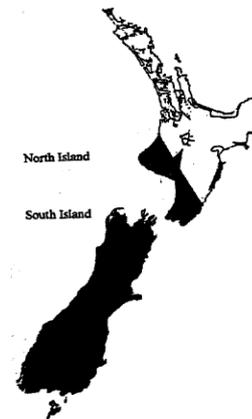


COLONISATION

THE SALVATION OF THE MAORI RACE



Pre- Treaty Land Sales and Contracts in New Zealand shown in black

By 1840, Maori had slaughtered over half their fellow countrymen and many chiefs had willingly sold or had contracts to sell over two thirds of New Zealand to people from other countries.

Without Colonisation, where would Maori be today?

Compiled by Ross Baker for the One New Zealand Foundation Inc from research by Jean Jackson and many others.

COLONISATION – THE SALVATION OF THE MAORI RACE (Without Colonisation, where would Maori be today?)

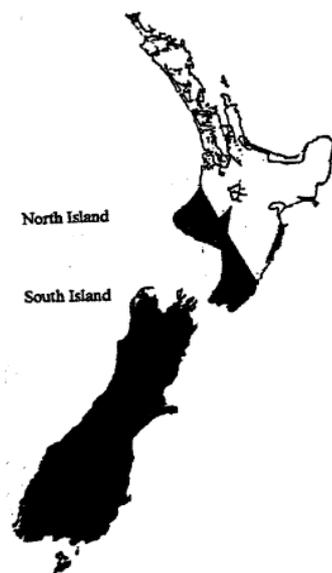
By 1840, Maori had slaughtered over half their fellow countrymen and many chiefs had willingly sold or had contracts to sell over two thirds of New Zealand to people from other lands. If it had not been for British Colonisation, it is more than likely the Maori race would be extinct today.

While in England in 1820 completing the first Maori dictionary, Ngapuhi chief Hongi Hika met Baron Charles de Thierry, a Frenchman and subsequently arranged the purchase of 40,000 acres (16,000 ha) of land at Hokianga, in Northland. The land was bought for 500 muskets plus powder and balls, which de Thierry sent to Sydney, Australia. Baron De Thierry had an ambition of gaining sovereignty over New Zealand, so was this a plan with Hongi Hika to exterminate the majority of the Maori race? As well as uplifting de Thierry's 500 muskets in Sydney, Hika swapped the gifts the King had given him for another 300 muskets. It was this act that ignited the inter-tribal musket wars in New Zealand with the Maori population now declining at an alarming rate with the musket becoming the number one item of trade throughout the country. It is estimated between 1821 and 1830 more than 50,000 Maori, half the population were slaughtered in acts of genocide. By 1831 Maori were beginning to fear they would become extinct, therefore 13 senior northern chiefs wrote to the King asking him to be their guardian and protector. Where did Hongi Hika get 1000 Muskets in 1821? Page 6. Letter to King William IV from the 13 chiefs, page 10. James Busby's address in response to the chief's letter, page 11.

But Maori continued to slaughter each other at an alarming rate and by 1840 Waikato had annihilated Taranaki with one-third slaughtered, one-third taken as slaves and the remainder fleeing south to Cook Strait and parts of the South Island. Some then 'hired' the Rodney and sailed to the Chatham Islands, slaughtering and farming the peaceful Moriori "*like swine*" into virtual extinction. Te Rauparaha invaded the South Island, slaughtering hundreds and taking many North as slaves. The Maori race was constantly at war with each other and would have destroyed them-selves if it had not been for British Colonisation in 1840. There were more than 140 intertribal wars between 1807 and 1845. See page 14.

By the 15th of February 1840, many chiefs had freely sold over two thirds of New Zealand to people from other lands to help buy muskets and finance their intertribal wars. The New Zealand Company was interested in colonising New Zealand and had purchased or had contracts over large areas of land in the Wellington region, with contracts to buy land at Wanganui, Taranaki and the South Island. The missionaries and others had bought land in Northland including the British Resident James Busby to build his kit-set home. American whalers had 28 whaling stations dotted around the coast as well as land at Russell where James Clendon, the American Consulate had built his house. This later became the first Government House before the seat of Government was moved to Auckland and later to Wellington. The French had also bought large areas of land in the North and South Islands and had announced they were about to annex New Zealand to France. The Maori now feared the French and wanted to put Britain between them and France. By 1840 there were many farms, boat building and general businesses operating within New Zealand by more than 2000 people from other countries. Wellington and Russell had established townships with flourishing communities and businesses but some of these people also took liberties due to the lack of law and order.

Land had been willingly sold or contracts signed for virtually the whole of the South Island by 1840. Many of these contracts being made by lawyers, signed, witnessed and registered in the New South Wales Supreme Court by chiefs who had travelled to Australia keen to sell their 'empty/unwanted' lands to the highest bidders. Governor Gipps made these sales and contracts known to Captain Hobson when he stopped off in Australia on his way to New Zealand in 1839. After his arrival Governor Hobson read two Proclamations on the 30th January 1840, one stating; that all land purchased from the chiefs before sovereignty was ceded to Britain, would be fully investigated before legal titles could be issued.



By 15th February 1840 virtually two thirds of New Zealand had either been sold or was under signed and witnessed contracts by the chiefs. Most of these contracts are held in the New Zealand or NSW archives. Areas in black are those areas either sold or under contract prior to the 15th February 1840. Some areas in the north of the North Island are hard to see due to the size of this map.

In 1838, 1839 and 1840 Otago and Ngai Tahu chiefs had gone to Sydney hunting for land buyers after the North Island tribes had invaded them and taken most of their tribes North into slavery. In spite of Governor Gipps asking the chiefs to sign a pro-Treaty agreement in Sydney on the 14 February 1840, Otago and Southland's Ngai Tahu chiefs had sold two thirds of the South Island in Australia by the 15th February 1840. The North Island invaders sold a third to a number of other buyers. No South Island chief had signed the Tiriti o Waitangi at this time, so had every right to sell their land.

"Half the South Island was sold by Ngai Tahu chiefs in 1839 to two Australians and a quarter to the New Zealand Company". **Pre-Treaty and Pre-emptive Land Buyers of New Zealand** by Jean Jackson.

During the chief's speeches the day before the Treaty was signed on the 6th February 1840, some of the chiefs complained that their land had been taken but this was explained by two chiefs, Tamati Pukututu stating, *"These chiefs say, 'Don't stay' because they have sold all their possessions and they are filled with foreign property and they have also no more to sell"*. Tamati Nene stating, *"Is not the land already gone?"*

By the time New Zealand was ceded to Britain on the 21st of May 1840, Maori were minor landholders having sold or had contracts over the majority of their lands to people from other countries. There were more than 1000 sales or contracts made before the 15th February 1840. After 21st May 1840, the majority of these sales were either rejected or reduced to 2560 acres (4 square miles) by the Courts with the rejected land in most cases, being returned to the chiefs that had sold it. This occurred over virtually the whole of the South Island and Taranaki. A few purchasers let their contracts lapse because they could not afford to pay the legal fees. Those that lost their land were not given a refund or compensation by the Government although a few chiefs offered them other lands. Both the South Island and Taranaki have been repurchased up to five times by private buyers or Governments over the years. See letter from the two Taranaki chiefs written in 1860, page 12.

If Britain had not become involved in New Zealand in 1840, then the chiefs that sold the land would have honoured these contracts as their tribes had been taken as slaves and the land was now 'empty or unwanted' land. The chiefs sold many of these areas as they still had 'blood money' hanging over them and the settlers would protect their purchases and therefore, created 'buffer zones' between the warring tribes.

