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# THESE HUNDRED ACRES

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The Story of Whiteley Township,  
City of New Plymouth

by

HERBERT D. MULLON

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The Story of Whiteley Township,  
City of New Plymouth

by

HERBERT D. MULLON

Published by  
H. D. MULLON  
New Plymouth, N.Z.

• 1969

Dedicated to

AWAITAIA (WIREMU NAERA)

HOHAIA

JOHN LEIGH TUTU

CHARLES CREED

Mrs. CREED

Who Brought the Gospel to Taranaki

These all died in Faith Heb. 11:13

Their works do follow them Rev. 14:13

Acknowledgements to:

Alfred George Woodnutt, faithful preacher and pastor who encouraged and assisted the author in this brief study.

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## THE MAORI ARRIVES

The foreshore at Ngamotu is one of the most interesting of the many historic sites in New Plymouth.

It was on this open beach, a thousand years ago, that the original settlers of Taranaki first stepped ashore. Turi of the 'Aotea' passed this way with his fellow voyagers on their long walk to their new home at Patea. Tasman passed this way but stormy weather prevented a view of both the mountain, which Cook a century later named Egmont and the prominent rocks which Cook named the Sugar Loaves. The arrival of the 'Adventure' from Sydney was probably the first pakeha contact with the Maori inhabitants of this part of the country. The Battle of Otaka determined the course of history not only for Taranaki but for much of the southern part of the North Island. The founding of the Wesleyan Mission was an event of more than usual significance, the influence of which is increased as the years roll on. The first two little ships of the Plymouth Company disembarked their passengers on this beach. The formation of the Port of New Plymouth and the establishment of the Freezing Works have ensured the continuation of an export trade commenced by Love and Barrett almost a century and half ago. This half mile is indeed steeped in living history.

Although we are concerned at the moment in the history of the 'Mission Land', this story cannot be told without some reference to the events which have been briefly noted.

According to tradition the first settlers in Aotearoa landed on this beach long years before the arrival of the 'great fleet'. Te Rangi Hiroa (Sir Peter Buck) of Urenui has recorded the names of the canoes: Kahutara, Taikoria, Okoki and of their commanders, Maruiwi, Ruatamare and Taitawaro. As these family groups increased in size they adopted tribal names from their ancestors with the prefix Tini (myriad). One of these was Tini O Taitawaro who occupied the coast from Oakura to Mokau. One of their villages, Otaka, was on the site now occupied by the buildings of the Taranaki Producers Freezing Company. Although all trace of the village has long since disappeared the name survives in the small street which gives access to the Ngamotu Domain on the hill opposite.

Turi of 'Aotea' had been advised by Kupe to make his home in this land of Aotearoa at the mouth of a deep and wide river flowing into the sea on the western side of the island. He beached his canoe 'Aotea' in the harbour which still bears this honoured name and, with his people trudged their long way down the coast until he reached this river of Kupe's—Patea-nui-a-Turi.

What a delight it is to have Turi's canoe in modern Patea shaped in concrete to welcome the visitor from the north or to farewell him as he leaves the town to enter the rich farm lands of Taranaki! On this journey south Turi named the small stream Hongi Hongi, flowing into the sea a few yards north of the Breakwater—which stream is destined to become no more than a covered drain. 'Tokomaru' the canoe of the Atiawa tribe which occupied the Ngamotu lands, was beached at Mohakatino, after sailing round the North Cape from the original landing place in the Bay of Plenty. The anchor stone of 'Tokomaru' lay for centuries on the banks of the river until it was deposited by the Maori leaders in the treasure house of Taranaki—the Taranaki Museum.

Tasman in 1642, Cook in 1770 had no association with Taranaki except that Cook bestowed names on mountain, cape and rocky headland. A permanent reminder of his voyage is on the 50 cent coin of the realm showing 'Endeavour' off Mt. Egmont.

The arrival of the trading schooner 'Adventure' in the 1820's was welcomed by the people of Ngamotu. Now they had their own pakeha and the opportunity of obtaining those articles of pakeha manufacture so much in demand, especially guns. They named the ship 'Tohora'—whale.

One one of its voyages to Sydney, Wharepouri ( ? -1842) and Te Puni ( ? -1870), chiefs of Atiawa, took passage to see for themselves something of the wonders of life in pakeha lands. Wharepouri took part in the Battle of Motunui in 1822, an engagement which had its echo in 1831 when Waikato again invaded Taranaki and inflicted a crushing defeat on Atiawa at Pukerangiora.

Te Puni was one of the principal chiefs at Rewarewa (1805-10) and saved his life by jumping over the cliff into a deep pool in the Waiwakaiho River. Both chiefs supported the sale of the Wellington lands to the New Zealand Company and the signatures of both men appear on the Treaty of Waitangi at Port Nicholson, 29 April, 1840. Fitzroy has its Puni Street and close by is Witako Street named for Wiremu Tako Ngatata M.L.C., who succeeded Te Puni as paramount chief of Atiawa.

## THE PAKEHA ARRIVES

This is not the place to discuss the ownership of 'Adventure'—more research could well be made into the story of this ship and in

particular the composition of the crew when it was wrecked on the sandy beach of O Tai Kokako, at Ngamotu, late in 1828 or early 1829.

The vessel was driven ashore in a gale, but suffered no damage and was successfully refloated. Then disaster in the form of a cask of pork fell from the sling and, crashing through the bottom of the ship caused it to sink. We are told that Williams constructed a whale boat from the timbers of the wreck: would this be the same boat shown in Fox's portrait of Barrett?

The shipwrecked crew accepted their lot philosophically and some, if not all, were married into the tribe. It is now known for certain who were on the ship at the time, Richard Barrett, John Love and Williams. Probably also Holmes and Keenan. There is a possibility that James (Worser) Hebberley had some interest in the ship, even if not on board at the time.

Hebberley's ascent of Mt. Egmont in company with Dr. Ernest Dieffenbach in December, 1839 was the first ascent by a European of this peak.

This list of pre-colonial pakeha settlers at Ngamotu, compiled from various sources is probably not complete and it certainly lacks much detail. It will be of interest if only for the reason that two and possibly three of those named were interred in the Mission cemetery now known as Wahitapu.

ASHDOWN, Geor.ge.

BARRETT, Richard (Tiki Parete).

BOSWORTH, James.

BUNDY, William (Piri).

CRAWLEY, Simon. Died at New Plymouth, 3 July, 1854.

DAVIS, Joseph. An 'interpreter'.

HOLMES

JACKSON.

KEENAN, William. (Hari Patariki? = Piri Kinawa —?). Believed to have come from Ireland.

Descendants living in Taranaki.

LEE (E Tori). A Negro cook.

LOVE, John Agar. (Hakirau).

OLIVER. Remained at Ngamotu after Otaka and was there at time of Harriett wreck in 1834.

PHILLIPS. (Kopiri).

ROBINSON, James. Descendants living in Taranaki.

SHERIDAN, Daniel Henry (Tami Rere). Possibly ex-navy gunner. Was in Sydney where he wrote

an account of Battle of Otaka for Sydney Monitor, April-May 1833. Married a daughter of Tara-mai-nuku.

SINCLAIR, Robert Leeds. Later manager of Richard Brown's Whaling establishment at Ngamotu. Previously served under his brother Captain George Sinclair of barque 'Marianne' of Hobart 1832-38). Portrait in Taranaki Museum.

WILLIAMS.

WRIGHT, John (Harakeke). His name and date—18 Oct. 1829—carved on Mikotahi, probably recorded his arrival at Ngamotu. Died 31 December 1858. Interred at Wahitapu by Rev. John Whiteley.

Bosworth, Bundy, Crawley, Robinson, Sinclair and Wright were in 1847 granted sections of land at Whalers' Gate, Barrett Road.

Barrett and Love deserve more than passing mention. Richard Barrett's birthplace is given by some as Rotherhithe, London and by others as Durham. A search made by the Mayor of Bermondsey, in which Borough Barrett is said to have been born in 1807, failed to produce any record. The late Henry Carey did some research in Durham with a like failure to achieve any evidence. Barrett was a friend of Sir William Fox, a Durham man, and it could well be that Barrett was born in that county and made his way to London to seek his fortune on the seas, as many another has done before and since. We know little of his early life or the exact time and circumstance of his visits to New Zealand. Barrett married Waikawai, daughter of Te Kuke Ki Mahurangi, who took also the name of Lavinia, Maorified as Rawinia. Her name is perpetuated in Rawinia Street, Ngamotu and in the Taranaki Harbours Board pilot launch 'Rawinia'. Mr. and Mrs. Barrett had three daughters, one, Mary Ann, died in infancy. Sarah and Caroline married two brothers, William and James Honeyfield. Richard Barrett died on 23 February, 1847 and as John Newland records, he was buried at Wahitapu, 'followed by a numerous body of the respectable settlers.' Mrs. Barrett died 12 February 1849, aged 38 years. The Barrett grave is the oldest marked plot in Wahitapu.

Barrett's name is commemorated in Barrett's Reef at the entrance of Port Nicholson, a name bestowed by Colonel William Wakefield as a tribute to a good friend to Maori and Pakeha. Without his goodwill the sale and purchase of the Port Nicholson lands would not have been achieved and is not Barrett's Hotel on the Quay (the second oldest licensed house in New Zealand), one of Wellington's most respected hotels of today!

Taranaki remembers Barrett in Barrett Street—a name chosen by Chief Surveyor Carrington; Barrett Road—what is now Pioneer Road, was originally part of the Barrett Road; Barrett Lagoon and Barrett Domain, parts of which he once owned. Out to sea, between Moturoa and Motumahanga, is Barrett's Reef—Tokomapuna.

