

A PILGRIM'S GUIDE

TAURANGA

PLANTING AND TENDING:

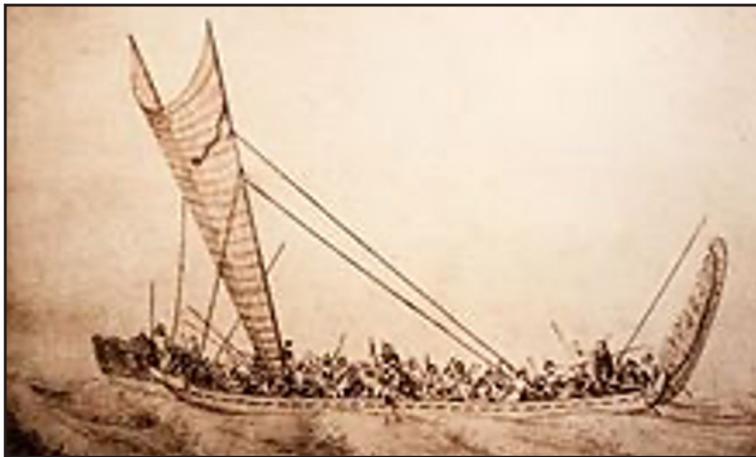
NGĀTI TAPU, NGĀI TAMARĀWAHO,

ALFRED NESBIT BROWN AND CHARLOTTE BROWN

TAURANGA PLANTING AND TENDING: NGĀTI TAPU, NGĀI TAMARĀWAHO, ALFRED NESBIT BROWN AND CHARLOTTE BROWN

Tauranga is one of the few places in the world where so much historic and missionary, military and tribal drama occurred all within a particular peninsula, in the space of 40 years. Around the year 1400, the Tākitimu canoe arrived at Mauao, Mount Maunganui.

The Kahautū captain was Tamatea Arikinui. The canoe later moved onto the Te Papa peninsula. This area was then occupied



by the Ngāti Ranginui people up to the time of Kinonui. After the arrival of Ngāi Te Rangi, around the late 1600s, and the subsequent battle of kokowai on Mauao, between Kinonui of Ngāti Ranginui and Ngāi Te Rangi, the

descendants of of Ranginui continued the occupation of the Te Papa peninsula through the Hapū of Ngāti Tapu and Ngāitamarawaho. A large Pā at Otamataha was built.



The pan tribal identity of the wider Tauranga Moana area is named today as Ngātiringinui, Ngāi Te Rangi and Ngāti Pukenga, featuring a number of marae. The invasion by Ngāti Maru of the Otamataha Pa occurred in 1828. This incursion led to the diaspora of both Ngāti Tapu to Matapihi and Ngāi



Tamarwāho from the Pā area. The tapu nature of the specific location has led some to speculate why rangatira may have offered it to the newly arrived Church Missionary Society from England. In 1838, the Central Land Board of the UK based Church Missionary Society received “Ka tuku Ka hoko” 1,333 acres, the Te Papa block, from the Taumatakahawai Pā, Monmouth Redoubt, to Pukehinahina, Gate Pā.



These ancestral lands of Ngāti Tapu and Ngaitamarāwaho were intended to allow the land to be developed by the CMS for the mutual benefit of both parties, and to held in trust for the benefit of the common good of the tribes. The Elms mission station was the first permanent pākehā building and complex to be built in Tauranga. It remains one of this country’s most significant and well-preserved heritage sites, a treaty based bicultural board including mana whenua.

Jinty Rorke in the New Zealand Dictionary of biography writes about Alfred Nesbit Brown and Charlotte Brown.