Few of the sales and contracts were disputed by the chiefs that sold them although it would have been easy for Maori do so as most were fully armed by 1840 and outnumbering the settlers by 25:1. This land was sold under Maori terms at the prices Maori were happy to accept. Most was 'empty/unwanted' land or conquered land at the time and of no real value to Maori. In 1840 there were only about 50,000 Maori in New Zealand (only a few in the South Island and Taranaki as most had fled, been slaughtered or taken as slaves) and over 66 million acres of land, so there was plenty of 'empty/unwanted' land at this time. While early missionaries taught Christianity, peaceful ideas, agriculture or trades to Maori, they also tried to teach tribal chief humanity, hoping more would free their slaves. Just after the Treaty was signed the returning slaves caused populations to rise in Taranaki and the South Island. The Government had to grant more of the land it had purchased to accommodate the returning slaves to their homelands, which their chiefs had sold. The slaves were despised by surviving chiefs, they were thought of as useless because they had allowed themselves to be taken into slavery and some were castrated, so were no longer accepted by the tribe as equals. This caused friction between those that had returned 'home' as freedmen and the slaves in Taranaki, Canterbury and everywhere else.

Occupation of New Zealand by Maori.

Maori never "owned" land, they only "occupied" it for as long as they could defend it. Maori had "acquired" New Zealand from the *tangata whenua* through conquest or intermarriage and then constantly fought over it and its resources for more than 400 hundred years before British intervention. The Tiriti o Waitangi makes no mention of *tangata whenua*, it recognised the people that signed it as *tangata maori*. While there is no forensic evidence to who the *tangata whenua* were, or when or where they came from, they were a people already inhabiting New Zealand when the *tangata maori* arrived in the 14th century. Tangata maori arrived to an inhabited country, just as the British some 400 years later.

New Zealand Book of Events 1986, page 18. *“The traditions are quite clear, wherever crews disembarked there were already tangata whenua (prior inhabitants). The canoe people of the 14th century merged with these tangata whenua tribes. From this time on, the traditions abound with accounts of tribal wars over land and its resources”.* Dr Ranginui Walker.

One of the greatest salvations of the Maori race was the law that gave the protection of land and life from warring tribes, the first time ever for Maori. Maori could now keep their land or sell it as they wished under the protection of the law. While many chiefs willingly sold most of their land, their ancestors regret it now and blame the Colonial Government. Some land was confiscated by the Colonial Government from tribes that transgressed the law, but most of this land was returned or compensation paid in “full and final” settlements in the 1930’s and 40’s. Many have been and are being re-negotiated again through the apartheid Waitangi Tribunal or in direct negotiations with the Crown.

“Some have said these confiscations were wrong and that they contravened the Treaty of Waitangi, but the chief’s placed in the hands of the Queen of England, the Sovereignty and authority to make laws. Some sections of the Maori people violated that authority, war arose and blood was spilled. The law came into operation and land was taken in payment. This in itself is Maori custom – revenge – plunder to avenge a wrong. It was their chiefs who ceded that right to the Queen. The confiscations cannot therefore be objected to in the light of the Treaty”. Sir Apirana Ngata, M.A., L.I.B.D. M.P., Minister of Native Affairs, 1922.

While Maori today have the Waitangi Tribunal to make claims for lands allegedly confiscated by the Colonial Government, non-Maori have no such Tribunal, yet documents show more land was confiscated from non-Maori by the Colonial Government than ever confiscated from Maori. The land sales may not have been legal under English Law but they were agreed to and honoured by the “Noble Chiefs” that had sold their land on their terms. Some chiefs were angered at the Court for denying their contracts to proceed as they had sold their land on their terms as willing seller/willing buyer.

A warning from Sir Apirana Ngata, MA, L.I.B, Lit.D, 1922

“Let me issue a word of warning to those who are in the habit of bandying the name of the Treaty around to be very careful lest it be made the means of incurring certain liabilities under the law which we do not know now and which are being borne only by the Pakeha”.

The Tiriti o Waitangi

The Second Law of the Tiriti o Waitangi only mentions, *“the chiefs, the hapu, and all the people of New Zealand”* (non-Maori and part-Maori). While James Busby the British Resident had tried to get the chiefs to form a united government in 1835 with ‘his’ Declaration of Independence, the ever present intertribal fighting took precedence over political co-operation as always, and it was abandoned without one meeting taking place. There was neither a Maori Nation, Head of State or even a tribal union in New Zealand in 1840 after the failure of the Declaration. *Tangata maori* in 1840 were just hundreds of small individual tribes constantly at war with each other to defend their individual territories. They were a people fighting a losing battle for survival.

With the Southern tribes now arming themselves for utu/revenge against the Northern tribes for the slaughter of their relations and the French about to annex New Zealand to France, 13 northern chiefs wrote to King William IV in 1831 asking Britain to be their guardian and protector, not only from the French but also from themselves. Only a legal government could bring the protection, law and order for the entire country the chiefs had asked for in 1831. Before this could happen, Britain had to gain sovereignty over the whole country and for this to happen, Governor Hobson needed the majority of the North Island chiefs (540) to sign a Treaty ceding sovereignty of their territories to Britain. Governor Hobson was not interested in gathering signatures from the South Island as there were very few Maori living there as most had been slaughtered or taken north as slaves. Hobson had also been told by Governor Gipps the Otago and Ngai Tahu chiefs were in Australia selling their ‘empty/unwanted’ lands, therefore Governor Hobson claimed sovereignty over the North Island by ‘Treaty’ and over the South Island by ‘Discovery’ on the 21st May 1840. Jean Jackson believes, *“The NSW Supreme Court evidence of more than 1000 registered contracts for sale and purchase of land in New Zealand, up till 1840, fits Hobson ‘discovery’ of documents (used in Court cases), and also the emptiness of the South Island in 1840”.*

As people from other countries were now the major landholders in New Zealand, the Second Law of the Tiriti o Waitangi had to guarantee "to all the people of New Zealand" (non-Maori and part-Maori) the possession of their lands, their settlements and all their property, the same that was guaranteed to the "chiefs and hapū". The Third Law of the Tiriti gave the chiefs and hapu the same rights as the people of England to their lands, their settlements and all their property under one sovereignty and one law.

Before 1840 New Zealand was only under "the shadowy jurisdiction of New South Wales", therefore Maori still had full control of their affairs in New Zealand. The Waikato claiming Taranaki, Taranaki claiming parts of Wellington and the Chatham Islands and Te Rauparaha claiming large areas of the South Island. The chiefs had every right to offer and sell their lands before Britain gained sovereignty over New Zealand. All this land was sold as "willing seller/willing buyer" by their Maori chiefs.

From the documented evidence, there is no denying, *tangata maori* were minor landholders in New Zealand at the time the chiefs gave up their territories to Queen Victoria and if the Colonial Government had not investigated these contracts, Maori would never have regained the land their chiefs had willingly sold.

"If you think these things are wrong, then blame your ancestors who gave away their rights [land] when they were strong". Sir Apirana Ngata, Minister of Native Affairs, M.A., LL.B, Lit.D, 1922.

If British Colonisation had not stopped the inter-tribal fighting, slavery, cannibalism and genocide amongst the Maori and returned the lands they had sold, Maori would more than likely be extinct today. British Colonisation advanced Maori 1000 years without lifting a finger.