John Agar Love was born in Inverness so we are told, but whether in the Royal Burgh itself, 'Capital of the Highlands', or in some distant part of the County, we are not informed. And as with his partner Barrett, we know little or nothing of his early life. Scholefield says he was the owner of the 'Tohora', on which Barrett served as mate. John Love, known to the Maori as Hakirau (Jacky), married Mere Ruru Te Hikunui, sister to Mrs. Barrett. They had one daughter and two sons. Love took his place in the Battle of Otaka and then travelled with the *heke* Tama te uaua in 1832 to Port Nicholson. He died at Tory Channel where he was engaged in whaling and was buried on an island in the Channel. Jerminham Wakefield in his 'Adventures'

writes thus of Love; 'Barrett has adopted a son of an old trader and friend named Jack Love, who was on his death bed, regretted by the Natives as one of themselves. He had married a young chieftainess of great rank and his son Daniel was treated with that universal respect and kindness to which he was entitled by the character of his father and the rank of his mother.' John Agar Love is remembered in New Plymouth by the street which bears his Maori name—Hakirau. It is surely fitting that this name should be given to a street which crosses the site of Otaka but which all vehicles must use when carrying the rich dairy products of Taranaki to the cool stores, waiting export to the markets of the world. Love also has a connection with Witako Street, Fitzroy, named for Hon. Wiremu Tako Ngatata M.L.C. (1815-1887), chief of Atiawa, whose daughter married a grandson of John Love.

## BATTLE OF OTAKA

The Battle of Otaka, fought at Ngamotu in February 1832, was a turning point in Taranaki history. Daniel Henry Sheridan, the historian of the seige, presumably travelled to Port Nicholson with the *heke* shortly afterwards. From there he moved to Sydney, where he wrote an account of the battle for the 'Sydney Monitor' in April and May 1833. This is the only first hand account of the event and credit for the discovery of this material is due to Hon. Robert McNab, who reprinted the account in his 'Old Whaling Days'. Some time before Mr. McNab's book was issued Mr. Skinner had a talk at Ngamotu with the aged Piri Ngahuku, who was present during the seige, and Watene Taungatara who occupied a position on Paritutu and was thus able to observe the course of events. Mr. W. H. Skinner had the assistance of Ngahuku in his plan of Otaka which he sketched for Mr. S. Percy Smith's 'History and Traditions of the Maoris of the West Coast', 1910.

In 1821 the Waikato tribes suffered a severe defeat at Motunui, North Taranaki, a defeat which was by no means forgotten or the Taranaki people forgiven. Revenge came in 1831 with the capture of Pukerangiora on the banks of the Waitara which, to quote Percy Smith, was "one of the most momentous events and the greatest disasters that ever happened to the Taranaki people resulting eventually in the practical abandonment of the whole coast from Mokau to Patea, with the exception of a small number of the Taranaki tribe who remained in their own country near Opunake and an equally small party of Atiawa at Ngamotu".

After the fall of Pukerangiora, the site of which is now an Historic Reserve, the victorious Waikato decided to attack the refugees gathered at Otaka. The few people then living at Ngamotu, reinforced by refugees from other parts of the district, strengthened the defences with the assistance of the Pakeha traders living with them. Four small cannon recovered from the wrecked 'Tohora' were mounted under the supervision of Sheridan. These guns are now in possession of the Taranaki Museum. The siege lasted three weeks and it was only by the vigilance of the Pakeha who persuaded the defenders to make no terms with the enemy, that Waikato was finally forced to retreat with heavy loss of life.

From a study of Skinner's plan of Otaka it is evident that the defences of Otaka, which included the village of Mataipu, were between Pioneer Road and Bayly Road and therefore did not extend to 'Mission' land. Otaka is however named in the 'deed' as being one of the pieces of land included in the sale and also as one of the boundaries.

Accounts differ as to the names of the Pakeha who took part in the siege. Skinner in his account written for Percy Smith in 1908 names nine persons—Barrett, Bosworth, Bundy, Keenan, Lee, Love, Oliver, Tara-riri (Sheridan), Wright and another unnamed. He gives also the Maori names of two of the above. Hari Pataraki, who may be Keenan, and Tiemi. Sheridan in his account gives no names. Maori leaders included Wharepouri, Te Puni, Tautara of Puketapu—the principal chief of Atiawa, Rawa-ki-tua, Te Keha, Ngatata, Porutu, Poharama, Wi Hape, Te Raru, and Tohu-Kakahi, brother of Wharepouri and father of Te Whiti Orongamai of Parihaka. Most of the defenders and others living at Ngamotu left shortly after the battle to join the Tamate-uaua heke on its way to the Wellington district and Ngamotu was all but deserted.

## THE GOSPEL IS PREACHED

The musket of the Pakeha had brought destruction to Taranaki. The Gospel of the Pakeha was to bring a measure of peace to the people. The Church Missionary Society (Anglican) followed closely by the Wesleyan and the Roman Catholic Missions had slowly but surely introduced a new way of life, and although many of the converts were little more than nominal Christians, a great change could be seen in the lives of many of the people. One practical result of this change is seen in the release by Waikato of slaves taken in raids on Taranaki tribes; they were permitted to return to their ancestral lands although Waikato claimed ownership by right of conquest. This claim was

extinguished in January 1842 when Waikato accepted £150 in cash, two horses, two saddles, two bridles and one hundred red blankets in full settlement for their claims to all lands between Tongaporutu and Waitotara, the agreement being signed by Te Kati and Te Wherowhero. One party of exiles was led by Rev. Samuel Ironside, (who was minister of the Pakeha congregation in New Plymouth 1855-57), Rev. John Aldred, and Rev. G. H. Buttle (who was in charge of the Mission Station at Ngamotu in 1844).

About this time Rev. J. H. Bumby and Rev. John Hobbs, on their return from a visit to Port Nicholson put in at Ngamotu. In July a deputation from Taranaki visited Whiteley at Kawhia pleading for a teacher and literature. He gave them a supply of books and appointed two men to return with them as teachers, Te Awaitaia and Hohaia. The memorial stone at the Mission House, South Road, unveiled by the Prime Minister, the Right Hon. Peter Fraser, P.C., C.H., on 30 March, 1941, refers to these men:—"Te Awaitaia and Hohaia, native teachers sent from Kawhia by Rev. John Whiteley 1839".

Awaitaia, a chief of Ngati Mahanga was a close ally of the Te Wherowhero of Waikato. He raided Taranaki in 1822 and was a member of the taua which sacked Pukerangiora with great slaughter in 1832 and was probably at the fight at Otaka. He came under the influence of the Wesleyans and joined their church taking the name of William Naylor (Wiremu Naera). When Te Wherowhero heard this he lamented: "I have lost my right arm". When war broke out in Waikato, Awaitaia offered to defend Auckland if necessary and in several ways gave valuable assistance to the British Forces. He died at Raglan in 1866 at the reputed age of 70 years. Of Hohaia no information is available. These two Christian teachers probably remained at Ngamotu until the arrival of Rev. Charles Creed and John Leigh Tutu in January 1841. They were the first to preach the Gospel in Taranaki. Awaitaia subscribed to the Treaty of Waitangi at Waikato Heads in April 1840.

Rev. T. G. Hammond (Te Hamane), in his book 'In the Beginning, The Story of a Mission (1910)' says 'that there are traditions in South Taranaki that somewhere about 1837 a company of freed men was permitted to return from Hokianga to the Hawera district in order to influence the Southern Maoris in favour of the Gospel.' Most of the party, however, being disappointed in the results of their labours returned to the north. One man however was of sterner stuff and remained amongst his own people at Waipapa. Hammond tells us that this preacher, who had been instructed by Rev. John Hobbs, had taken the name of William Naylor, it being the custom for converts to take an English name, frequently after a minister of the Church or a

supporter of the Mission at Home. Says Hammond 'It is very likely however that for some time in this vast heathen territory between Waikato and Cook Strait William Naylor represented in his own person the Kingdom of God.'

What is the basis of this tradition? Is it connected with a visit which Ironside, Buttle and Aldred made to South Taranaki when they selected the site for the Waimate station at Waingongoro?

## THE LAND IS BOUGHT

There appears to have been some earlier discussion between the Missionaries and the Maori chiefs of Atiawa regarding the opening of a mission station in Taranaki and the purchase of land for this purpose.

The land at Ngamotu—this 100 acres—was purchased on 13 January 1840. The original deed is now held in the Taranaki Museum.

The deed remained in the possession of Rev. Charles Creed (1812-1879) until the publication of Benjamin Well's 'History of Taranaki' in 1878, when as the result of correspondence in the Taranaki Herald Mr. Creed forwarded it to the Grey Institute Trustees. When Hon. Oliver Samuel was investigating the title of the land in 1903 the deed was in his possession. There is here a strong point in favour of the trustees in their claim to unrestricted title to the land. When Mr. Commissioner Spain investigated this claim at New Plymouth in May 1844, he was satisfied with its validity and did not ask for possession of the deed to include in his official papers. Had he done so it would be no longer in existence—all of Mr. Spain's papers are said to have been 'lost in the wreck of the 'White Swan', on the Wairarapa coast in 1862. No lives were lost but many valuable records went down with the ship. Providence in this case looked after the interests of the Mission and Church in the preservation of this valuable historic document.

- 1840—January 13 The date of this transaction, the first recorded land sale in Taranaki, is important.
- January 22 'Aurora'—first emigrant ship of New Zealand Company, arrived at Port Nicholson.
- January 29 Captain William Hobson arrived at Bay of Islands.
- February 6 Treaty of Waitangi concluded.
- February 15 Chiefs of Taranaki sold their lands to the New Zealand Company.

- 1841—January 14 Rev. Charles Creed settled at Ngamotu.
- February 12 Mr. F. A. Carrington and survey party arrived at Ngamotu.
- March 31 'William Bryan', first ship of Plymouth Company of New Zealand, arrived at Ngamotu.

