

Mangapapa Union Church Land Story 2023



Mangapapa Union Church is a Union Church, with Methodist and Presbyterian roots. It is situated in in Gisborne/Tūranganui-a-Kiwa in the suburb of Mangapapa. The Māori name for Gisborne was originally known as Tūranganui-a-Kiwa and the bay that Captain Cook named Poverty Bay is now once again known as Tūranganui-a-Kiwa (“the long waiting place of Kiwa”. Or “the place where Kiwa stands”) Tūranganui is a part of the wider region of Tai Rāwhiti.

Tūranganui a Kiwa was home to some of the people who came on the Hourota and Tākitimu and Te Ikaroa a Rauru waka. It is also the place where Captain Cook first landed, the first known footfall of Europeans on the soil of Aotearoa.

Acts 1

“But you will receive power when the [Holy Spirit](#) comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth” ([Acts 1:8](#) NLT).

If your starting place is Jerusalem, then we here in Gisborne, Tūranganui are the “ends of the earth”, the most distant place from Jerusalem

There are a great many things that intersect or meet and fold into each other here. This is our home and heritage. It has been and is a starting place and a place of meetings, for both good and for bad. The land story that follows is just a very small part of that.

In tracing back the history of the ownership of our Church land, it is suggested that several critical questions be addressed. Below are summary answers, with fuller information provided in the body of the land story.

- **How was the land originally obtained from the Māori?**

The land that Mangapapa Union Church, and the land of the rental we wish to sell, belonged to Te Aitanga a Māhaki Iwi, who were one of the Tangata Whenua tribes in Tūranga/Gisborne. In the 1860’s there were tensions and fighting between Māori and Crown forces but also between Pai Mārire Māori and Kāwanatanga Māori in Tūranga and the wider Tai Rāwhiti area. That period involved fighting and many deaths at places like Waerenga a Hika and Matawhero. There were many Māori, including women and children, sent to

Wharekaui/White Island while decisions were made about the confiscation of their land. It also involved Te Kooti Arikangi te Turuki

Wanting to take land from those that had fought against it, in the aftermath of the fighting and deaths at Waerenga a Hika and Matawhero, the Crown had Tūranga Moari cede their lands. They were then to register their historic rights to the land and the land was to be returned to those deemed loyal to the crown.

This was a very complex and tangled process, one that is still being untangled today in Te Tiriti o Waitangi settlements.

The land we now have our church on became part of a large subdivision – Whataupoko – that was returned by the crown to Māori, including Riperata Kahutia, Wi Pere and others. It was then further subdivided and sold by Māori owners. The sales from the subdivision were themselves not made under duress. But they were part of a long process of changing ownership from Māori to European, that did at times involve violence, that did involve political and military coercion and that did involve, through numerous Acts of Parliament, the disenfranchisement of Māori from their land.

• **Was the land purchased? • Did the purchase have tribal consent?**

The land was originally ceded to the crown after the Waerenga a Hika siege and then Te Kooti and the deaths of Settlers and Māori in 1868. The Crown imposed the ceding of the land on all Tūranga Māori, and then land was returned by the Crown to Māori. This was part of the process of punishing those who were seen as rebels by the Crown.

When the land was returned by the crown in 1869, ownership of the land was to have been decided by the Poverty Bay Commission but a deal was struck between the crown and Te Aitanga a Mahaki, and Rongowhakaata, where three blocks of land were taken by the NZ Government and the rest of the ceded land returned to the two Iwi. Ownership of individual title was, however, decided by the NZ Native Land Court.

When the large Whataupoko block was subdivided, it was then sold in those subdivided areas. Some Māori, such as Riperata Kahutia became large land owners. But much of the land was on sold to Europeans, originally for sheep farming but as Tūranga grew, for settlement and housing and roads.

Mangapapa Union Church bought its first piece of land in 1913 (it was then the Methodist Church Atkinson Street) It was bought from another European, Robert Henson. The documents for that purchase/transfer are included, but the documents for his purchase from The New Zealand Settlement Company who then owned the land – (more detail on this company, and its purpose is included later) are no longer extant.

• **How does the purchase stand in relation to the Treaty of Waitangi?**

There has not yet been a settlement of Treaty Claims for Te Aitanga a Mahaki. Other Iwi of Tūranga such as Rongowhakaata have had their claims heard and settled. Te Aitanga a Mahaki are hopeful that the settlement will be finalised this year, 2023

In talks with Te Aitanga a Mahaki Rangatira, Pemihana Brown it was stated that ¹, there are no settlement claims on the land the church is on. It was sold in good faith by the NZ Native Settlement Company to the European buyers of the Lots in Block X of the Whataupoko Subdivision that we now have our Church buildings on. There are no Urupā or significant sites that the church is on. The purchase of the land by the church, both the original lot and the subsequent lots were purchased in accordance with Te Tiriti.

- **Was the land confiscated and were any payments made later?**

Yes, it was part of the cession process that the crown used to take all the land in Tūranga in the late 1860's. But it was then returned to Māori in 1869. Other land taken in Tūranga was not returned to Māori, and is part of ongoing Treaty claims by Te Aitanga a Mahaki but the land the church is on was returned by the Crown in 1869.

- **Was the Methodist Church involved in the original transaction?**

No, the church was not involved in these original transactions. The first block the church bought was in 1913 from a Robert Henson. Not all the records from 1869 to 1908 are extant but it passed through at least a couple of parties after being sold by Māori, including the NZ Native Settlement Company before the church owned the land.

- **When did the Church become involved and with whom?**

The Methodist Church bought/were gifted the land from Robert Henson on 15th April 1913. Robert Henson owned a block of land in Whataupoko and he gave/sold the land to the church out of this. It seems he was a leading member of the Methodist Church. This first piece of land is what is now Block 4. All the other pieces of land the church now owns are adjacent to this first block, blocks 2.3 5 and 7. All came from the original Whataupoko subdivision, all were bought from other European owners between 1919 and 2009

No land was bought or gifted directly from Māori.

- **Is the land still being used for the purpose for which it was originally granted, gifted or purchased?**

Yes, all the land is still being used for the original purpose, apart from the rental house on block 7, which is why we wish to sell it. The house was bought to become part of the church buildings and provide extra land for church activities as the church was growing quickly at the time. But this never eventuated and the house and land has remained physically separate from the other church land and buildings and has been kept as a rental house.

Blocks 2.3. 4 and 5 house the church, car parks, the church office (it was originally the church manse) and buildings for youth groups and children's ministry.

¹ Conversation with Pehimana Brown, 2022



The Land that Mangapapa Union Parish is on, prior to European settlement belonged to Te Aitanga a Mahaki Iwi. Most of the focus of this land story will be on them. But Tūranga is a small geographic area, and all four tribes, Mahaki, Rongowhakaata, Ngāi Tamanuhiri and Ngāti Oneone had a long, long history of interactions, intermarriages, alliances and disputes. Their history is interwoven. What affected one, affected them all, to a greater or lesser degree.

Pre European

Prior to the arrival of Europeans, Tūranga was home to the four Iwi, Te Aitanga-a-Māhaki, Rongowhakaata, Ngāi Tāmanuhiri and Ngāti Oneone (a sub-tribe of Te Aitanga-ā-Hauiti/Ngati Porou). These claim Tangata Whenua status.

The waka that are associated with Tai Rāwhiti and Tūranganui are Tākitimu and Horouta and Te Ikaroa a Rauru. Tākitimu was tapu and could not carry food or women, Horouta carried both food and women. Kiwa is believed by some to have been the navigator of the Tākitimu canoe and by others as the Tohunga on Horouta.

Further up the East Coast, in the wider Tai Rāwhiti area lived Ngāti Porou and Te Aitanga a Hauiti. South along the East Coast, from Mahia lived Ngāti Kahugnunu

The rich history of this area is summed up in the saying:

Ko Tūranga-a-Mua

Ko Tūranga Ararau

Ko Tūranga Makaurau

Ko Tūranga Tangata-rite

Ko Tūranganui-a-Kiwa.

Tūranga the ancient

Tūranga the pathway of many

Tūranga of a thousand lovers

Tūranga the meeting place of people

The long waiting place of Kiwa.

There are differing versions of how Tūranganui a Kiwa derived its name. One is that Kiwa came ahead of the Horouta waka, on the waka Tākitimu. As it took so long for the Horouta to arrive he bestowed on the meeting place the name Tūranganui A Kiwa or the long waiting place of Kiwa.

Another version relates the name Tūranganui a Kiwa to the time when Kiwa stood forever and a day gazing out to sea anxiously awaiting the return of his son lost at sea.

One of the key elements of Tūranganui and Tai Rāwhiti is that the whakapapa or ancestral links of the Iwi of Tūranga have not been broken or lost, people are able to trace lineage back to the original arrivals. Even though people have moved away, there has been a large enough number who have stayed and passed on their whakapapa so the links and heritage are still remembered and celebrated today.

Te Aitanga a Mahaki trace their beginnings from the Waiata “Haramai a Paoa”

The Maunga in the shape of the haumi, and the land where Paoa found the totara to repair Horouta. The quotation is immortalised in the land “Te manga i tu ai te rakau a Paoa”
Mangatu

Ko Maungahaumi te Maunga

Ko Mangatu te whenua

Ko Waipoa te awa

Ko Te Aitanga a Mahaki te Iwi

Haramai a Paoa i runga i tona waka i a Horouta

Ka pakaru ki Tuaranui o Kanawa

Ka haramai ki uta ki te rapa haumi, ki te rapa punaki

Ka kitea te haumi, ka kitea te punaki

E kai kamakama, ka miia tona mimi

Rere ana Motu, rere ana Waipoa

Ka Kopututea te putanga ki waho

Ki a unu mai tona kuri, e pakia mai nei

E nga ngaru o te moana, e takoto nei

Ka huri i ka huri te haere a Paoa

Ki te Tairawhiti e!

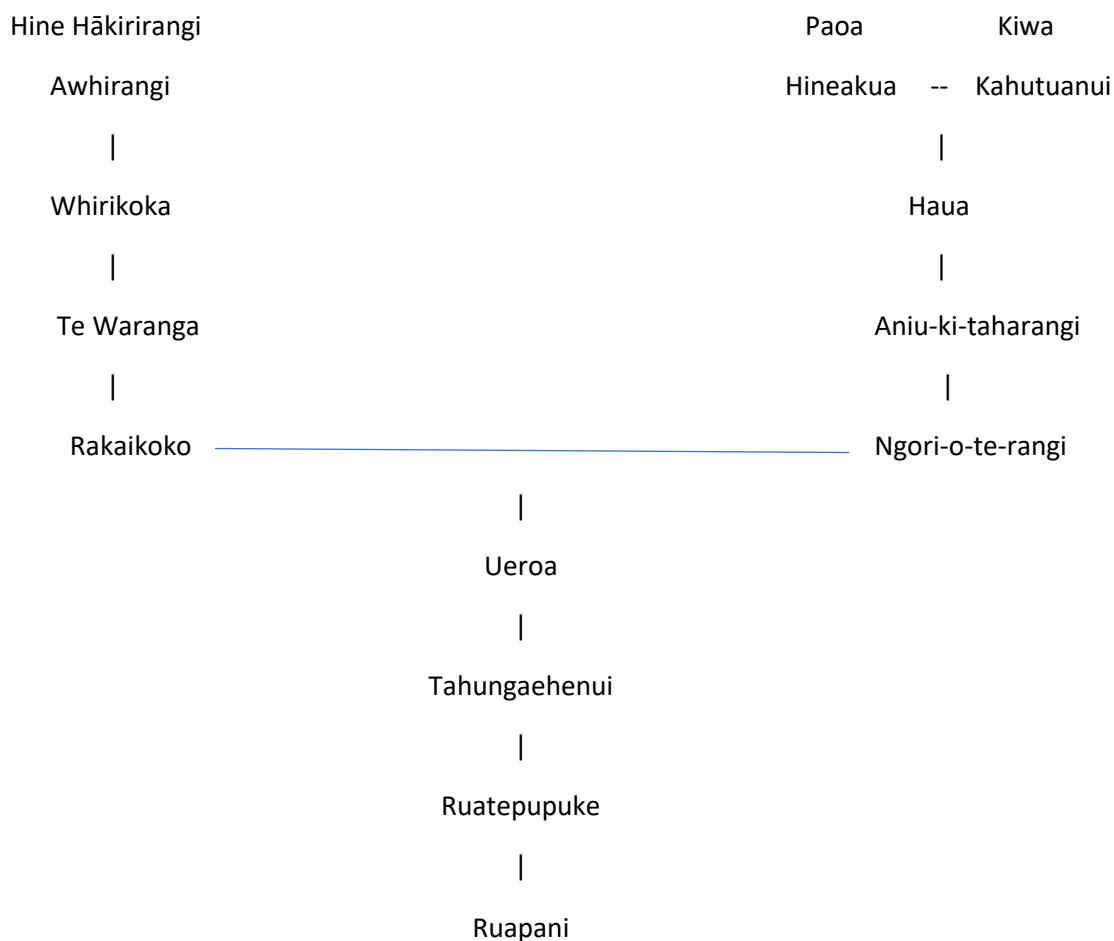
Their traditional history begins with the arrival of the Horouta waka at Ohiwa in the Bay of Plenty. While attempting to cross a sandbar named Tukerae o Kanawa, the haumi of the Horouta snapped in half. To make repairs to the waka, Paoa took a party of warriors inland to search for a suitable tree. On a large mountain they found what they sought, and named the mountain Maungahaumi, where Paoa needed to relieve himself forming Te Mimi a Paoa (the Waipaoa River) flowing south and the Motu River flowing north of the mountain.

The repaired waka headed East, rounding the East Cape following the coastline south, greeting the descendants of Toi, replenishing food and water as they went. Some of the Horouta descendants remained and settled with the Toi descendants on the way, while the rest continued south until they reached a large bay where Kiwa set up a rahui tuahu, claiming the area in the names of the remaining crew of Horouta. The landing place was named Tūranganui a Kiwa. To celebrate their discovery, Hineakua, the daughter of Paoa was given in

marriage to Kahutuanui the son of Kiwa, producing the future descendants of Tūranganui a Kiwa

The marriage of Rakaikoko, a descendant of Hine Hakirangi, sister of Paoa, into the Kiwa-Paoa family was an important alliance. Hine Hākīrangī was the ancestor who, it is said, to have nurtured and brought the kumara from Hawaiiki in her sacred kete, and planted the vines at Manawaru and Araiteuru as sustenance for the tribe.”²

Ruapani was the paramount chief of the Tūranganui tribes. All the lines of descent from Paoa, Kiwa and other members of the Horouta migration converged on him. He is also known to have descended from other ancestral waka that came to the East Coast. Ruapani had three wives who between them gave him numerous children including sets of twins and triplets.³



² <https://mahaki.iwi.nz/>

³ <http://www.trotak.iwi.nz/view/the-people-nga-iwi/history>

⁴ <https://teara.govt.nz/en/whakapapa/2313/genealogy-of-ruapani>

Kahungunu (also known as Kahu-hunuhunu) was born at the Tinotino pā in Ōrongotea (later named Kaitāia). His father subsequently moved to the Tauranga area, where Kahungunu grew to adulthood. He travelled south during his life, marrying several women. On the Mahia Peninsula he married Rongomaiwhahine.

His marriage to Rongomaiwhahine led to the beginnings of Ngati Kahungunu Iwi. Kahungunu and Rongomaiwhahine's daughter Tauheikurī married Tamataipunoa and they had two children, Tawhiwhi and Mahaki. Mahaki became the ancestor of Te Aitanga a Mahaki ⁵

From the time of arrival until the 1700's groups ebbed and grew in importance and numbers and there were ongoing changes in where different groups resided, and how much land and resources they had access to. There were intermarriages and alliances and some groups left the region to seek better land and resources and some were forced out after disputes.