It's time Maori showed a little gratitude to the British for the following reasons,

1. By 1840 Maori were determined to destroy their race by constantly being at war with each other. **Colonisation stopped the inter-tribal fighting, slavery, cannibalism and genocide.** "Some chiefs e.g. Ngaruawahia liberated the last of their slaves in 1957", Jean Jackson.
2. The chiefs, some travelling to Australia had offered and willingly sold or had contracts over two thirds of New Zealand by the 15th February 1840. **Maori were now minor landholders!**
3. After Britain gained sovereign rights over New Zealand on the 21 May 1840, the Land Court returned most of this land at the buyers expense to the chiefs that had willingly sold it on their terms. **Colonisation returned the land the chiefs had willingly sold.**
4. The Colonial Government repurchased this land many times over from various chiefs that all claimed they had 'customary rights' to it even although most chiefs had willingly sold it pre-Treaty as, '**sacred to the buyer**'. See letter from the two Taranaki chiefs page 12.
5. While today's Maori claim that parts of their ancestral land were confiscated, most of it had been willingly sold by their chiefs on their terms before sovereignty was ceded to Britain and later returned then re-purchased many times over by the Colonial Government. After the Sovereignty Wars in 1864 Taranaki was 'resumed' not 'confiscated' land as we are told. Parihaka was built on land Government ransomed in 1842 by Maori squatters and had to be closed down as it was being used for illegal purposes. Parts of Waikato were 'resumed" others offered by peaceful chiefs or sold by the true owners, like the lands from Ngaruawahia to Taupo. Other true owners claimed back more lands at Te Whero Whero's expense; some rough, empty areas were never claimed.
6. In the 1930's and 40's the Government either 'rejected' or 'fully and finally' settled many of the alleged claims of these 'resumed/confiscated' lands.
7. The 1985 Treaty of Waitangi Amendment Act allowed these alleged claims, plus many more to be renegotiated through the apartheid Waitangi Tribunal with further fictitious settlements paid by the taxpayers. Many of these alleged claims have also been re-negotiated by the Crown.

8. Many of these renegotiated claims are based on fraudulent and fabricated oral evidence without documented evidence of support. Non-Maori cannot participate or appeal the apartheid Tribunal's unsubstantiated and in some cases, binding recommendations.
9. While Ngapuhi used the musket to their advantage over their fellow countrymen in the 1820's/30's, Maoridom are using the Waitangi Tribunal to their advantage over their fellow New Zealand Citizens today.
10. Judge Eddie Durie told the media of researchers being pressured to alter claims in favour of claimants. Many researcher have stated they would not have been paid had they not altered their findings. New Zealand Herald 17th November 1999 page 14.
11. Many innocent European families and soldiers, including Maori gave the ultimate sacrifice to bring peace to a race of people completely out of control and determined to exterminate themselves.
12. Most of the claimants today have more of the ancestry they claim created the alleged injustices than their *tangata maori* ancestors that signed the Tiriti o Waitangi in 1840.

While there are many books written on the pre-Treaty sales and contracts and how the lands were returned to the chiefs at the buyers expense after Britain had gained sovereignty very little has been made public. After the Treaty was signed on the 6th February 1840, land was then repurchased by the Colonial Government many times over with compensation being paid by the taxpayers for land the chiefs had offered and willingly sold before Britain became legally involve in New Zealand. "*Chiefs sold land rights over 60-70% of this country by 1840, though most was given back at buyer's expense. Many owners abandoned their estates due to Crown limits OR the Land Court's judgments, whilst around the country, other buyers who could not pay the court fees had to 'walk off' their farms and other estates*". **Pre Treaty Land Sales**, by Jean Jackson.

Where did Hongi Hika get 1000 Muskets in 1821?

On the 2 March 1820, Hongi Hika, Waikato and missionary Thomas Kendall left New Zealand in the whaler *New Zealand* to visit England and complete the first Maori dictionary. Hongi was planning a new campaign and was interested in gaining muskets while in England but the officials would not allow this, the missionaries and the CMS were against supplying muskets to the Maori. On their arrival in England, they met up with a Frenchman Baron Charles de Thierry. After discussions with Hongi and Waikato, de Thierry showed great interest in becoming a large landholder in New Zealand. De Thierry subsequently arranged the purchase of 40,000 acres (16,000 ha) at Hokianga, in Northland with Hongi Hika. The land was bought for 500 muskets plus powder and balls, which de Thierry sent to Sydney, Australia for Hongi Hika to up-lifted on his return to New Zealand.

Hongi Hika also visited King George IV, calling himself the "King of New Zealand". The King gave him many gifts including a suit of armour, which saved Hongi's life on many occasion when back in New Zealand.

On his return to New Zealand in the *Speke*, Hongi called into Sydney, Australia to pick up the 500 muskets de Theierry had given him for his 40,000 acres of land. While in Sydney he also swapped the gifts the King had given him, except for one suit of armour for another 300 muskets, powder and balls.

The party reached the Bay of Islands on 11 July 1821 and, shortly afterwards, Hongi began to prepare for his campaign. On 5 September 2,000 Ngapuhi armed with 1,000 muskets, laid siege to Mauinaina pa at Tamaki. It was taken with great slaughter – Te Hinaki and 2,000 of his men, as well as many women and children, being killed. The victorious force remained on the battlefield eating the vanquished until they were driven off by the smell of decaying bodies. Hongi then went on the rampage slaughtering or enslaving an estimated 50,000 of his fellow countrymen in an act of genocide.

It is highly unlikely Hongi Hika could have had 1000 muskets within two months of his arrival back in New Zealand without bringing back 800 from Australia. Two hundred, which makes up the 1000 would have been feasible, but there is no way he or his warriors could have assembled 1000 muskets in such a short time.

From the evidence below, there is no doubt Hongi Hika collected 800 muskets while he was away in England, but how involved was the Frenchman Baron Charles de Thierry in exterminating the Maori race so he could claim sovereignty over New Zealand, later with the backing of the French Government and an army of trained Maori Tahitian body guards.

While there is a Deed of Sale for 40,000 acres of land (See page 9), it was made a year after Hongi Hika had returned from England, 7 August 1822 and makes no mention of him or the 500 muskets on the Deed. Was this a different sale or was it a cover up to hide the fact Hongi Hika had exchanged 40,000 acres of land for 500 muskets? Waka Nene denying this sale at the signing of the Tiriti o Waitangi at Hokianga, which was also later rejected by the Land Court.

It is a known fact; Baron Charles de Theirry had an ambition of gaining sovereignty over New Zealand with the help of France and Tahitian trained Maori bodyguards. One of the reasons James Busby had 39 chiefs sign 'his' Declaration of Independence in 1835. (See, **The Treaty of Waitangi** by Claudia Orange page 21).

Compiled by Ross Baker for the One New Zealand Foundation Inc. from research by Jean Jackson and many others. (c) 7/11/2012.