The Mission land was administered at the outset by the Wesleyan Missionary Society.

- From 1856 by the Wesleyan Missionary Property Trustees for the Auckland District.
- From 1871 by the Trustees of the Wesleyan Connexial Property of the Northern District of New Zealand.
- From 1874 by the Grey Institute Trust of the Wesleyan Methodist Church. (Now the Methodist Church of New Zealand).

Mr. Edward Meurant (1801-1851), who had been engaged to effect the purchase of the land at Ngamotu, was at a later date employed by Government as an interpreter and agent. His diaries from 1842, which record many matters connected with his employment, are in the Auckland Public Library. The existence of any earlier diary covering the 'Mission' transaction is not known. Hōbson had not arrived in New Zealand when Meurant was engaged on this business which he was undertaking for the Wesleyan Missionary Society. A recent biography of John Whiteley (by Rev. W. H. Greenslade) mentions that Meurant stopped at the Whiteley's Kawhia home on his journey to Taranaki and that he was accompanied thereto by a large party of Waikato led by Haupokia and many freed slaves of Atiawa returning to their ancestral home. The roll of early settlers in Auckland Province lists an Albert Meurant, born at Kororareka 1840, and Edward Meurant, whose date of arrival in New Zealand is given as 1836 and first known place of residence as Bay of Islands.

Two persons signed the deed for the Maori, Edward Puke and Poharama. No information is available on Puke. Poharama who was present at Otaka during the battle, remained at Ngamotu when the tribe moved south and was taken prisoner by Waikato when it invaded Taranaki in 1833 and besieged Mikotahi. Sir George Grey in 1850 appointed him an assessor 'for settling disputes between persons of the 'native race'. On his death he was buried in Hakirau Street on the site of Otaka. The memorial stone which was erected by the N.Z. Government bears this inscription:—

IN HONOURED MEMORY  
OF  
POHARAMA TE-WHITI  
CHIEF OF NGAMOTU

A Loyal Friend to the Pioneers  
Died 1878.

The City Council agreed to a request by Mr. Pepper of the Pepper Construction Company, that a street in its subdivision at Whaka-whitiwhiti should be named Pohorama in honour of this 'loyal friend to the pioneers'.

Certain lands are named in the deed of sale:—Otaka, Taiapatau, Waitapu, Taikokako, Taringamango, all of which, with the exception of Waitapu, are referred to also as the boundaries of the land.

OTAKA is the name of the village which stood where the freezing works are situated. It is given as the north western boundary.

TAIKOKAKO is referred to as the scene of the wreck of the schooner 'Adventure'. It was the north eastern boundary.

TAIAPATAU was the south western boundary. The name does not occur on the Paritutu survey map of 1903—a valuable source of information on place names.

TARINGAMANGO the south eastern boundary, was the pa which stood at 458 Devon Street West. Only a small fragment of a trench now remains.

UKUMOKOMOKO—this name appears on the 1903 map and in Skinner's sketch of Otaka between Bayly Road and the pa proper.

The names Waitapu and Wahitapu have been used interchangeably. Skinner's sketch of Otaka uses Waitapu for the stream. W. F. Gordon on the Paritutu Survey 1903 has it as Wahitapu. It is a coincidence that the name of the stream—'Waitapu', signifying sacred water is similar to that of the cemetery 'Wahitapu', signifying sacred ground. The stream most likely had another name prior to the battle. The present name Waitapu had its origin in an incident during the battle when the Waikato professed feelings of friendship to the besieged. Some of the latter would have invited the invaders to a friendly dance which was however, opposed by the majority. Two sisters fell out on this matter and one of them, Te Whau by name, would prove her faith in the good intentions of Waikato by running out of the pa to the enemy. She was immediately killed, her body cut up in view of the pa, and the dismembered portions washed in the stream from

which the besieged drew their main supply of water. By this act the stream was rendered tapu and seemingly derived the present name of Waitapu. The spot where this incident took place was a pool long since filled in, opposite the Freezing Works.

The stream had its original outlet on the eastern side of the cemetery—an outlet which now drains the small swamp in the cemetery. The present outlet at Bayly Road—a covered drain—was made when road works were being undertaken.

The spelling Wahitapu seems to have come into use in comparative recent times.

## THE TITLE IS INVESTIGATED

In 1877 the Church decided to subdivide the land for residential purposes. The scheme was however premature, although the subdivision plan was completed by Thomas Humphries and 200 copies of a lithograph were ordered. The plan was revived in 1902 and the sections offered for sale on leasehold for 21 years with perpetual right of renewal. Certain areas had already been taken for roads and railway.

In 1863 the Provincial Council, being desirous of forming a new access road to Omata, purchased some 3 acres forming part of the present South Road.

In 1878 the New Plymouth Harbour Board purchased 1 acre 1r 29p for the sum of £520 for building a road which today forms part of Breakwater Road but which on the 1878 plan of the subdivision is named Portland Road.

The building of a port at Ngamotu to replace the roadstead Port of New Plymouth, off the site of the Railway station, necessitated an extension of the railway to the new breakwater. After considerable discussion between Church and Government an agreement was made on 1 March, 1886 in which the latter acquired a total of a little over 12 acres for a payment of £517/5/-. This resulted in the loss of sections numbered 1 to 27 and the closing of what was to be Beaumont Street—approximately where the Railway line runs today. The only alterations to the plans since 1900 have been the formation by the Trust of two streets on Mission Hill—Mission Street and Moana Crescent and by the trustees of the estate of Mr. W. W. Thomson of a new street off Calvert Road for which the City Council approved the name Annandale.

A comment by Benjamin Wells in his 'History of Taranaki' published in 1878, resulted in correspondence in the Taranaki Herald concerning the conditions under which this land was purchased. There was a suggestion that it was for Maori educational purposes only. The matter came to a head in 1902 when the Trustees were opening up the

land for lease for residential purposes. The original deed signed by Puke and Poharama contained no conditions as to the use of the land or any revenues derived therefrom. The Crown Grant of 27 March 1859 was in somewhat special form and signed by Sir George Grey. Mr. William Spain, an English barrister was appointed in 1841 to investigate land claims in New Zealand. After an eventful voyage in which he suffered shipwreck in Brazil, he finally reached New Zealand and commenced his difficult work of investigating the many disputed titles. He visited New Plymouth in June 1844, his visit being the subject of a sketch made at Mt. Eliot. In his decision on the claim of the New Zealand Company to land in Taranaki, Mr. Spain awarded the Company 60,000 acres with certain exceptions, one of which related to lands at Ngamotu;—'And also excepting all the piece of land containing 100 acres reserved for the natives at the time of sale to the New Zealand Company for the Wesleyan Mission Station'. Another exception was land reserved for Richard Barrett and wife and family at Ngamotu. As has already been remarked, had Spain any doubt about the title of the Mission to hold this land he would almost certainly have called for the deed to be produced. Mr. Creed had left New Plymouth for Waikouaiti and presumably taken the document with him. As for the payment, Sir George Grey in 1847 valued such land at not more than 1/6 per acre and the 'Average should be below this price'. This would make the Mission land worth about £7/10/- and as Mr. Samuel comments 'it must have been less valuable under the conditions which prevailed in 1840'.

Government in 1902 ordered an investigation into the title. The Hon. Oliver Samuel M.L.C. (1849-1925) was engaged by the Trustees to look after the interest of the Church. In his report which was published by order of the Trustees, Mr. Samuel wrote, 'From the date of the grant (and from several years previously) the trustees of the Wesleyan Mission have been in undisturbed occupation of the land, and have frequently leased it—indeed it is still under a lease which will expire on the 31st Inst. Moreover as you will notice from the above mentioned dealings, the Superintendent of Taranaki in 1863 recognised the title of the Trustees and purchased land for a road and paid them for it, and took a conveyance from them for it; and the New Plymouth Harbour Board subsequently (in 1875) did the same thing, and, many years ago, the Government by proclamation took parts for the railway line and paid compensation to the Trustees. In fact the title of the Trustees has been recognised in almost every conceivable manner, and had never been seriously questioned until the Hon. Minister of Education recently lodged a Caveat with the District Land Registrar, . . .'

Government accepted Mr. Samuel's contention that the title was indefeasible and a certificate of title was thereupon issued under the Land Transfer Act. The subdivision and sale of lease proceeded smoothly.

### CREED - "THE MAN"

Two Maori teachers had been stationed at Ngamotu; land had been purchased. Rev. John Whiteley visited the district in February 1840, and Rev. Samuel Ironside in June, during which time he arranged for the construction of a raupo house on the Mission property. The Home Conference had intended that Rev. John Aldred and Rev. Samuel Ironside were to be stationed in Taranaki but this was changed by the Church authorities in the Colony: Aldred and Ironside went to Port Nicholson and Rev. Charles Creed was selected for Taranaki.

Charles Creed was born in Somersetshire in 1812, entered the Wesleyan ministry in 1837, and being accepted for missionary work he, with Mrs. Creed, sailed for New Zealand in September the following year. They arrived at Hokianga in February and spent two years at that place and Kawhia before taking up the work in Taranaki. His district covered the coast from Mokau to Cook Strait until Rev. John Skevington opened the Waimate station in South Taranaki in 1842. Mr. Creed preached to the immigrants off the 'William Bryan' on their arrival and invited one of them, Henry Gilbert, a local preacher with the Bible Christian Church, to assist him. Creed was transferred to Waikouiti in 1844 to succeed Rev. James Watkin in a circuit which extended from Kaikoura to Stewart Island. He conducted a service for the arrivals off the first Otago immigrant ship, the 'John Wickliffe', and when Rev. Dr. Thomas Burns, the first Presbyterian minister, arrived, he described Mr. Creed as 'an excellent devoted man'. Mr. Creed died at Glebe in New South Wales, 18 February, 1879. His work in Taranaki is commemorated on plaques at the Mission House and in the grounds of the Whiteley Methodist Church.