But in the 1700s there began to be some significant changes as struggles for power intensified within the region. These struggles occurred among the direct descendants of Ruapani and Kahungunu. The extensive intermarriage between the main groups in the region involved all of them in an inevitable struggle to inherit the mana whenua of the great chief Ruapani.

As a result of these struggles and fighting some groups such as Ngāti Kahungunu and Ngāi Tahu left the area completely.

Cook

In 1769 Captain James Cook arrived in Tūranganui a Kiwa. In the course of the three days he was here there were many misunderstandings and unfortunate incidents and deaths. In the end Cook left without any of the provisions and water he had been hoping to obtain. He left a legacy that continues to reverberate in this Tūranganui today.

From Cook to 1840

Because of Tai Rāwhiti's isolation there were few Europeans in the area up until 1840. Those there were mostly involved in whaling and flax, and some agriculture and trading. Some bought or leased land and often this was done through marriage to a Māori woman.

Although Europeans were probably visitors to the East Coast from the early nineteenth century, documented settlement of the area began with the shore traders who lived along the coast from the early 1830s. J W Harris was sent to Poverty Bay by the Sydney traders

Nick Tūpara, 'Tūranganui-a-Kiwa tribes - Arrivals and alliances', Te Ara - the Encyclopedia of New Zealand,
<http://www.TeAra.govt.nz/en/whakapapa/2313/genealogy-of-ruapani>

⁵ <https://teara.govt.nz/en/ngati-kahungunu/page-3>

Montefiore & Company in 1831, along with George White (Barnet Burns), and Tom Ralph who were to help establish trading stations along the East Coast. Flax was the main trading commodity, and while Harris was stationed at Poverty Bay, White traded at Mahia, and Ralph at Wherowhero. Other traders soon followed and trade was brisk as the Māori desire for muskets, and later, other European commodities, provided an impetus for this developing relationship. These shore traders were enabled to remain in isolated areas only through the patronage of certain chiefs. They lived according to Māori laws and custom as the East Coast was at this time a completely Māori world. ⁶

In 1832 or 1833, J.W. Harris married a woman of rank, Tukura, first cousin of Rāwiri Te Eke, and these two had part-Māori children, for whom allowance was made in land gifted to Harris ⁷

In 1834, Thomas Halbert took up residence at Muriwai and married his second wife, Pirihiira Konekone of Te Aitanga a Mahaki, who later left him and went to live with Raharuhi Rukupō, who also adopted Halbert's child from that marriage. The child of another of Halbert's marriages, this time with Riria Mauaranui of Te Aitanga a Mahaki, was Wi Pere, who became a major political figure and landowner in the region in the late nineteenth century ⁸

When the flax trade dwindled these men turned to whaling, and some small European communities began to develop around the coastal whaling stations. ⁹

Whaling and trading continued in the area, but those who had been resident for some time soon began to turn to farming as a secondary occupation. Harris began farming on the block of land called Opou which was one of the parcels of land he later registered as an old land claim ¹⁰

Māori had been trading potatoes and pigs for muskets and ammunition in the 1830s, and they entered into the flax trade with enthusiasm. The presence of the few European traders was therefore welcomed as it enabled trade to be extended. ¹¹

The development of European settlement in the district was, however, extremely slow and settlers remained very isolated. An 1847 petition from settlers in Tūranganui to the Government identified there were 29 European men, 11 women and 52 children (almost certainly some of these were mixed heritage), these numbers include those at the Mission establishments. They had 110 acres under cultivation, showing how small the numbers of Europeans were.

⁶ P21 WTRangahauaWhanuiDistrict5b, POVERTY BAY, SIÂN DALY

⁷ P21 WTRangahauaWhanuiDistrict5b, POVERTY BAY, SIÂN DALY

⁸ Ibid

⁹ Ibid

¹⁰ Ibid

¹¹ Ibid

In 1851 after his visit to the region Donald McLean description of the region shows the numbers were very similar, 30 men, 14 women and 35 European children and 25 mixed heritage.

The settlement was very scattered with two main clusters at Tūranganui and Makaraka in 1866. There were no roads until 1865 and transport was by bullocks and sledges. There were few social amenities, lots of alcohol, and no European church before 1866

But while Europeans in Tūranganui found it isolated and remote, the same was not true for Māori. there was not the same sense of isolation. They had long standing connection with Māori in other areas such as Hawkes Bay and they were very aware of what the New Zealand Government was doing there and in other regions of New Zealand.

But while there were few problems between Māori and European in Tūranga in this early part of the 19th Century, there were problems and sometimes violence between different Māori Iwi.

During the 1820s and 1830s, the Māori population of the North Island was on the move as parties armed with muskets swept downwards from the north in several waves. Several taua or war parties of Ngā Puhi attacked the East Coast beginning in 1818, and attacks on the tribes of the Bay of Plenty caused a corresponding wave of attacks by Whakatōhea on the tribes of Tūranga. These taua came with muskets, and there were also raids from other tribes such as Ngāti Maniapoto and also some Waikato tribes

In response to the raids Tūranganui and Tai Rāwhiti Māori became anxious to secure their own guns and much of their early trades of flax, pigs and potatoes was to secure guns. When Captain J. W. Harris set up in 1831 his cargo included nine cases of muskets and thirty two casks of powder.

The Ngā Puhi bought muskets and they also, indirectly, sent missionaries. Christianity reached the region ahead of its regular apostles carried by Māori enslaved by the Ngā Puhi and freed after they had accepted the new religion. ¹²

Christianity and Māori

The introduction of Christianity in the 1830's in Tūranga/Tai Rāwhiti had a profound effect on Māori. Pemihana talked about Māori being interested in Christianity. Māori were a spiritual people already and they were interested in this God who rose from the dead.¹³

Christianity also gave an entry into the world of the Pākehā, to reading and writing. It gave them access to western goods that the missionaries brought and access to the Christian God or Atua. There was prestige in the early days in being a Christian ¹⁴

¹² Challenge and Response" W. H. Oliver p17

¹³ Conversation with Pehimana Brown, 2022

¹⁴ Challenge and Response" W. H. Oliver p18

While English missionaries had a major impact on the region, the greatest impetus to Māori turning to Christianity were from Māori teachers or those who had learned about Christianity while slaves in the North. Missionaries first came to the area in late 1833, looking for sites for mission stations and returning slaves like Piripi Taumatakura

In 1837 the Church Missionary Society decided that a mission should be established at Tūranga (Poverty Bay) and in 1838 three native teachers were left there, and a further three in Waiapu, until such time as a missionary arrived permanently ¹⁵

William Williams

In December 1833 and January 1834 Williams had gone by schooner to the East Cape and Māhia peninsula, accompanied by William Yate, to return Ngāti Porou Māori captured by raiding Ngāpuhi. (These people were to become the forerunners of the CMS East Coast mission.)

In January 1838, with William Colenso, Richard Matthews and James Stack, he made an overland journey from East Cape to Tūranga, Poverty Bay. He was determined that a CMS missionary be stationed on the East Coast, and when Richard Taylor, who had travelled with him on another visit there from March to May 1839, agreed to take over the Waimate school, he and Jane left for Tūranga on 31 December 1839.

Apart from a visit to England during 1851–52 to vindicate the New Zealand mission, William Williams remained based at the Tūranga mission station from 20 January 1840 to 3 April 1865. For many years he was the only ordained CMS missionary in the church's eastern district, walking north to East Cape, south to Hawke's Bay and inland to Waikaremoana as part of a regular visiting schedule.

In April 1857, having come to realise that the training of a Māori pastorate was his main job, William Williams moved from the first mission site at Manutuke (at Kaupapa between 1840 and 1844, and then at Whakatō), to locate his Māori training schools and his residence at Waerenga-a-hika, a few miles inland, where there was more land available for a mission farm ¹⁶

When Tūranga Māori took on Christianity, tattooing was given up, as was the settling of disputes by force of arms, and cannibalism was abandoned.

One of the responsibilities of the missionaries was gathering signatures for the Treaty. During 1940 Williams persuaded 41 chiefs in Tai Rāwhiti to sign up. Many leading chiefs did not sign up, but there does not seem to have been a widespread move against it. If people wished to sign it, they were able to.

As far as Tūranga Māori were concerned, the Queen and her Government had no authority in their rohe, despite the European presence there. Clearly the European traders and settlers were welcome to live in their area, but only as long as some good came of this

¹⁵ P27 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I A N D A L Y

¹⁶ <https://teara.govt.nz/en/biographies/1w26/williams-william>

relationship for Māori. These Europeans fundamentally had no rights other than those bestowed on them by the Māori community in which they resided.

1840 Treaty of Waitangi

In 1840 when the treaty was signed, Te Aitanga a Mahaki by 1840 were the dominant Iwi in Tūranga

Te Aitanga a Mahaki

The general boundaries of Te Aitanga a Mahaki are as follows: to the north the border follows the Waimata River, although there are considerable interests held by this group in blocks beyond this boundary, such as in the Kaiti block; to the west the boundary of Mahaki lands is roughly in a line with Arowhana; in the south west they border with Ngāi Tūhoe as their boundaries extend to the Huiarau ranges and Maungapōhatu; and southward Mahaki lands meet those of Rongowhakaata at the Repongaere and Tangihanga blocks, lands in which Te Whānau-a-Kai hapu of Te Aitanga a Mahaki have interests.¹⁷

Rongowhakaata

By the 1860s, the area in which this tribe had interests extended well beyond the limits given by Gudgeon, as a result of extensive intermarriage with other groups including those in upper Wairoa, Waikaremoana, and the area of Whakapunake and Te Reinga Falls. The boundaries of Rongowhakaata with Mahaki are those mentioned above, where the Pātūtahi block meets Tangihanga. Rongowhakaata lands also border on those of Ngāi Tāmanuhiri where the Pakowai block meets the Maraetaha block at Muriwai. To the south and south east, Rongowhakaata meets Ngāti Kahungunu (Ngāti Rakaipaaka to the south-east). Their west-south west boundaries are between the hapu of the Te Rēinga-Ruakituri area with Ngāti Kahungunu–Ngāti Ruapani of Waikaremoana.¹⁸

Ngāi Tāmanuhiri

Ngāi Tāmanuhiri have formerly been known by the tribal name of Ngāi Tahu-po. They are descended from the younger brother of Porourangi, Tahu-Pōtiki, who took his brother's widow as a wife and had Tahu-Muri-hape. Herein lies their connection with Ngāi Tahu who formerly resided in the area around Muriwai. Following the migrations of most of Ngāi Tahu

¹⁷ P14 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

¹⁸ P15 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

from Tūranga, sections remained of those descended from Tahu-Muri-hape, and these intermarried with other tribes establishing descent lines from Kahungunu and Ruapani.¹⁹

At 1840 this group, known at that time as Ngāi Tahupō, still occupied the Muriwai area and had interests in land from Muriwai south to Paritu, including Te Kurī o Pāoa (Young Nick's Head). Ngāi Tāmanuhiri's present boundaries are the same as these, and they are neighbours to the tribes of Rongowhakaata and Ngāti Kahungunu (Rakaipaaka at Wharerata)²⁰



1840-1860

By the 1840's when the Treaty of Waitangi was signed the 4 Iwi – Te Aitanga a Mahaki, Rongowhakaata, Ngai Tāmanuhere and Ngati Oneone were well established and the dominant groups in the Tūranga region. They had weathered the raids from the northern

¹⁹ P15 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

²⁰ P18 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

tribes and had many close connections with each other, that had been built up over centuries.

If, earlier, flax had been a major industry, by the mid 1830's Māori were cultivating maize and potatoes in Tūranga and by the mid 1830's they were breeding pigs for export. By the late 1840's wheat was being widely grown in the area and the first sheep were introduced in 1850 by either Anaru Matete or William Williams. Along the East Coast Māori were also participating in off-shore whaling

By the 1850's Tūranga Māori were very heavily involved in widespread trade. They had sent for more sheep farmers to come and farm on some of the flat lands in Tūranga. Wheat growing by Mori was widespread in Tūranga and during the 1850's they developed it even more and were shipping it to Auckland, and to Sydney in Australia. They had purchased their own trading schooners to ship their goods and bring back other goods. The increased money they invested with the building of large flour mills and increased purchases of ploughs. By 1861 there were 5 Māori owned trading schooners were operating out of Tūranga.

In the early years after the Treaty, whilst trade was growing, with many products being shipped out of the region, Tūranganui and Tai Rāwhiti were not yet directly or meaningfully affected by things happening outside of the region.

But during the 1850's concern grew amongst Tūranga Māori over the growing numbers of Europeans and the land. There were land sales in the Tai Rāwhiti area during the 1840's but being remote, and with few settlers these were not on a large scale and were done on Māori terms. This was usually done with European men who married Māori women and had children, or with those European settlers who had skills and/or capital that Māori recognised as being of value to them.

“Initially, Europeans who took up residence in Poverty Bay as traders, whalers, and farmers do not appear to have experienced any major difficulties in attaining land, possibly because of their alliances with local Māori women “ ²¹

Pehimana Brown talked of Māori making strategic alliances with Europeans, and marrying local women to Europeans who they saw had skills and capital, men who added value to and brought things that could be of use to the Iwi.²² So it appears at least some of the marriages were very deliberate and were managed by the hapu and Iwi for the benefit of Māori, as historically arranged marriages were used to strengthen bonds and allegiances between different Iwi and hapu.

²¹ “Oliver and Thomson”, p 71

²² Conversation with Pehimana Brown, Rangatira Te Aitanga a Mahaki

But as time moved on things changed. "it was only when Pakeha attempted to legitimise these transactions from a European point of view that Māori felt their control over the land was threatened" ²³

As Tūranga Māori felt that their control of land and through that their control over themselves was being threatened, this led first to a growing redemption and then a repudiation movement in the 1850's and 1860's. Behind this was the belief that, while land had been given or sold to European settlers, these were not permanent and the land should be returned to Māori. Recognising that a greater number of settlers would be attracted to and settle in Tūranga, the repudiation movement grew as a means of keeping Māori autonomy and control.

Sanderson writes, "Land which had been given to a European was still believed to belong to the Maoris, and many began to assert this ownership by demanding rent from those occupying such land. No exception was made for mission stations. This is made clear by the example given by Harris to McLean of Kahutia deciding Harris had been on the Tūranganui land long enough and should now get off it." ²⁴

When Francis Dillon Bell, Land Claims Commissioner, visited Poverty Bay in December 1859, the redemption movement had developed into a movement of repudiation under the leadership of Rongowhakaata chief Raharuhi Rukupō, of Ngāti Kaipoho hapu. Bell reported that Kahutia, the principal land seller in the area, had confessed to wrongfully selling lands, and stated that he now wished to repossess the lands, especially as other interested parties had threatened him with exile from the region as a punishment. Bell was asked to value the improvements that settlers had made to properties in order that they could be compensated adequately, and the lands repossessed ²⁵

As Māori became more assertive in trade and in beginning to require land back, the settlers that were in Tūranga, being few in number, felt their position was increasingly unstable, and they lacked certainty about the future. Indeed, most houses built by settlers were on runners, so they could be easily moved.

Settlers began to write letters and send petitions to the Government to purchase land in Tūranga and to encourage more settlers to buy here. As the flat lands in Tūranga were seen as fertile the Government began to take a greater interest in the region.

Donald McLean, the Land Purchase Commissioner visited the area in 1851 following a land purchase expedition to Hawke's Bay. McLean met with Rongawhakaata chiefs on the issue of Crown acquisition of land for a European settlement but there was no consensus among Māori, nothing was decided, and no land was purchased.