The Evidence

"A Savage Country" by Dr Paul Moon page 65 and 66

But it was Hongi, more than any other chief, who epitomised both the Maori demand for muskets and the use to which they subsequently be put. For all the grandeur he had witnessed in England, Hongi's summary of the nation was that it was a 'country of great muskets and great ships' (although, in the same breath, he acknowledged his hosts' considerable reluctance to furnish him with the weapons he desired). So, with the knowledge that the british were unlikely to supply him with the quantity of muskets he needed, and sensing growing missionary displeasure (officially, at least) with the practice of providing chiefs with weapons, Hongi had taken it upon himself to acquire arms and ammunition for a fresh series of campaigns he was planning on his return and which he was no doubt beginning to rehearse in his mind. Precisely where Hongi acquired his haul of muskets has been subject to debate. Not surprisingly, the sensitivity of selling weapons to a chief known for his wars of aggression was such that there was little benefit in keeping a well-documented record of such transactions. Most sources cite Sydney as the place. According to the popular story, when Hongi arrived in Sydney on his way back to New Zealand, he and Kendall managed to sell the various presents and goods they had received in England and, with the money, purchased cattle and weapons. The repetition of this account has ensured that it has gained a level of credence, which it may not entirely deserve, but the flaws in the story remain, no matter how many times they have been whitewashed. The first difficulty with this conventional version is a circumstantial one: why would Hongi miss the opportunity to buy muskets in England. where they were plentifully available, and wait to make his purchase in Sydney where the supply was by no means certain? One explanation is that later (invariably English) nineteenth-century chroniclers of Hongi's subsequent wars thought that English culpability could be one step removed by the claim that the transaction occurred in Sydney. From a practical point of view, there is also the problem that the gifts Hongi and Kendall received in England were unlikely to have been anywhere near valuable enough to purchase the estimated 500 weapons Hongi ended up bringing with him to New Zealand. Indeed, these returning travellers did not even have the financial means to upgrade their voyage to passenger status (the Church Missionary Society had to dip into its slender reserves to pay for this) on their return home. According to one historian, the muskets Hongi sought were waiting for him in Sydney on the return leg of his voyage. The transaction had apparently been arranged in England by Baron Charles de Thierry, whom Hongi had met in Cambridge, and who had arranged the deal in return for 'extensive territories and rights of chieftainship in New Zealand'. The fact that the bill for the muskets and powder went unpaid by de Thierry (and led to him serving time in a debtors' gaol) did not prevent Hongi from uplifting the consignment as he was returning to the Bay of Islands.

Hongi Hika: Warrior Chief, by Dorothy Ulrich Cloher

Cloher has an ingenious speculation on the origin of Hika's muskets that has not often appeared in print: the "hogsheads" of "hardware" ordered for Kendall, Hika and the junior chief, Waikato, by Baron Charles de Thierry after he encountered the trio in Cambridge in 1820, which they found waiting for them in Port Jackson (Sydney Harbour) on their way home. Together with various sums of money and other gifts, de Thierry paid them these goods to purchase "all the land in New Zealand" on which to set up his own sovereign kingdom. Folly of this magnitude begged the chiefs to make use of him.

Wikipedia (A Savage Country by Dr Paul Moon)

De Thierry was enrolled at Magdalen College, Oxford and claimed to have transferred to a college of the University of Cambridge Cambridge. There, he met Hongi Hika, the Ngāpuhi chief who was visiting England, and the missionary Thomas Kendall. De Thierry subsequently arranged a purchase of 40,000 acres (16,000 ha) at Hokianga, in Northland, through Kendall while at Cambridge. The land was bought for the price of about 500 muskets plus powder and balls, which de Thierry sent to Sydney, Australia. Hongi Hika uplifted the weapons on his return to Sydney. It was this act that ignited the inter-iwi and inter-hapu Musket Wars in New Zealand, which continued until about 1842.

Wikipedia

Hongi Hika returned to the Bay of Islands in July 1821, after 457 days away, via Sydney Australia where he picked up an estimated 500 muskets that were waiting for him. The muskets had been ordered by Baron Charles de Thierry whom Hongi met at Cambridge, England. De Thierry traded the muskets for land in the Hokianga, although de Thierry's claim to the land was later disputed. Hongi was able to uplift the guns without them being paid for. He also had a large quantity of gunpowder, ball ammunition, swords and daggers. Using these within months of his return he led a force of about 2,000 men to attack a pā (Māori fort) at (Panmure) on the Tamaki River, killing 2,000 warriors and their women and children in retribution for a previous defeat. Deaths in this one action during the inter tribal Musket Wars outnumber all deaths in 25 years of the sporadic New Zealand Wars.

Encyclopedia of New Zealand 1966

Ngapuhi war chief Hongi Hika.

A new biography of Hongi Hika appears in the Dictionary of New Zealand Biography on this site.

On 2 March 1820 Hongi and Waikato left in the whaler *New Zealander* to visit England, where they spent several months in the care of Kendall and Leigh. The two chiefs stayed at Cambridge for a short time and helped Professor Lee, who was then compiling a Maori dictionary for the Church Missionary Society. Hongi was well received everywhere he went. He again showed his interest in the arts and crafts of the country and in British military organisation. George IV received him in audience and presented him with a suit of chain mail and several guns. While in England Hongi went to great pains to secure guns and exchanged many of the presents which were showered upon him for these. He returned to Sydney in the *Speke* and, while there, secured more arms and powder. He also learned of his son-in-law's death during a war against the Thames tribes. Two of the chiefs responsible, Te Hinaki and Te Horeta, were in Sydney at the time and Hongi spoke openly of his intention to lead a force against them as soon as he returned to New Zealand. The Thames chiefs, at Marsden's suggestion, abandoned their projected visit to England and returned to New Zealand with Hongi. The party reached the Bay of Islands on 11 July 1821 and, shortly afterwards, Hongi began to prepare for his campaign. On 5 September 2,000 Ngapuhi, armed with 1,000 muskets, laid siege to Mauinaina pa at Tamaki. It was taken with great slaughter – Te Hinaki and 2,000 of his men, as well as many women and children, being killed. The victorious force remained on the battlefield eating the vanquished until they were driven off by the smell of decaying bodies. After this Hongi laid siege to the Ngati Maru pa at Te Totara (Thames), but failed to reduce it after a two days' siege. He withdrew after making peace with the defenders, but returned under cover of darkness and took the pa without difficulty. As two of his near relatives were killed in this engagement, Hongi treasured the pretext for the new campaign he was meditating upon – against the Waikatos.

Dictionary of New Zealand Biography.

Hongi visited England in 1820, with Kendall and the young chief Waikato. At Cambridge they assisted Professor Samuel Lee with the compilation of a Maori dictionary; they were made much of in society, and introduced to George IV. But Hongi's main aim, in which he was eventually successful, was to acquire muskets. He was also given a suit of armour, which gained him a reputation for invulnerability, and helped to demoralise his foes.

Wikipedia – Thomas Kendall

To defend his work Kendall made an unauthorised return to London in 1820, travelling with [Hongi Hika](#) and minor chief Waikato. It is possible that [Hongi Hika](#) wished to visit Britain and from his perspective Kendall was accompanying him. Although the [Church Missionary Society](#) disapproved of the trip, [Hongi Hika](#) and Waikato were a social success. Kendall was ordained a priest on 12 November 1820 by the bishop of Ely (though limited to New Zealand because of his lack of classical languages). The Rangatira and Kendall spent five months in Britain, mostly working with Lee in Cambridge, where Kendall's views about the language were justified (if some of his other theories were not; for example, Kendall believed the Māori were descended from Egyptians). Lee and Kendall's *A grammar and vocabulary of the language of New Zealand* was published in 1820. While in England, [Hongi Hika](#) was introduced to King George as the "King of New Zealand" and told Marsden's ban on trading muskets was not correct. He was shown over the Woolwich arsenal and given a suit of armour by the King along with other gifts. At Cambridge Kendall and Hongi met the exiled French adventurer Charles de Thierry with whom Hongi did a land for muskets deal-purchasing 30,000 acres in the Bay of Islands. The 500 muskets, powder, ball, swords and daggers were uplifted from [Port Jackson](#) (Sydney) on their return voyage. In the following years, the guns helped him conquer a significant northern portion of the North Island in the [Musket Wars](#) and made him a man of considerable importance.^[1]

Deed of Purchase of the Hokianga District by Baron de Thierry

August 7, 1822. Hokianga District.—Deed of Purchase by Baron de Thierry. Consideration given, 36 axes. Boundaries, 40,000 acres.

