

KIWI BIBLE HEROES

Te Pahi

Te Pahi was one of the most powerful chiefs in the Bay of Islands at the turn of the 19th century. His principal pa was on Te Puna, an Island situated between Rangihoua and Moturoa. He had several wives, five sons and three daughters.

Having heard great reports of Governor Phillip King on Norfolk Island, Te Pahi set sail in 1805 with his four sons to meet him. The ship's master treated Te Pahi and his family poorly during the trip and on arrival decided to retain one of his sons as payments for the journey. To make matters worse, Te Pahi discovered that King had now become the Governor of New South Wales and was no longer on Norfolk Island. Captain Piper, who was now the authority on Norfolk Island, used his powers to rescue Te Pahi and his sons and treated them kindly until the arrival of the *Buffalo*.

Te Pahi and his sons continued their journey to Sydney on the *Buffalo* in their quest to meet King. In Sydney they were taken to King's residence where they presented him with gifts from New Zealand. During their stay in Sydney, Te Pahi attended the church at Parramatta conducted by Samuel Marsden. Te Pahi had long conversations with Marsden about spiritual matters and showed particular interest in the Christian God. Marsden became impressed with the chief's strong, clear mind.

Late in 1809, the *Boyd* anchored at Whangaroa to load spars. There, it was attacked by Māori and most of the 70 crew and passengers were killed and some eaten. Te Pahi was mistakenly blamed for this and five whaling ships bombarded his pa on Te Puna Island with their guns on 26th March, killing as many as 60 of Te Pahi's people. Te Pahi escaped, but died some weeks later from a wound he had suffered in the fighting with Māori from Whangaroa over the *Boyd* affair. Estimates put Te Pahi at over 50 years of age when he died.

Samuel Marsden later worked hard to clear Te Pahi's name although history disputes whether Te Pahi had any role to play in the actual sacking of the *Boyd*. Marsden agreed with Te Pahi's accusers that Te Pahi was present at the attack but argued that Te Pahi had arrived at Whangaroa to trade fish after the *Boyd* incident had begun.



Sources:

<http://www.teara.govt.nz/en/biographies/1t53/te-pahi> accessed May 21, 2014
Keith Newman, *Bible and Treaty*, Penguin, 2010
Harris, George Prideaux Robert, 1775-1840 :Tipahee a New Zealand chief / eng[rave]d by W Archibald from an original drawing by G P Harris. [London, 1827]. Ref: A-092-007. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22331197>

Image:

Harris, George Prideaux Robert, 1775-1840. Harris, George Prideaux Robert, 1775-1840 :Tipahee a New Zealand chief / eng[rave]d by W Archibald from an original drawing by G P Harris. [London, 1827]. Ref: A-092-007. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22331197>

Ruatara

Not much is known of Ruatara's birth or parentage. He spent much of his early life near Te Puna in the Bay of Islands. Marsden reported that Ruatara was about 22 years old in 1809.

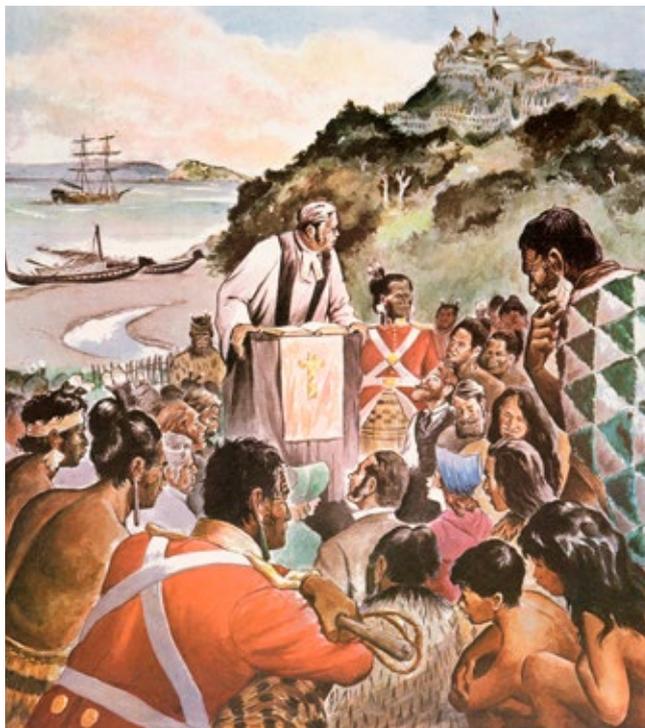
Ruatara began travelling aboard whaling ships from 1805, presumably on a quest to meet King George. Ruatara first met Samuel Marsden in Sydney in 1805. For the next four years he would travel onboard various whaling ships, often mistreated and abandoned by captains. At times he also suffered from starvation and physical beatings.