²³ Sanderson, 'These Neglected Tribes' p95

²⁴ Sanderson, NZJH, 1983, p 173

²⁵ P42 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, SIÂN DALY

This visit by McLean in 1851 was Tūranga Māori first real contact with a Government official.

In 1855 the Resident Magistrate Herbert Wardell arrived in Tūranga, as a Government official, but he had no actual power to enforce his decisions or even compel people to be present at cases, and his decisions were followed or ignored by Māori as they chose.²⁶

After he had left Tūranga in 1861 Wardell stated that “Māori in Tūranga denied the right of the Government to send a Magistrate amongst them, on the ground that, as they had not sold their land to the Queen, the Government had no authority over them and also that in fact they regarded the Queen as the head of a people occupying isolated portions of territory in the Island; with whom they had occasional intercourse: but as possessing – as of right – no authority over them”²⁷

By 1860 in Tūranga, in terms of land ownership and where actual authority was held, there had been little change since 1840. Māori were the dominant economic and political force, and there were many more Māori than Europeans.

But the moods had changed, and tensions had arisen as reports came in from Taranaki and Waikato. Tūranga Māori had become more assertive about their land and who should be on it, in the face of a Government they did not see as having any control or rights over them, yet it was a Government who Māori could see wanted to take control of the land and of them.

Yet at the same time within Māori there were also splits between those who did not want to sell and those who did. Māori were aware of the development of the sheep farms and could see the economic benefits from this on areas that were not normally farmed.

Judith Binney writes that the first of the anti-land selling groups to split was the hapu Te Whānau a Iwi of Makaraka following the death of Kahutia. Raharuhi Rukupo, a previous repudiationist, appears not to have made any attempt to stop three members of his own hapu from travelling to Hawke’s Bay during 1864 in order to induce settlers there to take up land at Whataupoko for sheep-run.²⁸

If in 1860, Tūranga was a Māori domain, by the end of 1869 this situation had completely reversed. By 1869 political and military dominance had been transferred from Māori to European, and Tūranganui had been renamed Gisborne. It was to be events outside of Tūranga that precipitated these changes

In the 1850’s and early 1860’s Tūranga Māori made it plain to both the NZ govt and to other Māori tribes, that, though they were concerned about what was happening in Taranaki and other parts of New Zealand, they wished to remain neutral. They saw that as the best way to keep control of their own destiny.

²⁶ Oliver and Thomson, p 78

²⁷ H Wardell to Native Secretary, 20 September 1861, AJHR, 1862, E-7, pp 30–31

²⁸ . Harris to McLean, 15 September 1864, cited in Binney, p 36

But the 1865 visit of Pai Mārire from Taranaki was the catalyst for violence and the end of neutrality as an option.

In March 1865 a ceremony was held at which the Pai Mārire emissaries sent from Taranaki by Te Ua Haumēne presented to Hirini Te Kani, the leading Rangatira in Tūranga, the preserved head of Captain Thomas Lloyd, who had been killed in Taranaki in 1864. They also tried, unsuccessfully, to get him to accept two flags and a European prisoner.

“The message that the emissaries Patara Te Raukatauri and Kereopa Te Rau were to bring to the East Coast was not to be a declaration of war with the settlers, and Te Ua had given instructions to them not to do anything to harm the Pākehā” ²⁹

Their arrival in Poverty Bay was, however, preceded by the news that Reverend Carl Sylvius Volkner had been executed and decapitated at Opotiki, his eyes apparently swallowed by Kereopa ³⁰

This killing of Volkner transformed the intended message of the Pai Mārire, creating fear amongst the settler populations and causing greater polarisation of the Māori population between rebel and kāwanatanga Māori. The killing effectively ensured that the religion could not be tolerated in the area by the Government or the Māori supporters of the Government.

But at the same time as settlers and kāwanatanga Māori rejected Pai Mārire, many other Tūranga Māori welcomed the emissaries and the message they brought with them. Conversions to Pai Mārire in Tūranga happened very fast and on a large scale, as many Tūranga Māori saw the new faith as a means of retaining their world and lands. This, however caused great consternation amongst the Christian missionaries and the settler population in general.

By July, Te Aitanga a Mahaki had mostly converted and approximately half of the Māori population of the district declared themselves Pai Mārire. More converts would follow in the next months. ³¹

Amidst all this change, Tūranga Māori still looked to remain politically neutral and keep out of the wars and troubles that were happening elsewhere. The pressure to take a side, however, continued to grow.

In May 1865, Mōkena Kōhere, a Kāwanatanga chief of Ngāti Porou in a gesture of defiance against the Niu poles and the banner of the Pai Mārire erected a flagpole and flew

²⁹ “*Redemption songs: a life of Te Kooti Arikirangi Te Turuki*” Binney p 38

³⁰ Clark, p 21; Mackay, *Historic Poverty Bay*, pp 215–216

³¹ Sanderson, *NZJH*, October 1983, p 177

the Union Jack on Titirangi, a prominent Maunga and landmark in Tūranga. This action had the consent of Ngai Te Kete, one of the groups with traditional interests in Titirangi.

But it incensed Hirini Te Kani, and other Rongowhakaata and Te Aitanga a Mahaki who also had interests in the Maunga and who saw the flagpole as a Ngāti Porou claim of Mana Whenua to Titirangi.³²

In putting up the flagpole and flying the Union Jack, Mokena was assured of Government support, and at the same time forced those opposed to him doing so, to be seen by the Government as being rebels, and would be identified by the Government as Pai Mārire and “rebel” Māori

Indeed, Hirini Te Kani now threatened to join Pai Mārire if the flagstaff was not removed, and he built a new pa at the base of the hill to protect the bones of his father, Rāwiri Te Eke, that were buried there.

Donald McLean arrived back in Tūranga on 5th June and demanded an oath of allegiance from local Māori. Forty or 50 Māori gave this oath at the flagstaff pa on 7 June, but Hirini refused to give the oath while the flagstaff remained standing.

At the same time there was an intensification of pa building in Tūranga as Māori prepared for trouble, some identifying strongly as Pai Mārire while others remained Kūpapa.

In June 1865 conflict broke out up the East Coast, between Pai Mārire and Kawanatanga factions of Ngāti Porou. At first Kāwanatanga Māori, under Mōkena Kōhere and other leaders, suffered defeats. This led to the Government sending men and arms to assist in the struggle against the Pai Mārire³³

Hirini Te Kani tried to dissuade Pai Mārire followers at Tūranga from going north to join the fighting between pro-government and Pai Mārire Ngāti Porou in Waiapu. He understood that by going north, they would almost certainly bring the conflict that was occurring up the East Coast, back to Tūranga and with it would come both Kawanatanga Ngāti Porou and Government troops and arms.

On 23 September 100 Tūranga men left to join the fighting at Tokomaru Bay, despite Hirini Te Kani's attempts to stop them. He feared that pro-government Ngāti Porou, who, by then, were clearly winning the conflicts, would seek retaliation for this failure to prevent Hauhau from Tūranga entering the conflict, and went to Napier to ask McLean for arms and ammunition. The Europeans, however, believed that any arms he received would end up in the hands of the Hauhau forces, and sent instead 26 military settlers and an officer to assist Kawanatanga Ngāti Porou

With their assistance, Kāwanatanga Ngāti Porou did overcome and drive out Pai Mārire followers and these Pai Mārire went south to Tūranga for safety. Four hundred Pai Mārire from Waiapu sought refuge at the new pa at Waerenga a Hika on 14 September. It

³² P55 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I A N D A L Y

³³ Sanderson, NZJH, October 1983, p 177

soon became apparent that they would be followed by Government troops and Ngāti Porou Kāwanatanga.³⁴

Mokena Kohere now offered to aid the Government in crushing the Pai Mārire ‘rebellion’ in Tūranga, and Hēnare Potae, who had led an abortive mission against the Pai Mārire refugees in late September, returned at the end of October with 30 men, stirring up the Rongowhakaata Pai Mārire.

All these events led settlers to abandon their homes and cluster around the pa at Tūranganui and the newly-built redoubt at Kaiti, where military settlers sent from Hawke’s Bay under Lieutenant Wilson, plus 30 of the colonial defence force under Captain La Serre, were now stationed.³⁵

McLean arrived on 9 November. At the same time two hundred and sixty Ngāti Porou, led by Mōkena Kōhere and Ropata Wahawaha were brought to Tūranga by Captain Read in one of his boats. One hundred Forest Rangers under Major Fraser also arrived.

On 13 November, McLean issued an ultimatum to the ‘rebels’ that they should accept his terms for ‘peace’ or the pā at Waerenga a Hika would be attacked and the ‘land of the promoters of disturbance’ be confiscated. His terms were non-negotiable and clearly impossible for Tūranga Māori to agree to, especially considering that many had turned to Pai Mārire as a means of salvation from just the fate which McLean and the Government now attempted to foist upon them.³⁶

On 16th November 1865 part of the Mission Station of William Williams at Waerenga a Hika was set alight and McLean ordered Fraser to engage his troops with the rebels. The siege was to last one week. On 22nd November a flag of truce was raised inside Waerenga a Hika and the people inside surrendered, and the siege ended. There had been over 800 Māori inside the pā at the beginning of the fighting. During the week of fighting 71 of them had died and 11 of the besieging forces had also been killed.

At the end of the siege 200 men and 200 women and children were taken prisoner. These prisoners were kept at Kohanga Karearea redoubt or given into the hands of Kāwanatanga Rongowhakaata at Oweta pā under Tamihana Ruatapu. Others had escaped down steep cliffs at the rear of the pā.³⁷

Post Waerenga a Hika

With the surrender of Waerenga a Hika the Crown determined to settle land issues and to deal with those it considered “rebels”. Captain Biggs was appointed as Crown agent on the East Coast to administer the confiscation of lands under **the East Coast Land Titles Investigation Act**. From 25 January 1867 he was also resident magistrate at Poverty Bay

³⁴ P57 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

³⁵ P58 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

³⁶ P58 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

³⁷ . P60 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

Biggs was deeply involved in the decision to exile 'rebel' Māori from Tūranga in 1865. He was instructed to ascertain the names of all tribes entitled to land within the boundaries mentioned in the schedule to the **East Coast Land Titles Investigation Act**, and to supervise a survey of the area.³⁸

Biggs began to prepare for the confiscation of 'rebel' lands in Tūranga, hoping to be ready for the **Native Land Court** to sit under the provisions of the **East Coast Land Titles Act** as soon as possible. But there were problems with determining what were "rebel" owned lands and what were owned by those loyal to the Govt.

"The claims of the loyal and rebel natives are so mixed up that it is next to impossible to point out a single spot that belongs to either and when it is remembered that in the war on the East Coast that the nearest relations were fighting one against the other it must be evident that the difficulty of separating loyal from rebel land will be very great if indeed to be accomplished at all".³⁹

It was Biggs's recommendation that the Government confiscate one large block and compensate loyal Māori with interests in the block if necessary. When the confiscation of lands on the East Coast was being discussed early in 1866, a form of confiscation less costly to the Government and more palatable to Māori was mooted. McLean had already discussed the possibility of obtaining a cession of land with loyalist chiefs of Ngāti Porou during 1865. By 1866, he was considering, on the advice of William Williams and J. W. Harris, taking the whole area and returning Crown-granted portions to 'friendly' Māori. This, it was hoped, would solve the problem of contending claims, and would give Māori secure title to land on the same basis as settlers.⁴⁰

"On the 3rd of March, McLean arrived back in Poverty Bay to arrange for the transport of Hauhau prisoners to Wharekauri (Chatham Islands). A meeting with the 'friendly' chiefs was hastily arranged to discuss the fate of the prisoners. McLean told them that he proposed the prisoners would be held on the Chatham Islands for a period of not much more than 12 months while the arrangements were made for the confiscation of land on the East Coast by the Government. The chiefs agreed with the proposed measures, and four lots of prisoners totalling 328 men, women, and children were taken from Napier to the Chatham Islands"⁴¹

The East Coast Land Titles Investigation Act 1866 was passed into law on 8 October 1866. The Act proposed that the Native Land Court should determine the title to lands claimed by Māori or Europeans in the area, whether or not Māori actually applied to the court for such an investigation and award certificates of title to those with interests in the land who were not engaged in rebellion

³⁸ P66 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, SIÂN DALY

³⁹ . Biggs to Halse, 6 January 1867, MA 62/8, RDB, vol 131, pp 50394–50395

⁴⁰ V O'Malley, 'Report for the Crown Forestry Rental Trust on the East Coast Confiscation Legislation and its Implementation', Wellington, 1994 p47

⁴¹ Mackay, Historic Poverty Bay, p 228

Thus, the court could investigate title on its own initiative or upon application by the Crown regardless of the wishes of those entitled.⁴²

The Native Land Court would become the instrument of confiscation on the East Coast. Lands of rebel Māori, who would have been jointly entitled with loyal Māori, were to be equitably partitioned and assigned to loyalists and the Government. The court was authorised to ascertain what lands ‘rebel’ Māori would have been entitled to, and these lands would become lands of the Crown. Therefore, interested parties needed to prove to the court that the owners had been engaged in rebellion in order to deprive them of their title. The Governor might set apart reserves for ‘rebel’ Māori out of that land which had become Crown land. The Governor might also set apart land for towns and reserve land for public utility. All land not reserved could be sold or let subject to terms and regulations set by the Governor in Council. Money arising from the sale of land in the district under the provisions of the Act was to be paid to the Colonial Treasurer and would be ‘applied towards meeting the expenses incurred in suppressing the rebellion’.⁴³

But this ran into a problem. Both “rebel” and “loyal” Māori were closely related and both groups had common interest in the land. A consequence of this was that if only the land of ‘rebels’ was to be taken by the Crown, these lands would be peppered throughout the district in small blocks of varying quality. This would make the settlement of the area by military and other settlers a costly and difficult task, especially as much of the land on the East Coast was suitable only for larger pastoral holdings. In addition, most Tūrangānui Māori had never seen themselves in the absolute terms of ‘loyal’ or ‘disloyal’ foisted upon them by the wars, and as time went on, kinship links and common interests in retaining the land came to the fore once again.

There was also another problem for Biggs and the Government. Much of the block Biggs thought the Government should take, was not included in the boundaries set out in the schedule to the **East Coast Land Titles Investigation Act**. On 4 February 1867, the Government suspended the operation of the **Native Lands Act** in Poverty Bay (**under section 18 of the Native Lands Act 1866**) until the schedule was amended to include these lands. Biggs instructed Locke to extend the surveys outside the boundaries given in the schedule in preparation for their inclusion in an amendment to the Act⁴⁴

A Bill to amend the **East Coast Land Titles Investigation Act** was brought before the House at the end of August 1867. The only changes to the original Act were the correction of the error in clause 2 and an amended schedule, which now included the Waipaoa Valley within the boundaries of the Act’s operation. This passed into law on 10 October 1867

⁴² P64 WT Rangahaua Whānui District 5b, POVERTY BAY, SIÂN DALY

⁴³ P65 WT Rangahaua Whānui District 5b, POVERTY BAY, SIÂN DALY

⁴⁴ O’Malley, p 83

East Coast Land Titles Investigation Act Amendment Act 1867

At a meeting at Tūranganui on 27 February, McLean made an unsuccessful attempt to get chiefs to cede a single block of land to the Crown in lieu of the Government's claims under the **East Coast Land Titles Investigation Act**.