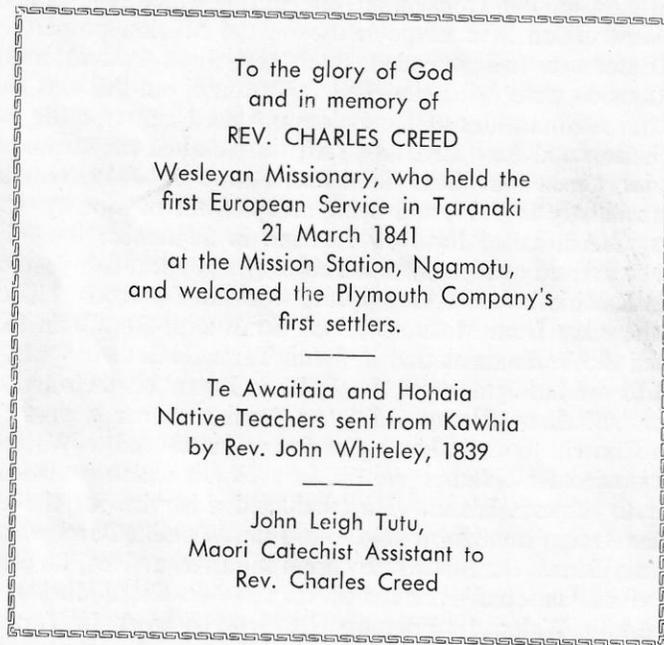
Karitane, the site of the old mission station of Watkin and Creed, a few miles from Waikouiti, Otago, and made world famous from its association with the work of Sir Frederick Truby King, is said to have some connection with the name Creed. Mary King, in her biographical study 'Truby King The Man', has this to say of Mr. Creed:—

'The Maoris found difficulty in pronouncing the name Creed, which became for them 'Kariti'. 'Tane' is the Maori word for 'Man', so the settlement became known as 'Karitane', which may be translated 'Creed the Man'.

Mr. Creed has however, another association with Karitane and Dr.

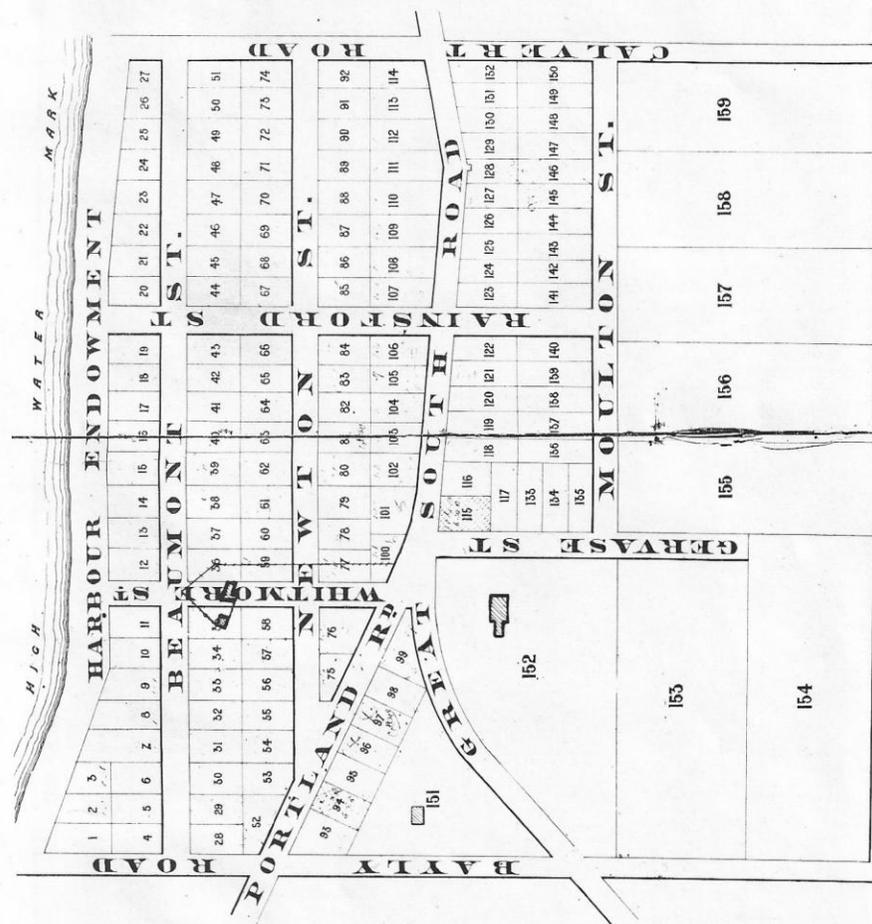
King. When Truby King's father, Thomas King, stepped off the 'William Bryan', he, along with other immigrants in March 1841 were welcomed by Mr. and Mrs. Creed. Thomas King was probably one of those who attended the service conducted by Creed and Gilbert at Ngamotu that early April day in 1841.

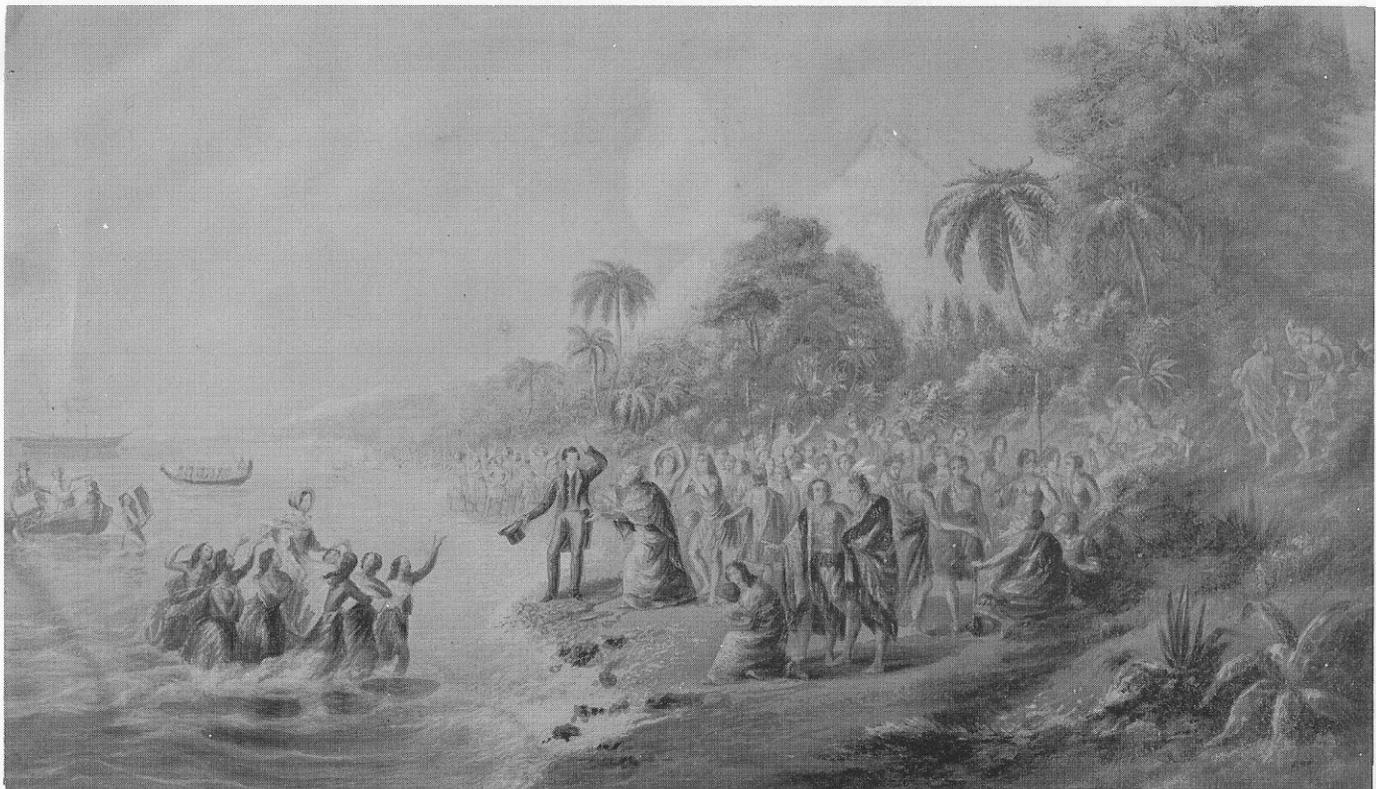
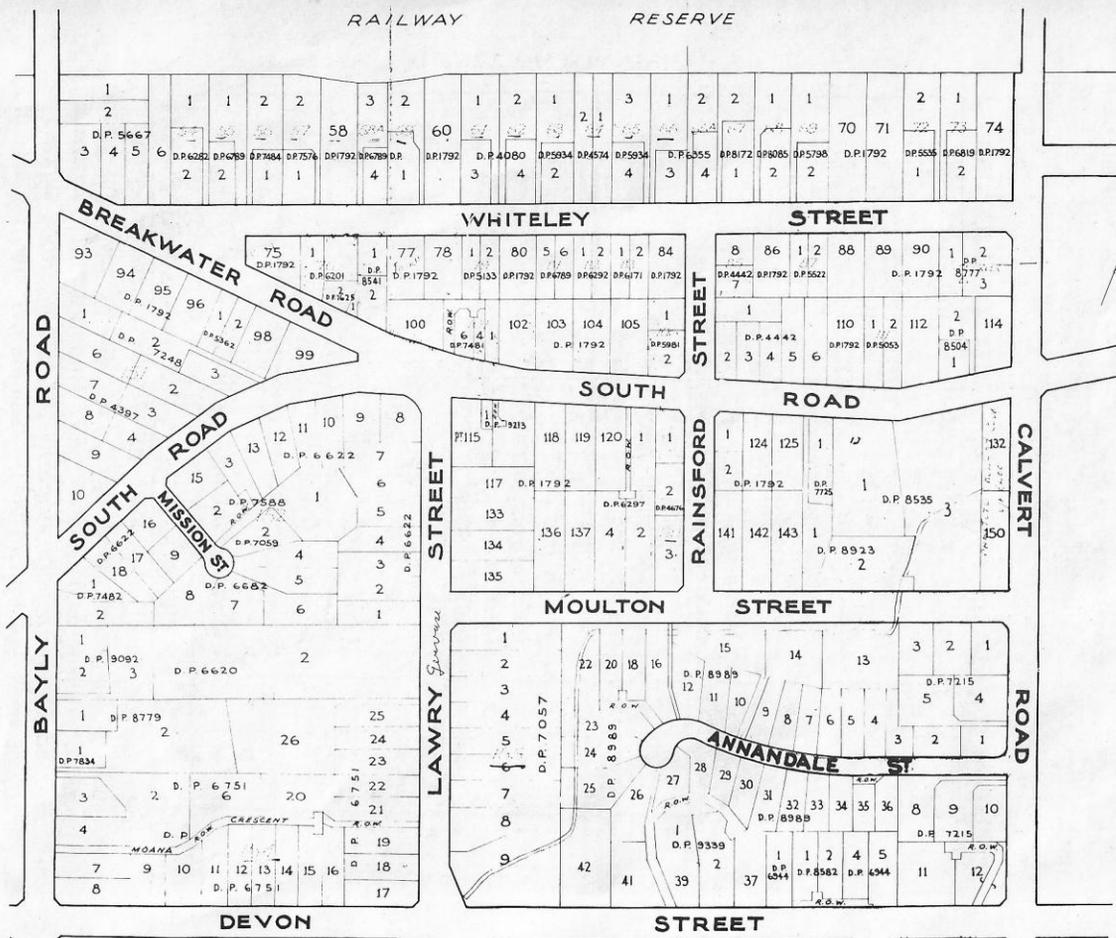
PLAQUE AT THE MISSION HOUSE, SOUTH ROAD,  
unveiled by the Prime Minister 1941.