He arrived in London aboard the *Santa Anna* in July 1809. However, Ruatara was ignored by the captain and ultimately failed in his quest to meet the King. He was put onto the *Ann*, a Government ship transporting convicts to Sydney. By strange coincidence, it was onboard the *Ann*, the sick, alone and deeply distressed Ruatara again met Samuel Marsden. Marsden discovered him a few days into the journey and nursed him back to health, a debt Ruatara no doubt felt he needed to repay.

Once back in Sydney, Ruatara lived with Marsden and worked on his farm gaining new agricultural skills Ruatara believed would greatly benefit his country. He then returned to New Zealand aboard the ship *Frederick* under Captain Bodie. Marsden was concerned about Bodie's character, concerns which were later justified as Bodie refused to land Ruatara and his three friends ashore when the ship came within sight of the Bay of Islands. Instead he took them back to Norfolk Island where he abandoned them.

Ruatara returned to Sydney on board the *Ann* after it had called at Norfolk Island for supplies.

Ruatara was able to finally return home some time in 1812, where he found he had become the senior chief of Te Puna and Rangihoua following Te Pahi's death. In 1814, Marsden purchased the *Active* and sent Thomas Kendall and others to New Zealand to assess whether it was safe to start a mission there. Ruatara returned with them to Sydney where he spent another five months learning agricultural techniques. He was given gifts by the Governor of New South Wales, including a regimental uniform which he would wear at the first Church service on New Zealand soil.



Caption: Ruatara standing on Marsden's left at the first service.

He set sail with Marsden on the *Active* in November of 1814 and arrived home in late December 1814.

Following the first Church service, Ruatara was determined to protect his Pakeha friends. He took great risk in introducing them to neighbouring tribes, helped them build houses at Oihi and warned them of dangers.

On 13 February 1815, Ruatara fell ill. His condition worsened quickly and he was placed in a state of tapu with food and water prohibited. Missionaries were restricted access and in fact were blamed by Māori for his condition. Marsden was able to visit him after serious debate with Māori and gave him a few sips of wine and water, some rice and tea. After Marsden left him, the tapu was reinstated. Marsden reluctantly set sail for Sydney on the 26th. On 3 March 1815, Ruatara died. His wife, Rahu, hanged herself the next day. Seven chiefs, including Hongi Hika, assisted in laying out the body. In April Ruatara's remains and those of his wife were carried inland to Motutara, his tribal lands.

Sources:

<http://www.teara.govt.nz/en/biographies/1r19/ruatara> accessed May 21, 2014
Patricia Bawden, *The Years Before Waitangi*, 1987, 2006

Image:

Morgan, Jack, fl 1961-1966. Morgan, Jack :Oihi Bay, Christmas Day 1814; Samuel Marsden preaching the first sermon to the Māoris. [Auckland, Weekly News, 1964]. Ref: B-077-002. Alexander Turnbull Library, Wellington, New Zealand.
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Samuel Marsden

New Zealand was the second place in the world to receive Church Missionary Society missionaries (CMS), after West Africa. Driving this decision was reverend Samuel Marsden, who had been dispatched to Australia to help out the struggling Richard Johnson, chaplain to the colony.