Wi Pere and others still refused to agree to such a cession as it would be to the detriment of 'loyal' Māori.⁴⁵

The Native Land Court sat again in March, by which time many East Coast Māori had decided to boycott the court as long as **the East Coast Land Titles Investigation Act** remained in force.⁴⁶

As in 1867, the March 1868 sitting of the **Native Land Court** was followed by petitions from Māori of Tūranga and Waiapu. The first of the petitions, from Māori of Tūranga, was sent with a covering letter by James Preece, who commented that the **East Coast Land Titles Investigation Act 1866** and **the East Coast Land Titles Investigation Act Amendment Act 1867** were repugnant to the most explicit and repeated instructions' of the British Sovereign.⁴⁷

Preece asked that the provisions of the **East Coast Land Titles Investigation Amendment Act 1867** no longer be insisted upon, and that the Native Land Court be allowed to determine title of Māori land on the East Coast under the normal operation of the **Native Land Acts**.⁴⁸

The petition itself, signed by Wi Haronga and over 100 others, complained that the prisoners taken from Poverty Bay had now been on the Chatham Islands for two and a half years, and some had died there. The petitioners felt that the Hauhaus had been severely punished, especially considering that they had committed no murders, and the disturbance in Tūranga had 'only lasted one week and ended for ever'⁴⁹

The East Coast Act 1868 was passed on 20 October 1868. Under the provisions of the Act, the **Native Land Court** had the discretionary power to continue to divide the land of rebels between the Crown and loyal Māori, as it had been empowered to do under section 3c of the **East Coast Land Titles Investigation Act**, if it chose to do so. Section 4(1) of the **East Coast Act** allowed the court to issue certificates of title for the whole of claims to customary owners who had not been involved in rebellion. Section 4(2) gave the court the discretion to issue title to part of the land to loyal Māori, and then to issue a separate title stating that this was land to which

⁴⁵ P72 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁴⁶ P72 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁴⁷ P73 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁴⁸ . 'Petitions from East Coast Natives Relative to their Lands', AJHR, 1868, A-16, p4

⁴⁹ P74 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

rebels, as defined by section 5 of the **New Zealand Settlements Act**, were previously entitled. Under section 5 of the Act, these would then become Crown lands. Under the provisions of the new Act, rebels were still to lose their lands entirely, while the lands of loyal Māori were no more guaranteed to them than they had been under the repealed **East Coast Land Titles Investigation Act**.⁵⁰

Te Kooti and Matawhero

Te Kooti Arikirangi Te Tūruki was part of the contingent of Rongowhakaata who fought on the Government side during the siege at Waerenga a Hika in 1865 though there are differing accounts of which side he was actually on. Arrested on suspicion of spying at that time, he was again seized on 3 March 1866 and detained in Napier. Despite letters protesting his innocence and repeated requests for a trial, he was shipped along with other Rongowhakaata prisoners to Wharekauri (the Chatham Islands) on 5 June 1866. The exile of Te Kooti was urged by settlers such as G E Read and J W Harris, who wished to eliminate the competition he gave them through his independent trading activities. There was also some considerable dispute over lands at Matawhero, partly claimed by Harris, which would have given him reason for urging that Te Kooti be detained. There were also those among the Kāwanatanga Māori of his own tribe who had personal reasons for desiring his exile, and these attitudes were conveyed to McLean and Biggs. Biggs was in Napier during early June and insisted on the exile of all those Rongowhakaata still being held there as he was eager to be rid of 'potential troublemakers'. Te Kooti blamed Biggs for his exile and remembered with bitterness all of those, both European and Māori, who had been personally involved in the events leading to his imprisonment.⁵¹

It had originally been proposed that the prisoners would be returned within the space of one or perhaps two years, and a promise to this effect was verbally given to the exiles, as well as to the loyal chiefs who agreed to the imprisonment of their kin.⁵²

But as time passed and the prisoners were not released as promised and with the knowledge that they were not to be released, as promised, until their lands had been taken from them, increasing numbers of the exiles became followers of the new faith that Te Kooti had founded on the island; the teachings of which were based on an identification with the Israelites and their deliverance from bondage in the Old Testament. By the end of 1867, Te Kooti had become the acknowledged leader of the disenchanted prisoners and his religious teachings provided the basis for their rebellion against captivity. On 4th July, they

⁵⁰ P77 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I A N D A L Y

⁵¹ Ibid

⁵² . Mackay, *Historic Poverty Bay*, pp 233–234

captured the supply ship The Rifleman and sailed for Tūranga, reaching Whareongaonga, south of Poverty Bay, on 10 July.⁵³

Te Kooti made it clear that they would not surrender their arms but wished only to travel peaceably through to Waikato and would only fight if pursued and attacked. The party left Whareongaonga on 14th July on the journey to Waikato, where Te Kooti proposed to dethrone the Māori King who was not the chosen of the Atua. According to Williams, the 'friendly' Māori had informed Biggs that Te Kooti might have it in mind to come down the Te Arai River and 'cause trouble' in Tūranga. Without waiting for advice on an appropriate course of action, Biggs moved to intercept Te Kooti, sending a force of 66 Europeans under Captain Charles Westrup to Paparatu, on the Te Arai River. Te Kooti and the chiefs with him decided it would be necessary to fight, and ambushed the waiting army on 20th July, forcing them to retreat.⁵⁴

Te Kooti would certainly have been aware of the pressure being put on in Tūranganui for the confiscation of his own and his followers' lands. It was this knowledge, and the fact that by October he was encircled at Puketapu (unable to proceed into Tūhoe lands without their consent and support – which they would not give until March 1869 – and inviting certain conflict with the Kīngitanga if he entered the Rohe Pōtae) that led to his decision to return to Poverty Bay and 'reclaim the land'⁵⁵

During his exile on Wharekauri, lands of Te Kooti had been taken by Europeans and by Māori, or sold by Māori who did not have a claim on that land. Some land was 'sold' as soon as those who had objected were sent away to Wharekauri. A deed for the sale of a piece of land shows the sellers as Ngāti Porou leader Mōkena Kōhere, Renata Ngarangi, and Piripi Taketake, husband of Harata Pohuru. These last two had laid claim to the block urged on by Read, but later sold it to Greene for £10 although they did not have legitimate interests. As a result they were both killed by Te Kooti on 10th November.⁵⁶

In the early hours of 10th November, two separate parties attacked the homes of Wilson and Biggs, both living on disputed land at Matawhero. Thirty Europeans and part-Māori were killed on the Matawhero lands. There were also two men killed on leased land north-west of Pātūtahi ford, in which Te Kooti could claim an interest. Houses on all of these properties were set on fire. Twenty-two Māori were also killed for specific reasons, mostly involving the attempted sale of disputed lands or because they had attempted to take such lands through the **Native Land Court**. On 14th November, chief Paratene Tūrangi, the Kāwanatanga chief who had been actively

⁵³ . P78 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I Â N D A L Y

⁵⁴ P78 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I Â N D A L Y

⁵⁵ Binney p97,100,103,105

⁵⁶ Binney p108-109

involved in Te Kooti's exile and had taunted him insultingly with cries of 'go on the boat', was executed at Oweta pa along with three other chiefs. Many prisoners were taken over the course of these four days, and when Te Kooti returned inland he took with him 300 prisoners, some of whom were subsequently regarded by the Government as 'rebels' on the assumption that they had willingly agreed to go. In the pursuit and attack on Te Kooti at Te Karetu and Ngātapa which followed, the Government again sought the aid of Ngāti Porou and Ngāti Kahungunu. ⁵⁷

The events of November shocked European settlers in all areas and increased the pressure for the immediate confiscation of 'rebel' lands and pacification of Tūranga Māori in the interests of the colony. Many Māori in Tūranganui were also fearful of further attacks, as the raid by Te Kooti had left nearly 30 Māori dead, and 300 had been taken prisoner. It is likely that this fear led to the agreement to cede their lands to the Crown in return for military protection. Biggs had already written to McLean in September, after the initial successes of Te Kooti, that the Māori had 'come to their senses' and now seemed eager to arrange a settlement of the land question". Perhaps they also realised that the latest trouble left them with even less power to withstand the Government pressure for a cession of lands that had been unrelenting over the previous year or so. ⁵⁸

On 5th December Wylie wrote to McLean suggesting that, as many owners of the land were now either dead, inland with the rebels, or loyal, the entire district should be ceded to the Government. Europeans, 'friendly' Māori, and prisoners of Te Kooti should be given Crown grants for lands in which they had interests. He told McLean that he was using his influence with the tribes to obtain such a cession. ⁵⁹

Richmond later claimed that as the tribes of Poverty Bay had requested that a European armed force be placed at Tūranga to defend the district, he proposed that they should cede land on which such a defence force could settle, at which point they had apparently (with the exception of one man) expressed their desire to cede all of their lands to the Government, out of which portions might be awarded to 'friendly' Māori by a commission of two Native Land Court judges. ⁶⁰

The deed of cession was signed on 18 December 1868 by 279 chiefs from the tribes of Te Aitanga a Mahaki, Rongowhakaata, and the 'hapu' of Ngaitahupo. It gave up to Sir G F Bowen, Governor of New Zealand, all the lands lying within boundaries described as: along the sea coast from Tūranganui to Paritu; inland to Te Reinga; along the Ruakituri River to its source; and along the line of Maungapōhatu and Maungahaumi to Tatamoe; then to the sea at Tūranganui by way of Pukahikatoa, Arakihi, Wakaroa and Rakuraku. All those with claims to lands within these boundaries were required to lodge these within three months, whereafter they

⁵⁷ . P80 WT R a n g a h a u a W h a n u i D i s t r i c t 5 b, P O V E R T Y B A Y, S I A N D A L Y

⁵⁸ Biggs to McLean, 28 September 1868, McLean Papers, ATL

⁵⁹ Wylie to McLean, 5 December 1868, McLean Papers, ATL,

⁶⁰ Richmond, 24 August 1869, NZPD, 1869, p 681

would be adjudicated upon by a commission of judges of the Native Land Court. Valid claims would receive Crown grants, but the Governor would be entitled to reserve blocks for European and Māori military settlements, and to award Hauhau lands to loyal Māori as compensation if their lands were affected by such reserves.⁶¹

Poverty Bay Commission 1869

Proclamations appeared in the Gazette on 13th February 1869 extinguishing native title over the lands ceded in the deed of 18th December 1868, and declaring that 'loyal persons' who lodged claims to lands within the ceded block by 18th March would have these heard by a commission headed by Native Land Court Judge John Rogan and Judge Henry Monro. The commission was to ascertain whether claimants had done any of the things which constituted rebellion as defined by section 5 of the **New Zealand Settlements Act**. It was also instructed to inquire into alleged purchases by, and gifts of land to, Europeans within the boundaries; adjudicating and making awards as it saw fit.⁶²

The Poverty Bay Commission opened on 29th June 1869 at Gisborne, the new township site at Tūranganui. When the court opened again on the following day W. S Atkinson, resident magistrate, announced that the Crown and Māori claimants had made an out-of-court arrangement, effected by himself, as Crown agent, and W A Graham, representing Rongowhakaata and Te Aitanga a Mahaki. These tribes had agreed to give up to the Crown three blocks – Te Muhunga, Patutahi, and Te Arai, in consideration of which the Crown would waive all claims to the remaining lands in the original ceded area⁶³

In regard to those lands outside of the three ceded blocks. It was supposed that all of this land would become the property of 'loyal' Māori, and according to the **East Coast Act 1868**, reserves should have been set aside for the 'rebels' who would become landless. Neither of these things eventuated following the out-of-court arrangement. Lands of loyal Māori within the ceded blocks were not replaced by Pai Mārire lands of equal value outside these blocks, and Pai Mārire were left in possession of their lands outside the area taken by the Crown. **The Poverty Bay Commission** sat for 33 days between 29th June and 10th August and heard claims covering 101,000 acres of the block ceded on 18th December 1868. Nineteen European claims over an area of 1200 acres were also adjudicated upon. Other un-surveyed lands were unable to be dealt with. Many claims took less than half an hour, with leading claimants giving evidence of ownership by ancestry or occupation and naming co-claimants. Atkinson objected

⁶¹ P82 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁶² P83 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁶³ . P84 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

to very few on the basis of their being Pai Mārire, but when this occurred these name were struck out.⁶⁴

The Poverty Bay Grants Act was passed on 3 September 1869 in order that the Governor could issue Crown grants to persons awarded title within the territory ceded in 1868. An amendment Act of 1871 vested legal estate in the lands described in its schedule from the dates of awards issued by the Poverty Bay Commission. This move was necessary to validate transactions completed after the awards made by the commissioners but prior to the issuing of Crown grants, many of which were still being prepared in 1871.⁶⁵

On 9 August 1869, McLean met with chiefs of Ngāti Porou and Ngāti Kahungunu and informed them that the land given up to the Crown in Poverty Bay would be divided into three equal parts: the first for the Government, to settle the Defence force at Muhunga; the second for Ngāti Porou at Patūtahi, to which they had asserted a claim; and the third for Ngāti Kahungunu at Te Arai.⁶⁶

Fenton commented that the deed of cession and proclamation by Richmond in 1868 had extinguished native title over the lands. **The East Coast Act of 1868** was set aside with the appointment of the **Poverty Bay Commission**, an award of land to the Crown was made, and an Act passed abandoning claims to land outside of the blocks thus awarded.⁶⁷

The claims heard by Rogan in December 1870 were not revisited by the **Poverty Bay Commission** when it sat in 1873. Subsequently, Parliament passed the **Poverty Bay Land Titles Act** in 1874. The main purpose of this Act was to eliminate any problems which might have occurred over the subsequent adjudication of a sole judge of the Native Land Court over lands returned by the commission without further investigation of individual claims.⁶⁸

The Government's original intention had been to return lands in individual title after the commission sittings but much of the remaining land was returned in tribal blocks, and the Native Land Court was left with the task of ascertaining individual title.⁶⁹

Poverty Bay Commission 1873

On 22 November, Locke appeared before the commission and stated that in consultation with the tribes, both loyal and otherwise, it had been agreed that the commission should return the remaining land, according to boundaries agreed during the negotiations, to those tribes as whole blocks. Locke had apparently already told Archdeacon

⁶⁴ P85 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁶⁵ P87 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁶⁶ 'Report of Native Land Claims Commission', AJHR, 1921, G-5, sess ii, p 19; Hall, sec 11.4; Mackay, Historic Poverty Bay, p 306

⁶⁷ P92 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁶⁸ P93 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

⁶⁹ . P95 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

Williams of his plan for the return of the lands in tribal blocks which could then be taken through the **Native Land Court**. The estimated areas finally awarded as tribal blocks were: 400,000 acres to Te Aitanga a Mahaki; 51,600 acres to Ngaitahupo; 5000 acres to Rongowhakaata; and 185,000 acres to sections of Rongowhakaata and Ngati Kahungunu, all of which covered an area of 1000 square miles. ⁷⁰

The East Coast Act 1868 was to remain in force until 1891, so that the **Native Land Court** could continue to exclude claimants on the basis of their having been in rebellion, but the Act seems to have been ignored for the most part. **The Poverty Bay Land Titles Act 1874** was passed on 31st August of that year in order that Locke's arrangements for the return of lands in tribal blocks could occur without the further investigation of individual claims. ⁷¹

At the time of the 1869 sitting of the **Poverty Bay Commission** only a very small area on the flat and fertile land of the flood plain was claimed as having been purchased by Europeans. Considerably larger areas had, however, been leased during the 1860s for sheep runs. This included a large area in Whataupoko of about 20,000 acres that was leased to W. Parker for 21 years. ⁷²

The land MUP sits on was part of this leasehold land

Poverty Bay Commission 1873

This opened in February 1873 Speaking to the Commission on 19 November 1873 Wi Pere speaking for all three Tūranga tribes, said that they wished all land within the ceded area to be returned to a committee of twelve to act as trustees, who would allocate the land 'for the benefit of the three tribes'. On 22 November, Locke appeared before the commission and stated that in consultation with the tribes, both loyal and otherwise, it had been agreed that the commission should return the remaining land, according to boundaries agreed during the negotiations, to those tribes as whole blocks. ⁷³

The Whataupoko block

Mangapapa Union Church is on a small part of what was/is the Whataupoko block. The ownership of this block is tangled and messy.