The arrival of Creed at Ngamotu on January 1841 has been graphically portrayed in a picture which was reproduced by George Baxter for the Wesleyan Missionary Society in 1844.

George Baxter (1804-67) in 1834 introduced a new process of printing in colour by oils. The high peak named as Mt. Edgecombe is meant for Mt. Egmont. The geographical position is incorrect—the peak is shown to the east whereas Egmont would be almost due south, behind Mr. Waterhouse. This picture has been frequently reproduced in historical and other works and has also been once or twice used in trade advertisements, one of recent date being by a cement manufacturer.

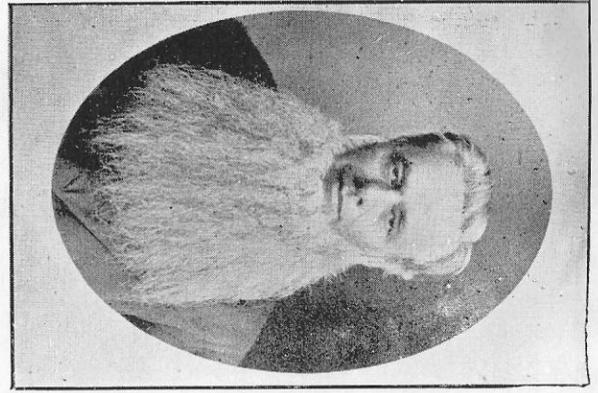




LANDING OF MISSIONARIES



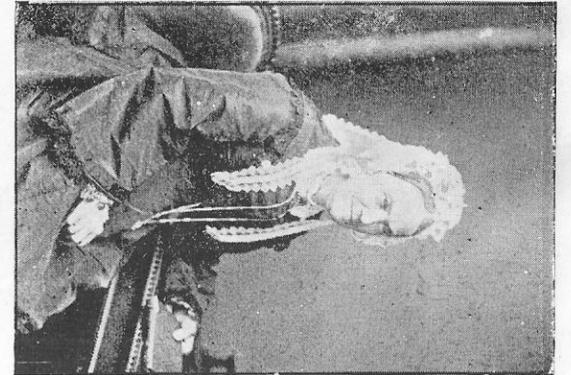
TE AWAITAIĀ



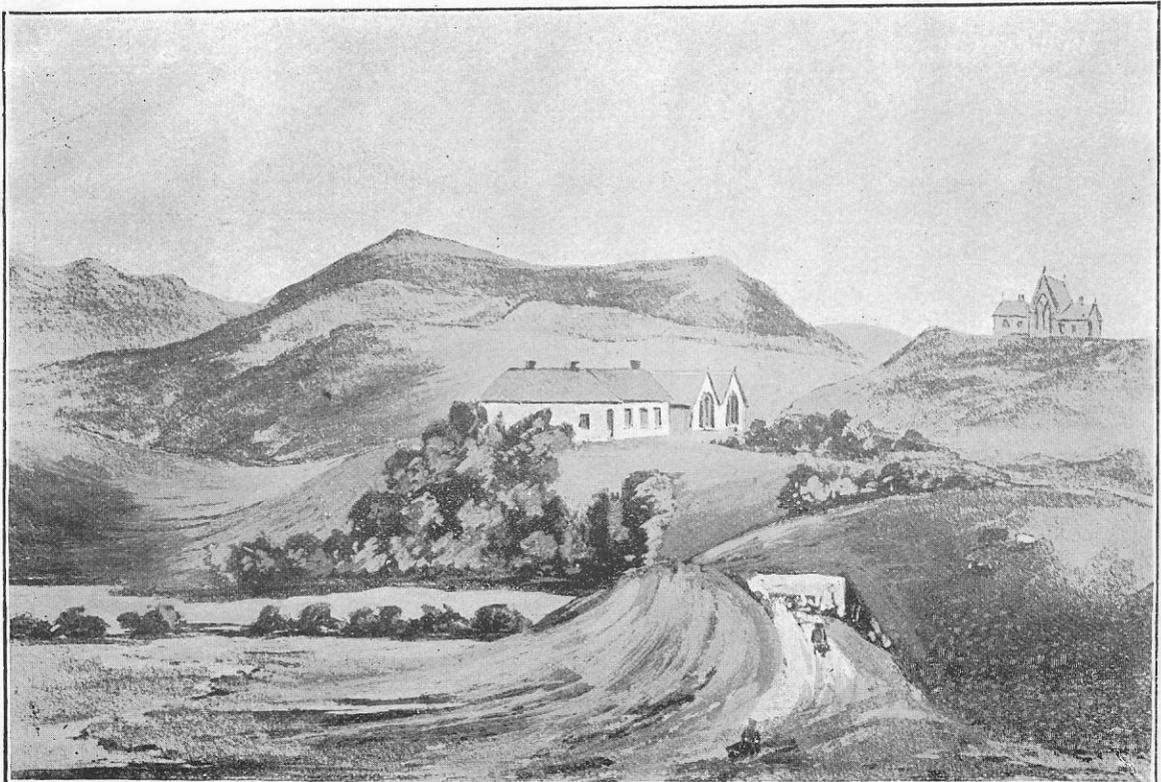
REV. CHARLES CREED



SIR GEORGE GREY



MRS. CREED



Mission House and Grey Institute from a water colour by H. Arden

Morley's History of Methodism



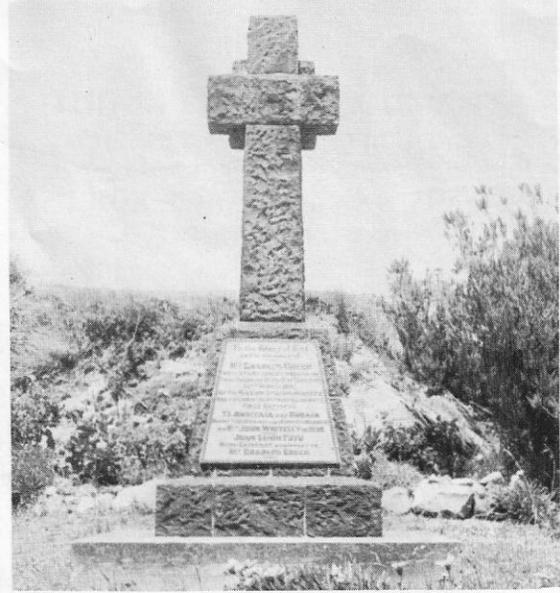
WELL'S MANGOREI CHURCH 1969

H. D. Mullan



MISSION HOUSE 1969

H. D. Mullan



MEMORIAL AT MISSION STATION

H. D. Mullan



AERIAL VIEW OF DISTRICT LATE 1940's

Taranaki Museum—Photo E. W. Grago

*Ko te Pukapuka Hoko mo Moturoa*

*Moturoa Taranaki Nu Tirani*

*Hanmere 63 1840*

*Tenei ano matou nga tangata o tenei kainga  
ka tukua atu nei o matou nei whenua ki a  
Edward, mo nga whanau o te Hohaiahi Muteriana  
o Ingarani mo o ratou tangata a mua tonu atu*

*Na - E takoto ana enei kainga ki te taha ki  
raro, o Taranaki ki te taha hoki ki raro o Ngamutu  
Na - Ko nga ngoa o enei whenua ka tukua nei  
kora enei Otaka - Taiapatau, - Waitapu, - Taikokako  
Taringamango, me era atu ngoa iti*

*Na - Ko nga Rohe mo enei kainga kora enei  
ka timata i Taikokako, ka haere ki runga, ra  
te taha tika o te Moana nei, tae rawa ki Otaka  
tika atu i reira (S by E) ki Taiapatau i uta, tika atu  
i reira ki Taringamango, hoki iho i reira (W by N) ki Taikokako  
ka riro mo hoki enei kainga katoa ki roto.*

*Na. Ko nga utu mo auai kainga kora enei e rua tahi  
Paraikeke me o tahi matou kua riro mai i maianei  
tahi atu e tahi atu utu*

*Koira matou ka tukua atu nei i o matou nei kainga me nga  
mea katoa o enei whenua ki a Edward mo nga whanau o te  
Hohaiahi Muteriana mo o ratou tangata a mua tonu atu  
ka tuku nei hoki o matou ngoa i tenei ra te tohau mo  
tonu o Hanmere, i te tau kotahi mano e wharu rau e wa ki kua.*

*Edward Meurant*

*Edward Puke + His mark*

*Poarama + His mark*

THE DEED OR DOCUMENT  
OF SALE OF MOTUROA

MOTUROA, TARANAKI, NEW ZEALAND.

