do the police work of the province, but only to defend the English, and recommended Mr. Turton to keep himself to his own spiritual duties. So things have settled down quietly, and the Ngatirianuis have returned home, according to the advice of the Bishop. It was very striking to see the men's delight when he wound up his speech with their old song:

"Ka tangi te riroriro,

Kei tea hi au tamaritu!"--

[46/47] the Maori equivalent for "Lady bird, lady bird, fly away home," &c. All the good advice and sober counsel given before, seemed to tell but little; but this quotation set the whole party on the alert, and it was repeated and bandied from one to another, well illustrating the well-known saying, "Give me the writing of your ballads, and I don't care who make the laws."

*Sept. 1st.*--Our letters and newspapers came in the "Gem" from Auckland, giving us the account of the bombardment of Sebastopol, and its failure. The fatigue of reading up a dozen papers to get at the pith, instead of keeping *au courant* of the news by dribblets, as in England, gave rise to the Bishop's making

an apt quotation from Horace, who speaks of the *limæ labor*, the labour of the *file* in polishing down verses, and compositions of all kinds. The Bishop says that in a Colony this means a *file* of newspapers.

It was a refreshment in its way, however sad and humiliating are the circumstances, to have the current of talk and thought turned from the pettiness of this Colonial town to the great interests at stake in Europe. The Bishop having just come from England and having seen there so many well-informed persons and private letters, is able to give more graphic sketches of the siege than one gets even from the "*file*" and "our Special Correspondent." He talked on very wisely about the grievous mistake the English Government made in 1827, after the battle [47/48] of Navarino, in not getting the Christian question in Jerusalem and the Turkish dominions settled then by treaty, and so effecting the object of the 200 years' Crusading, and forestalling the Russian interference and designs upon Turkey and Europe under the pretext of defending the Christian. That "untoward event," as it was called, might have been used to save us this awful war; the end of which does not even loom in the future!

Those cunning fellows at the fighting Pas here have got hold of this Russian war and its history; and when we were urging their allies to retire, and calling them *Pokanoas*, (men who have interfered in a matter that did not concern them,) one fellow quietly asked how it was that the English were mixed up in the war between Turkey and Russia?

Though I spoke slightly just now of the petty questions of Colonial towns, I must record one of the *most* petty of the acts of this provincial Government, for the sake of the comment that was made upon it. A trader here demanded the services of a cargo-boat, belonging to Government, on the same ground as a man demands a place in a railway-carriage, or a coach, being public conveyances. It was refused; he brought an action against the master and gained it. Immediately the Provincial Council passed an Act retrospective and prospective, that no provincial officer was responsible to the Law Courts. Next week the Pound-keeper became a defaulter to some amount; and when the Government sued him, [48/49] this act was pleaded in his favour, and he escaped, which whole transaction the Bishop called "Penny wise and *Pound* foolish."

*Sept. 2d, Sunday*, --The Bishop went to Omata and Omata Bush. I took the Military Service and St. Mary's at eleven. The Gospel for the day, being the Parable of the Good Samaritan, afforded a good opportunity for speaking to the former about the war in Europe, in which they are soon likely to be engaged; and reminding them of the Christian spirit shown by our soldiers to the Russian wounded, as contrasted with theirs to ours. Of course, too, I took the occasion to enforce their duties towards the natives of Taranaki, and to make them feel towards them as fellow-subjects and brother Christians, which I am afraid is not the kind of teaching they would get in the town, as one man had said to us,

"Now there is a chance of our getting British law and British justice, as one of the soldiers has threatened to drive his bayonet into an impudent Maori."

I went out to the Bell Block, the neighbourhood of the fighting Pas, and had a very pleasant simple service with the good folks of that district, who I hope will have their Chapel up before I go again in December.

*Sept. 3d to 8th.* --Waiting idly for the steamer. Our Church work being done, and the native quarrel having apparently subsided for the present, the Bishop, who must always be doing something, carried all his party on to the *road*, which was very [49/50] dangerous and full of great holes; and having in vain tried to persuade the people to mend them, we all "turned to," and in a day and a-half had made it passable: a broad hint to them in every sense "to mend their ways." The Church was fully represented in this way-wardship, there being a Bishop, a priest, and a Deacon, and two Lay Maories, and four Lay boys. It caused much amusement to the passers-by, but I am afraid little shame.

*Sept. 9th, Sunday.* --The Bishop went to Henui Chapel in the morning, and St. Mary's in the evening. A very striking passage of his Sermon on the Evening Lesson, Jer. xxii. 29--"O earth, earth, earth, hear the word of the Lord." Thrice earthy man! 1st. Whom God formed out of the dust of the ground, who was doomed for sin to return to the dust whence he was formed--Hear the word of God the Father, who made all the world. 2dly. O earth hear the word of God the Son, who hath redeemed thee and all mankind. The first man was of the earth, earthy; the second is the Lord from heaven. As we have borne the image of the earthy, so shall we bear the image of the heavenly. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through Jesus Christ our Lord! 3dly. O created, redeemed earth, once more, hear the word of the Lord! Fallen and cursed, yet redeemed man, still falls back into the earthiness of sin, wallows in the mire, cleaveth to the ground, still [50/51] regenerated and renewed by the Spirit, grieve Him not, neither quench Him, but be raised to heaven, and in heart and mind thither ascend by the Holy Ghost who sanctifieth all the elect people of God.

*Sept. 10th.* --The "Zingari" steamer arrived, and we were off by five o'clock P.M., and reached Manakau by six P.M. next day. Got into Champion's Boat, reached Onehunga, and walked home by eleven P.M. *Sept. 11th.* All well.

DEO GRATIAS.

THE END.



*CHAPTER THIRTEEN*

**TE AORERE**

**ANCESTRAL PATERNAL IWI**

**IWI NGATI HAU AND IWI TARANAKI**

**Points of interest**

**An introduction into two of the ancestral iwi-tribes of Te Aorere**

**NGATI HAU**



**Above: The tribes of Whanganui take their name, their spirit and their strength from the great river which flows from the mountains of the central North Island to the sea. For centuries the people have travelled the Whanganui River by canoe, caught eels in it, built villages on its banks, and fought over it.**



## ANCESTRAL AND LEGENDARY STORY: WHANGANUI TRIBES

### THE PEOPLE SAY,

E rere kau mai te awa nui nei  
Mai i te kāhui maunga ki Tangaroa  
Ko au te awa  
Ko te awa ko au.  
The river flows  
From the mountains to the sea  
I am the river  
The river is me.

### IWI 'NGATI HAU'

#### STORY BY DAVID YOUNG

The peoples of the Whanganui River are collectively called Ngāti Hau. The ancestors associated with the river include: the explorer Kupe, who paddled to a place where one of his men, Arapāoa, drowned swimming across the flooded river. Kupe named the spot Kauarapāoa.

Haunui-a-Pāpārangi, who according to some traditions gave his name to the people of the river, Ngāti Hau. Haunui-a-Pāpārangi arrived with Turi, captain of the Aotea canoe.

Hauipi, who also arrived with Turi. Some believe that Ngāti Hau are named after him.

The explorer Tamatea-pōkai-whenua, who sent a servant ashore to find flax for a topknot (pūtiki). The place came to be called Pūtiki, and is today a village across the river from Whanganui.

#### THE PLAITED ROPE

The unity of the Whanganui River peoples is expressed in a famous saying, 'te taura whiri a Hinengākau' (the plaited rope of Hinengākau). This refers to the three closely connected groups of the river, and before them to the ancestor Tamakehu's three children: Hinengākau of the upper river, Tama Ūpoko of the middle, and Tūpoho of the lower Whanganui.

#### WAR

Whanganui tribes were attacked by tribes from the north in the 1820s. Then Europeans settled in Whanganui town in 1840. The people of the lower Whanganui River began to trade with the town, and many were converted to Christianity. Their upper river cousins became involved in a new religion called Pai Mārire or Hauhau, which opposed European settlement. The two groups

fought, and the most tragic event was a battle on a small island, Moutoa, in the middle of the river, in 1864. But the two groups joined together again in 1869 to fight against the guerrilla leader Te Kooti, in the upper river area.

20th century

Riverboats brought tourism to the river and upset traditional practices such as harvesting eels. For over a century the Whanganui tribes fought for their rights to the river, and in 1995 they occupied Pākaitore (Moutoa Gardens) for 79 days to defend their claims.

About 13,500 people were affiliated with the Whanganui tribes in 2013.<sup>19</sup>

## **LEGENDARY AND ANCESTRAL FOLKLORE**

### **KUPE**

Legendary Polynesian navigator Kupe's early exploration of New Zealand is commemorated in many ancient place names. Kupe landed at Whanganui, known as Te Kaihau-o-Kupe, or 'Kupe's wind-eating', because of the constant winds there. He then took his canoe upriver in search of inhabitants, paddling as far as Kauarapāoa. This was named for one of his men, Arapāoa, who drowned swimming across the river in flood.

It is told that although Kupe heard the bird calls of weka, kōkako and pīwakawaka (fantail), he did not find people. He returned to the river mouth and then made his way to Pātea in south Taranaki, where he planted karaka seed in its sweet soils.

### **HOW THE WHANGANUI RIVER WAS FORMED**

In ancient times three mountains, Ruapehu, Tongariro and Taranaki, lived together in the centre of the North Island, the fish which Māui hauled from the sea. One day Taranaki attempted to carry off Pīhanga, the wife of Tongariro. In the ensuing battle Taranaki was defeated and escaped down to Whanganui. As he fled, he carved out the deep furrow of the river. The place where he eventually stopped in loneliness is the site of Mt Taranaki today.

Tamatea then built a canoe and left his servant at the mouth of the river, while he explored upriver. According to some, this event gave rise to its name, Whanganui (from 'whanga nui', meaning 'long wait'). Others say the name came from Haunui-a-Pāpārangi and meant 'great harbour'.