Agreement between [Baron Charles Philip Hippolytus](#) de Thierry, of Bathampton, in the County of Somerset, England, and of Queen's College, Cambridge, and Mudi Wai, Patu One, and Nene, Native residents on the banks of the River Yokianga, in the Islands of New Zealand. We, the above-named chiefs and Natives of New Zealand, for and in consideration of thirty-six axes to us now given, for us, our heirs and successors, by free will and with common consent have sold and granted unto the said Baron Charles Philip Hippolytus de Thierry, his heirs, executors, administrators, and assigns for ever, all the lands, woods, and waters situated in the following boundaries or limits hereinafter specified, viz.: The district called Te Tuone, at the source of rise of the River Yokianga; the district of Wai Hue, adjoining the aforesaid district; also the district called Te Papa, adjoining the aforesaid district called the Wai Hue; also the district called Huta Kura, adjoining the aforesaid district called Te Papa; all of which districts-are situated at the source and on the eastern and western banks of the River Yokianga, and contain by estimation forty thousand acres, be the same more or less; and all lands, woods, and waters, and whatever may be contained and situated within the aforesaid limits and boundaries, do from this day and shall remain for ever the sole property of the said [Baron Charles Philip](#) Hippolytus de Thierry, his heirs, executors, administrators, and assigns; and no person or persons whoever shall, on any pretence, unlawfully seize, take, give; make over, distribute, molest, injure, or many manner damage and injure the said lands, woods, and waters, and whatever may belong thereto or be contained therein and upon. And we, the aforesaid chiefs and Natives, do solemnly engage to defend the said property to the best of our power against any unlawful seizure or injury. We further declare having received full payment and satisfaction for the said lands, woods, and waters, and everything belonging thereto. In testimony of which we do sign our act and deed in the year of Christ 1822, on board the ship "Providence," now in New Zealand.

The mark of x Mudi Wai.

The mark of x Patu One.

The mark of x Nene.

Signed in presence of James Herd, master of the "Providence;" [Thomas Kendall](#), missionary; and William Edward Green, first officer of the "Providence."

P.S.—Attested copies of the above deed are deposited at the Foreign Office, London, and Ministry of Foreign Affairs in Paris.

Letter from 13 Ngapuhi Chiefs asking King William for protection in 1831

(Enclosure 2 in No.1.)

From William Yate, Esq, to the Colonial Secretary, New South Wales, Waimate, New Zealand.
November 16, 1831

Sir,

I have the honour to forward to you, by His Majesties Ship, "Zebra" the enclosed New Zealand document, with its translation, and to request that you will lay it before the Governor for his information. I have further to request that it be transmitted through His Excellency to the Secretary of State, in order to it being laid before His Majesty.

I have, &c,

(Signed) William Yate.

(Enclosure 3 in No.1)

To King William, the gracious Chief of England. King William, we, the chiefs of New Zealand assembled at this place, called the Kerikeri, write to thee, for we hear that thou art the great chief of the other side of the water, since the many ships which come to our land are from thee. We are a people without possessions. We have nothing but timber, flax, pork and potatoes. We sell these things however to your people; then we see property of the Europeans. It is only thy land, which is liberal towards us. From thee also come the missionaries who teach us to believe on Jehovah God and on Jesus Christ His Son. We have heard that the tribe of Marian [the French] is at hand, coming to take away our land. Therefore we pray thee to become our friend and the guardian of these islands, lest the teasing of other tribes should come near us, and lest strangers should come and take away our land. And if any of thy people should be troublesome and vicious towards us we pray thee to be angry with them that they may be obedient, lest the anger of the people of this land fall upon them. This letter is from us, the chief's of the natives of New Zealand.

(Signed) William Yate,

Secretary to the Church Mission Society, New Zealand.

Warerahi, Chief of Paroa.

Kekeao, Chief of Ahuahu

Atuahaere, Chief of Kaikohe

Patuone & Nene Two brothers, Chiefs of Hokianga

Tamoranaga, Chief of Taiamai

Taunui, Chief of Hutakuta

Hara, Chief of Ohaiawa

Rewa, Chief of Waimate

Titore, Chief of Kororarika

Moetara, Chief of Pakanai

Ripe, Chief of Mapere

Matangi, Chief of Waima

Busby's address to the hospitable crowd who welcomed him to New Zealand.

MY FRIENDS, You will perceive by the letter which I have been honoured with the commands of the King of Great Britain to deliver to you, that it is His Majesty's most anxious wish that the most friendly feeling should subsist between his subjects and yourselves, and how much he regrets that you should have cause to complain of the conduct of any of his subjects.

To foster and maintain this friendly feeling, to prevent as much as possible the recurrence of those misunderstandings and quarrels which have unfortunately taken place, and to give a greater assurance of safety and just dealing both to his own subjects and the people of New Zealand in their commercial transactions with each other, these are the purposes for which His Majesty has sent me to reside amongst you, and I hope and trust that when any opportunities of doing a service to the people of this country shall arise I shall be able to prove to you how much it is my own desire to be the friend of those amongst whom I am come to reside.

It is the custom of His Majesty the King of Great Britain to send one or more of his servants to reside as his representatives in all those countries in Europe and America with which he is on terms of friendship, and in sending one of his servants to reside amongst the chiefs of New Zealand, they ought to be sensible not only of the advantages which will result to the people of New Zealand by extending their commercial intercourse with the people of England, but of the honour the King of a great and powerful nation like Great Britain has done their country in adopting it into the number of those countries with which he is in friendship and alliance.

I am, however, commanded to inform you that in every country to which His Majesty sends his servants to reside as his representatives, their persons and their families, and all that belongs to them are considered sacred.

Their duty is the cultivation of peace and friendship and goodwill, and not only the King of Great Britain, but the whole civilised world would resent any violence which his representative might suffer in any of the countries to which they are sent to reside in his name.

I have heard that the chiefs and people of New Zealand have proved the faithful friends of those who have come among them to do them good, and I therefore trust myself to their protection and friendship with confidence.

All good Englishmen are desirous that the New Zealanders should be a rich and happy people, and it is my wish when I shall have erected my house that all the chiefs will come and visit me and be my friends.

We will then consult together by what means they can make their country a flourishing country, and their people a rich and wise people like the people of Great Britain. At one time Great Britain differed but little from what New Zealand is now. The people had no large houses nor good clothing nor good food. They painted their bodies and clothed themselves with the skins of wild beasts; every chief went to war with his neighbour, and the people perished in the wars of their chiefs even as the people of New Zealand do now.

But after God sent His Son into the world to teach mankind that all the tribes of the earth are brethren, and that they ought not to hate and destroy, but to love and do good to one another, and when the people of England learned His words of wisdom, they ceased to go to war against each other, and all the tribes became one people.

The peaceful inhabitants of the country began to build large houses because there was no enemy to pull them down. They cultivated their land and had abundance of bread, because no hostile tribe entered into their fields to destroy the fruit of their labours. They increased the numbers of their cattle because no one came to drive them away.

They also became industrious and rich, and had all good things they desired. Do you then, O chiefs and tribes of New Zealand, desire to become like the people of England?

Listen first to the Word of God, which He has put into the hearts of His servants the missionaries to come here and teach you. Learn that it is the will of God that you should all love each other as brethren, and when wars shall cease among you then shall your country flourish. Instead of the roots of the fern you shall eat bread, because the land shall be tilled without fear, and its fruits shall be eaten in peace.

When there is an abundance of bread we shall labour to preserve flax and timber and provisions for the ships, which come to trade, and the ships that come to trade will bring clothing and all other things which you desire. Thus you become rich, for there are no riches without labour, and men will not labour unless there is peace, that they may enjoy the fruits of their labour.

Letter from the two Taranaki Chiefs
(Taranaki sold three times)

In the book, "The History of Taranaki", published in 1878 by B. Wells, a letter from warrior chief Ihaia Kinkumara, written in conjunction with his friend Tamati Tiraora on the 15th July 1860, is addressed to the settlers in New Plymouth. In this letter, the chiefs mention three of Taranaki's earlier purchases.