JANUARY 13, 1840

We the inhabitants of this village do hereby convey our lands to Edward, for the Missionaries of the Wesleyan Society of England for their men for ever.

Now, these lands are situated on the Northern side of Taranaki towards the sea, and also on the Northern side of Ngamotu.

Now, the names of these lands hereby conveyed are as follows: Otaka, Taiapatau, Waitapu, Taikokako. Taringamango, and other unimportant names.

Now, the boundaries for these lands are as follows:—Commencing at Taikokako, thence in a southerly direction along the beach of the great sea, right away to Otaka thence from there (S. by E.) to Taiapatau inland, thence to Taringamango, returned from there (W. by N.) to Taikokako thus including the whole of these places.

Now the payment for these places is to be as follows:—Two single blankets and some fishhooks, which have been received now. By and by some further payment to be made. We therefore let these places go with everything belonging to them to Edward for the Missionaries of the Wesleyan Society and their men, now and forever. And we hereunto sign our names on this day of the thirteenth of January in the year one thousand eight hundred and forty.

“Edward Meurant”

“Edward Puke” X His mark.

“Poarama” X His mark.

I certify that the above is a correct translation unto English of the document in Maori on the front page hereof. Written the 14th Day of July, 1902.

Joseph J. Freeth,  
Licensed Native Interpreter.

Copy of Document in the Taranaki Museum—  
with Original Deed in Maori

ORIGINAL DEED OF SALE

Taranaki Museum

Taranaki Archives @ www.newplymouth.info

As will be seen from the Waterhouse extract, the Creeds came to Ngamotu on the Mission ship 'Triton', accompanied by Revs. Waterhouse, Wallis and Whiteley.

This extract from the Journal of Rev. John Waterhouse, supplied by Mrs. Stella M. Churchward Kelly of Victoria, great grand daughter of John Waterhouse, was copied from an early Wesleyan publication.

Rev. and Mrs. Creed were in the same missionary party as Rev. John Waterhouse and family that sailed from London in the barque James (300 tons) on Thursday, September 30th, 1838, arriving in Hobart Town, Van Diemen's Land, on February 1st, 1839. After a few weeks in that city they (the missionaries, not J.W.) sailed for New Zealand and the Creeds settled in Maungunu.

In the following year John Waterhouse sailed from Hobart Town in the missionary ship 'Triton', a brig of 120 tons that had arrived from England with a band of missionaries. That was John Waterhouse's first missionary journey to N.Z., Tonga and Fiji. In his Journal he mentions Mr. Creed as conducting one of the services at Mangunu on May 10th.

On his second journey John Waterhouse spent over six weeks in New Zealand before going to the Islands. At the District meetings held at Mangunui it was decided that Mr. and Mrs. Creed should go to Taranaki, Mr. Whiteley and Mr. Wallis to Kawhia.

**From J.W.'s Journal: "Jan. 8th 1841:** About 10 p.m. we crossed the bar at Hokianga. For two or three days suffered much from sea-sickness, which after the fatigues of a lengthened District Meeting debilitated me considerably. **13th:** South of Mt. Egmont at the sight of which a native we had taken from Mangunu, wept. It was the land of his father who was killed by hostile tribes and he was taken captive and made a slave when a boy. I intended placing the Creeds at Patea, 30 miles south of the mountain, but there is no anchorage and it is inaccessible unless the breeze is from the land. While in this state of perplexity a strong breeze from S.W. sprang up and we made for Ngamotu, the only western key to Taranaki, the only place of anchorage and that only in fine weather.

**14th:** Weather fine at 10 a.m. While the ship was working into the bay, I went in the boat accompanied by Messrs. Whiteley, Wallis and Creed to see the place and the people. At length through surging billows we rowed in safely till terra firma was welcomed again. The natives surrounded us and Mr. Whiteley told the object of our visit; we walked half a mile to a raupo house put up by the direction of Mr. Ironside on his visit last June. I hadn't been in the house but a second when the natives fled as if stung by a serpent, calling on me to

escape. Not any time was lost in retreat but the FLEAS discovered me in a manner which might be deemed romance, each man however lent a friendly hand in beating them off my clothes. The natives kindled a fire and soon burned the company that threatened so warm a reception. We now summoned all the people and asked if they wanted a missionary to live among them, if they would build a chapel and listen to his instruction. They said, "We have long expected a missionary but his delay has made our hearts dark. We said the white people are buying up our land and other whites come to destroy us and we might as well sell all and fly to the mountains and die. But if now you will give us a missionary, he shall be our father, we will attend to his counsel and keep and cultivate our own land and we shall yet be a people."

We blessed them in the name of the Lord and sent our boat (with Mr. Wallis and Mr. Creed) to bring Mr. and Mrs. Creed and their goods with all possible despatch. Mr. Whiteley and I remained and as we had taken no provisions requested the native to boil some potatoes. Our boat was now coming with the goods and we had to seek a landing place for them, so our potatoes were cold before we could eat them. Having our boat anchored and a rope brought on shore to keep her steady in the surf, the natives went shoulder deep in the water and soon emptied her. On their return a European who had come from Port Nicholson a few days before and had lived in different parts of New Zealand for ten or twelve years asked us to his home. Thither we took our cold potatoes and he gave us a little cold boiled eel which employed our fingers and met the demands of nature, most delightfully. By six o'clock we got Mr. and Mrs. Creed and all their belongings on shore and as they had a tent and there was plenty of fern, they might rest themselves when the shades of evening came. Bidding them and their interesting natives farewell, we hastened back to the 'Triton' which was under weigh, and a brisk and fair wind wafted us onward. We also left John Leigh Tutu, a native teacher who had been instrumental in the conversion of Chief William Taylor. (Taylor—possibly misprint for Naylor).

This European who asked Mr. and Mrs. Waterhouse to his house and offered them refreshment—would this be Richard Barrett? What a subject for an artist—whaler-trader and missionary sitting down to this meal of potato and fish in that humble dwelling at Ngamotu!

Rev. John Waterhouse was born at Rawdon, Yorkshire in 1789. After several years in the Wesleyan Ministry in England he was asked to take over the superintendence of the Church's work in the South Pacific, a district covering Australia, Tonga, Fiji and New Zealand. He and Mrs. Waterhouse sailed in the ship 'James', Sept. 1838, along with

other members of the Missionary Society, including Creed and Ironside. Waterhouse arrived in the Colony in the Mission ship 'Triton' in May 1840. He was lost at sea during a voyage between New Zealand and Tasmania in 1842. A son, George Marsden (1824-1905), had the distinction of being Premier of two colonies, South Australia (1861-63) and New Zealand (1872-73).

Rev. James Wallis (1809-95) arrived at Hokianga, December, 1834 and gave many years of devoted service to his Church. He was largely instrumental in the conversion of Te Awaitaia (William Naylor). Wallis was a witness to Maori signature on the Treaty of Waitangi in the Kawhia region.

## TURTON TAKES CONTROL

Creed left Ngamotu in 1844 and was succeeded by Rev. Henry Hanson Turton (1818-87). It would appear that between the departure of Creed and the arrival of Turton that Rev. G. H. Buttle visited the Station. Buttle who came to New Zealand in 1839 was at that time working with Whiteley in the Kawhia-Mokau area. Creed has served both Maori and Pakeha but with his departure Rev. Samuel Ironside was appointed to minister to the European members of the community. The first Anglican clergyman in New Plymouth, Rev. William Bolland, did not arrive until December 1843, prior to which time the members of this denomination would worship with the Wesleyans.

Turton was transferred to Kawhia in 1856 but retired from the ministry in 1858 and entered into business in New Plymouth. He was a member of the third Parliament (from 1863 to 1864), a parliament which was unusual in that the New Plymouth electorate was represented in succession by four men, I. N. Watt, Turton, Charles Brown and Henry Sewell, each of whom resigned his seat. Turton made important contributions to New Zealand history and literature. He was responsible for collecting the various documents relating to the Treaty of Waitangi which were printed in facsimile in 1877 and again in 1950. In his introduction to the 1950 edition Mr. C. H. R. Taylor, of the Alexander Turnbull Library, wrote of Mr. Turton as 'a splendid scholar of Maori language and lore and the compiler of a formidable work on Maori land deeds'.