### **OTHER CANOES**

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<sup>19</sup> <http://www.davidyoungwriter.com/woven-by-water.html>

Because the river's path from the central North Island's volcanic plateau is gradual and navigable over about 230 km, not only were some 80 **pā** and village sites built along its banks and cliffs, it also became one of the great arterial routes through the central North Island. This has ensured that other tribes, such as those of the Tainui confederation, Ngāti Raukawa and Ngāti Maniapoto, as well as Ngāti Kahungunu of the *Tākitimu* canoe and Ngāti Tūwharetoa of the *Arawa* canoe, also contribute to the genealogical history of the river.<sup>20</sup>

## IWI TARANAKI

Taranaki iwi are the descendants of these two kin groups and since time immemorial have occupied the lands which extend along the coastal and mountain area between Ōuri and the Rāwa o Turi stream in the south and Ōnukutaipari in the north. The extent of Taranaki iwi interests also stretched inland to Te Whakangerengere on the north eastern flank of the mountain, up the Waipuku stream to Te Tahuna o Tūtawa (Warwicks Castle), over to Panitahi (fanhoms peak) and down to Mangoraukawa (Lake dive) and the source of the Ōuri stream. Following the Ōuri stream water course down, a deviation is then made to the headwaters of the Rāwa o Turi stream to the boundary stone of Matirawhati at its mouth, an agreement forged between Ngāti Haua, Ngāti Atua, Ngāti Tamaahuroa and Tītahi.

These pou (boundary markers) are captured in the following Taranaki iwi expression:

*Ko Onukutaipari te pikitanga ki te pou o Okurukuru  
Okurukuru ki Te Whakangerengere  
Te Whakangerengere ki Te Tahuna o Tūtawa  
Te Tahuna o Tūtawa ki Panitahi  
Panitahi ki Ouri  
Ouri ki Rāwa o Turi  
ki te pou o Matirawhati'*  
*'Onukutaipari is the ascent to the pole of Okurukuru  
from Okurukuru to Te Whakangerengere  
from Te Whakangerengere to Te Tahuna o Tūtawa  
from Te Tahuna o Tūtawa to Panitahi  
from Panitahi to the waters of Ouri  
from Ouri to Rāwa o Turi  
to the pillar of Matirawhati'*

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20 <https://teara.govt.nz/en/whanganui-tribes/pa-ge-1>

Taranaki Iwi territory thus formed the segment of a circle dominated by the mountain from which the tribe takes its name. It is more mountainous than any other part of the Taranaki coast, for within it is Mount Taranaki, 8,260 feet, the Pouakai Ranges, 4,590 feet, and the Patuha Ranges, 2,240 feet. The country on the slopes of these mountains is fertile, and as the coast is approached there is a wide stretch of nearly level land, in former times covered with dense forest. Thus, the Taranaki territory was celebrated for its immense quantities of native flora and fauna in particular the various varieties of Harakeke. With large amounts of harakeke in the region Taranaki became renown as an iwi with superior knowledge in processing its fine varieties. So much so that obtaining it, became the subject of more than a few warlike expeditions by Northern tribes for trade.<sup>21</sup>

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<sup>21</sup> [https://taranaki.iwi.nz/our-history/nga-pa huki-our-rohe/](https://taranaki.iwi.nz/our-history/nga-pa-huki-our-rohe/)

## CHAPTER FOURTEEN

# TE AORERE

## LAND OWNERSHIP

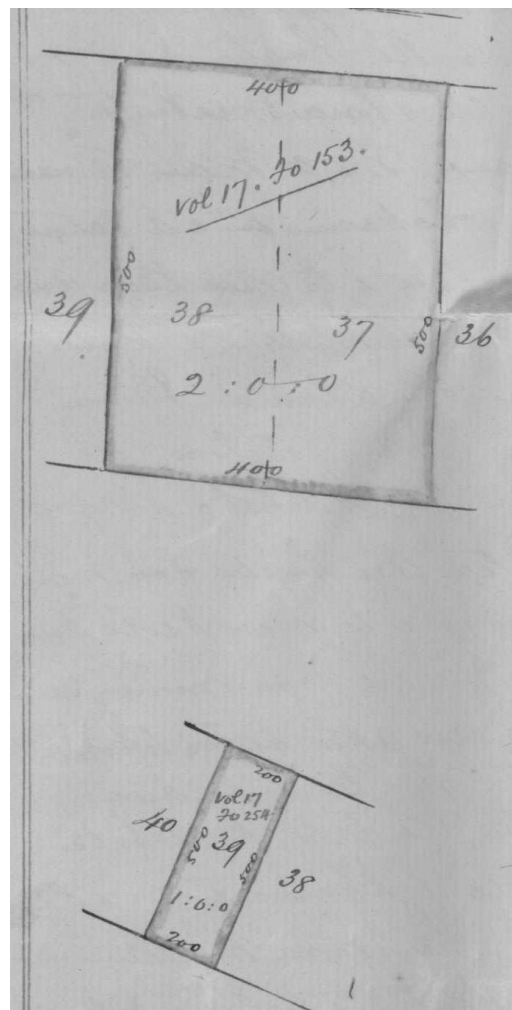
### Points of interest

In her will Te Aorere leaves land to her children, at Patea and in Cambridge. One was her eldest son Thomas Henry Wilson (The Judge). The three plots of land at Patea were called: **Whitinui, Tutaeriearie, and Mangamingi...**

Te Aorere is adamant that land at Te Parapara up the Whanganui river should have been left as a tribal reserve and should not have been sold to the government agent Booth from Ngati Hau

**FROM NEW ZEALAND NATIONAL ARCHIVES, THE FOLLOWING RECORDS GIVE AN ACCOUNT OF THE TITLES OF LAND OWNED BY 'TE AORERE'.**

**Note:** In following captions from her **WILL** Te Aorere leaves land to her children, at Patea and in Cambridge. One was her eldest son Thomas Henry Wilson (The Judge). The three plots of land at Patea were called: **Whitinui, Tutaeriearie, and Mangamingi...**



I of such investments to apply and appropriate as follows:-  
that is to say:- The income of the proceeds of the real estate  
homestead property and all furniture and effects in upon  
and belonging thereto for the sole and absolute use and  
benefit of my dear husband the said John Wilson during  
his natural life and after his death for the maintenance,  
education and advancement in life of all my children -  
by the said John Wilson illegitimate or otherwise during  
their minority and on the youngest of the said children  
(illegitimate or otherwise) attaining the age of twenty one -  
years in trust to apply the income of the proceeds of the  
property situate at Patea and known as Tutereiahi for the  
for the maintenance education and advancement in life of  
my three boys whether illegitimate or otherwise Thomas Henry  
Wilson John Wilson and James Cristley Wilson during their  
minority and to apply the income of the proceeds of the property  
*William Campbell*  
*Ed. W. Gillingham*  
a March



situate at Patea known as Whitinui for the maintenance — " —  
 education and advancement in life of my illegitimate son the  
 said Thomas Henry during his minority and to apply the income  
 of the proceeds of the property situate at Patea known as — " —  
 Mangamangi for the maintenance education and advancement in  
 life of my two illegitimate girls Louisa Ada Wilson and Jessie  
 Campbell Wilson during their minority And upon the further  
 trust that after the death of my dear husband the proceeds  
 of the real estate property and of the said furniture and effects —  
 shall be forthwith divided in equal shares amongst all my  
 children by the said John Wilson <sup>whether</sup> whether illegitimate or —  
 otherwise on the said children <sup>after their</sup> respectively attaining the age of  
 twenty one years And upon the further trust that in respect of  
 all other the proceeds of the said properties hereinbefore specified  
 the said proceeds shall be divided as follows:— the proceeds of  
 the said Patea amongst the said Thomas Henry Wilson John Wilson  
 and James Laishley Wilson in equal shares and proportions on  
 their respectively attaining their majority the proceeds of Whitinui —

their respectively attaining their majority the proceeds of Whitney  
 to the said Thomas Henry Wilson on his attaining his majority -  
 and the proceeds of Mangamangi amongst the said Louisa  
 and Wilson and Jessie Campbell Wilson in equal shares -  
 and proportions on their respectively attaining their majority  
 and the proceeds of all other my property not herein before mentioned  
 equally amongst my said children by the said John Wilson  
 whether illegitimate or otherwise on their respectively attaining  
 their majority provided that nothing herein contained shall  
 render it obligatory on the said John Wilson during his lifetime  
 to sell and convert my said property into money

|   |                        |
|---|------------------------|
| Ordered For   | Johanna Thomas-Maude   |
| Date to View  | 07 Jul 2021            |
| Ordered On  | 09:28, 7 Jul 2021      |
| Container Code  | C 603 694              |
| Archives Reference No   | ABWN W5278 8910 Box 22 |
| Item Reference  |                        |
| Record Number   | 3303                   |
| Part Number   |                        |
| Alternative Record No   |                        |
| Title   |                        |
| Certificate of Title – TUTAEARIARI NO 2 at Patea in the District of Patea<br>in the Province of Taranaki Owner/Owners: Te Aorere Wilson |                        |
|   |                        |
| Dates   | 1884                   |

**TUTAEARIARI, NO 2 BLOCK, DITRICT OF PATEA  
OWNER TE AORERE WILSON OF 3,000 ACRES.**

**NOTE THESE LANDS WERE PROBABLY INHERITED THROUGH HER MOTHER WHO  
HAD STRONG LINKS TO NGATI RUANUI ON THE PATEA RIVER, TARANAKI.**