"Friends, formerly we, the Maoris, lived alone in New Zealand; we did wrong one to another, we ate one another, we exterminated one another. Some had deserted the land, some were enslaved and the remnants that were spared went to seek other lands.

Now this was the arrangement of this Ngatiawa land. Mohau was the boundary on the north. Ngamotu on the south, beyond was Taranaki and Ngatiruanui. All was quiet, deserted; the land, the sea, the streams, the lakes, the forest, the rocks were deserted; the food, the property, the work was deserted; the dead and sick were deserted; the landmarks were deserted.

Then came the Pakeha hither by sea from other dwellings, they came to this land and the Maori allowed them – they came by chance to this place - they came to a place whose inhabitants had left it. There were few men here - the men were remnant, a handful returned from slavery. And pakeha asked, where are the men of this place? And they answered they have been driven away by war, we few have come back from another land. And the Pakeha said, are you willing to sell us this land, And they replied, we are willing to sell it so that it will not remain barren, presently our enemies will come, and our places will be taken from us again. So payment was made, it was not said, let the place be taken, although the men were few, the Pakeha did not say, let it be taken, but the land was quietly paid for.

Now the Pakeha thoroughly occupied the purchases made with their money, and the Maoris living in the land of bondage, and those who had fled heard that the land had been occupied and they said, Ah! Ah! Ah! The land has revived, let us return to the land. So they returned. Their return was in a friendly manner. Their thought of the Pakeha was, let us dwell together, let us work together.

The Maoris began to dispute with the Pakeha. When the Governor saw this, he removed the Pakeha to one spot to dwell. Afterwards the Pakeha made a second payment for the land, and afterwards a third, and then I said Ah! Ah! Very good indeed is the goodness of the Pakeha, he has not said that the payment ceases at the first time.

My friends the Pakeha, wholly through you, this land and the men of this land have become independent, do not say that I have seen this your goodness today for the first time, I knew it formally, at the coming here of governor Grey, I was urgent that the land may be surrendered and paid for by him, that we may live here together, we the Maori and the Pakeha. And my urgency did not end there but through the days of Governor Grey"

(Signed) Ihaia Kinkumara and Tamati Tiraora,

Judge queries ethics of treaty demands researchers 'pressured to change findings'

WELLINGTON - Some Treaty of Waitangi claimants have asked researchers to change findings that would be unhelpful to their cases says the chairman of the Waitangi Tribunal.

Justice Durie said also that some tribes had even tried to make the payments of researchers conditional on findings being altered. He said the issue – and several others – had raised questions about the need for a code of ethics for researchers claims lodged under the Treaty.

The comments were in a paper, Ethics and Values, released on the Indigenous People and Law website.

Justice Durie said some groups had required commissioned researchers to remove material unhelpful to the claimant's cases or amend their conclusions. Sometimes this was a condition of the researchers being paid. Some also presented biased claims, omitting evidence against their argument that should be presented. "There are also complaints from researchers of instructions not to consult with certain persons, or only those approved by the claimant groups," said Justice Durie.

While codes of Ethics had caused problems with indigenous claims overseas, he believed they were a good idea.

Tribunal Director, Morrie Love believed the problem raised had occurred with contracted researchers.

The Tribunal had had problems with some claimant's reports but this was now rare.

It now had a wide historical overview of issues covered by the claims around the country and was able to pick up any of the discrepancies quickly. Claimants could obviously say what they wanted. "At the end of the day, a claimants claim is a claimants claim".

But claims were heavily scrutinized. Once submitted, the Crown case was also put followed by an independent tribunal report.

A code of ethics was probably a good idea, but ultimately it was up to researchers to fulfill their ethical responsibilities.

Justice Durie said other issues which, could be covered by a code were:

- A view by some claimants that kaumatua opinions and recollections should not be challenged or cross-examined.
- Whether all evidence presented to the tribunal should be publicly available.

"The Tribunal is able to restrict the publication and availability of material, but blanket restrictions give the appearance of secrecy and undermine public confidence in the process". Final statements as a result of the claim process so far (1999) total more than \$530 million

NZPA

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List of Inter-tribal Wars between 1807 and 1845

Chronology

- 1806** Voyage of the *Venus*; Ngapuhi women seized and later killed in the Bay of Plenty.
- 1807** Moremonui — battle between Ngapuhi/Ngati Whatua.
- 1808–14** Northern clashes — Ngapuhi/Te Roroa/Ngati Whatua.
- 1810–16** The first northern raids to southern areas on the east and west coasts of the North Island; Taukawa killed.
- 1817** Murupaenga and Te Rauparaha in Taranaki.
- 1818** Hongi Hika and Te Morenga raid into the Bay of Plenty.
- 1819** Hangahanga — Ngati Raukawa/Ngati Maniapoto battle.
Roto-a-Tara — Ngapuhi/Ngati Kahungunu.
Patuone/Tuwhare/Te Rauparaha on the west coast of the North Island to Whanganui-a-Tara (Wellington)/Wairarapa.
- 1820** Korokoro (Ngapuhi) to Te Totara (Thames).
Te Morenga returns to Tauranga.
Tareha (Ngapuhi) attacks Ngati Whatua.
Te Whetumatarau — Pomare defeats Ngati Porou at Te Araroa.
Pomare and Te Wera (Ngapuhi) attack east coast iwi as far south as the Mahia Peninsula.
Te Heuheu of Ngati Tuwharetoa at Roto-a-Tara.
Te Rauparaha clashes with Tukorehu (Ngati Maniapoto) at Mangatoatoa.
Korowhai (Ngapuhi) killed at Mahurangi by Ngati Whatua, who then attack Tai-amai near the Bay of Islands.
Hongi Hika visits England.
- 1821** Te Kakara battles — Waikato expel Te Rauparaha from Kawhia.
Parawera — Ngati Tama defeated by Waikato.
Te Heke Tahutahuahi — Ngati Toa and allies migrate to north Taranaki.
Te Amiowhenua — Apihai te Kawau and Tukorehu lead a huge taua (war party) around the North Island.
Motonui/Okoki — Waikato defeated by Te Rauparaha.
Hongi returns from overseas with large quantities of firearms and gunpowder.
Mokoia/Mauinaina — Hongi's great victory over Ngati Paoa at Auckland.
Te Totara — Hongi's equally decisive defeat over Ngati Maru at Thames.
- 1822** Pomare attacks Tuhua (Mayor Island) and eastern Bay of Plenty.
Matakitaki — Hongi invades Waikato.
Motutawa — Te Pae-o-terangi (Ngapuhi) killed by Te Arawa.
Te Heke Tataramoia — Te Rauparaha's heke (migration) south to Horowhenua.
Te Kahupapa — Te Pareihe of Ngati Kahungunu and Te Heuheu clash at Roto-a-Tara.
Te Wi — Te Rauparaha survives attack by Muaupoko in Horowhenua.