On 25th April 1871, a Crown grant was issued for the Whataupoko block of 19,200 acres to Raharuhi Rukupō and 47 others, as joint tenants under the Poverty Bay Grants Act 1869. It had originally been leased in 1864 by W H Parker, but George Read had acquired interests in the block prior to the sittings of the Poverty Bay Commission. By 1869 Raharuhi and others owed Read £1817 10s for goods from his store as well as monetary loans, and they mortgaged their land to him on

⁷⁰ P108 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁷¹ P109 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁷² P122 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁷³ O'Malley, p 153

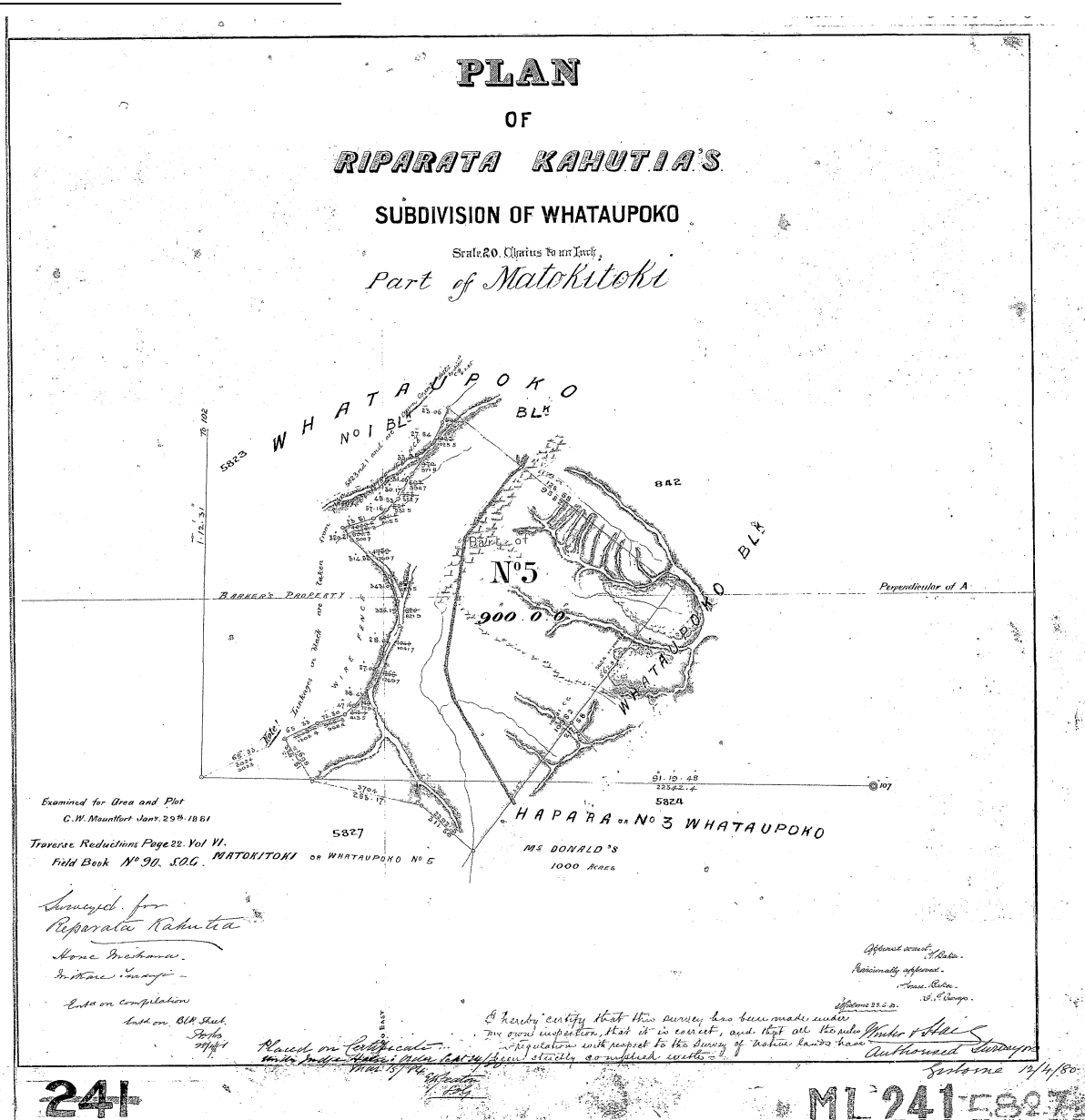
10th August 1869. This mortgage was supplemented by a deed of sale on 1st May 1871 after an additional payment by Read of £734. He continued to buy up the equal shares in the block during 1871 and 1872, paying £50 each to 35 owners for their individual interests. By the middle of 1872 he had purchased enough shares in the block to sub-lease it, with the promise of conveying a freehold to the sub-lessee when this was possible. In the meantime, a lease of the land by Raharuhi Rukupō and 44 others to W H Parker was renewed in 1870 for a term of 16 years at £200 for the first six years, £300 for the second six years, and £400 for the remainder. Owners were also selling their shares to speculators other than Read. On 24 May 1872 Pita Te Huhu conveyed his share in the block to R R Curtis, who also obtained a lease from Wi Haronga from the beginning of that year for 14 years at £60 per annum.⁴¹ In the same year Read granted Parker a new lease of 1400 acres for a term of seven years at £21 a year (Parker had previously assigned his rights of lease to Read in 1871 for a consideration of £300). On 18 April 1872 Read also leased 1460 acres of the block to James Wyllie. Wyllie already held his wife's share in the block in trust for their children and he leased this to Parker. Curtis leased 50 acres to Strong and Bryant for 13 years from 1 September 1873 for a yearly sum of £25.⁴² In 1874 Read sold to Curtis his right to the title of the block, consisting of 28 of the equal undivided shares purchased, the previous deed of mortgage, Parker's right of lease and 1000 sheep, for a total of £6000. Curtis then sold all his interests to Barker and Mc Donald who, by 1875, owned 14,000 acres of the block in freehold and 2000 acres in leasehold.⁷⁴

Riparata Kahutia was a Te Aitanga a Mahaki woman of mana, of Whanau a Iwi hapu. She also had strong links with Rongowhakaata by virtue of the descent of her father, Kahutia (who had sold land to prominent settlers and to the Crown during the 1840s and 1850s and was a leader of the movement to repudiate such sales from 1858), and with Te Aitanga a Hauiti through her mother. She was thus the successor to

⁷⁴ P137 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

Kahutia's mana and also to a considerable amount of land scattered throughout the Poverty Bay area, and more especially, on the fertile flat land of the flood plain.⁷⁵

Riparata was included in the 1869 award of the Whataupoko block/ Her husband, Mikaere Turangi, conveyed his interest to her, and she applied for subdivision of the block in September 1875. This was objected to by W Parker on the grounds that he was part owner of the block and was still the lessee of a large part of it. The block does not seem to have passed through the Native Land Court at this time for the purposes of subdivision. Further dealings complicated the title to the block in the second half of the 1870s. Additional shares were conveyed to Barker and McDonald, including that of Wi Pere in 1877. Various conveyances and mortgages between settlers such as Westrup, Gray, Barker and McDonald, and by Barker to the Bank of New South Wales during 1876, had made the situation appear almost impossible to settle by the of George Read's death in 1878



⁷⁵ P138 WT Rangahaua Whanui District 5b, POVERTY BAY, SIÂN DALY

At this point solicitor W L Rees and Wi Pere had begun their scheme of trusteeships for Māori land in the area, that was to develop into the **New Zealand Native Land Settlement Company** in 1880.

Barker appears to have agreed to sell approximately 9000 acres to McDonald in January 1878. He made a further agreement to sell an unspecified amount of the land to Rees on 23 May 1878. A deed of conveyance dated 22 June 1878 shows that all of the Māori owners named in the original grant, as well as Barker himself, conveyed their interests in the block of 19,200 acres to W L Rees and Wi Pere 'to sell and dispose of or mortgage for the benefit of the above natives'.

Rees then agreed to a mortgage with the Bank of New South Wales in the same month, and to sell part of the block to McDonald in August. Rees and Wi Pere then agreed to a mortgage with the National Bank of New Zealand for £3000. Rees and others conveyed 2500 acres to Barker in trust in February 1879, along with a further 2200 acres by way of mortgage. One thousand acres was mortgaged to McDonald at the same time. Barker further mortgaged his interests to the Bank in that year. During April 1880, Rees and others conveyed 300 acres to Kate Wyllie, one of the Māori owners, and made a further conveyance of all the remainder of the block except 5402 acres to the trustees of Read's estate.⁷⁶

A subdivision of the block occurred in September 1879. The **Native Land Court** awarded: 2500 acres (Whataupoko 1) to Percival Barker; 1000 acres (Whataupoko 2) to Allan McDonald; 1000 acres (Whataupoko 3) to Riperata Kahutia, Wi Pere, and W L Rees; and 302 acres (Whataupoko 4) to Kate Wyllie. A partition and conveyance of the Matakaitoki and Pou o Tūranga sections of the block, amounting to 1600 acres, was carried out by Rees and Pere to Riperata Kahutia. The court awarded these lands to her, Mikaere Tūrangi and Hone Meihana.⁷⁷

The land that is owned today by Mangapapa Union sits on a very small portion of the 1000 acres of Whataupoko 3 block.

Difficulties in ascertaining the relative acreages owned by various parties continued until 1885, when 10,581 acres were vested in the **New Zealand Native Land Settlement Company**, who would divide the land and resell it⁷⁸

Te Aitanga a Mahaki, had begun experimenting with an elected committee of leading men who would deal with land disputes and

⁷⁶ P138 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁷⁷ P138 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁷⁸ P139 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

leases from early in 1874. This idea arose from Wi Pere's awareness of the problems Māori were facing with regard to land dealing on an individual basis in Poverty Bay. His attempt to institute a committee to deal with such problems, with the permission of all those concerned, seems to indicate a desire to deal with land transactions in the area in a more tribal manner.⁷⁹

THE NEW ZEALAND NATIVE LAND SETTLEMENT COMPANY

William Rees hit upon the idea of forming a company to act as intermediary between Māori and prospective settlers within the system of existing land laws. **The East Coast Native Land Settlement Company** was registered in July 1881 in order to acquire Māori land through the 'voluntary association' of Māori owners, who would contribute their own land, and Europeans, who would put in funds, 'for the purpose of effecting settlement of the land by farmers, settlers, and others'. Rees was both shareholder and solicitor of the company which also involved prominent European settlers in Gisborne such as G M Reed, W H Tucker, and C A de Lautour, as well as chiefs Wi Pere, Henare Potae, and Ropata Wahawaha. Despite this local focus, much of the company's support and financial backing came from Auckland and Rees's parliamentary supporters. The company changed its name in October 1881 to the New Zealand Native Land Settlement Company to reflect hopes of Rees's Auckland supporters for a wider field of operations. The headquarters of the company were moved to Auckland in 1882, although its transactions remained confined to Māori land on the East Coast.⁸⁰

The new company was to operate in much the same way as the previous trusteeships. Māori landowners would still assign their lands to the company, but in this instance they would themselves become shareholders, which Rees felt would bring the operation within the system of Native Land laws, as lands could be vested by deed of transfer in the company, while Māori owners retained involvement with the lands. Once land had been surveyed and subdivided with the aid of capital invested by the European shareholders, inalienable reserves would be set aside for Māori owners and the remainder could be leased or sold at public auction. Māori would be paid for their land with a small sum of cash and the remainder in scrip or share certificates which, after the sale of land, could be exchanged for two-thirds of the nett profits from the transactions.⁸¹

See attached copy of the Memorandum of Association of the NZ Land Settlement Company

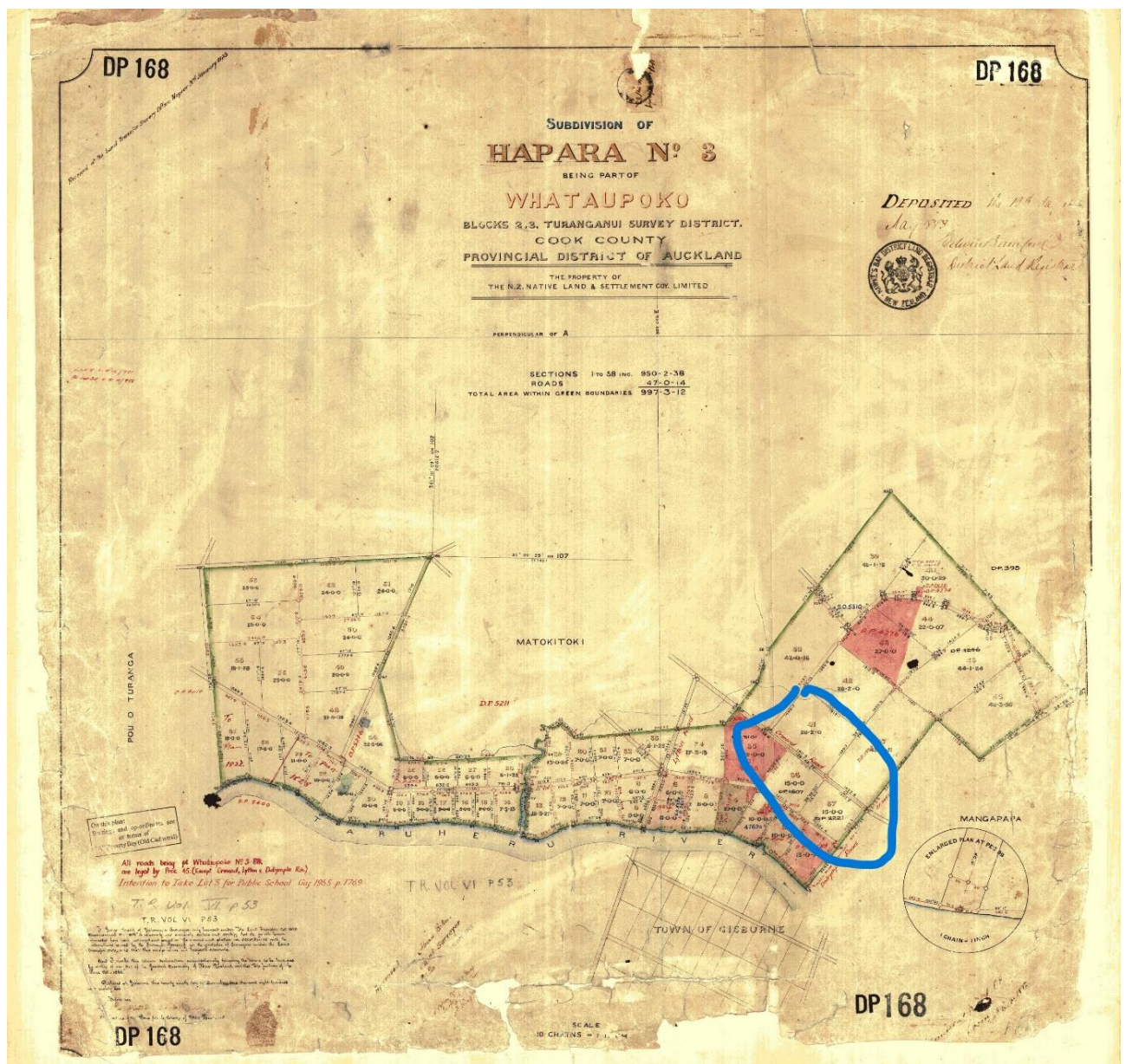
By 1882 The Proprietors of the NZ Native Lands Settlement Company Ltd owned Hapara 3 block, a 376 ha (930 acres) block that had been subdivided out of parts of larger blocks,

⁷⁹ P156 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁸⁰ P163 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

⁸¹ P164 WT Rangahaua Whanui District 5 b, POVERTY BAY, SIÂN DALY

Whataupoko 2 and 3 blocks. The proprietors had Hapara 3 block subdivided into Lots 1 to 58, as shown on survey plan DP 168, surveyed in 1882.