Figure 2 Lake Rotorangi, Patea Dam and the lower Patea River



|   |                                 |      |      |   |      |
|---|---------------------------------|------|------|---|------|
| Certificate of Title - TUTAEARIARI NO 2 at Patea in the District of Patea in the Province of Wellington<br>Owner/Owners: Te Aorere Wilson | <a href="#">ORDER DETAILS »</a> | 1881 | 1881 | Land Information<br>New Zealand,<br>National Office | Wgtn |
|---|---------------------------------|------|------|---|------|

Names  
Te Aorere Wilson of the  
District aforesaid aboriginal Native

*The Native Land Court Act 1880* 003303  
**CERTIFICATE OF TITLE.**

Ordered to be issued by the Native Land Court of New Zealand, at a Court holden at  
Patea, in the District of Patea, in the  
Provincial District of Taranaki on the 19<sup>th</sup> day of August 1881

DISTRICT OF Patea COUNTY OF Patea PROVINCIAL DISTRICT OF Taranaki  
In the Matter of a PARCEL OF LAND at Patea, in the District of Patea  
in the Provincial District of Taranaki called Tutaeariari No 2

To all to whom these Presents shall come: IT IS HEREBY CERTIFIED, That the person  
whose name is written within is the

Owner according to Native Custom of all that Piece or Parcel of Land at Patea  
in the District of Patea, in the Provincial District of Taranaki, and called or  
known by the name of Tutaeariari No 2 containing by admeasurement 3000 Acres  
be the same more or less, bounded towards the North West by the  
Tutaeariari No 1 Block 21216 links towards  
the East by the Patea River and the  
Puketiro Block 8865 links and again by  
the Puketiro Block 11608 links and towards  
the South West by the Tutaeariari No 1 Block  
21960 links be all the aforesaid linkages  
more or less

No. 4

063303

## The Native Land Court Act 1880

### CERTIFICATE OF TITLE.

Ordered to be issued by the Native Land Court of New Zealand, at a Court holden at Patea, in the District of Patea, in the Provincial District of Taranaki on the 19<sup>th</sup> day of August 1881

DISTRICT OF Patea COUNTY OF Patea PROVINCIAL DISTRICT OF Taranaki  
 In the Matter of a PARCEL OF LAND at Patea, in the District of Patea  
 in the Provincial District of Taranaki called Tutaeariari No. 2

To all to whom these Presents shall come: IT IS HEREBY CERTIFIED, That the person whose name is written within is the

Owner according to Native Custom of all that Piece or Parcel of Land at Patea  
 in the District of Patea, in the Provincial District of Taranaki, and called or known by the name of Tutaeariari No. 2 containing by admeasurement 3000 Acres be the same more or less, bounded towards the North West by the Tutaeariari No. 1 Block 21216 links, towards the East by the Patea River and the Pukekino Block 8865 links and again by the Pukekino Block 11608 links and towards the South West by the Tutaeariari No. 1 Block 21960 links, by all the aforesaid linkages more or less

as the same is delineated on the plan drawn hereon or hereunto annexed: Together with all the rights, members, and appurtenances thereunto belonging. And it is further certified that whenever a Crown Grant is made for the said land the legal estate therein shall be made to vest in the Grantee on the \_\_\_\_\_ day of \_\_\_\_\_, 1881.

Given under the hand of Edward Mark Williams Judge of the said Court, and issued under the seal thereof, the 19<sup>th</sup> day of August, 1881.

Edw. M. Williams  
 Presiding Judge

[1027]

NCAIRE & OMONA  
 SURVEY DISTRICTS.

3000 ACRES

TUTAEARIARI N°1

TUTAEARIARI N°2

PUKEKINO BLOCK

CONFECTION

BOUNDARY

SCALE 80 CHAINS TO AN INCH

J. H. Williams c.

Two Cautions given Section 63  
 See map and then on the land

|                      |               |
|----------------------|---------------|
| Hearing ...          | 25.0.0        |
| Rehearing Plan ...   | 1.0.0         |
| Certificate ...      | 1.0.0         |
| Subsidiary Order ... | 1.0.0         |
| <b>Total</b>         | <b>28.0.0</b> |

NATIVE LAND COURT - OMAHA

[Seal of the Native Land Court - Omaha]

N.L.C. 21, s. 224-1027]

Restrictions, Conditions, or Limitations attached to the Land comprised in the Certificate of Title contained on the other side hereof.

*Names*


*Le Aorere Wilson of the*  
*district aforesaid aboriginal Native*

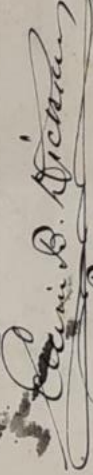
Entered in Book \_\_\_\_\_ }  
No. \_\_\_\_\_ Page \_\_\_\_\_ }

Issued at \_\_\_\_\_, the \_\_\_\_\_ }  
day of \_\_\_\_\_, 188 \_\_\_\_\_ }

Registering Clerk.  
Chief Clerk.




 Certificates of the whole of the land comprised in the within written Certificate  
 from John Wilson (as trustee for John Wilson the younger and James Laishley (Wilson)  
 of the first part and Thomas Henry Wilson of the second part to James Beard the  
 Elder James Beard the younger Samuel Beard and David Beard; Consideration  
 One thousand eight hundred and thirty pounds to be paid in manner as set out  
 in the Agreement forming part of such Certificate.  
 Enrolled by me this twenty first day of June 1890

  
 James B. Richardson  
 Registrar N. L. C.

1890/6

NEW ZEALAND MAIL, ISSUE 937, 14 FEBRUARY 1890, PAGE 26

PATEA, February 7.

Mr William Cown, land agent, reports selling the Tutaeariari Block, near Hawera, 48,000 acres, to Mr R. W. Foreman at 12s per acre; also 1200 acres, part of the Pokokura Block, near Stratford, to Mr Edwin Payne at 9s 6d per acre.

APRIL 1890, February 6

HAWERA & NORMANBY STAR, VOLUME XXXVI, ISSUE 4170, 25 FEBRUARY 1899,  
PAGE 4

## FURTHER INLAND.

Passing the Mangamingi township the Rawhitiroa road winds for about two and a half miles through the Tutaeariari Block No. I., 3200 acres, to the Rukumoana bridge over the Patea. This block which was originally bought from the natives is now the property of Messrs Gower Bros., having been purchased recently by them from Messrs Goodson and Co. It is good average sheep country, some of it in excellent order, showing signs of careful grassing and stocking, and some of it indicates neglect, as for instance where there are large tracts overgrown with scrub for want of proper stocking. Still it must be said that the improvement of the block has been pushed on rapidly since the first bush was felled in 1892. 400 acres only are now standing and it was all heavily timbered, thus contributing an important share to the general progress of the district, and evidence of the enterprise and go of the owners. The first season's felling was done when the settlement of the Mangamingi was barely thought of and the Ngaire swamp merely marked on the map as an impassible place, and when the twelve miles of a pack track through the bush from Eltham was just a trap for killing pack horses.

|                       |  |
|-----------------------|--|
| Ordered For           | Roger Mold   |
| Date to View          | 07 Jul 2021  |
| Ordered On            | 09:30, 7 Jul 2021  |
| Container Code        | C 603 701  |
| Archives Reference No | ABWN W5278 8910 Box 29   |
| Item Reference        |  |
| Record Number         | 3955   |
| Part Number           |  |
| Alternative Record No |  |
| Title                 | Memorial of Ownership – WHITINUI at Mangaehu in the District of Patea in the Province of Taranaki Owner/Owners: Mangu, Te Mataoa, Nihira, Mary Mininiki, Wiremu Kahukura, Meriki, Pounamu, Rongo, Hone Meniniki, Wiremu Meniniki, Te Aorere Wilson, Rua Anini and Henry Wilson |
| Dates                 | 1880   |

**WHITINUI, MANGAEHU, PATEA. OWNERS TE AORERE WILSON, RUA ANINI AND HENRY WILSON AND OTHERS...2076 ACRES AND SEPARATE 3 ACRES**

**NOTE: HAPU NGA ARIKI, IWI NGATI RAURU. ALSO NOTE THAT HENRY WILSON WAS 11 YEARS OLD...**

**THIS LAND WAS PROBABLY INHERITED THROUGH THE FATHER OF TE AORERE.**

|  |      |      |   |      |
|--|------|------|---|------|
| Memorial of Ownership - WHITINUI at Mangaehu in the District of Patea in the Province of Taranaki<br>Owner/Owners: Mangu, Te Mataoa, Nihira, Mary Mininiki, Wiremu Kahukura, Meriki, Pounamu, Rongo, Hone Meniniki, Wiremu Meniniki, Te Aorere Wilson, Rua Anini and Henry Wilson<br><a href="#">ORDER DETAILS</a> » | 1880 | 1880 | Land Information New Zealand, National Office | Wgtn |
|  |      |      |   |      |

| NATIVE OWNERS.                 | HAPUS.   | TRIBES.    | • PROPORTIONATE SHARES. |
|--------------------------------|----------|------------|-------------------------|
| Mangu                          | Ngaaruti | Ngatiuamau | } in equal shares       |
| Te Mataoa                      | "        | "          |                         |
| Nihira                         | "        | "          |                         |
| Mary Mininiki (H.C.)           | "        | "          |                         |
| Waimu Kahukura                 | "        | "          |                         |
| Meriti                         | "        | "          |                         |
| Pounamu                        | "        | "          |                         |
| Rouge                          | "        | "          |                         |
| Hine Mininiki                  | "        | "          |                         |
| Waimu Mininiki                 | "        | "          |                         |
| Le Aerere Wilson               | "        | "          |                         |
| Rua Anini and                  | "        | "          |                         |
| Henry Wilson (H.C.) (11) Orono | "        | "          |                         |

~~on the~~ One piece lettered A. Containing ~~three~~ (3) Acres two (2)  
roads. Bounded towards the North East by the  
Mangastukin Block 1450 links <sup>and</sup> towards the South  
and South West by the Mangachin River 1450 links  
The other piece lettered B containing two thousand and  
seventy six (2076) Acres ~~two~~ (2) roads. Bounded towards the  
North East by the Mangastukin Block 22750 links <sup>towards the East by lines 6592 links</sup> towards  
the South by lines 3475 links and towards the West  
by the Mangachin River 27100 links.