THE MUSKET WARS

- 1823** Hotuiti — Rangitane and Ngati Apa attacked.
Horowhenua Lake — Te Rauparaha launches a drive to exterminate Muaupoko.
Kapiti — Te Pehi Kupe captures the island from Ngati Apa.
Mokoia — Hongi invades Te Arawa's Rotorua territory.
Pomare and Te Wera return to the east coast — Te Wera stays at Mahia and Pomare enters Urewera.
- 1824** Te Pehi Kupe travels to England.
Waiorua — an alliance of lower North Island and northern South Island iwi launch an abortive invasion of Kapiti.
Awamate — Te Rauparaha attacks Ngati Apa and Rangitane in Manawatu.
Patu Aruhe curse uttered by Te Ruaoneone of Rangitane in Wairau (Marlborough) against Te Rauparaha.
Te Whiti-o-tu — Te Pareihe repels Ngati Tuwharetoa and later allies with Te Wera at Mahia.
Te Pakeke — Te Heuheu and Waikato defeat Ngati Kahungunu at Te Pakeke (Napier).
Titirangi — Te Mautaranui of Tuhoe/Ngati Awa leads a huge invasion involving Pomare in northern Wairoa.
Ngati Whatua attack Te Parawhau hapu of Ngapuhi at Whangarei.
Hukatere — Te Rarawa and Hongi attack Te Aupouri.
- 1825** Te Ika-a-ranganui — Hongi defeats Ngati Whatua at Kaipara.
Nohoawatea — Hongi pursues and attacks Ngati Whatua in Waikato.
Whakaepa — Kaihuanga feud starts between Ngai Tahu hapu.
Te Heke Whirinui — Te Ahu Karamu leads the first major Ngati Raukawa heke south to Horowhenua.
- 1826** Murupaenga — the great Ngati Whatua rangatira killed by Ngapuhi.
Pohaturua — Te Mautaranui killed in northern Wairoa; Pomare and Te Wera of Ngapuhi and Te Whatanui of Ngati Raukawa lead a massive taua in utu.
Te Rore — Pomare's taua destroyed on the Waipa.
Maru — Waikato's first major invasion of Taranaki and south Taranaki areas.
Roto-a-Tara — occupied by Te Momo of Ngati Tuwharetoa and Ngati Raukawa.
Tokakawau — Te Puoho and Ngati Tama attacked by Ngati Toa on Kapiti and leave, moving initially to Te Horo area.
Wairewa/Ripapa — Kaihuanga feud flares on Horomaka (Akaroa) Peninsula.
- 1827** Rangitike leads unsuccessful Ngapuhi taua to Tamaki (Auckland).
Hunuhunua — Hongi wounded in northern Hokianga.
Kaipaka — Takurua of Ngati Maru killed by Ngati Haua near Matamata.
Whakatara — Ngati Maru invade the Taupo area.
Kahotea/Roto-a-Tara — Te Momo killed and Renata Kawepo captured by Te Pareihe and Te Wera.
Tarawera — Wakauna of Ngati Kahungunu captured and killed by Te Kohika of Ngati Te Kohera, who was killed in turn by Ngati Kahungunu at Titirapenga, inland from Atiamuri.
Tapu-te-Ranga — Island Bay pa of Ngati Ira sacked and Kekerengu captured by Ngati Mutunga.
Tukituki Patu Aruhe — Te Rauparaha invades Marlborough to attack Rangitane; Te Ruaoneone killed.
Kaitorete — Te Maiharanui obtains utu in Kaihuanga feud.
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- 1828** Te Pane o Horoiwi — Rangituke's Ngapuhi taua destroyed at Tamaki River mouth by Ngati Tipa of Waikato and Ngati Paoa.
 Oparakau — Te Wherowhero (Waikato) invades the Whangarei Tawatawhiti area.
 Rangitukia's Ngapuhi taua defeated at Port Jackson (Coromandel Peninsula) by Ngati Maru rangatira Te Rohu.
 Hongi Hika dies.
 Te Papa — Te Rohu of Ngati Maru attacks Ngaiterangi at Tauranga.
 Ohiwa — Ngati Awa/Whakatohea clash.
 Motuopihi — Te Wharerangi of Ngati Tuwharetoa killed by Ngati Maru and Ngati Raukawa under Te Whatanui.
 Te Heke Maioro — Ngati Raukawa heke to Horowhenua under Te Whatanui.
 Makakote — Te Ruamaio of Ngati Raukawa killed by Te Pehi Turoa of Te Ati Hau.
 Niho Manga curse — Rerewaka of Kaikoura Ngai Tahu threatens Te Rauparaha.
 Te Pehi Kupe returns from overseas with large quantities of muskets and gunpowder.
 Kaiuku — Te Heuheu, Te Whatanui and Paiaka of Waikato launch an assault on Kaiuku pa at Mahia against Te Wera and Te Pareihe.
- 1829/30** Marlborough Sounds — Te Rauparaha launches his major onslaught on Ngati Kuia, Ngati Apa and Rangitane.
 Omihi — Te Rauparaha attacks Kaikoura Ngai Tahu, killing large numbers.
 Kaiapoi — Te Pehi Kupe killed.
 Te Tarata/Wharepapa — Ngati Tama defeated by Ngati Kahungunu under Nukupewapewa and Tutepakihirangi.
 Whakatara — Te Heuheu withstands Ngati Maru.
 Maungatapu — Ngaiterangi at Tauranga attacked by Ngati Maru under Te Rohu.
 Te Papa (Waihoekia) — Te Rohu attacks Whakatohea.
 Ngarara of Ngati Awa killed at Whakatane after seizure of the *Haweis* and a clash with Ngaiterangi.
 Omuru-iti — Ngati Awa/Whakatohea/Whanau-a-Apanui attack Ngati Porou at Hicks Bay.
- 1830** The Girls' War — inter-hapu clashes of Ngapuhi in the Bay of Islands.
 Ahuahu (Great Mercury Island) attack by Ngapuhi, who were subsequently repulsed from Maungatapu at Tauranga.
 Piripekapeka — Ngati Maru under Te Arakai sack Ngati Tuwharetoa pa on a point opposite Taupo.
 Waione — Ngati Maru heavily defeated by Te Heuheu at Lake Rotoaira; Te Arakai killed.
 Taumatawiwi — Ngati Haua under Te Waharoa and Ngaiterangi inflict a heavy blow on Ngati Maru, who withdraw from Waikato.
 Omakukara — Te Pareihe and Te Wera invade the Taupo area but peace is eventually made.
 Pehikatea — Ngati Tama under Te Kaeaea defeat Tutepakihirangi of Ngati Kahungunu in Wairarapa.
 Takapuneke — Te Rauparaha and Te Hiko capture Te Maiharanui in Akaroa Harbour in the *Elizabeth*.
- 1831/32** Whakaari — Whanau-a-Apanui attack passing Ngapuhi and Ngati Porou.
 Motiti — taua of Te Haramiti of Ngapuhi destroyed by Ngati Haua and Ngaiterangi after attacking Tuhua (Mayor Island).
 Taitapu/Waimea — Te Rauparaha and allies invade Nelson/Golden Bay and attack Ngati Kuia and Ngati Apa.