The Wesleyan Missionary Society following the pattern laid down by Rev. Samuel Marsden and the Church Missionary Society, believed that education was the handmaiden of evangelism. In 1845 the Church opened a training school in Auckland, the 'Three Kings', the first principal of which was Rev. Alexander Reid (1821-1891). Mr. Reid

was from 1864 to 1866 minister of the Church in New Plymouth during which time Mrs. Reid died. The success of 'Three Kings' led to the establishment of a similar institution at Ngamotu. Mr. Turton was placed in charge of this work in which he had the assistance of his wife who was possessed of high educational qualifications. Mrs. Turton died in 1849 and was buried in Mission land at Ngamotu: her remains being transferred to Henui in 1902. Mr. Thomas Kingwell Skinner, a settler by the 'Oriental', also gave valuable assistance in this work.

This extract from the report of the Inspectors of Public Schools, Josiah Flight and Peter Wilson, is dated August 1852.

"The number of scholars has varied very considerably in the interval of the schools commencement in 1846 and the present time. At and about the former date 25 Maori children were educated as day scholars, and about the same number of Maori adults as evening pupils. From August, 1848, to March, 1852, the numbers averaged from 8 to 29, including 4 European boys during the last 18 months. The number of scholars on the commons of the Institution at the recent period of our visit was, Maoris, 28; half-caste, 1; European, 3; or 32 in the aggregate, and whose ages varied from 7 to 17.

"When the school was first established there were no funds provided for its support, hence originated the idea of farming a portion of the land appertaining to the Mission for the purpose. As the school went on, its utility became more and more manifest, and as, with that, cultivation became more extended, and further thought occurred to Mr. Turton of erecting permanent school buildings, and receiving therein scholars only as boarders. This was realised in 1848. The cost of building was conjointly defrayed by the Colonial Government and the Wesleyan Missionary Society. The boarding and clothing of the scholars, together with the concurrent expenses of the Institution, have been about equally provided by the above two public bodies for one year, and by the Mission alone for the remaining time. The farm of 100 acres belonging thereto has been chiefly cultivated in the first instance (in the breaking up stage), by European labour, at the expense of Mr. Turton, he having stocked it also with sheep and cattle, and obtained from England, at considerable cost, several of the most improved implements of modern agriculture; thus laying a most promising basis for the successful progress and future independence of the Institution, but unavoidably leaving, for the time being, a heavy debt on the estate.

"Of the number who have left the Institution previous to March last nearly all could read their own language well, and some could read the English Primer and Testament with ease, though not quite perfectly. They were apt at spelling and translating exercises. In

arithmetic, two of the number proceeded as far as interest, going twice through the whole of the simple and compound rules of three, practice, barter, etc. Others, however, could only pass compound division, and there were a few who never got over, or could retain in memory, the multiplication table. In writing, their progress was on a par with that ordinarily to be observed among English lads of like age; but in geography, from the circumstance of the Institution being unprovided with maps till the later period of their attendance, they were naturally deficient. Moral and religious instruction were sedulously attended to throughout the curriculum. The boys who are now in the Institution have made, we consider, very remarkable progress in reading, writing, arithmetic, geography, and in knowledge of the English language. Considering how short the time was, at the date of our visitation, that the boys had been under tuition, their acquirements far surpassed our anticipations, though from previous hearsay we had been led to expect that we should witness a gratifying degree of progress."

"Unfortunately, the hopes then entertained were not realised. Owing to the apathy of the Maori people, no doubt one result of the troubled conditions then prevailing, the school had to be closed."

Turton commenced the school in 1846, Sir George Grey visited the school in March, 1847, and, impressed with Turton's work, offered Government assistance and made a personal gift of £5 to the work. It was in appreciation of Grey's support that the school received the name of the 'Grey Institute'. Sir George Grey has been somewhat overlooked in the story of New Plymouth. His name was given to this school and is perpetuated in the Grey Institute Trust, and to the block of land surrounding the town which is known in survey and legal matters as the 'Grey Block'.

George Edward Grey, born in Lisbon, Portugal, 1812, Governor of South Australia 1841-45, Cape Colony 1854-59, New Zealand 1845-53 and 1861-68, Premier of New Zealand 1877-79. On his death in 1896 Sir George was accorded the honour of burial in St. Paul's Cathedral. It is fitting that his name should be borne by this Grey Institute Trust which has for over a century done so much for the Maori people of New Zealand, a people whom Grey learned to love and respect.

### MISSION HOUSE AND CHAPEL

The first Mission house stood at the foot of Bayly Road, on what is now the Wahitapu Cemetery. A note by Mr. W. H. Skinner has this interesting information: "At the back of Mr. Creed's house was the Wahitapu Burial Ground. Creed landed a little to the west—his

whare was erected on the seaward margin of this ground with another by its side to act as a school and church for the Maoris. On this spot was held the first Church service in Taranaki, attended by Europeans."

The old Mission House on South Road was built in the 1840's. A. B. Scanlan in his recently published "Historic New Plymouth" gives the year as 1844. It has been stated elsewhere that the house was constructed of timbers taken from the Grey Institute—this is obviously incorrect. The Institute buildings erected in 1848, or thereabouts, were sold for removal in 1878. The Mission House is much older than 1878. A map prepared by Fred Carrington and published after his retirement as Chief Surveyor, which was in August 1844, shows the Mission House on its present site. A pathway leads from the end of Hine Street (at the Town Belt, Cutfield Road), past the front of the house and continuing at the back of the Pukehe Pa (Mission Hill). Another track leads from the Mission House to the old site at Waitapu. Morley in his 'History of Methodism' has a reproduction of a watercolour by H. Arden, dated 1864, which shows Mission House on its present site and Institute on Pukehe Hill (Mission Hill), with Maungaroa Hill (site of post office micro wave station) in the background.

From a recent publication we quote: "Buildings vested in the Trust consisted of the original school, since used for various purposes, the Chapel on the old Rangiatea site, and a Maori ministers parsonage on Mission Hill, once known as the Mission House'.

The reference to the school is to the old Mission House which for a short while in this century was used for a school for Maori girls. The Chapel at the Mission House was erected by Zaccheus Wells on his farm at Mangorei for the use of settlers and transferred to the present site in 1940.

A plaque in the building has this inscription:—

To the Glory of God and in Loving Memory of

PHILIP WELLS

who was instrumental in giving this historic  
family church from Lower Mangorei to the  
Methodist Home Mission Department for the use of the  
Maori People.

Born 28 June 1868

Died 27 June 1941

HE WALKED WITH GOD.

## WAHITAPU

The cemetery at the foot of Bayly Road, Ngamotu, is officially the Wahitapu Urupa. It is administered by a Board of Trustees appointed by the Minister of Maori Affairs. It derives its name from the Waitapu Stream which formerly had its outlet near the eastern end of the 'Mission' land. When road works were being undertaken the stream was diverted and the main channel now enters the sea by a culvert at the foot of Bayly Road. The original outlet now drains the small swamp on the lower site of the railway.

What was the original name of the stream? During the fight at Otaka two young women disputed over the good intentions of Waikato. One of them, Te Whau, to prove her claim that they were prepared to be friendly left shelter of the defences and went forward to meet her supposed friends. She was immediately killed and her blood flowed into the stream above Otaka, the water became contaminated and declared to be tapu. From this incident of misplaced trust the stream derived the name Waitapu. W. H. Skinner in his plan of Otaka (Percy Smith 'Taranaki Coast 1910') spells the name Waitapu. However Mr. W. F. Gordon, 1907, in his amended Paritutu District map, spells the stream as Wahitapu.

The first recorded burial in Wahitapu was that of Mary Ann, the eight year old daughter of Richard and Rawinia Barrett, who died on 2 August, 1840. The next, that of William Marshall aged 38, settler by the 'William Bryan' who died on 26 October, 1841, from injuries received from a kick by a horse. Wahitapu remained in the possession of the Mission until 1885 when it passed into the hands of the New Zealand Government Railways. It is difficult to understand why this burial ground was disposed of to the Railway Department instead of being reserved as a cemetery. The Taranaki Scenery Preservation Society in 1902 became interested in the matter and requested the Railways to fence off the ground which is the oldest European cemetery on the west coast of the North Island after Hokianga.

Efforts were made at the same time have trees planted on the seaward side. The pohutukawas on the railway side were probably planted at the same time. The fact of an historic cemetery being owned by the Railways was not altogether satisfactory and Mr. W. J. Honeyfield, a grandson of Richard and Rawinia Barrett, took up the matter. A deputation met the Hon. J. G. Coates in December 1924 and as a result the Native Land Court made an order on 11 August, 1927, setting aside this plot of approximately 1 acre as the Wahitapu Urupa. The Trustees appointed by the Minister included representatives of Love and Barrett families. But when Mr. Honeyfield died in 1933 the

Barrett family was no longer directly represented on the Board of Trustees.

A point of interest in this Land Court order is that no legal access is provided to the Cemetery—to enter this sacred ground one must cross Railway land which could be a technical trespass. On the seaward side the City Council did provide for access from Ocean View Parade. This is, however, only a temporary privilege which could at any time be revoked. Such was the position in 1962 when the New Zealand Historic Places Trust became concerned about this most peculiar position of an historic site having no legal access. Discussions were held with representatives of the Cemetery Trustees over a proposal that land should be acquired giving access to Bayly Road. The Trustees, however, were not prepared to take over any land so surrendered and accordingly the small area subsequently obtained was transferred to the Crown. The Railways Department agreed to surrender the required piece of land and the Egmont Oil Wells Co. Ltd., which had rights therein, agreed to forego these. The small area giving access was, in 1965, gazetted as Crown Land.