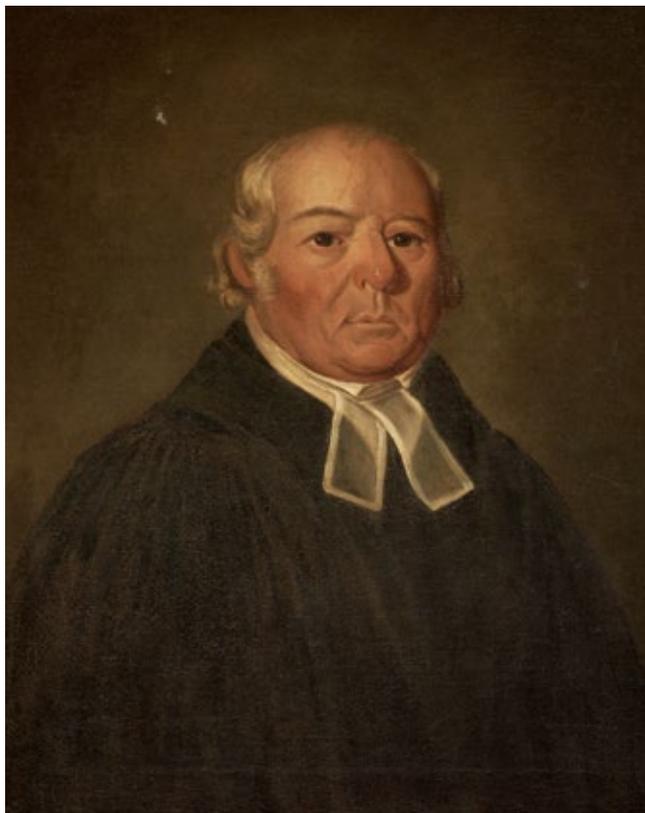
Born to a large family in Yorkshire in 1764, he studied at Magdalene College in Cambridge. His education at Cambridge was cut short by an approach on behalf of the Church Missionary Society by William Wilberforce to become Second Chaplain to Richard Johnson in Australia. Marsden accepted, and sailed for Australia with his wife, arriving on the first day of 1794.

Marsden established his house at Parramatta just outside the main settlement at Port Jackson. There he oversaw his 100 acre farm, as well as, consenting to serve as a magistrate and as superintendent of government affairs. It was as magistrate that Marsden gained a rather unfavourable reputation as the 'flogging parson' for his use of the cat-o-nine-tails in punishing those involved in the Irish uprising in 1804. Despite this reputation, Marsden's skills as a businessman ensured his wealth and land increased. By 1807 he would own more than 3,000 acres of farmland.

In 1800, Johnson applied for a leave of absence to return to Britain. He never returned to Australia and Marsden subsequently became the senior Anglican Minister in New South Wales, a position he held until his death.

In the first few years after the turn of the century, Marsden met numerous Māori who had made the journey to Australia on various whaling and sealing ships. One of these was Te Pahi and his five sons. Te Pahi attended church with Marsden and had long conversations with him about spiritual matters, especially the Christian God. In 1805, Marsden also met the young Ngāpuhi chief Ruatara.

Marsden became convinced of the importance of starting a mission to New Zealand and travelled to England in 1807 to float the idea with the Church Missionary Society. They agreed, and Marsden



travelled back to Sydney on the *Ann* in 1809 along with eventual New Zealand missionaries William Hall, and John King and their families.

On board, Marsden found Ruatara in a rather dishevelled state having been so poorly treated on board another ship on his journey to London to meet King George. Ruatara was sick and after discovering him aboard, Marsden spent much of the journey nursing him back to health, while learning more about Māori culture, customs and the language.

Just before their arrival in Sydney, news reached the colony of the Boyd Incident, in which as many as 70 crew and passengers of the *Boyd* had been killed at Whangaroa in the Bay of Islands. This event would eventually delay the start of the mission to New Zealand by another five years with no captain willing to risk life and ship to go to New Zealand.

Desperate to start the mission in New Zealand, Marsden purchased his own ship, the *Active*. In 1814, Marsden directed missionaries Thomas Kendall and William Hall to proceed to the Bay of Islands to

reignite communications with Ruatara. The trip was a success and Kendall and Hall were well received. Ruatara and a number of other Māori including the chiefs Hongi Hika and Korokoro travelled back with Kendall and Hall to Sydney where upon their favourable report, Marsden proceeded to prepare for his first mission visit to New Zealand.