Witness my hand and the seal of the Court this thirtieth day of September, 1886  
 Charles H. Barclay -  
 Judge.

The seal of the Native Land Court of New Zealand is circular. It features a central coat of arms with a lion and a unicorn supporting a shield, topped with a crown. The text "THE NATIVE LAND COURT" is written in a circle around the top, and "OF NEW ZEALAND" is written around the bottom.

Edmund Williams  
— Judge. —

The Court doth Order and Declare That the said Justice of the Peace in the Provincial District of Paranási and Colony of Misiones herein as Witness containing two hundred and eighty (280) Verso a little more or less described and embraced in the Memorial of Ownership of the said Estate issued by the said Court dated the sixteenth day of July one thousand eight hundred and eighty shall from and after the day of the date of this Order be held in the simple by Her Majesty Queen Victoria the Purchaser of the said Land from His Majesty Governor hereof named in the said Memorial of Ownership.

On Witness the hand of Edward Webb Esquire  
Esquire Judge of the said Court and the Seal of the said Court Hereunto set the day and Year first herein before written.

Edmund Williams  
— Judge. —

Note of the Particulars required by Section No. 83 of "The Native Land Act 1873".

u Box Deed of Conveyance dated the Twenty fourth day of August One thousand eight hundred and eighty one of the Whitouri Blocks from His Vendors abovesigned to Her Majesty in Queen Victoria.

Edmund Williams  
— Judge —



Scale 20 Chains - 1 Inch  
H. M. Skeel Surveyor  
J. A. Lullien & Son

T. Humphrey  
D<sup>y</sup> Insp. of Surveys



THE NATIVE LAND COURT  
OF THE DISTRICT OF



Memorial of Ownership.

Court Rolls.

Vol. 1, Folio 18

Registering Clerk.

Issued at

In the matter of <sup>two</sup> Parcel of Land at Mangachu in the District of Patea  
in the Provincial District of Taranaki, called Whitini

AT a sitting of the Native Land Court, begun and holden at Patea, on the seventh day of July, 1880, and concluded on the twenty third day of July, 1880, it was ascertained to the satisfaction of the Court, and the Court doth hereby adjudge, that the Natives whose names are arranged according to their hapus and tribes in the table hereinafter contained are the owners according to Native custom of all <sup>two</sup> ~~the~~ pieces of land at Mangachu, in the District of Patea, in the Provincial District of Taranaki known by the name of Whitini, <sup>together</sup> containing by admeasurement Two thousand and eighty (2080) acres

be the same more or less, ~~located on the~~ One piece lettered A. Containing three (3) Acres two (2) rods. Bounded towards the North East by the Mangastiku Block 1450 links <sup>and</sup> towards the South and South West by the Mangachu River 1450 links  
The other piece lettered B. Containing two thousand and seventy six (2076) Acres <sup>and</sup> two (2) rods. Bounded towards the North East by the Mangastiku Block 22750 links <sup>towards the East by lines 4592 links</sup> towards the South by lines 3475 links and towards the West by the Mangachu River 27100 links.

as the same is delineated on the plan drawn hereon or hereunto annexed, together with all the rights and appurtenances thereunto belonging. \* And it is hereby also adjudged that the proportionate shares of the said owners in the said piece of land are set forth in the said table.

And it is hereby ordered that the above-named owners under this Memorial may not sell or make any other disposition of the said land except that they may lease the said land for any term not exceeding twenty-one years, in possession and not in reversion, without fine, premium, or foregift, and without agreement or covenant for renewal, or for purchase at a future time.

| NATIVE OWNERS.                    | HAPUS.   | TRIBES.   | • PROPORTIONATE SHARES. |
|-----------------------------------|----------|-----------|-------------------------|
| Mangu                             | Ngaariki | Ngatimaru | } in equal shares       |
| Te Mataoa                         | "        | "         |                         |
| Nihira                            | "        | "         |                         |
| Mary Mininiki (H.C.)              | "        | "         |                         |
| Wemue Kahutuna                    | "        | "         |                         |
| Moriki                            | "        | "         |                         |
| Pounamu                           | "        | "         |                         |
| Rouge                             | "        | "         |                         |
| Hone Mininiki                     | "        | "         |                         |
| Wemue Mininiki                    | "        | "         |                         |
| Le Anne Wilson                    | "        | "         |                         |
| Rua Anani and                     | "        | "         |                         |
| Henry Wilson (H.C.) (11) Children | "        | "         |                         |

\* Omit, where the inquiry is not extended to ascertain the proportionate shares.

## **HAPU NGA ARIKI. IWI NGATI (NGAA) RAURU. WAIPAPA MARAE, WAITOTARA**

**Note:** *Waipapa marae (also known as Moumahaki) is located east of Ngutuwera, near the Waitotara River. Its principal hapu is **Nga Ariki** of the iwi **Nga Rauru**.*

*The wharenui is named Nga Paiaka. The marae connects ancestrally to the waka Aotea and the maunga Taranaki.*

### **THE 21ST CENTURY**

In 2013, Nga Rauru had about 4,000 members, who belonged to 14 hapu (clan or descent groups).

#### **THE 14 HAPŪ ARE AFFILIATED TO THE FOLLOWING MARAE:**

Rangitāwhi, Pūkorokoro, Ngāti Hine, Kairākau, Ngāti Maika and Manaia – Wai-o-Turi marae

Ngā Ariki – Waipapa marae

Ngāti Pourua – Takirau marae

Ngāti Hou Tipua – Kaipō marae

Hine Waiatarua – Te Ihupuku marae

Ngāti Ruaiti – Tauranga Ika marae

Ngāti Maika – Pākaraka marae

Pūkeko/Iti – Te Aroha, Kai Iwi and Taipake marae

Hine Waiata – Whenuakura marae

Ngāti Tai – Wairoa Iti marae

The tribe is represented by the Ngā Rauru Iwi Authority.

## LAND AT WHANGANUI

### NGATI HAU

**Note:** Through her father Te Aorere also made claim to Ngati Hau land at Whanganui. Her dad was a well know warrior leader of the Ngati Hau iwi

In a letter **to Mr Sheehan. 1879.** Te Aorere states that her father Tamehana Te Aiwa had the final say of land at Te Parapara as to its destiny which was sold by Ngati Hau to Mr Booth the Government Land Agent....

W.D. 79/1194

Whanganui  
18<sup>th</sup> March 1879.

To Hon Mr Sheehan  
Native Minister

This is a word of mine  
to you respecting my land  
Te Parapara, my parent  
Tamehana Te Aiwa said  
that it should be a reserve,  
after his death the Ngatikan  
sold it to Mr Booth and  
when I heard of it, my tribe  
and myself went before Mr  
Booth and objected to the  
sale, when the Ngatikan  
agreed that we should have  
the control of that land, but  
subsequently they have  
accepted an advance upon  
it - Could - from


Te Aorere  
and ano.



|   |      |      |   |      |
|---|------|------|---|------|
| <p>From: Te Aorere and another, Whanganui<br/> Date: 18 March 1879 Subject: Object to<br/> the sale of a piece of land called Te<br/> Parapara by Ngatihau [Ngāti Hau] [This<br/> item is part of a larger record. To order this<br/> document please use the record number in<br/> the Additional Archives Description field<br/> below]</p> | 1879 | 1879 | Native Land<br>Purchase<br>Department<br>[record group] | Wgtn |
|---|------|------|---|------|

[ORDER  
DETAILS](#)  
»

*NLD. 79/1194*



New Zealand.

[AV]

NATIVE AND DEFENCE.

---

Received *29-3-79*

From *Te Aorere and another*  
*Whanganui 18.3.79.*

Subject *Object to the sale of*  
*a piece of land called*  
*te Parapara by Ngatihau*

KFD. 79/1194

Wanganui Taone 18

Mahe 1879

Kia Tehiona Kai  
Whaka haere o te taha  
Maori he kupu  
atu tenei kia koe  
motake Whenua mo  
te paropara Kotāna  
Whenua i Kīia  
e tātari māua hei  
porohita e tāmehana  
Teewa norunga ito-  
na mātenga ka  
hokoa e ngatihau  
hi pūmā notake  
rongonga Kotāe au  
matou Kotoku iwi  
hi te araro o pūmā  
Korero ai Kāwhaka  
hēngia plematou



N.D. 79/1194

New Zealand.

[AV]

NATIVE AND DEFENCE.

---

Received 29-3-79

From *Te Aorere and ano*

*Wanganui 18.3.79.*

Subject *Object to the sale of a piece of land called to Parapara by Ngatikanu*

---

MEMORANDA

*no 4. 79* *Referred to Mr Booth Rm.*  
*Mr. Varies* *T. Whero*  
*Full written has*  
*letter has been referred*  
*to Mr Booth - T. W.*  
*1-4.79*

*Te Aorere* *Tena kor. Tenei to*  
*pukapuka o te ika o nga ra, mahe*  
*le whakake nau ki te maki a Ngatikanu*  
*ki te tangi tamana i tana whenua.*  
*He whakaatu tenei kia mohio ai kor*  
*kua tukuna a tana pukapuka ki*  
*a Puntia Man a e tino -*

*For Mr Booth*

5405)  
 Repro 15  
 Repro 15  
 11) - cop  
 (2 photos)  
 1831 - 505 page  
 R/R 238.74122 (part of 1831/371)  
 - R 24100162 (part of 1858/1560) - doc  
 R/R 18799203 (restrictions may apply) - 114/

If Sr. Aorero has any objection to make  
he must make it in the Court.