The area that is marked is where Mangapapa Church sits today. This plan was submitted in 1882.

CT GS13-204 shows the transfer of all of Lot 36 from the NZ Native Land Company (Raharuri Rukopō and others) to Thomas Harris.

6

NEW ZEALAND.
1892

(C)



CANCELLED
 DISTRICT OF CANTERBURY
 REGISTER BOOK,
 Vol. 13 Folio 204

Pursuant to Memorandum of Transfer of 10/2500 from the New Zealand Native Land Settlement Company Thomas Harris of Ashburton in the Provincial District of Canterbury is now seized of an Estate in fee simple subject nevertheless to such encumbrances lease and covenants as are notified by Memorial under written or endorsed hereon in that piece of land situate in the Provincial District of Canterbury containing by admeasurement 19/100 acres more or less being Lot number 36 (Twenty six) as plan deposited in the Land Registry Office at Christchurch as 10/188 showing the subdivision into lots of the Te Hapara Block and which said Block is portions of the Whangaporo as delineated in the Public Map of the Poverty Bay District deposited in the Crown Lands Office at Christchurch originally granted the 25th day of April 1891 under the hand of Sir George Grey Governor and the Hon. Commissioner of New Zealand and the Seal of the said Colony to Raharuri Rukopō and other Aboriginal Natives of New Zealand.

In witness whereof I have hereunto signed my name and affixed my seal this Twenty Eighth day of July one thousand eight hundred and ninety three
Witness in the presence of
J. H. Kelly
the 28th day of July 1893.

Edwin Bunsford
Notarial Agent of the
District of Canterbury

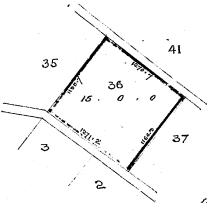


Image Quality due to Condition of Original


10/188 Mortgage from Thomas Harris to the New Zealand Native Land Mortgage Company Limited Produced the 12th July 1891 at 10/188
Edwin Bunsford
Not. L. Reg.

10/250 Mortgage from Thomas Harris to the New Zealand Native Land Mortgage Company Limited Produced the 20th July 1891 at 11/25
Edwin Bunsford
Not. L. Reg.

Discharge of Mortgage 10/2072 and 10/250 Produced the 27th April 1891 at 10/188
Edwin Bunsford
Not. L. Reg.

10/250 Transfer from Thomas Harris to the New Zealand Native Land Mortgage Company Limited Produced the 27th April 1891 at 10/188 and 10/250
Edwin Bunsford
Not. L. Reg.

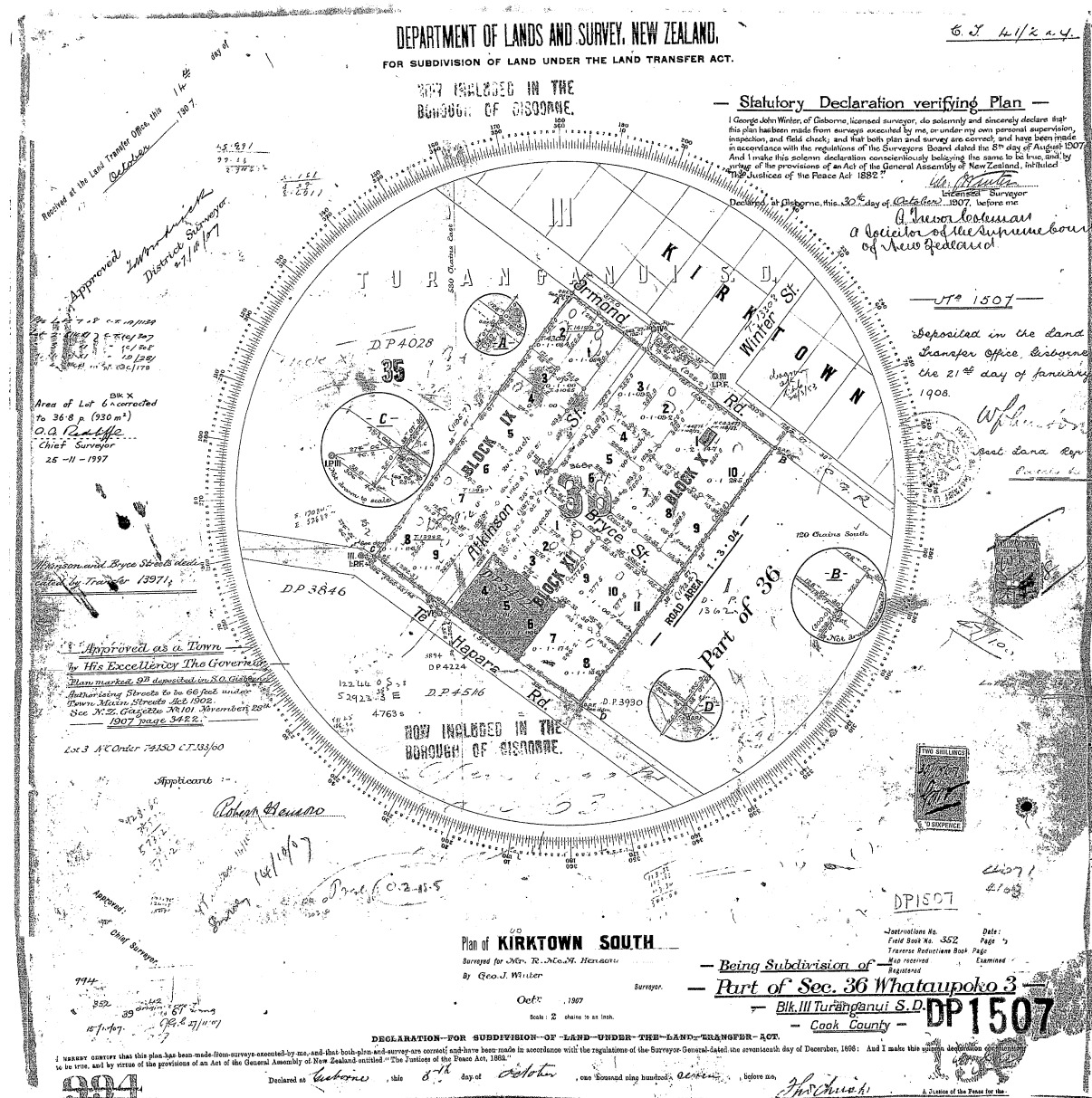
Scale 10 chains to an inch



CERTIFIED COPY OF CERTIFICATE OF TITLE
 VOL. 13 FOR 1892 AND 1893
 A D ENDORSEMENTS FOR UP TO AND
 INCLUDING THE 31st DECEMBER 1893
 D L R.

over

In 1907 the subdivision of Block X is shown in DP 1507



NEW ZEALAND.

(Form B.)

Reference: *Part*
Vol. 41, folio 229
Substituted



Register-book,
Vol. 44, folio 166

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT.

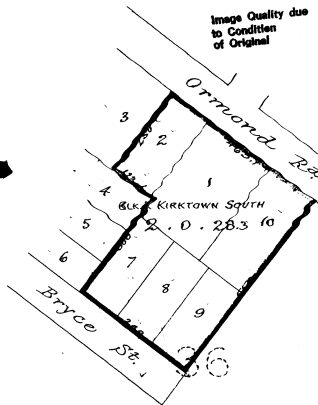
This Certificate, dated the *thirtieth* day of *January*, one thousand nine hundred and *eight*, under the hand and seal of the District Land Registrar of the Land Registration District of *Poverty Bay*, Witnesseth that *Robert Mc Caulley Henson of Gisborne in New Zealand* *Settler*

is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial underwritten or indorsed hereon; subject also to any existing right of the Crown to take and lay off roads under the provisions of any Act of the General Assembly of New Zealand) in the land hereinafter described, as the same is delineated by the plan hereon, bordered *green*, be the several admeasurements a little more or less, that is to say: All that parcel of land containing *by admeasurement TWO (2) acres, twenty eight and three tenths (28.3) perches* being *lots numbered One (1), Two (2), Seven (7), Eight (8), Nine (9) and Ten (10) Block X on a plan deposited in the Lands Registry office at Gisborne under N° 1507 (Town of Kiritown North) and being part of the Whataupoko N° 3 Block delineated on the public map of Block III. Turangamui Survey District deposited in the Survey office at Gisborne:*

William Johnston
Assistant Land Registrar

13/01 Mortgage of above Block X to the Cauley
Deposited to Mary Elizabeth Norman
at 10.45 am 13/01/1912
W Johnston
Dist Land Reg

Image Quality due
to Condition
of Original



14529 Mortgage of above Mortgage 13/01
Mary Elizabeth Norman Robinson to
W Johnston Co-operative Building
Society produced 7/3 March 1912
at 10.45 am
W Johnston
Dist Land Reg

15/3/13 Confirmation of the Probate of the
Will of Mary Elizabeth Norman
Robinson who died on or about the
fifth day of October 1913 whereby her
interest in mortgage in above mortgage
13/01 became vested in her husband
William Arthur Norman Robinson
M.D. as one of the executors under the
said will produced on 29 June
1914 at 11.47 o'clock a.m.
R.D. M. Hensley
Dist Land Reg

Transfer of above mortgage 13/01 to William
Arthur Norman Robinson to Edith
Lucienne Constance Symes produced
24 June 1914 at 11.50 o'clock a.m.
R.D. M. Hensley
Dist Land Reg

Whataupoko 3
Block III Turangamui SD
2. 2. 2. 2. 2. 2. 2. 2. 2. 2.

G. G. Wintex
Mr. Thwait

1914


In 1908 Robert Henson bought 2 acres, including Lots 1,2,7,8,9 and 10 of Block X shown in CT GS44-166. Lots 2 is currently the church car park and Lot 7 is the Bryce Street Rental Property.

1910 Robert Henson bought Lots 4 and 5 on Block X CT GS 46-245. This document also shows the subsequent transfer from him to the church on 15th April 1913 of Lot 4.

NEW ZEALAND.

CANCELLED

Reference: *Vol. 46, folio 245*
Part substituted




Register-book,
Vol. *46*, folio *245*
Cancelled

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT.

This Certificate, dated the *Eighteenth* day of *April*, one thousand nine hundred and *ten*, under the hand and seal of the District Land Registrar of the Land Registration District of *Port of Bay* Witnesseth that *Robert McCarly Henson of Gisborne in New Zealand Settler*

is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial under written or indorsed hereon, subject also to any existing rights of the Crown to take and lay off roads under the provisions of any Act of the General Assembly of New Zealand) in the land hereinafter described, as the same is delineated by the plan hereon bordered *green*, be the several admeasurements a little more or less, that is to say: All that parcel of land containing *by admeasurements* *Great acre and one and five tenths* *0.14* *hectares* being *lots numbered Three, Four, Five, and Six* *of Block X and being* *divided* *into* *lots* *on a plan deposited in the Land Registry Office at Gisborne under C.T. 131/1 Town of Hikutown South* and being *part of Whataupoko 3 delineated on the public map of Block III Turangamui Survey District deposited in the Survey Office at Gisborne.*



William Johnston
Assistant Land Registrar

13/6/10 Mortgage of above Mortgages 13/6/1
Mary Elizabeth Norman Robinson
to the Gisborne Co-operative Building Society produced 7th
March 1912 at 12.45 pm
W Johnston
Assistant Land Registrar

14/5/29 Mortgage of above Mortgage 13/6/1
Mary Elizabeth Norman Robinson
to the Gisborne Co-operative Building Society produced 7th
March 1912 at 12.45 pm
W Johnston
Assistant Land Registrar

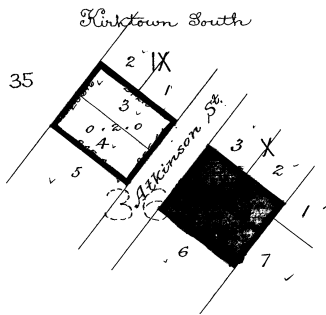
Partial Discharge of above Mortgage
No. 14/5/29 (as to Lot 4, Block X plan 507)
produced 15th April 1913 at 3 pm
W Johnston
Assistant Land Registrar

Partial Discharge of above Mortgage
No. 13/6/1 (as to Lot 4, Block X plan 507)
produced 15th April 1913 at 3.55 pm
W Johnston
Assistant Land Registrar

1081/ Transfer of above Lot 4, Block X plan 507
Robert McCarly Henson to John Edwards,
John David Carrick Edwards, John Bullock,
Edwin Samuel Goldsmith, Charles
James East, Leonard Thomas Edwards, R.
George William Arthur, James Arthur,
Richard, Robert McCarly Henson,
Charles Henshaw, George Samuel
Henson, James Christie, John
Spence and John Campbell produced
15th April 1913 at 3.10 pm.
W Johnston
Assistant Land Registrar

CANCELLED
AS TO 1 13/6/10 13/6/1

Whataupoko 3
Block III Turangamui S.D.
2 CHAINS TO AN ACRES
29A
B. J. Hinton
T. N. Bradrick
Godfrey & Co. G. & Co.



So by 1910 Robert Henson owned Lot 2,4 and 5 and 7 which are today Church property

[illegible]

By 1908 Robert Henson had surveyed for a subdivision on Block X (and IX) but seemingly he did not own all the property as he bought Lots 1,2,7,8,9 and 10 in 1908 and Lots 4 and 5 in 1910

NEW ZEALAND.



References :

Vol. 41, folio 229
part substituted

Register-book,

Vol. *AD*, folio *AA*

Cancelled

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT.

This Certificate, dated the eighteenth day of April, one thousand nine hundred and ten, under the hand and seal of the District Land Registrar of the Land Registration District of Poukai Bay Witnesseth that Robert McCarly Demoon of Lybourn in New Zealand Settler

is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial under written or indorsed hereon, subject also to any existing rights of the Crown to take and lay off roads under the provisions of any Act of the General Assembly of New Zealand) in the land hereinafter described, as the same is delineated by the plan hereon bordered green, be the several admeasurements a little more or less, that is to say: All that parcel of land containing by admeasurement One Acre and one and five tenths of an Acre being Lots numbered Three (3) and Four (4) Block IX and Squares and divided Block X on a plan deposited in the Lands Registry Office at Dunedin under C/P 1524 Town of Lyttelton South and being part of Whataupoko 3 delineated on the public map of Block III Tuarangarua Survey District deposited in the Survey Office at Dunedin.

William Johnston
Assistant Land Registrar

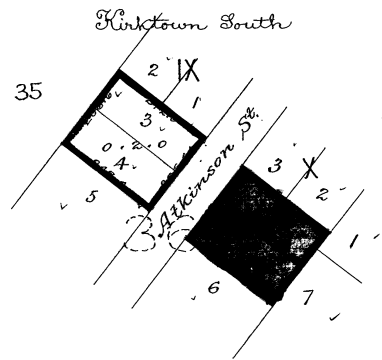
15/6/1900 Robert & Emily Toman to
 Mary Elizabeth Heyman Robinson
 18.4.1900 18.4.1900 12.30.1900
 W. H. H. H.