Late in 1814, the cautious New South Wales Governor Lachlan Macquarie finally granted Marsden four months leave from his chaplaincy role in order for him to travel to New Zealand. The *Active* weighed anchor from Sydney Cove on 28 November 1814. Calling at different places along the coast, the *Active* arrived in the Bay of Islands on 22nd December and anchored at Rangihoua, in sight of Ruatara's pa.

After Marsden conducted the first Christian service in New Zealand he remained at Oihi for another two months before leaving in late February. Sadly, Ruatara died just four days later.

Marsden would later return to New Zealand another six times to encourage the mission. Accompanied by his daughter Martha, Samuel Marsden paid his last visit in February 1837. He landed at Hokianga where hundreds gathered to pay their respects to the ageing Reverend. Māoris then carried him across to Waimate. He found the missionaries working harmoniously and the new mission stations flourishing well.

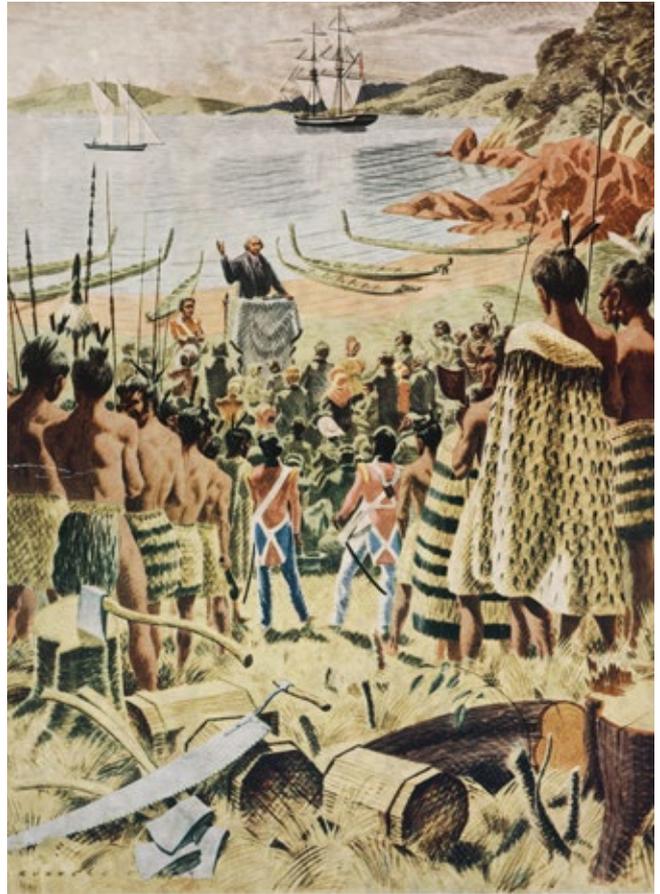
His final departure from New Zealand was on 2 June 1837. He spoke of returning to New Zealand on an annual basis but became progressively more ill. He died on 12 May 1838, on a visit to Windsor. He was buried in the churchyard of St John's Church, Parramatta.

Sources:

Keith Newman, *Bible and Treaty*, Penguin, 2010
Patricia Bawden, *The Years Before Waitangi*, 1987, 2006
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Clark, Russell Stuart Cedric, 1905-1966. Clark, Russell Stuart 1905-1966 : Samuel Marsden's first service in New Zealand. The Gospel of Jesus Christ first proclaimed on these shores by the Rev. Samuel Marsden at Oihi, Bay of Islands, Christmas Day, 1814 [Christchurch] N.Z. Church Missionary Society [1964]. Ref: B-077-006. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23220567>



Henry Williams

Henry Williams was born in Nottingham in February of 1792. The Williams' Welsh family motto was "A fynno Duw Fydd" (What God wills, will be). He entered the Navy at the age of 14 and served in the Napoleonic Wars. In 1815 he retired from the Navy and became a teacher of drawing, a skill which is apparent in his many drawings of New Zealand. In 1818 he converted to Anglicanism and joined the Church Missionary Society (CMS).