THE MUSKET WARS

- 1831/32 (cont'd)** Poutini West Coast — Niho and Takerei of Ngati Rarua and Ngati Tama invade and capture Mawhera and Hokitika pa.
Takahanga — Kaikoura Ngai Tahu attacked by Te Rauparaha.
Kaiapoi — in a major siege Te Rauparaha takes a massive Ngai Tahu pa.
Onawe — Te Rauparaha captures Akaroa pa of Ngai Tahu.
Pukerangiora — Te Wherowhero (Waikato) captures Te Atiawa pa after siege.
Otaka — Ngamotu Te Atiawa withstand Waikato with the assistance of whalers' cannon.
Maungaharuru — last battle between Ngati Kahungunu and Ngati Tuwharetoa before peace is arranged.
- 1832** Matamata — Tareha (Ngapuhi) attacks Te Waharoa of Ngati Haua.
Tauranga — Titore and Tareha (Ngapuhi) attack Ngaierangi.
Pukerangi and Tirarau (Ngapuhi) invade Waikato and are repulsed.
Tutukaka — Te Wherowhero invades Ngapuhi territory.
Kekeparaoa — Whakatohea attacked by Te Wera and Te Aitanga-a-Mahaki.
Wharekura — Whanau-a-Apanui repulse Ngati Porou at Te Kaha.
Motutawa — Ngati Tama attack Ngati Maniapoto at Mokau River mouth.
Te Heke o Tama Te Uaua — North Taranaki Ngamotu heke to Horowhenua.
Pukenamu — Te Ati Hau and Ngati Tuwharetoa attack Te Heke o Tama Te Uaua at Whanganui.
Waikanae — Ngati Kahungunu slaughtered by Tuainane.
Puniunuku — Ngamotu Te Atiawa under Te Wharepouri defeat Ngati Kahungunu.
Putikiwharanui — Te Rauparaha attacks Te Pehi Turoa at Whanganui.
Taua-iti leaves Ruapuke Island and reaches Horomaka under Tuhawaiki and Te Karetai.
Te Heke Huahua of Ngati Tama arrives in Horowhenua.
- 1833** Paruparu — Taua-iti pursues Te Rauparaha from Kapara Te Hau to Tory Channel.
Oraumoa — Taua-iti holds off Te Rauparaha and his allies before withdrawing.
Tauranga — Titore returns.
Te Turu — Titore captures pa.
Mikotahi — Te Wherowhero returns to New Plymouth.
Te Namu — Te Matakatea of Taranaki rebuffs Waikato.
Kukutauaki — Pumpkin Feast Massacre of Muaupoko.
- 1834** Te Ruaki — Te Wherowhero returns to southern Taranaki.
Waimate — Te Matakatea repulses Waikato.
HMS *Alligator* destroys Te Namu and Waimate.
Haowhenua — Te Rauparaha's coalition shattered in an internal war in Horowhenua; Te Atiawa/Ngati Raukawa main contenders.
Taua-nui under Te Whakataupuka arrives in Marlborough and attacks Rangitane at Avon River pa.
Rangitukia — Ngati Porou repulses Whanau-a-Apanui in Waiapu Valley.
Toka-a-kuku — long siege of Whanau-a-Apanui by Te Wera and Ngati Porou.
- 1835** Tauwhareata — Nukupewapewa attacks Ngamotu Te Atiawa of Te Wharepouri.
Wharekauri — Pomare, Matioo of Ngati Mutunga and Ngatuna of Ngati Tama invade the Chathams.
Whakatiwai — Ngati Paoa under Koinaki and Waikato clash over Tamaki.
Te Whakataupuka dies and Ngai Tahu taua disperses.
Te Hunga of Ngati Hau killed at Lake Rotorua on Christmas Day, by Haerehuka of Te Arawa.
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- 1836** Maketu — Te Waharoa sacks Te Arawa pa.
 Te Tumu — Te Arawa destroy Ngaiterangi pa.
 Tuhua (Mayor Island) — Ngaiterangi repulse Tautari of Ngati Pikiao hapu of Te Arawa.
 Mataipuku — Te Waharoa ambushes Te Arawa but is rebuffed from Ohinemutu.
 Matamata — Te Arawa besiege Matamata and Teiteinui captured.
 Tuturau — Te Puoho's great taua from Taitapu (Golden Bay) to Murihiku (Southland).
- 1837** Teiteinui returned as Ngati Haua and Te Arawa agree not to fight in Rotorua/Matamata areas.
 Maungatapu — Te Arawa launch an attack on Ngaiterangi.
 Maketu — reoccupied by Te Puehu of Te Arawa.
 Otuihu — Civil War erupts again between Titore and Pomare in the Bay of Islands.
 Niho and Takerei of Ngati Rarua and Ngati Tama withdraw from the West Coast of the South Island and release Tuhuru of Ngai Tahu.
- 1838** Te Awaiti — Te Rauparaha and Taraua of Te Atiawa clash in Tory Channel.
Jean Bart incident at the Chathams — in response the French capture Ngatuna of Ngati Tama and sack Waitangi.
 Te Waharoa dies preparing a taua to Maketu.
 Maungamana — Tamihana Tarapipi and Muriwhenua lead indecisive taua but Tamiuru killed.
 Te Patutarakihi — Te Arawa attack Tauranga.
 Aotea (Great Barrier Island) — Ngapuhi defeated by Ngati Maru.
- 1839** Te Whareururua — Ngaiterangi and Waikato attack Maketu pa; Titia killed.
 Ngai Tahu taua heads north but stops at Akaroa on news of Ngati Toa sale to the New Zealand Company.
 Te Kuititanga — Ngati Raukawa attack Te Atiawa and are bloodied.
 Ngati Mutunga attack Kaimataotao pa of Ngati Tama on the Chatham Islands.
- 1840** Treaty of Waitangi signed.
 Patoka — Tauteka of Ngati Tuwharetoa captures pa but is later attacked and killed by Te Matakatea; a massacre follows.
 Otumoetai — Te Arawa besiege Otumoetai and Maungatapu.
 Kaimataotao — siege continues until it is lifted with the arrival of the New Zealand Company vessel *Cuba*.
 Ruapuke — Tuhawaiki kills the last Ngati Tama captives.
- 1841** Patoka — Te Heuheu leads taua to Patoka and Horowhenua.
- 1842** Ongare — Taraia of Ngati Tamatera captures pa near Katikati.
 Tuhua — Tohi te Ururangi kills Ngaiterangi in utu for his son Ngaki.
- 1844–45** Te Ihupuku — Te Heuheu leads last taua against Nga Rauru.

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This Horrid Practice	Dr Paul Moon
A Savage Country	Dr Paul Moon
The Musket Wars	R O Crosby
The Realms of King Tawhiao	Dick Craig
Moriori	Michael King
The French at Akaroa	T Lindsay Buick
The Treaty of Waitangi	T Lindsay Buick
The Treaty of Waitangi	Sir Apirana Ngata
The Treaty of Waitangi	Dr Claudia Orange
Fatal Necessity	Dr Peter Adams
Life and Times of Patuone	C O Davis
Origins of the Maori Wars	Keith Sinclair
A History of New Zealand	Keith Sinclair
Let the Truth be Known	Hilda Phillips
The New Zealand Wars	James Belich
New Zealand Book of Events 1986	Bryce Frazer
Pakeha Maori	Trevor Bentley
Report of the Land Claims Commissioner, Mr F Dillion Bell, 8 th July 1862.	

Most of this information has not been readily available but now Jean Jackson has written many books on Pre-Treaty and Pre-emptive Land Sales in New Zealand. They are based on evidence obtained from Archives both in New Zealand and Australia.

The books above are those used to compile this information. I would like to thank members of the One New Zealand Foundation Inc that have help me compile this information, Jean Jackson for her lifetime of research that has made this booklet possible, Allan Tifford for funding the copying of all the Deeds and many other documents so they can be filed and will not be destroyed in the future as many documents have been and will continue to be to hide the truth and Michaela Allan for correcting the grammar and spelling etc in this booklet.

Please read this booklet and then do you own research, you will be amazed at what you find. New Zealand was completely out of control when the 13 Northern Chiefs asked King William to be their guardian and protector in 1831. Although James Busby the British Resident did try to get the Chiefs to form a united Government with 'his' Declaration of Independence in 1835, the ever present intertribal fighting took precedence over political co-operation, as always, and it was abandoned without one meeting taking place. Britain had to intervene if the Maori race was to survive.

Colonisation – the Salvation of the Maori race.

A disk of all Jean Jackson's 23 books can be purchased for \$25-00, plus \$5-00 post and packaging in New Zealand by contacting: The One New Zealand Foundation Inc, P.O.Box 7113, Palmerston North, New Zealand. Cheque of money order please.

Yours sincerely,

Ross Baker.

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