He attended meetings whilst negotiations  
were going on and he had nothing  
today

Book  
20.5.79

File Mui  
27.6.79

## PARAPARA NORTH OF WHANGANUI

### AU LOCATION

Microfilm reel 1322

### MINUTE BOOK NAME

Wanganui MB No.03

ON PAGEs 368 375 380-38 387-391 396 398 400 402

### NUMBER OF PAGES:

12

### DISTRICT

Aotea

### BLOCK

Parapara

### DATE CASE BEGAN

30 August 1881

### TYPE OF CASE

Title investigation

Sale

### PLACE OF SITTING

Upokongaro

### ACRES

915

### KAIKORERO / WITNESS

Te Kahuora, Atarea

Te Whio, Haare

Tutawha, Paora

Hemoata, Rini

Te Kooro, Menehira

Matenga, Hare

Taiwhare, Toma

### IWI / HAPU

Ngati Hau

Ngati Haanui (or Paparangi) [Te Atihaunui-a-paparangi]

Ngati Rakewhanauora (Rakewhananaora)

### JUDGE

Brookfield, Frederick Morris Preston

### NOTES

Proceeds of sale awarded to 11 owners

### PERMALINK

<https://collections.library.auckland.ac.nz/mlcmbi/item/109548>

**FOLLOWING CAPTIONS FROM OFFICIAL DOCUMENTS**

**Table 3: Proportion of Survey Costs as a Proportion of Sale Price for Selected Blocks**

| Block Name       | Year of Title Investigation | Number of Subdivisions                                | Survey costs recorded                              | Survey costs per acre | Sale price | Year of sale or partition of sold interests if date not known | Survey Costs as a % of Sale Costs       |
|------------------|-----------------------------|---|--|-----------------------|------------|---|---|
| Aratawa          | 1879                        | 0   | £18 4s   | 1d                    | £1557      | payments 1879-81  | 1.15                                    |
| Aratowaka        | 1871                        | 0   | £ 200  |                       | £1700      | 1875  | 11.8                                    |
| Huikumu          | 1881                        | 1 (a 2 acre urupa excepted)                           | £91 3s 2d +£39 6s0d for costs of obstructed survey | 1s 6d                 | £570       | 1879-81   | 16.0 (22.9 including obstruction costs) |
| Kaiwaka          | 1868                        | 0   | £47 17s  | 1s 4d                 | £1000      | 1876  | 4.8                                     |
| Kararewa 1 and 2 | 1880                        | 2 at time of TI but division not surveyed before sale | £151 + £30 for obstruction of survey               | 7s 6d                 | £1378      | 1878-82   | 13.1                                    |
| Manganuiotahu    | 1876                        | 0   | £700   | 1s 6d                 | £2151      | 1878  | 32.5                                    |
| Matawhitia       | 1884                        | 0   | £189 3s  | 2s                    | £929       | 1886  | 20.4                                    |
| Otaranoho        | 1879                        | 0   | £139 4s  |                       | £476       | 1879  | 29.2                                    |
| Parapara         | 1881                        | 0   | £69 18s  |                       | £363       | 1879  | 19.3                                    |
| Whataroa         | 1869                        | 1   | Lien of £18 5s 2d                                  |                       | £200       | 1872  | 9.1                                     |

Source: Berghan Block Narratives and Innes Block Narratives.<sup>129</sup>

Table 3 indicates a number of things. Firstly that the costs of survey could be, and were frequently, recorded as a charge against the land. Secondly that they often constituted a

**Table 7: Blocks For Which Advances Were Made in Whanganui District Before Title Investigation, 1866-1900**

| Block Name             | Crown or Private | Year of First Known Advance     |
|------------------------|------------------|---------------------------------|
| Ahuahu                 | Crown            | 1879                            |
| Aratawa                | Crown            | 1879                            |
| Atuahae                | Crown            | 1879                            |
| Heao                   | Crown            | 1872-3                          |
| Kaikai-Ohakune (pvt)   | Private          | 1867 mortgage                   |
| Karewawa               | Crown            | 1878                            |
| Kirikau                | Crown            | 1874                            |
| Koio                   | Crown            | Unknown first negotiations 1872 |
| Manganuiotahu- repaid  | Crown            | Pre 1877                        |
| Mangaporau – repaid 77 | Crown            | Pre 1877                        |
| Maungakaretu           | Private          | Pre 1878                        |
| Ohineiti- repaid       | Crown            | 1875                            |
| Okehu                  | Unknown          | 1879                            |
| Opatu                  | Private          | 1879                            |
| Otaranoho              | Crown            | 1879                            |
| <b>Parapara</b>        | Crown            | 1879                            |
| Paratieke              | Crown            | 1876                            |
| Parikawau              | Crown            | 1879                            |
| Pikopiko No. 3         | Crown            | 1878                            |

<sup>206</sup> Williams, pp. 262-3. This law remained in force until 1894, Williams, pp. 261-2.

<sup>207</sup> Marr, p. 83.

Aside from direct employment by the Land Purchase Department, more ambiguous payments were also made to chiefs. In 1879, in the disputed **Parapara** block, Mete Kingi was paid £20 for unspecified ‘assistance’ with the purchase although he was not one of the grantees placed on the memorial of ownership on the block.<sup>264</sup> The payment was recorded as an advance and as a charge against the land. Mete Kingi was also paid £20 for assistance with the purchase of Tangarakau, a block which was later included within the boundaries of Taumatamahoe, and £20 for assistance with the purchase of a block called Ngatukuwaru.<sup>265</sup>

In the same year, ‘Te Aro’, Aropeta Haeretuterangi, was paid £35 ‘for his trouble’ by McDonnell and Brassey who began purchasing Maungakaretu on commission for the Crown. Aropeta was later paid a further £88 for his share in the block. He was also paid



**Table 8: Whanganui Blocks Gazetted Under the 1877 Native Land Purchases Act and its Successors**

| Block Name                 | Estimated Size where given (acres) | Year Crown Gazetted |
|----------------------------|------------------------------------|---------------------|
| Murimotu                   |                                    | 1878                |
| Retaruke                   | 20,585                             | 1878                |
| Pikopiko No. 3             | 1112                               | 1878                |
| Maungakaretu               | 100,000                            | 1878                |
| Otamakapua                 | 147,000                            | 1878                |
| Mangiora-Ruahine           | 35,660                             | 1878                |
| Te Ranga                   | 7000                               | 1878                |
| Karewarewa                 | 1500                               | 1878                |
| Mangaere                   | 6250                               | 1878                |
| Te Ngaue                   | 10000                              | 1878                |
| Otairi                     | 100000                             | 1878                |
| Te Kieke                   | 1500                               | 1879                |
| Mangatawhara/ Mangatawhero | 2000                               | 1879                |
| Opatu                      | 20,000                             | 1879                |
| Atuahe                     | 30,000                             | 1879                |
| 'Ranga-Murimotu'           | 10,000                             | 1879                |
| Pouatawenga                | 4000                               | 1879                |
| Te Parapara                | 3000                               | 1879                |
| Ahuahu                     | 4000                               | 1879                |

<sup>300</sup> Cathy Marr, 'Waimarino Block Report', Waitangi Tribunal, draft, August 2004, p. 51.

<sup>301</sup> Williams, pp. 334-5.

<sup>302</sup> Williams, p. 330.

<sup>303</sup> Williams, p. 336.

<sup>304</sup> Parikawau was apparently gazetted twice under different Acts.



**Table 10: First Known Crown Alienation on Blocks the Crown Purchased 1895-1900<sup>307</sup>**

| Block Name   | Area (acres)   | Year the Crown Started Purchasing or partition Date if this is unclear | Area Remaining in Māori hands at 1900 (acres) <sup>308</sup> |
|--------------|----------------|--|--|
| Kahakaha     | 2015           | 1895   | 840  |
| Mangapapa 1  | 23,270         | 1896 (previous private purchasing)                                     | 507  |
| Maraetaua    | 7500           | 1901?  | 7500   |
| Murimotu     | 46,403         | partition 1900   | 46,403   |
| Rangipo-Waiu | 98,000         | partition 1900   | 98,000   |
| Parapara     | 915            | 1899   | 0  |
| Popotea      | 607            | partition 1896   | 360  |
| Raketapauma  | 19,639         | 1897   | 11780  |
| Rangiwaea    | 57,392         | 1896?  | 28,983   |
| Taonui       | 7250           | 1895   | 7250   |
| Tauakira     | 50,700         | partition 1896   | 19,516   |
| Te Tuhi      | 22,806         | 1897   | 16,856   |
| Tupapanui    | 5124           | 1898   | 5124   |
| Ohura South  | 116,152        | 1894   | 43,487   |
| Whakaihuwaka | 67,210         | 1899   | 67,210   |
| Whitianga    | 26,400         | 1897   | 11,593   |
| Ngaurukehu   | 9251           | 1896   | 8131   |
| <b>Total</b> | <b>560,634</b> |  | <b>373,540</b>   |

*Sources: Innes. Berghan. Innes and Mitchell.*

**KAINGAROA NO 2 WEST, NO 1, 46,954 ACRES BOUGHT  
BY TE AORERE WILSON**

*DEALINGS WITH NATIVE LANDS.*

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

From these prices the rate goes down to 3s per acre. In Waikato the principal purchasers are—E. B. Walker, W. L. C. Williams, and J. Wilson, who jointly purchased several properties; then we have also as joint purchasers E. B. Walker, W. L. C. Williams, J. Wilson, and J. Howard; and E. B. Walker and J. Howard. The total acreage sold is 239,958, at an average rate of 4s 8½d. The two largest lots of the Patetere estate are Maraetai, 26,000 acres, for which 3s 5½d per acre was paid; Tokoroa, No. 1, 5s 10d. In the Bay of Plenty, Taupo, &c., the chief purchasers were—Okauia, No. 1, 23,008 acres, which was bought at 6s 4d per acre by F. A. Whitaker, J. C. Firth, G. Walker, and W. L. C. Williams; and Kaingaroa, No. 2 West, No. 1, 46,954 acres, which was bought at 11½d per acre by Te Aorere Wilson. In the Bay of Plenty and Poverty Bay the following