Henry and his wife Marianne and their three children sailed from Sydney bound for Paihia on 22 July 1823 aboard the *Brampton*. On board was Samuel Marsden on his fourth trip to New Zealand. The two had met the previous February in Hobart.

Henry Williams took up the role of leader of the CMS mission. With his view that Māori culture should be transformed through literacy, he recognised the importance of coordinating the various Bible translation efforts undertaken by CMS and Wesleyan missionaries. The team, under his guidance, began meeting every morning in Paihia to pray and translate the Scriptures into Māori.

In his journal for 12 July 1826, Henry reported: "We meet generally from nine to twelve o'clock each day studying the language and generally translating the Scriptures; we make considerable progress and it greatly facilitates our inter-course with the people."

The first fruits of this effort were the first Scriptures published in Māori. This 1827 production in Sydney included key passages regarded as the foundation of true religion: Genesis 1-3, John 1, the Ten Commandments from Exodus 20:1-17, Matthew 5:30, the Lord's Prayer from Matthew 6 and seven hymns. Samuel Marsden had established the New South Wales Auxiliary of the British Bible Society in Sydney which provided funds for the publication to the tune of £41.

In 1827, Henry Williams initiated a new phase in the translation work, meeting monthly with his newly arrived brothers William and James Shepherd to give concentrated attention to the Māori Bible in the hope of speeding up the work. Eventually Henry stepped back from this team and only William Williams, James Shepherd, William Yate and William Puckey continued to meet. This effort led to Yate printing 550 copies of a 117 page book in Sydney that included Genesis 1-3, Matthew 1-9, John 1-4 and 1 Corinthians 1-6, as well as prayer book services, and catechism and 19 hymns.



The presence of Henry's brother William, a gifted scholar, allowed Henry to step back from the translation work and concentrate on establishing further missions throughout the country.

On 4 February 1840, Henry and his son Edward became involved in the Treaty of Waitangi, given one night to translate Hobson and Busby's draft. Henry then played a crucial role in explaining the treaty to Māori chiefs on the 5th February prior to their signatures on the 6th. Henry then travelled to the southern North Island and the Marlborough Sounds to gain further signatures. His personal mana among Māori no doubt influenced many chiefs to sign.

Williams died on 16 July 1867 and was buried in the grounds of Holy Trinity Church in Pakaraka.

Sources:

Lawrence Rogers, *Te Wiremu: A Biography of Henry Williams*, 1973 page 63, in Raymond Rickards, 1996.

<http://www.nzhistory.net.nz/people/henry-williams> accessed May 21, 2014

Peter Lineham, *Bible and Society, The Bible Society in New Zealand*, 1996
Raymond Rickards, *In Their Own Tongues, Bible Society of the South Pacific and Bible Society Australia*, 1996

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Image:

Baugniet, Charles, 1814-1886. McDonald, James Ingram, 1865-1935 : [Rev. Henry Williams] 1913.. Ref: NON-ATL-P-0020. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23013760>

William Williams

Eight years younger than his brother Henry, William Williams studied medicine before being ordained as a deacon and then a priest in 1824. In 1825 he trained at the Church Missionary Society (CMS) Training College at Islington in London. In 1826, at the age of 25, he and his wife Jane arrived in New Zealand, almost three years after his brother. In New Zealand, Williams and Jane would have nine children.

His first role at Paihia was to lead the English boys' school as well as fulfil the role of mission doctor (until 1837 when Samuel Ford arrived).