The Taranaki Regional Committee of the Trust desires to provide a memorial entrance gateway which would in this permanent and visible form remember all those associated with the place—Maori and Pakeha. Each year Auckland honours the memory of William Hobson, first resident Governor of New Zealand, at his grave in the old Grafton Cemetery. Each year Wellington honours the 'empire builder' Edward Gibbon Wakefield, when a wreath provided by a former governor, Viscount Bledisloe, is placed on his tomb. Barrett was one of the outstanding men in pre and early colonial days, respected by Maori and Pakeha. Without his 'Ok' the chiefs of Port Nicholson would not have sold their land to the Company and in like manner, when the purchase of Taranaki lands was under consideration, Barrett again advised his friends to sell. It seems fitting therefore that Taranaki should honour Barrett as Auckland does Hobson and Wellington, Wakefield.

The survey of the town was not completed until 1842, some months after the arrival of the first parties of immigrants. No burial places were as yet available. Charles Armitage Brown, who died in June 1842, was buried on the slopes of Marsland Hill. Other burials however were most likely made at the Mission Cemetery at Bayly Road. There appears to be no complete list of early interments and only two memorial stones prior to 1900 are in existence, Barrett and Marshall.

Mr. Rigby Allen, Director the Taranaki Museum, says that when Pukeariki (Mt. Eliot) was demolished, the remains of several Chiefs were removed to Wahitapu. St. Mary's Church burial register contains the names of several Maoris to whom no memorials exist in that Church-

yard. It is probable that the interments were made at Wahitapu. The writer did not have access to the Wahitapu burial register and the later three existing memorials are dated 1916, 1943 and 1949.

From newspaper clippings and a manuscript in the Taranaki Museum we have noted these names of persons who were probably interred at Wahitapu.

W. Bailey, carpenter.  
W. Bailey, female infant.  
James Bayly, male infant.  
H. Barriball, male infant.  
Bishop (of N.S.W.)  
Billy Bundy.  
C. Bon, died of apoplexy.  
Davies, whaler.  
P. Elliott, female child.  
P. Grove(r), female child.  
Hamblyn, son of C. Hamblyn, accident  
John Farnham Hellier, March 1843.  
Mrs. W. M. Hunter  
S. Mathews, female infant.  
R. Rundle, male infant.

W. Spurdle, female infant.  
Jackson, whaler.  
John Wright, whaler, 30 December,  
1858. Service conducted by  
Rev. John Whiteley.

John Farnham Hellier, who arrived  
on Oriental, was killed by fall-  
ing into a saw pit on March 23,  
1843 and was buried at Wahi-  
tapu. The Hellier plot in St.  
Mary's, New Plymouth, records  
his death, but we have no know-  
ledge as to whether his remains  
were re interred in this place.

#### Records of Barrett family:—

Mary Ann, aged 8 years. August 2, 1840.  
Richard Barrett, aged 40. February 23, 1847.  
Wakaiwa Lavinia Barrett, aged 38, February 12, 1948. 1848  
Hannah Lavinia Honeyfield, aged 4 years. 186—.

### WHERE DO YOU LIVE?

The origin of street names can be a fascinating study, and the streets of Whiteley Township are no exception. In the 1877 plan the following names are recorded:—Bayly, Beaumont, Gervase, Moulton, Newton, Portland, South, Whitmore. Two of these, Beaumont and Whitmore, have been closed. Gervase, Newton and Portland have been superseded.

ANNANDALE STREET was formed when a subdivision was made in recent years. It takes its name from the home of the late William Wright Thomson, which stood on the site of Taringamanga Pa in Devon Street West, overlooking the plain below. Mr. Thomson

came to the colony with his parents who settled in Otago. Mr. Thomson senior named his properties Annandale and Camberdown after districts in Scotland from which he came. The latter property is still farmed by members of the family. The late Mr. W. W. Thomson was in business for many years in New Plymouth.

This street, one of the few in the city with Scottish names, thus commemorates a local home, an Otago farm and a district in Scotland.

BAYLY ROAD, surveyed in 1842, forms the western boundary of the district. It commemorates three families of this name who arrived in the 'Amelia Thompson' in 1841.

Thomas and Susan, with their children Elizabeth, Thomas and William.

William and Elizabeth and their children Daniel, Ann and Jane.

James and Grace and their son Arthur.

William, son of Thomas Bayly was wounded at Waireka. He was a Director of the Freezing Works Company, a member of Taranaki County Council, New Plymouth Harbour Board, and Taranaki Provincial Council. He served as Mayor of the Borough for two terms.

BEAUMONT STREET: Was surveyed where the railway now runs, and gave access to sections 1 to 27. The origin of the name has not been ascertained.

BREAKWATER ROAD: Was shown on the original plan as Portland Road. The particular origin is not known. It could be for Portland in Dorset which is recorded in the Anglo-Saxon Chronicles as Port and in 1872 as Portlande.

CALVERT ROAD: Named for Rev. James Calvert (1813-1892), a member of the Wesleyan Missionary Society, stationed in Fiji 1838 to 1856. During a five year term in England he supervised the printing of the Old Testament in Fijian. For some years from 1872 he served the Church in South Africa. At the age of seventy he revisited the Pacific, where he had laboured, and also New Zealand.

GERVASE: See Lawry.

LAWRY STREET: This was originally Gervase, the origin of which has not been ascertained. Rev. Walter Lawry (1793-1859) of Cornwall, arrived in Australia as an assistant to Rev. Samuel Leigh and through marriage became related to Rev. Samuel Marsden. He became Superintendent of the Mission in Australia, New Zealand and the Pacific on the death of Waterhouse. Lawry retired from the ministry

in 1854 and made his home in New South Wales. He is described as a 'powerful preacher and able administrator.'

Rev. Samuel Lawry (1851-1933), was also Cornish born. He was ordained into the Wesleyan Ministry in 1877. In 1904 he became President of the Conference and for his work in promoting the union of the Methodist Churches he was elected first President of the united Church in 1913.

**MISSION STREET:** Was formed when a subdivision was made by the Grey Institute trustees in recent years. The hill, known as Mission Hill was the site of Pukehe Hill, on which stood the buildings of the Grey Institute founded by Turton.

**MOANA CRESCENT:** Is the only privately owned street which has a name approved by the City Council. It is one of the only two streets in the city with access by means of a flight of steps. In this connection the name Moana signifies the ocean.

**MOULTON STREET:** Is named for Rev. James Egan Moulton (1841-1909), missionary to the Friendly Islands, who arrived in 1865. He applied himself with great enthusiasm to learning the language, and within three months preached his first sermon. He was responsible for the founding of Tubou College, the first boy being enrolled in February 1866.

He was responsible for the establishment of a printing press to supply the books needed for the College, obtaining an old press, putting it in order, and learning the technique of printing. He rendered outstanding service in translation work, including the Old Testament, Hymn book and Service book. In 1893 he was President of the Methodist Conference of New South Wales, and was also appointed President of Newington College.

**NEWTON,** see under Whiteley.

**PORTLAND,** see under Breakwater.

**RAINSFORD STREET:** No name appears on the original plan, and the origin of the name is in doubt. The Methodist Church office in London has no record of a clergyman or missionary of that name. However there was a Rev. Rainsford Bavin, born in Lincolnshire in 1845 and ordained into the ministry in 1866. He died at Gore Hill, New South Wales, 2 September, 1905.

**SOUTH ROAD:** The original access to Omata was by way of Omata Road through what is now Westown. The South Road was formed by the Provincial Council in 1863 when it purchased three acres from the Mission for this purpose.

**WHITMORE STREET,** now closed, was almost opposite Lawry Street, slightly to the west. It was possibly named in honour of Sir George Whitmore (1830-1903), who arrived in the Colony as Military Secretary to General Sir Duncan Cameron, in 1861. He resigned his commission in 1862, but when war broke out again, he entered the colonial forces taking part in operations in Taranaki, at Orakau and in the Hauhau disturbances. His book, 'The Last Maori War' is an important contribution to the literature of the period, impartial and pleasantly written.

Colonial troops were not eligible for the Victoria Cross and it was Whitmore who in 1869 urged Government to approve of a decoration for outstanding bravery which resulted in the institution of the New Zealand Cross, one of the rarest decorations in British History, only 23 having been awarded.

**WHITELEY STREET:** This was originally Newton Street. Was it named for Rev. John Newton, the noted preacher and song writer (1725-1807), or for a local resident Isaac Newton Watt? Before the 1902 subdivision was adopted this name Newton had been given to a street in Fitzroy, commemorating Newton King (1856-1926), son of Thomas King, who has already been mentioned in connection with Creed. Thomas King was a friend of Watt, who came to Taranaki in the 'Himalaya' in 1843 and took a prominent position in local affairs until his appointment as Magistrate at The Bluff in 1862. He served with the Volunteers as Captain, was first Speaker of the Provincial Council and a Member of Parliament for New Plymouth. Watt died in 1886.

Although the two Newtons were at opposite ends of the settlement and under different local body administration it would be most inconvenient for such to continue. The new street was therefore named Whiteley, whose tragic death was still fresh in the memories of residents.

Rev. John Whiteley (1806-1869), came from Nottinghamshire. After ordination he was set aside for missionary work in New Zealand where he arrived in 1833. He became well qualified in the Maori language and his signature appears as a witness on the Treaty of Waitangi. He assisted in the founding of the Mission at Ngamotu and in 1855 succeeded Turton at this station. One of his converts was Te Ua Haumene, the founder of the Pai-marire religion, who was baptised under the name of Thomas Zerubabel (Tamati Horopapara). John Whiteley was shot and killed at Pukearuhe Redoubt on 13 February, 1869. His life and work has been well told in a recent booklet by Rev. W. H. Greenslade, published by the Wesley Historical Society.



*This is the end of the story—for the present. The Church and the people however await the publication of the story of the GREY INSTITUTE—this divinely inspired Trust which has accomplished so much for the Gospel in the 129 years since the chiefs of Ngamotu sold these hundred acres for the use of the Mission for ever. That such a study may soon appear is the sincere wish of the writer of these notes on Whiteley Township.*