## LAND IN WAIKATO

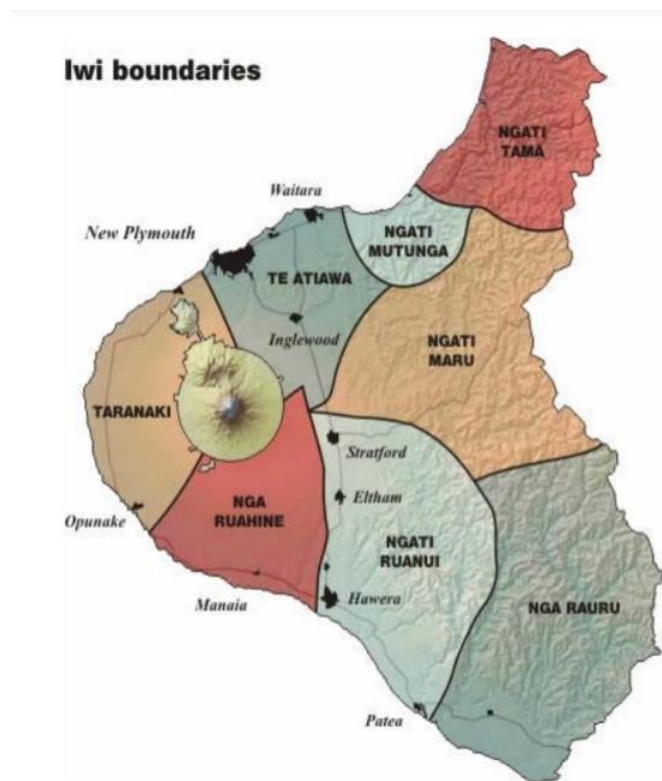
**PAKARAU PARISH OF WAITOA WAIKATO  
TRANSFERRED FROM TE AORERE TO HER HUSBAND JUST BEFORE SHE DIED**

[https://researchcommons.waikato.ac.nz/bitstream/handle/10289/10323/No.%2014%20Aroha%20Block%201880\\_.pdf?sequence=7](https://researchcommons.waikato.ac.nz/bitstream/handle/10289/10323/No.%2014%20Aroha%20Block%201880_.pdf?sequence=7)

|   |  |             |             |                            |      |
|---|--|-------------|-------------|----------------------------|------|
| Deeds in Abeyance - Application to Trust Commissioner, TM Haultain, from Laishley & Jackson, 2 April 1883. Deed dated 9 January 1883 - Conveyance - Te Aorere Wilson to John Wilson - 1946 acres Pakarau, Parish of Waitoa, Waikato | <a href="#">ORDER<br/>DETAILS</a><br>» | <b>1883</b> | <b>1883</b> | Maori Land Court, Auckland | Akld |
|---|--|-------------|-------------|----------------------------|------|

## IN TODAY'S WORLD WE HAVE IWI FOR TARANAKI

Taranaki is not the only area to have endured despite a harsh history of warfare and settlement. Nor is it the only region to be impoverished by the forced alienation of its lands and repeated disregard of aspirations for Māori community aspirations for self-determination. It does, however, have unique characteristics that influence how future Māori adult education initiatives should take place in order to give regard to the historical and cultural features of Taranaki's human landscape. Four features in particular should be noted: • the geographical spread from Taranaki to the South; • the cultural practices, dialect and oral traditions unique to its peoples; • the existing institutions and events that continue to sustain community interaction and local knowledge; and, • the regional resources, both current and traditional, that were confiscated and that some iwi have been able to secure through claims settlement.



**Iwi affiliations** The ancestral Taranaki region extends from Kaiwi in the south to Mōkau in the north. The 2006 census collected iwi affiliation data for eight commonly referred to iwi and a further two iwi, the boundaries of which are shown in Iwi Boundaries Map. The 10 iwi are; Ngā Rauru, Pakakohi, Tāngahoe, Ngāti Ruanui, Ngā Ruahine, Taranaki Iwi, Te Atiawa, Ngāti Maru, Ngāti Mutunga, and Ngāti Tama.

The number of 2006 Census respondents indicating an affiliation to the 10 Taranaki iwi are listed in Table 1 below.

There are 15,800 Māori living in Taranaki, and Māori who affiliate to Taranaki iwi comprise 57% (around 9000 people) of the local Māori population (BERL Economics 2008).

Table 1 Taranaki Region iwi affiliations Census 2006 Iwi Total Number

Ngā Rauru 4,047 which includes the old tribe of Ngati Hau

Pakakohi 327

Tāngahoe 228

Ngāti Ruanui 7,035

Ngā Ruahine 3,726

Taranaki Iwi 5,352

Te Ati Awa 12,852

Ngāti Maru 732 N

Ngāti Mutunga 2,091

Ngāti Tama 1,167

Taranaki Region (not further defined) 108 Source: Statistics New Zealand Note: Individuals are able to identify more than one iwi affiliation and therefore may be counted more than once where there are multiple Taranaki iwi affiliations Most Taranaki iwi are not large relative to major iwi in other regions, and range in size from a few hundred to close to 13,000 members. Te Ati Awa is the largest iwi with 12,852 individuals declaring their affiliation in the 2006 Census. Most of those who affiliate to Taranaki iwi live outside of the Taranaki Region (BERL Economics 2008) and the extent to which they aspire to actively participate in Taranaki marae, hapū and/or iwi affairs is not known.<sup>22</sup>

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<sup>22</sup> <https://www.trc.govt.nz › council › working-with-iwi>

## OTHER LAND CLAIMED BY WILSON FAMILY

**W R BORLASE SOLICITOR TO THE NATIVE LAND COURT**

**28 OCTOBER 1912**

**SUCCESSION TO TE AWA NIKAU IN SEC.31 BLK1X CAPE S.D. GRANT 3929  
AND NGATIMOEAHU GRANT 3945  
THERE ALSO APPEARS TO BE A LEGENDARY LINK WITH THE WHAKAPAPA OF  
WAYNE CAPPER. THE WHAREPOURI WHANAU.**

**FALSE INFORMATION WAS GIVEN BY THE WILSON FAMILY. INCORRECT  
PARENTS FOR TE AORERE. BUT POSSIBLE CONNECTION THROUGH THE  
GRANDPARENTS TE AORERE AND TITOKO OF IWI TARANKI**

BLOCK IV CAPE SURVEY DISTRICT 3.18 TUIRAHO SECTION 15 4 2 00  
This land was granted to Ruakere Moeahu and Whatarau by a Crown grant made in October of 1882 with the restrictions that it was to be "absolutely inalienable".

(Grant 3816). A title was issued under the WCS (North Island) Act of 1880 and the WCSR Act 1881. (C/T 10/63) In 1916 a partition order was made by Judge Jack naming 3 people as trustees - "as representing Ngatimoeahu Kaingahi, the tribe originally owning the land". The reason given for doing this was that the court was satisfied that this area is hapu land and that the original grantees were in reality trustees for the hapu under section 4 of the WCSR Amendment Act of 1915. (Freehold order, 9/6/1916, Tar Block File 784)

The land was set aside in 1991 under section 439 of the 1953 Maori Affairs Act as " a Maori reservation for the purpose of a fishing ground for the common use and benefit of the Ngatimoeahu tribe" (Taranaki Binder 55). I. J ) '1 ) ( r } ~ i,V I .1 , ~, 1 BLOCK VIII CAPE SURVEY DISTRICT: 3.19 TARAKIHI SECTION 2 31 0 00

A Crown grant was made for this land in favor of Ruakere Moeahu and Whatarau in October of 1882 with the restriction that it was to be "absolutely inalienable". (Grant 3818) A title was issued for the land under the WCS (North Island) Act of 1880 and the WCSR Act of 1881 (C/T 10/65) 25

This land includes part of the former Warea Kainga (referred to in previous evidence by the Taranaki iwi). The land that was granted in this reserve

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represents only a fraction of the land that used to be controlled by that Kainga and used by the people who lived there to survive.

There were formerly large areas planted in wheat and also a flour mill was associated with this kainga. In including only 31 acres in the grant, the West Coast Commission effectively prevented the people from this Kainga from being able to use the land to support themselves.

This signifies a failure to understand the importance of a paa as a center of economic significance as well as the spiritual significance. In 1902 the Public Trustee made an application for the Land Court to determine the relative interests of the owners and they were declared to be equal. In 1916 the Land Court issued a freehold order for the land in the name of two people, Rakairoa and Para Ruakere as representatives of the Ngatimoeahu Hapu. (Tar MB 25/297).

In the evidence given to the Land Court at this time', the many resources surrounding this kainga. were describe'd. This included eel weirs and' a, kahawaf: fishing ground. There were also two urupa. The Land Court decided it was hapu land and asked the members of the hapu to name the trustees (Tar MB 25 pages 76 and 86).

In 1948 the Land Court made an order for the land under the Maori Purposes Act of 1937 reserving it for - "the common use of the Ngatimoeahu sub tribe of the Taranaki tribe as a marae and meeting place, a burial ground and a place of historical interest." (NZG No 41 22/7/1948) 3.20 WHANGANUI SECTION 92 1 0 00 A CroWn grant was made of this l'and to Ruakere Moeahu and Whatarau in October of 1882 with the restriction that it was "absolutely inalienable" (Grant 3817). I '1 \ 0) ] 1 I 1 J I 1 ~ ', .I', J ] 'I : J : ] "

A title was issued for the land under the WCS (North Island) Act 1880 and the WCSR Act 1881. (C/T 10/64). 26 This is a fishing reserve.