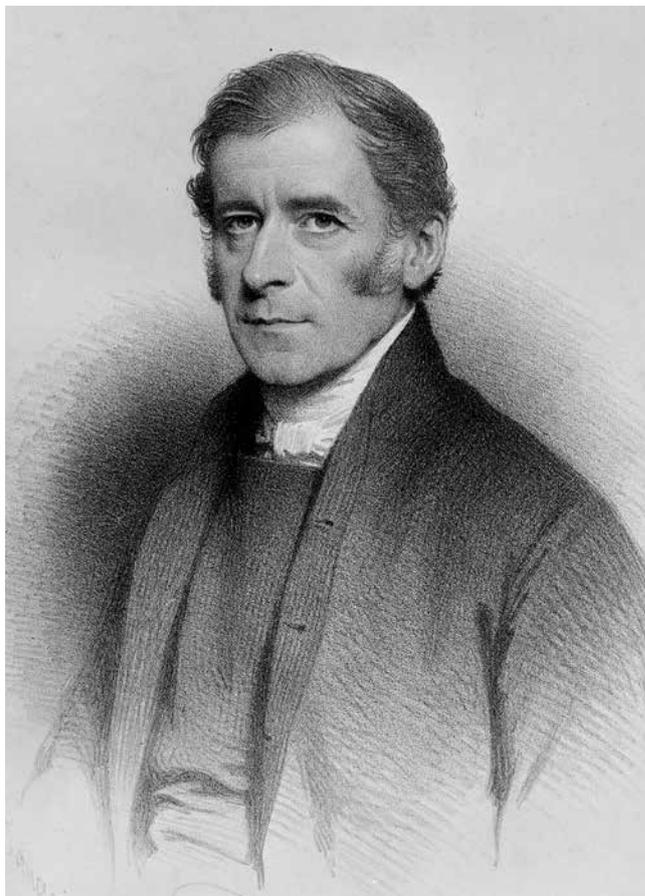
But it was his ability to pick up the Māori language that would set him on a path to translating the whole New Testament into Māori. Henry remarked that William "appears not to learn it; but it seems to flow naturally from him." As an ordained Anglican minister, William became an ideal organiser of the translation work.

William joined the translation team that his brother was coordinating. With his brother stepping back to concentrate on leading the CMS mission, William, William Yate, James Shepherd and William Puckey met monthly as the translation review team.

Their work progressed to see the first ever publication of the Scriptures in Māori in Sydney in 1830. William then turned his attention to translating the rest of the New Testament which was produced over a two year period by William Colenso on his Paihia press.

During this time, and for many years after the publication of the New Testament, William made many missionary journeys. For many years he was the only ordained CMS missionary in the church's eastern district. As part of his regular visiting schedule, he would walk north to East Cape, south to Hawke's Bay and inland to Waikaremoana. He also made overland trips to Wellington and Auckland.

Bishop Selwyn inducted him as Archdeacon of the East Cape on 27 November 1842, and on 3 April 1859 consecrated him bishop of Waiapu. Williams died at Hukarere in February 1878.



William's lasting legacy will always be his continued work on translating and revising the New Testament. He also produced another significant publication at Paihia in 1844, *A Dictionary of the New Zealand Language*, a work still referred to by Māori language experts today.

Sources:

Peter Lineham, Bible and Society, The Bible Society in New Zealand, 1996
<http://www.teara.govt.nz/en/biographies/1w26/williams-william> accessed May 22, 2014.

Image:

Bagniet, Charles, 1814-1886. Bagniet, Charles, 1814-1886 : [Rev. William Williams] / Bagniet [del. et lith.] 1852. London, M & N Hanhart Impt. [1852?]. Ref: C-020-006. Alexander Turnbull Library, Wellington, New Zealand.
<http://natlib.govt.nz/records/22568700>

Tamihana Te Rauparaha

Tamihana Te Rauparaha, also known as Katu, was the son of the great Ngāti Toa chief, Te Rauparaha. Born in northern Taranaki in the early 1820s, he took the name Tamihana (Thompson) when he was baptised by Christian Missionary Society missionary Octavius Hadfield on 21 March 1841, and was known from that time on as Tamihana.

Christianity came to Kapiti and Otaki through Māori who had been taken captive to the Bay of Islands, and then freed when their masters had become Christian. Tamihana and his cousin Mātene Te Whiwhi became Christian and sent away for more resources to help them learn to read and write. Among other things that arrived were parts of Tārore's *Gospel of Luke* (with her father's name, Ngakuku written in it).

With their hearts burning for an end to the warfare culture, Tamihana and Mātene travelled to the Bay of Islands in 1839 to ask for a missionary to come and live among their people. Henry Williams, impressed with their zeal offered himself, but was convinced to stay in the Bay of Islands where it was felt he was most needed. Instead, newly arrived Octavius Hadfield volunteered and went south.