114529 Mortgage of above Mortgage 13/6/1912
Mar. Elizabeth Norman Robinson
to the Gisborne Co-operative
Building Society produced 7
March 1912 at 12.45 pm

Partial Discharge of above Mortgage
No. 14529 (as to Lot 4 Block 8 plan 1507)
produced 15th April 1913 at 3 p.m.

Partial Discharge of above Mortgage
No. 1361 (as to Lot 4 Block 1 plan 1507)
produced 15th April 1913 at 3.5 pm

16811 Transfer of above lot 4 Block 1 plan 1507
Robert W. Gauley & Benson to John Edwards,
John David & Carrie, Edward, John Bullock,
Edwin Samuel Goldsmith, Charles
James East, Leonard Thomas ^{and} Bernard,
George William Rither, James Carlisle
Bickin, Robert W. Gauley & Benson,
Charles Hawkins, George Samuel
Niscent, James Christ, John
Spence and John Combs. Witnessed
15 April 1913 at 3.10 pm. (1288)



CANCELLED
AS TO 1010-2000 RED

Whatarupoko 3
Birk III Turanganui S.D.
CHAINS TO AN ANKLE
S. J. Winter
J. N. Brodridge
Goldbeers & J. G. B.

The aerial photograph plan AS217B-1 shows the lots, street names and numbers, with green boundaries of Mangapapa Church land, and names on the buildings.



#A/588b Transfer of Lot 5 1919

NEW ZEALAND.



Reference: Vol. 46, Folio 245
Transfer No. 20930
Application No.
Order for N/O No.

Register-book

Vol. 59, folio 210

[Form B.]

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT.

This Certificate, dated the sixth day of November, one thousand nine hundred and nineteen
under the hand and seal of the District Land Registrar of the Land Registration District of Poverty Bay Witnesseth that
the Persons named in the Schedule hereunder written are seized as trustees under "THE WESLEYAN METHODIST
MODEL DEED OF NEW ZEALAND of 1887".

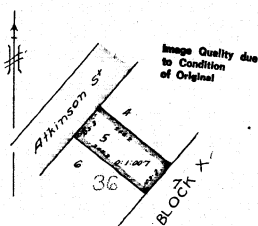
is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial under written
or endorsed hereon, subject also to any existing right of the Crown to take and lay off roads under the provisions of any Act of the General Assembly
of New Zealand) in the land hereinafter described, as the same is delineated by the plan hereon bordered green, be the several admeasurements
a little more or less, that is to say: All that parcel of land containing one (1) rood and seven tenths (10) perches being Lot
five (5) Block X on a plan deposited in the Lands Registry Office at Gisborne under No. 1507 (Town of
Kirktown South) and being part of Whateupoko No. 3 delineated on the public map of Block III Turanganui
Survey District deposited in the Survey Office at Gisborne.



Deputy District Land Registrar.

SCHEDULE.

NAME	OCCUPATION	ADDRESS
1. John Edwards	Draper	Gisborne.
2. John David Harries	Bootmaker	"
3. Edward John Bullock	Tes Dealer	"
4. Edward Samuel Goldsmith	Draper	"
5. Charles James East	Musician	"
6. Leonard Thomas Burnard	Barrister at Law.	"
7. George William Aitken	Builder	"
8. James Carlisle Aitkin	Accountant	"
9. Robert Mc. Cauly Henson	Sheepfarmer	"
10. Charles Hawkins	Draper	"
11. George Samuel Vincent	Painter	"
12. James Chrisp	Music Dealer	"
13. Alexander Spence	Foreman	"
14. John Tomblason	Sheepfarmer	"



13/2

Lot 5 (DP 1507)
Block X Kirktown South.
BIII Turanganui S.D.
SCALE, 2 CHAINS TO AN INCH.
Reviewed by G.J. Menden
and Surveyor: W.F. Menden
Proprietor: T.G. Menden

Cancelled and substituted by loose leaf 3A/588
- 17.10.1969

Duplicate Restored
12-4-79

COMPUTER FREEHOLD REGISTER
DERIVED FROM LAND INFORMATION NEW ZEALAND

Identifier GS3A/588

Land Registration District Gisborne

Date Issued 17 October 1969

Plan Number {TAG_TITLE_PLANNUMBER}

Prior References

Supplementary Record Sheet

[GS59/210](#)

{TAG_TITLE_RECORDSHEET}

Type Fee Simple

Area 1029 square metres more or less Term

Legal Description Lot 5 Block X Deposited Plan 1507

Proprietors

Board of Administration of The Methodist Church of New Zealand

Lot 3

Purchased the 7th July 1960

It was originally used as the church manse but in recent times has been the Church office

7-07-1960 Manse, now the parish offices GS74/201 GS2D/164

1925 sold to Edwin Green (by whom?)

1939 transfer from Edwin Green to George Curtis

1945 transfer from George Curtis to Herbert Burgess

1949 transfer from Herbert Burgess to Marianne Platten

Duplicate Destroyed

NEW ZEALAND.

(Land and Deeds-4.)

CANCELLED.

Reference: Vol. 41, Folio 229
Transfer No. 26011
Application No.
Order for N/O No.

Register-book
Vol. 74, Folio 201

201/164

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT.

This Certificate, dated the Tenth day of August one thousand nine hundred and twenty five under the hand and seal of the District Land Registrar of the Land Registration District of Gisborne, testifies that

EDWIN GREEN of Matawai Sheepfarmer

is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial under written or endorsed hereon, subject also to any existing right of the Crown to take and lay off roads under the provisions of any Act of the General Assembly of New Zealand) in the land hereinafter described, as the same is delineated by the plan hereon bordered green, to be the several admeasurements a little more or less, that is to say: All that parcel of land containing One (1) rood nine and two tenths (9.2) perches more or less being Lot 3 Block 10 on a plan deposited in the Land Registry Office at Gisborne under No. 1507 and being part of the Whataupoko No. 3 Block situated in the Borough of Gisborne.

Image Quality due to Condition of Original

Kirkton

13/2

Pt. Whataupoko 7* 3*
Borough of Gisborne
Surveyed by 25/1/25
Chief Surveyor: H. H. H.
Draughtsman: 25/1/25
Scale: 2" = 100 ft. (Fitting to an Inch)

District Land Registrar

Transfer 83201 Edwin Green to George
Curtis. Curtis of Gisborne carpenter
produced 25th October 1939 at 10.30 am
R. H. H. H.

Mortgage of 16 5/8 acres to George Curtis
to the Gisborne Building Society
produced 25th October 1939 at 10.30 am
R. H. H. H.

Transfer No. 26750 George Curtis
to Herbert Burgess of Gisborne
farmer produced 14th July 1945 at 11.2 am
R. H. H. H.

Transmission of 16 5/8 acres to Marianne Platten
of Gisborne. Platten 6th December 1949
R. H. H. H.

Transfer 20971 had Henry Bull to Marianne Platten
Platten's wife of Gisborne. Platten
Platten of Gisborne. Platten 6th
December 1949 at 11.2 am
R. H. H. H.

1/2/25
R. H. H. H.

COMPUTER FREEHOLD REGISTER
DERIVED FROM LAND INFORMATION NEW ZEALAND

Identifier GS2D/164

Land Registration
District Gisborne

Date Issued 09 June 1969

Plan Number {TAG_TITLE_PLANNUMBER}

Prior References

[GS74/201](#)

Supplementary Record
Sheet

{TAG_TITLE_RECORDSHEET}

Type Fee Simple

Area 1244 square metres more or less Term

Legal Description Lot 3 Block 10 Deposited Plan 1507

Proprietors

Board of Adminstration of The Methodist Church of New Zealand

Lot 2 27-06-1968

This was purchased on the 27th June 1968. It has been and continues to be used as the main church carpark

GS93/273 GS2A/571

References
Prior C/T. Substitution 93/273

Land and Deeds 69

Transfer No. 45221
N/C. Order No.

REGISTER

No. 2A / 571

CERTIFICATE OF TITLE UNDER LAND TRANSFER ACT

This Certificate dated the 27th day of June one thousand nine hundred and sixty-eight under the seal of the District Land Registrar of the Land Registration District of Gisborne

WITNESSETH that The persons whose names are set out in the Schedule hereunder as Trustees under the Methodist Model Deed of New Zealand 1887, are.

is seized of an estate in fee-simple (subject to such reservations, restrictions, encumbrances, liens, and interests as are notified by memorial underwritten or endorsed hereon) in the land hereinafter described, delineated with bold black lines on the plan hereon, be the several admeasurements a little more or less, that is to say: All that parcel of land containing 1 rood

9.2 perches more or less situated in the City of Gisborne being Lot 2 Block X Deposited Plan 1507.

This Certificate of Title has been issued in substitution for C.T. 93/273.

A.L.R.

SCHEDULE

George William Aitken, Builder,
Frederick Howard Forge, Architect,
William Denham Tarr, Storeman,
George Perritt Clarke, Yardman,
Stanley Raymond Vincent, Clerk,
Silas Leech, Bus Attendant,
Walter Thomas Poole, Carpenter,
Stanley Thomas Mason, Tinsmith,
Henry James Cotton, Monumental Mason,
Francis James Butler, Custodian,
Eric McCulloch, Watchmaker,
Leslie Robert Stichbury, Area Officer,
Earl Robert Matthews, Drapery Manager,
Francis Leslie Barker, Salesman,
Thomas Martin, Nurseryman,
William Ewart Donnelly, Schoolteacher,
Leslie Harvey Steel, Retired,
Ernest Fisher, Clerk,
all of Gisborne.

A.L.R.

204796.1 Transfer to Board of
Administration of The Methodist Church of
New Zealand at Christchurch - 1.8.1995 at
10.40 o'clock

A.L.R.

Ormond Rd

23.1
250.0
2
0.1.092.2500
123.1

METRIC AREA IS 1244 m²

Scale: 1 inch = 2 Chains

Sh. 6/11

No. 2A / 571

COMPUTER FREEHOLD REGISTER
DERIVED FROM LAND INFORMATION NEW ZEALAND

Identifier GS2A/571

Land Registration
District Gisborne

Date Issued 27 June 1968

Plan Number {TAG_TITLE_PLANNUMBER}

Prior References Supplementary Record
Sheet

[GS93/273](#)

{TAG_TITLE_RECORDSHEET}

Type Fee Simple

Area 1244 square metres more or less **Term**

Legal Description Lot 2 Block X Deposited Plan 1507

Proprietors

Board of Adminstration of The Methodist Church of New Zealand

Lot 7 10-08-2009 6 Bryce St,

This was purchased on the 10th August 2009. It was originally intended to be used as part of the church, which at that time had a large membership and was growing. There were several different options for its use including carparking space.



COMPUTER FREEHOLD REGISTER UNDER LAND TRANSFER ACT 1952

Historical Search Copy



Identifier **GS96/290**
Land Registration District **Gisborne**
Date Issued 05 August 1947

Prior References

GS44/166

Estate Fee Simple
Area 1146 square metres more or less
Legal Description Lot 7 Block X Deposited Plan 1507

Original Proprietors

Aubrey Franklin Ginger and Harriet Mary Ginger

Interests

120401.1 Settled under the Joint Family Homes Act 1964 - 7.9.1976 at 2:06 pm
5897421.1 Cancellation of Joint Family Home Settlement 120401.1 The within land is now vested in Aubrey Franklin Ginger (1/2 share) and Harriet Mary Ginger (1/2 share) pursuant to Section 11(2) Joint Family Homes Act 1964 - 12.2.2004 at 9:00 am
8236297.1 Transmission of a 1/2 share/interest Aubrey Franklin Ginger to Peter Garrett Goodwin as Executor - 10.8.2009 at 11:57 am
8236297.2 Transmission of a 1/2 share/interest Harriet Mary Ginger to Peter Garrett Goodwin as Executor - 10.8.2009 at 11:57 am
8236297.3 Transfer to The Board of Administration of the Methodist Church of New Zealand - 10.8.2009 at 11:57 am

S44/166 GS96/290 Lot 7 Block X DP 1507, 1146 m² (0a. - 1r. - 05.3p.)

Prior References GS44/166

Estate Fee Simple

Area 1146 square metres more or less

Legal Description Lot 7 Block X Deposited Plan 1507

Original Proprietors

Aubrey Franklin Ginger and Harriet Mary Ginger

Interests

120401.1 Settled under the Joint Family Homes Act 1964 - 7.9.1976 at 2.06 pm

5897421.1 Cancellation of Joint Family Home Settlement 120401.1 The within land is now revested in Aubrey Franklin Ginger (1/2 share) and Harriet Mary Ginger (1/2 share) pursuant to Section 11(2) Joint Family Homes Act 1964 - 12.2.2004 at 9:00 am

8236297.1 Transmission of a 1/2 share/interest Aubrey Franklin Ginger to Peter Garrett Goodwin as Executor - 10.8.2009 at 11:57 am

8236297.2 Transmission of a 1/2 share/interest Harriet Mary Ginger to Peter Garrett Goodwin as Executor - 10.8.2009 at 11:57 am

8236297.3 Transfer to The Board of Administration of the Methodist Church of New Zealand - 10.8.2009 at 11:57 am

Summary of dates land came into Methodist Church ownership

Lot 2 – purchased by Methodist church 27th June 1968

Lot 3 – purchase by Methodist Church 7th July 1960

Lot 4 – purchased by Methodist church 15th April 1913

Lot 5 – purchased by Methodist church 6th November 1919

Lot 7 – Purchase by Methodist church 10th August 2009

1913 to today

The current church land is now in two titles. (not including the rental in Bryce Street)

A. 314 Ormond Road which is the office and carpark

B. 71 Atkinson Street which is the church building and side lawn

They are approximately. 1040 sq meters each

The land is not under any covenants nor are there any historic/cultural places of importance that have been identified the Te Aitanga a Mahaki Iwi and it is not land that is under a Waitangi Tribunal claim.⁸²

Mangapapa Union Church is a Union Parish formed from two churches, Knox Presbyterian Church and Atkinson Street Methodist Church

The first Methodist Church in Gisborne was built and opened in 1875. But as Gisborne grew, and especially as new housing and developments took place on the Northern or Mangapapa side of the Taraheru river then the need for a church in that part of town grew.

Mangapapa.

In the early days of both Knox and Atkinson churches Mangapapa was a remote and sparsely settled part of Tūranganui. It was on Northern side of the Taruheru river and most of the settlement of Gisborne at that time was on the southern side.

⁸² Conversation with Pemihana Brown

Roads were unsealed and dusty. There was no electricity, water or sewerage until the early 1920's. There was coal gas and both house and public lighting was by gas. There were very few Public buildings with Mangapapa School and the Cook Hospital being the only two public buildings in Mangapapa.

Because of this, the church buildings became a focal point for community activities, not just for church activities.

Indeed Lot 5, when it became part of the Atkinson Street Church in 1919 became a tennis court, and for many years the young people of Mangapapa would come to play tennis during the summer months.

Below is the earliest known photo of Mangapapa, undated and a part of the Whataupoko subdivision, The river in the photo is the Taraheru and Mangapapa is the bare area on the right side of the river The church property is just outside this photo.



83

Cars were very few in number. Walking, horse buggies and cycling were the main forms of transport. The first public transport was a horse bus between town and Cook Hospital.

Throughout the 1920's and 1930's when Mangapapa was distant and isolated from the rest of Gisborne concerts by locals were held "the church was the centre of our social as well as our spiritual lives" ⁸⁴

The two churches also offered Women's Guilds, choirs and singing groups, men's clubs. Mothers clubs. Young people organized shilling concerts that were patronized by Mangapapa residents.

Knox Presbyterian Church first started meeting in 1906 in Mangapapa School.