In 1916 a freehold order was made under section 4 of the WCSR Amendment Act of 1913 and two people were named as "representing Ngatimoeahu, ,the tribe already owning the land". (Tar MB 25 P 262) These names were supplied by Ririkore in evidence given at the Land Court (Tar MB 25 P 86).

In 1972 an application was made to reserve the land and it was set apart as - "a Maori reservation for the purpose of fishing grounds for the common use and

benefit of the members of the Ngatimoeahu tribe". (NZG No 42 p 1079, 18/5/1972) <sup>23</sup>

## TARANAKI IWI TODAY

### REDRESS FOR GRIEVANCES

In 1990 the Waitangi Tribunal began hearing the claims of Taranaki tribes relating to the land confiscations of the 1860s. The tribunal's report, published in 1996, found that 'Taranaki Māori were dispossessed of their land, leadership, means of livelihood, personal freedom, and social structure and values'. <sup>1</sup> The historical treaty claims of the Taranaki iwi were settled in 2015. The settlement included commercial and financial redress valued at \$70 million, and a cultural fund of \$55,633. Twenty-nine Crown-owned sites were vested in Taranaki iwi, and taonga tūturu, fisheries and conservation protocols were established with relevant government departments.

### TRIBAL ORGANISATION AND ENTERPRISE

In the 2013 census, 6,087 people identified themselves as belonging to the Taranaki tribe. The main hapū (sub-tribes) are Ngāti Tairi, Ngā Mahanga, **NGĀTI MOEAHU**, Ngāti Haupoto and Waiotama, Ngāti Tuhekerangi, Ngāti Tara, Ngāti Kahumate, Ngāti Tamarongo, Ngāti Haumia, Ngāi Wetenga, Titahi and Ngāti Tamaahuroa.

Aside from Parihaka and its many marae, the main marae in the tribal region are at Ōakura, Puniho, Pōtaka, Orimupiko and Ōeo.

Tribal initiatives include the retention of the language, traditions and customs of the Taranaki people.

### PARIHAKA SELF-SUFFICIENCY

The settlement of Parihaka was a model of Māori autonomy in the 19th century, blending European innovation with traditional Māori values. By the end of the 1870s it had a permanent population of about 1,500, including people from Taranaki and Whanganui tribes. Parihaka had its own bank, and police to keep order. A large area of land was cultivated, and modern agricultural equipment such as reaping and threshing machines were used. The inhabitants harvested, hunted and gathered food to feed their many visitors.

Parihaka

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<sup>23</sup> [https://forms.justice.govt.nz/search/Documents/WT/wt\\_DOC\\_93670623/Wai%20143%2C%20I017.pdf](https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_93670623/Wai%20143%2C%20I017.pdf)

Parihaka remains a potent symbol of non-violent protest. From the 1970s the settlement grew in size and received many visitors, both Māori and Pākehā, including trade unionists, artists, writers and historians. During the summer of 2000–2001 an exhibition at the City Gallery in Wellington brought together 120 years of art, poetry and songs about Parihaka.

A book from the exhibition, *Parihaka: the art of passive resistance*, was joint winner of New Zealand's premier book award in 2001.

In 2018 a \$9 million reconciliation package for the people of Parihaka was finalised. In 2019 a Crown apology for the invasion of Parihaka and the imprisonment of its people, first given in 2017, was passed into law.

BORLASE,  
SOLICITOR,  
PUBLIC AND LICENSED  
INTERPRETER.

10, Wicksteed Place,

Wanganui, N. Z., 28th. October 1912

The Clerk  
Native Land Court  
New Plymouth

Dear Sir,

re Succession to Te Awa Nikau in  
Sec. 31 Blk IX. Cape S.D. Grant 3929  
& Ngatimoesanu Grant 3845.

Referring to your memo of the 25th. instant the following are the children of Te Aorere, wife of the late Major John Wilson:-

1. Thomas Henry Wilson.
2. Louisa Ada Bull wife of Chas. B. Bull.
3. John Smith Wilson.
4. Jessie Campbell Borlase wife of W. R. Borlase.
5. James Laishley Wilson.

All the above are living. There were no other children who died leaving issue. If necessary I can forward whakapapa showing the relationship of the above to Te Awa Nikau.

Yours truly,

W. R. Borlase.

[illegible]



To Awa Uihau, dead

Tapuinihau

Applicant for success of Pungarehu Wharf

Remana Uihana Refr L. 1923 day  
Have waited since for contra applicant  
Pungarehu to turn up. As that case be  
presented now. H.B. 19/145 same case being  
up before Judge Ransom.

Order: see below. next case.

Same dead

Kyatinuohu

Applicant for success of Pungarehu Wharf



|                       |                         |                   |
|-----------------------|-------------------------|-------------------|
| mence Nov 19/23       |                         | order in favor of |
| Te Poi Wharehau       | m.a.                    | $\frac{1}{10}$    |
| Pungarehu             | f.a.                    | $\frac{1}{10}$    |
| Ririkore              | m.a.                    | $\frac{1}{10}$    |
| Pua                   | m.a.                    | $\frac{1}{10}$    |
| Tuonima               | m.a.                    | $\frac{1}{10}$    |
| Ayahua (New to m.)    | f.a.                    | $\frac{1}{20}$    |
| Whareaiti             | m.a.                    | $\frac{1}{20}$    |
| Inuwaka               | m.f.a.                  | $\frac{1}{20}$    |
| Tamama (New to m.)    | f.a.                    | $\frac{1}{20}$    |
| Karaitama (New to m.) | m.a.                    | $\frac{1}{20}$    |
| e {                   | Thomas Henry Wilson     | $\frac{1}{10}$    |
|                       | Louisa Ada Bull         | $\frac{1}{10}$    |
|                       | Jessie Campbell Bortare | $\frac{1}{20}$    |
|                       | John Luth. Wilson       | $\frac{1}{20}$    |
|                       | James Luth. Wilson      | $\frac{1}{10}$    |

325  
By gachon  
at 74

Sum 51

Decision reserved

49

To dwa lihan, dead

Tapunian

Apple for men of Pangarchu Wharf

Remana hulanu Refr L. 19/23 day.  
Have waited since for contra appeal and  
Poumukin to turn up. At that case be  
presented now. Refr 19/145 same case being  
up before judge Karan.

base 51

order: see below: next case.

50

Same dead

Kyatunscaku

Apple for men of Pangarchu Wharf

Sum 51

on evidence 19/23 order in favor of

|                           |      |
|---------------------------|------|
| Te Poi Wharfman m.o.      | 1/10 |
| Pangarchu f.a.            | 1/10 |
| Ririkore m.o.             | 1/10 |
| Pura m.o.                 | 1/10 |
| Tuon-tuon m.o.            | 1/10 |
| Kyahunia (Kau to m) f.a.  | 1/20 |
| Wharfman m.o.             | 1/20 |
| Inuwaka m.f.a.            | 1/20 |
| Tamamara (Kau to m) f.a.  | 1/20 |
| Karoukama (Kau to m) m.o. | 1/20 |
| Thomas Henry Wilson       | 1/10 |
| Louisa Ada Bull           | 1/10 |
| Jessie Campbell Boulton   | 1/20 |
| John Luth Wilson          | 1/20 |
| James Luth Wilson         | 1/10 |

Sum 7 f.a. 1/4

see p. 13





## 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.familysearch.org/>

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

### **RELATED SEARCHES**

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**births, deaths & marriages nz**

**new zealand death notices**

**new zealand electoral rolls 1853 to 1981**

**new zealand census records**

**peadophile list new zealand**

**new zealand newspaper archives**

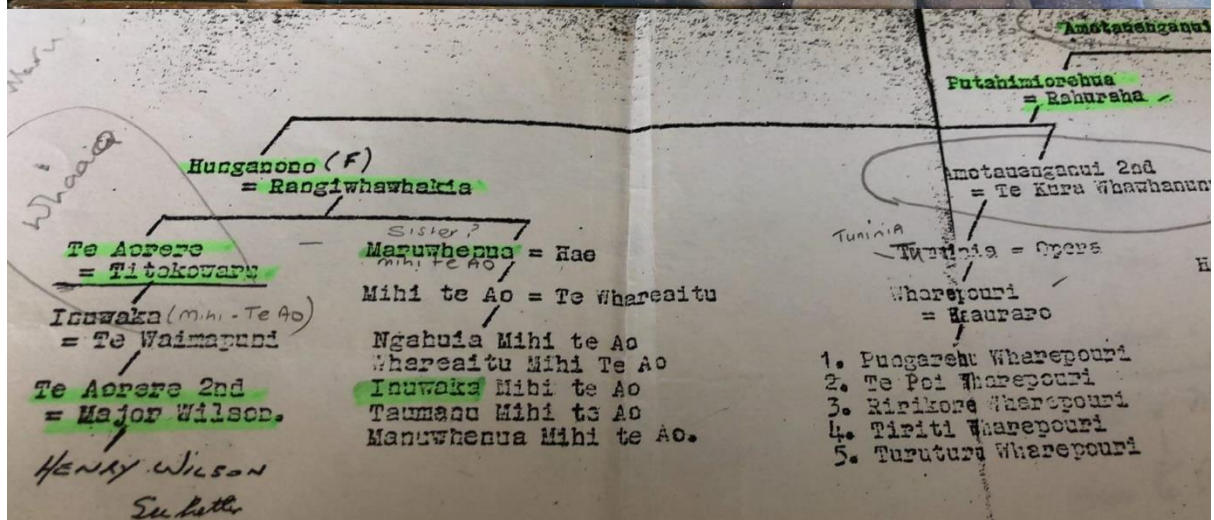
**free nz family history search**



## WAYNE



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Decision reserved.