Tamihana and Mātene became trusted teachers for Hadfield and when unable to go himself, he sent them both as missionaries to the South Island in 1842, spreading the Gospel message as they went. Tamihana, in his book about his father, *The Life and Times of Te Rauaparaha*, described Te Rauparaha's anger at their journey;

"[We] managed to obtain the services of Rev. Octavius Hadfield and then returned to Kapiti to instruct the tribes of the district in the gospel. After a time Mātene and I decided to take the message to the Ngai Tahu. Te Rauparaha was very angry with us for going to the Ngai Tahu in Te Waipounamu [the South Island] before he had obtained revenge for Te Puohu's death at Murihiku. Neither of us was worried about the anger of our father- Mātene was Te Rauparaha's grandson - and we travelled by boat to Port Cooper [Bank's Peninsula], Whangaroa, Moerangi, Otakou [near Dunedin] and Ruapuke Island [a small island near Stewart Island which was a surviving Ngai Tahu stronghold]. Soon all the Ngai Tahu there believed in the true God of heaven."

Mātene returned home after Ruapuke but I went on to Rakiura (Stewart Is). Ngawhakuputaputa and Te Kapu,



the Ngai Tahu chiefs, would keep asking me: "Is your father planning to come here and kill us and take our lands?" I told them: "No, he will not come, for I have brought peace with the words of the Lord." I was away for a year at Murihiku (Southland) and Rakiura before returning home to Kapiti. We had made peace with the Ngai Tahu, so this was the end of Te Rauparaha's plans to keep fighting them.

The following year, Tamihana guided Bishop Selwyn on his first South Island journey, taking Selwyn to all the places he had visited on his mission the previous year. Tamihana later advocated for the recognition of the Wellington region as a peace zone.

Tamihana Te Rauparaha died on 22 or 23 October 1876, at the age of 57, according to one obituary. He is said to be buried in an unmarked grave at Otaki, beside his wife, who had died in 1870. They had had no children, but had an adopted son, Wiremu Kerei Kupapa.

Sources:

<http://www.teara.govt.nz/en/biographies/1t75/te-rauparaha-tamihana> accessed May 21, 2014

Peter McKenzie, *Tārore's Gospel – The Sequel*, Stimulus Magazine, Volume 6, May 1998

Ken Booth (ed), *For All the Saints*, The Anglican Church in Aotearoa, 1996

Image:

Tamihana Te Rauparaha. Ref: 1/2-021822-F. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22880705>

Tārore

Tārore was a young Māori girl who lived in Waharoa near Matamata. Her great uncle was the famous warrior chief of the Ngāti Haua, Te Waharoa. In 1835 Alfred and Charlotte Brown established the first mission school in the Waikato near to where Tārore lived. She attended the school and learned to read and write. As a reward, she was given a copy of the newly published *Te Rongopai a Ruka*, the (*Gospel of Luke*) in Māori. This edition was published by William Colenso in Paihia.

Tārore treasured her little book and wore it in a kete around her neck. She read it to her people and the message of peace and forgiveness taught by Jesus had a profound impact on them, including her father, Ngakuku, who became Christian.

In October of 1836, the mission school was forced to relocate to Tauranga due to tensions between rival tribes. Ngakuku led the mission party which included 21 children on the trek to Tauranga.

As they camped overnight at Wairere Falls, the party was raided by some Te Arawa warriors. Everyone escaped except Tārore, who was killed and her little book was taken from her kete.

Tārore's father took her body back to Waharoa and buried her. Māori custom required him to take utu, revenge on his daughter's killers. However, Ngakuku resisted utu and instead forgave those responsible for Tārore's murder.

In Rotorua a slave boy met up with the man who killed Tārore and read to him from the book he had stolen. He was astounded at the message in it and sometime later sought out Ngakuku to ask for his forgiveness. Ngakuku forgave him which was the beginning of peace between the tribes of Matamata and Rotorua.

Not only did Tārore's Gospel bring peace to two rival Waikato tribes, but influenced Tamihana and Mātene in Otaki who ended up with parts of the book. They became missionaries to the South Island, preaching the Good News wherever they went.

Images:

Images of Tārore story by Mary Glover Bibby.