In 1908 the Knox church bought a section in what is now 232 Ormond Road and built a church which had its first service on Sunday April 13th 1913. Part of the land for the church was donated by Mr Malcolm McLeod while St Andrews assisted with the purchase of the remaining area from proceeds of a section in Whataupoko.

The total land area for Knox Church was approximately half an acre

The building was contracted to be built for 348 pounds and 14 shillings, but voluntary workers put in the flooring and lining and assorted minor things.

The first service was held in the afternoon, on a day of bright sunshine. There were 20 people at the service, taken by the Reverend W Grant, assisted by Mr Jim Williams. Originally the church building was quite small and lit with gas.

In 1928 the main body of the church was extended by about 6 metres. At the same time the gas lighting was removed and replaced by electric lighting.

With changes occurring after World War 2 the Charge of Knox – St Davids (a presbyterian church in the suburb of Kaiti) was reconstituted as the Parish of Knox and the Parish of St David's on the 17th February 1950. In 1956 it was then renamed the Cook Hospital Parish with the Minister of Knox as the Presbyterian chaplain for the purposes of emergency calls and for the care of patients from outside the bounds of the Presbytery of Gisborne.

The Bell and tower were donated to Knox Church by Mr David Douglas in memory of his son Robert who died in World War One.

Shortly after the transfer of the bell tower, the Knox street property and building were sold to Christian Revival Crusade Church. Later the church manse in Stout Street was also sold.

The decision had been taken by the combined Mangapapa Union church to focus on and develop the Atkinson street property whose land and buildings were larger and had more room for growth

This is a photo of the old Knox Church today, at the time of writing it is a private home

⁸⁴ The 1st Century of the People Called Methodists in Gisborne 1874-1974



Atkinson Street Methodist Church began services on exactly the same day as Knox Church, on Sunday April 13th 1913

Planning and preparation began earlier, with the timber cut and put into sections. on Saturday 12th April about 50 men from different churches gathered to erect the pre-cut structure, putting up a church building 40 x 22 feet (121 x 6.6 metres) in size. The cost was 350 pounds. They worked all day, and finally finished at 7 pm working under moonlight.

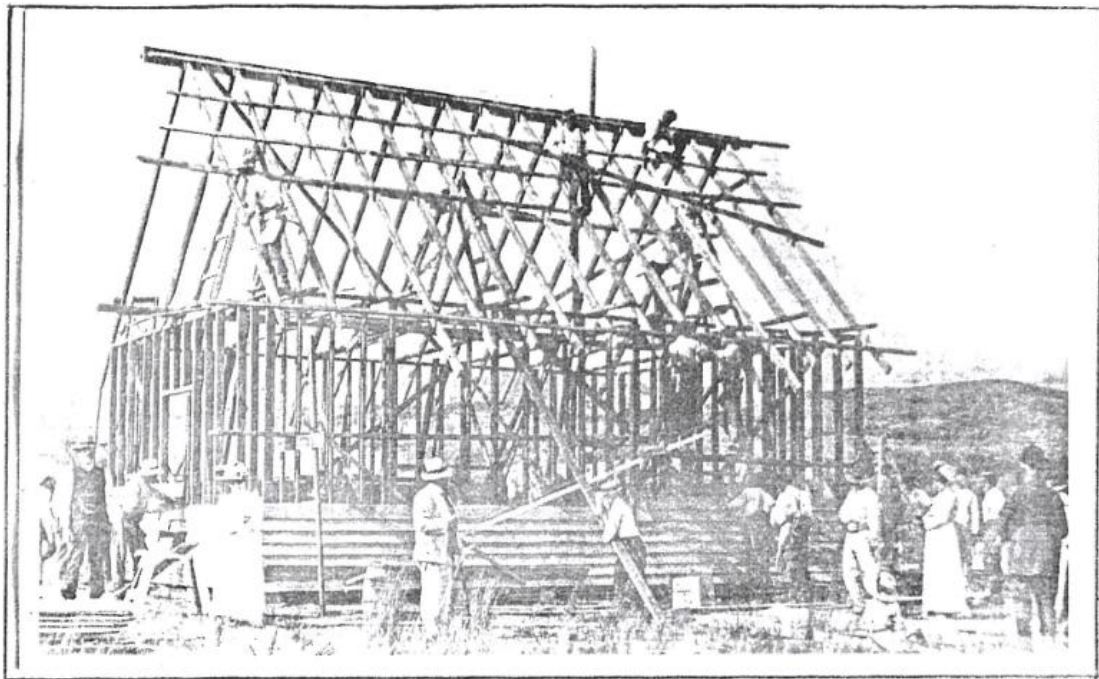


Photo of original Atkinson Street Church being constructed Saturday, April 12th, 1913

The next day, April 13th, Atkinson street church had its first ever service



Photo of nearly completed Atkinson Street Church

At that time the church occupied only Lot 4 of Block 10. This had been purchased from Mr Robert McCaully Henson. The actual transfer went through on the 15th April so technically the church was built before owning the land upon which it sat but Mr Henson was also a member of the Methodist Church and was one of the members of the Church committee.

The land was transferred to the Methodist Church under the Wesleyan Methodist Model Deed of New Zealand of 1884.

Lot 5 was gifted to the church in 1919 from the Henson family, with a focus on the youth of Mangapapa, and it became for a period a tennis court and a large tennis club that even had a waiting list for membership. But the advent of surfing in the 1960's led to a rapid decline in membership with the lure of the water and waves proving stronger. The club ceased to exist and became a grassed car park. In large part this grassed area still remains, where it is used for social events, from church barbecues, carol by candle light evenings prior to Christmas or just an area for the young people in the church to have a pick up game of soccer or volleyball. Over time other buildings have been added to the church and they also sit on some of this land.



Photo of 2022 Christmas Carols on Lot 5

Lot 3 had a house on it and when it was bought in 1960 from George Curtis this was used as the parsonage for many years. With the move to Lay Leadership in the 1980's and no need for a parsonage, it became the church offices and it is still being used for this purpose today.

Lot 2 was purchased in 1968 and became the main carpark for the church and was concreted. Prior to this, before the church owned it, it had been a horse paddock and then

when the tennis club was active, there was a pavilion built on it for the tennis club rooms. When the tennis club faded the building was used as a Sunday School and later the building was moved and attached to the main Church building, at the rear. This was used as a children's creche until 1993 when it was used as the school building for Sunrise Christian School, a new Christian school that was begun in that year. It was used by the school until 2002 when they had bought their own land and built a new school. The church building returned to being a children's creche which it has remained until today, 2023



Photo of old tennis club building, for many years church youth group rooms.

During the 1960's there were changes taking place within both churches. Knox Church had become a church with a predominantly elderly congregation, who tended to be on fixed incomes. The numbers attending were also falling. They had a need for a new Minister but were unsure how to meet the costs of this.

The Methodists in Atkinson Street were smaller in number but were generally a younger congregation.

Because both churches were near each other, less than 1 km apart, in a small close knit community, people from both churches often met and talked informally. From these first informal conversations began the idea of combining the two churches.

In 1961, out of exchanged correspondence between the two churches, a Provisional Committee of Oversight was set up, with permission from the Gisborne Presbytery and the Hawkes Bay Methodist Sub District Synod Standing Committee. The committee was to be a forum for discussion.

In 1965 the Knox Parish Mangapapa Ministers position was vacant and the second Minister of the Gisborne Methodist Circuit was in Mangapapa so both churches agreed to a trial of using both churches, one for the morning service, one for the evening service, with ministry provided by the Methodist church and financial contributions by the Presbyterians towards this.

This shared time of worship drew the two churches closer together and the evening services grew in numbers.

On 10th February 1965 the Rev Norman J West (Methodist Probationer) was inducted to the charge of co-operating parishes of Knox Presbytery and Atkinson Street Methodist for a trial of one year, that was then extended for a second year.

The combined services continued through 1965 and 1966.

This trial was deemed successful and on the 1st February 1967, with the full agreement of the two congregations, the Rev N.J. West was inducted into the charge of the Mangapapa Union Parish, which was officially inaugurated that day.

Because of the high overhead costs running two separate church buildings, it made sense to centralise the two into one combined church.

After 1967 a Committee of Oversight was elected to supervise the work of the Union Parish and be representative of the Congregation and of the appropriate Courts of the parent Churches.

On Easter Sunday 22nd April 1967 the Knox, Presbyterian Church had its final service in Knox Street and then had the first official combined service in Atkinson Street

The final church service was held at Knox church on April 22nd 1973 by the Reverend Phil Spencer. After the service the congregation walked up the road, approximately 1 km. to the Atkinson Street Church where the Service was marked by the ringing of the Douglas Memorial Bell. This Bell had been removed from Knox Church and situated at the Atkinson Street church. The Bell was moved in April 1973

The buildings and property of Knox Church, Mangapapa, which had first come into use on 13th April 1913 were sold to Christian Life Crusade November 1972. The proceeds from the sale went into the development of the Atkinson Street church buildings and land.

The Atkinson Street church buildings and parsonage were the Methodist contribution to the Union Parish from the Gisborne Methodist Circuit.

The church and the section it stands on were made available to the Parish from the Circuit, with the Parish responsible for \$200 repayments per annum over the next 5 years. After that it cost the Parish only repairs, insurance etc

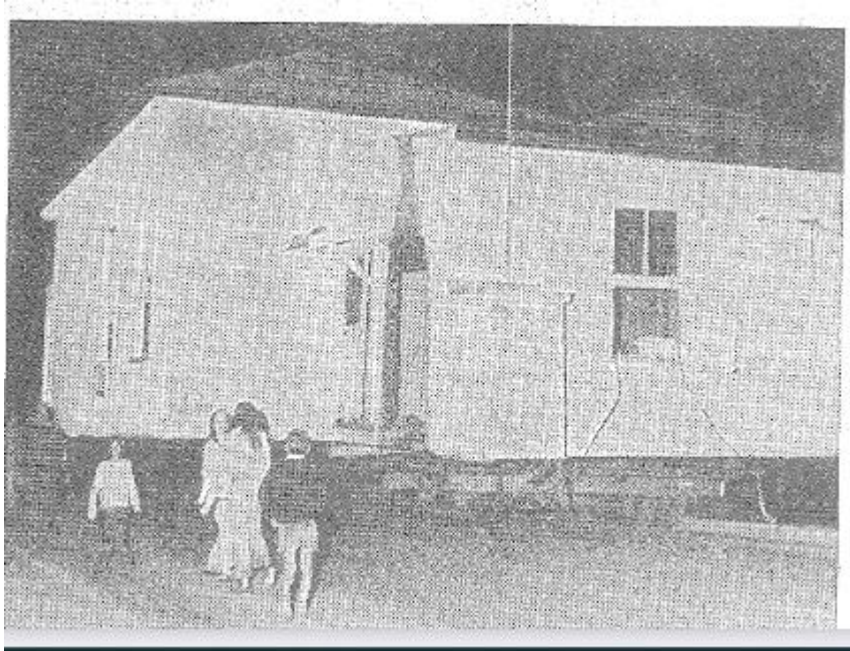
When the new Parish was actually inaugurated on 1st February 1967 there were approximately 375 families under pastoral care.

1967 – 1970 Pastor Rev Norman West the first pastor of Mangapapa Union Parish. Newly married, and this being his first parish, he was flexible and not entrenched in his views. His sensitivity to the two different groups that had come together and his wisdom along with the guidance received from local senior ministers, Rev Ian Dixon, Presbyterian and Rev J Williams Methodist, contributed greatly to the bonding of the two parishes, so that it soon became one.

The early years had many discussions and meetings about systems and there were practical difficulties when there were two physical church buildings, for instance at one point the Senior Sunday school met at Knox and the Juniors at Atkinson Street, creating problems for parents.

Due to growing numbers and the need for more indoor space, in July 1971 permission was given for MUP to move onto its property a donated house, to be used to provide additional classrooms for Sunday School and Fellowship meetings. It was donated by the parent of a youth group member. This was an older but still sound Kauri house and it was moved September 16th 1971

This house is still part of the church structure today in 2023 and is still in good condition and being used as per the original intention for children and youth groups.



The Kauri house being moved onto site. Photo from Gisborne Herald September 16th 1971

The old Kauri House, today, part of the church and used for children's and young people's activities.



In February 1977 MUP was given permission to uplift funds held by Church Property Trustees for proposed church extensions to provide an increase in church seating capacity by 50%.

During 1977-78 the body of the church was lengthened and also the main gable of the church was reroofed.

In 1980-81 the old disused porch was removed from the church and replaced with the sanctuary

During 1984 the north eastern partition of the church was removed and the small rooms that were on that side of the building were incorporated into the main body of the church, again allowing for an increase in seating capacity

In 1988 major extensions and modifications were started.

PAGE 2 THE GISBORNE HERALD WEEKEND EXTRA

1990

MANGAPAPA UNION PARISH EXTENSIONS COMPLETE

FROM THIS → TO THIS

Pictured here is the Mangapapa Union Parish complex in Atkinson Street spanning almost two decades. Above, and the first building of the Douglas 1890s. April 22, 1970. Overhead view of the building as it looks today — after two years of renovations and alterations.

Centre right: In the complex in 1980 showing the house that had been moved to the site a few years earlier. Bottom right shows inside the complex today.

From small beginnings over 77 years ago, the Mangapapa Parish Union has come a long way. Celebrations will take place on Sunday.

ON SUNDAY members of the Mangapapa Union Parish will celebrate the completion of the extensions to their Atkinson Street complex.

Over the years the parish has grown to become an important part of the Mangapapa community, utilised to the fullest by parish members and community organisations alike.

The history of the Mangapapa Union Parish dates back to April 1893 when a group of people erected a small church in Atkinson Street as a worship centre for Methodists.

In those days Mangapapa was well out of town with no bus service and the only means of transport was by horse or Shanks's pony.

Since then the building has undergone several transformations. In 1907 the Knox Presbyterians joined to become a Union parish, and more room was required. The parish grew — a house was moved on to the section for added space — and still it grew. For the past eight years the parish has been managed by a team of lay people.

More alterations started in 1988 with considerable extensions constructed to give more room. Now — 77 years later — it is finally complete.

The building is used each week by the Palliative Care Service to run their day care. It is also used by a knitting club and is an excellent venue for seminars. The renovations were put to good use for the national Palliative Care conference several weeks ago.

Celebrations will be held on Sunday. Past minister the Rev

Join with the congregation of the Mangapapa Union Parish

as they give thanks on Sunday and celebrate the completion of

work at their Atkinson Street complex.

Photo from Gisborne Herald Friday, March 30th, 1990 showing the finished extensions.

As the buildings changed and were added to and refurbished because of growth and need, in the 1980's so too did the desire for Mangapapa Union to change the structure of leadership. The desire to move to a Lay Leadership model grew within the church as the Rev Niven Ball ended his time as Minister in 1983

There were many meetings, within the church, with the Circuit and Presbytery to determine if this was something God was leading or was a rejection of authority.

In August 1982 Presbytery agreed to "supports the course of investigation of the board of nomination and session of the Mangapapa Union Parish into the feasibility of providing future parish leadership through the resources of its own lay people"

In March 1983 meeting of Presbytery gave approval to MUP to delay seeking a call on an ordained. The vote held by MUP to determine if they wished to have Lay Leadership passed by a vote of Over 75% in favour of Lay Leadership. MUP has continued with the model of shared leadership up to the present day (2023)

The church has remained open to outside groups to use it, at different times high schools and plunket groups have booked space for meetings or activities. At the time of writing we have music and singing groups who are weekly users of church buildings for practice times.

We look to continue to remain open to these groups in the future. We have a large area of land and good facilities and plenty of parking. We supply different community groups and families with Food Parcels, care packages to the local hospital and services to rest and care homes.