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To Awa Uikan, dead

Tapurinihan

applied for money of Pungarehu Wharf

Remana Uikane Refr 6 mss. 19/23 dead.  
Have waited since for contra applicant  
Ponaukua 6 mss up. Ask that case be  
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order 57.

order: see below, next case.

50

Same dead

Kyatimocahu

applied for money of Pungarehu Wharf

order 57.

on evidence H.B. 19/23 order in favor of

|                         |        |                |
|-------------------------|--------|----------------|
| Te Poi Wharf            | m.a.   | $\frac{1}{10}$ |
| Pungarehu               | f.a.   | $\frac{1}{10}$ |
| Ririkore                | m.a.   | $\frac{1}{10}$ |
| Pura                    | m.a.   | $\frac{1}{10}$ |
| Turukia                 | m.a.   | $\frac{1}{10}$ |
| Kyahuia (Hera Kura)     | f.a.   | $\frac{1}{20}$ |
| Whareaitu               | m.a.   | $\frac{1}{20}$ |
| Inuwaka                 | m.f.a. | $\frac{1}{20}$ |
| Tamamara (Hera Kura)    | f.a.   | $\frac{1}{20}$ |
| Karorimara (Raukura)    | m.a.   | $\frac{1}{20}$ |
| Thomas Henry Wilson     |        | $\frac{1}{20}$ |
| Louisa Ada Bell         |        | $\frac{1}{20}$ |
| Jessie Campbell Boulton |        | $\frac{1}{20}$ |
| John Luth. Wilson       |        | $\frac{1}{20}$ |
| James Luth. Wilson      |        | $\frac{1}{20}$ |

James 7 Pe above  
 $\frac{1}{4}$

see fol 3





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BORLASE,  
AND SOLICITOR,  
PUBLIC AND LICENSED  
INTERPRETER.

10, Wickstead Place,

Wanganui, N. Z., 28th. October 1912

The Clerk

Native Land Court

New Plymouth

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Yours truly,

W. R. Borlase.



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| NATIVE OWNERS.                | HAPUS.   | TRIBES.   | PROPORTIONATE SHARES. |
|-------------------------------|----------|-----------|-----------------------|
| Mangu                         | Ngaaruti | Ngatiuani | } in equal shares     |
| Te Matawa                     | "        | "         |                       |
| Nihira                        | "        | "         |                       |
| Mary Mininiki (H.C.)          | "        | "         |                       |
| Waimu Kahutawa                | "        | "         |                       |
| Moriki                        | "        | "         |                       |
| Pounamu                       | "        | "         |                       |
| Pougo                         | "        | "         |                       |
| Hone Mininiki                 | "        | "         |                       |
| Waimu Mininiki                | "        | "         |                       |
| Le Aorere Wilson              | "        | "         |                       |
| Eia Anini and                 | "        | "         |                       |
| Mary Wilson (H.C.) (11) years | "        | "         |                       |



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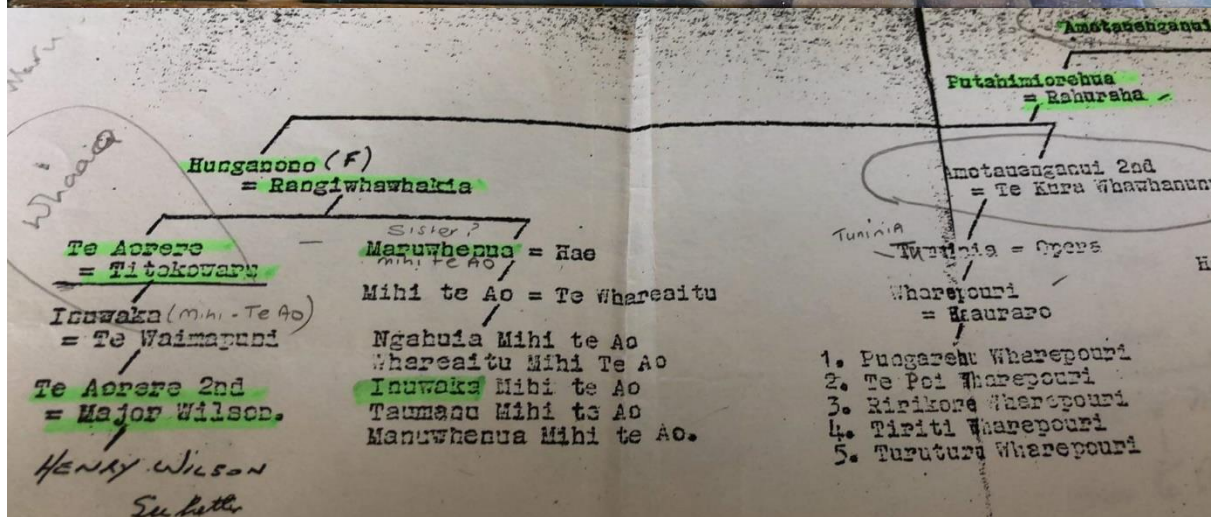
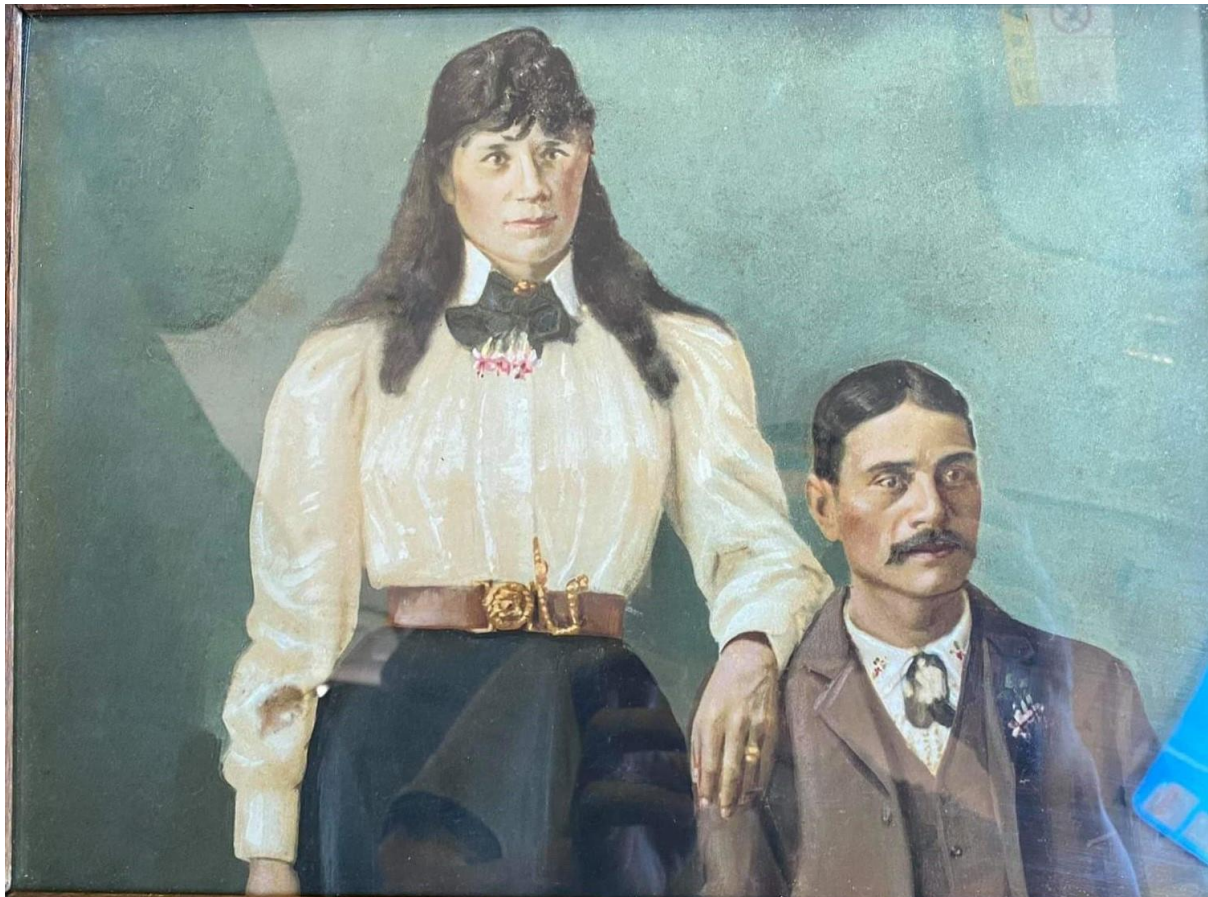
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Ry. Jackson  
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| Jessie Campbell Boulton |        | $\frac{1}{20}$ |
| John Luth. Wilson       |        | $\frac{1}{20}$ |
| James Luth. Wilson      |        | $\frac{1}{20}$ |

James 7 Pe above  
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see fol 3





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|-------------------------------|----------|-----------|-----------------------|
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| Nihira                        | "        | "         |                       |
| Mary Mininiki (H.C.)          | "        | "         |                       |
| Waimu Kahutera                | "        | "         |                       |
| Moriki                        | "        | "         |                       |
| Pounamu                       | "        | "         |                       |
| Rongo                         | "        | "         |                       |
| Hone Mininiki                 | "        | "         |                       |
| Waimu Mininiki                | "        | "         |                       |
| Le Aorere Wilson              | "        | "         |                       |
| Eia Anini and                 | "        | "         |                       |
| Mary Wilson (H.C.) (11) years | "        | "         |                       |



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