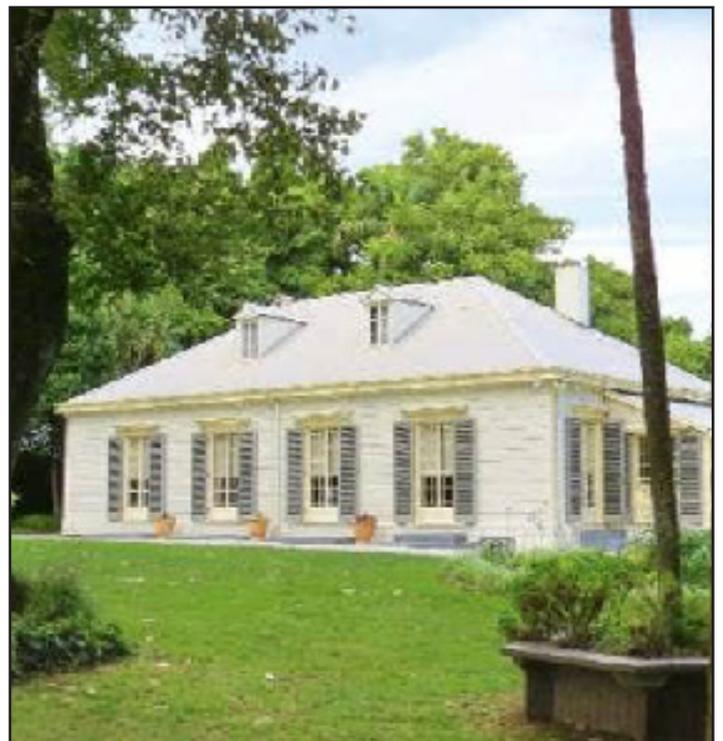
“Alfred Nesbit Brown served as a Church Missionary Society missionary in New Zealand from 1829 to 1884. He was born on 23 October 1803 in Colchester, Essex, England. His parents were Joseph Brown. Alfred attended school in Colchester, and became articled to a local attorney. He applied to the CMS in 1824, encouraged to do so by Dr William Marsh, vicar of St Peter’s, Colchester, his friend and mentor, who taught him the evangelical principles to which he adhered all his life. After training at the CMS school in Islington, London, Alfred Brown was ordained deacon on 10 June 1827 and priest on 1 June 1828. Alfred married Charlotte Arnett at Islington, Middlesex, on 20 March 1829, shortly before leaving England for New Zealand. Charlotte was born probably in 1795 or 1796. Little is known of her early life except that she was well educated, and kept a girls’ school before her marriage. Alfred and Charlotte Brown sailed first for Australia on the Elizabeth. They arrived in the Bay of Islands on the City of Edinburgh on 29 November 1829. Although Alfred was only the third ordained missionary to arrive in the country, the couple at first took charge of the missionaries’ children. Three children were born to them in the next eight years – a stillborn child, a son and a daughter. On 9 April 1835 Alfred Brown opened a CMS station at Matamata in the Waikato, near Te Waharoa’s pā. This mission lasted little more than a year: intertribal warfare forced the closure of the station in October 1836. One of his notable converts from the area was Te Waharoa’s son, Wiremu Tāmihana Tarapipipi, who was baptised in 1839.”



The Brown family took up residence at Te Papa (Tauranga) in January 1838, and by 1839 Alfred Brown had purchased 1,333 acres of land for the CMS. Bishop G. A. Selwyn granted him his licence as minister of the Tauranga district on 19 December 1842 and appointed him the first archdeacon of Tauranga on 31 December 1843. He was installed in September 1844. In 1847 he declined the offer of a bishopric. Selwyn nominated him again in 1853, but to Brown's satisfaction Tauranga was passed over when new dioceses were created.



In all areas of his work Alfred was supported by Charlotte Brown, who was described as pious and 'superior in education to most Female Missionaries'. Her teaching experience proved invaluable to her, as she had charge of the infants' and girls' schools. She supervised the work of the station in the absence of her husband on his frequent pastoral visits around the Bay of Plenty, ran her own household, travelled miles over rough country to care for the wives of the other missionaries when they needed her in illness or in childbirth, took the children of other missionary families into her own, and received graciously many important visitors. All this she achieved in spite of the severe headaches she suffered all her life in New Zealand.



Life was not all duty. Alfred Brown may have been rigid in his religious views, but he had a lively sense of humour, read widely and wrote poetry. His only printed work, *Brief memorials of an only son* (1845), was inspired by the death of his son, Alfred Marsh, in whose memory he also endowed a scholarship at St John's College, Auckland. His closest friend among his colleagues was William Williams. He was a keen and successful gardener, and it seems that he and Charlotte loved music, for they brought with them the first piano to come to New Zealand.

On 13 November 1855 Charlotte Brown died in Auckland, and was buried in Parnell. Four years later, on 18 February 1860, at Wellington, Alfred married his second wife, Christina Crombie Grant Johnston.

Alfred Brown's mission was affected when inter-racial war spread to Tauranga in 1864. British and colonial troops camped on mission land at Te Papa and Brown was called upon to minister to the wounded and bury the dead after the battles of the Gate pā and Te Ranga. Although he attempted to be impartial, it has been suggested that he lost the trust of local Māori by his association with their enemies".

The Battle of Pukehinahina, Gate Pā at Tauranga, was fought in April 1864 between the colonial troops of General Duncan Cameron, including the Durham Light Infantry, and the Tauranga Moana people of Ngāi Te Rangī and Ngāti Ranginui, supported by others. It was a very tragic and complex conflict for both sides, there being significant loss of life for both peoples.



During a lull in the battle Hēni Te Kirikaramu, a young Māori woman and defender of the Pā, crept down from the safety of the palisade to the no man's land of the battle scene, even while some stray bullets were still flying around. She was responding to the cries of thirst from the wounded and dying colonial officers who had fallen in the first assault. She crawled over to one officer, Colonel Booth, to whom she gave water in his anguish and dying. Hēni did this for some others and then crept back to the Pā. It is also possible that several other defenders did the same.



Colonel Booth lived long enough to tell the story, while dying at the Te Papa military hospital, to the surgeon Dr Manley, and so this act of courage and compassion became part of history. The Durham Light Infantry, in particular, have visited the battle site in the twentieth century to pay their respects and also to honour the great and highly risky compassion shown by Hēni and others.

What inspired Hēni and her act of courage and compassion? It was a phrase from the Epistle to the Romans, chapter 12 verses 20 and 21:

***“Nā, ki te matekai tōu hoariri; whāngainga;
ki te matewai; whakainumia.***

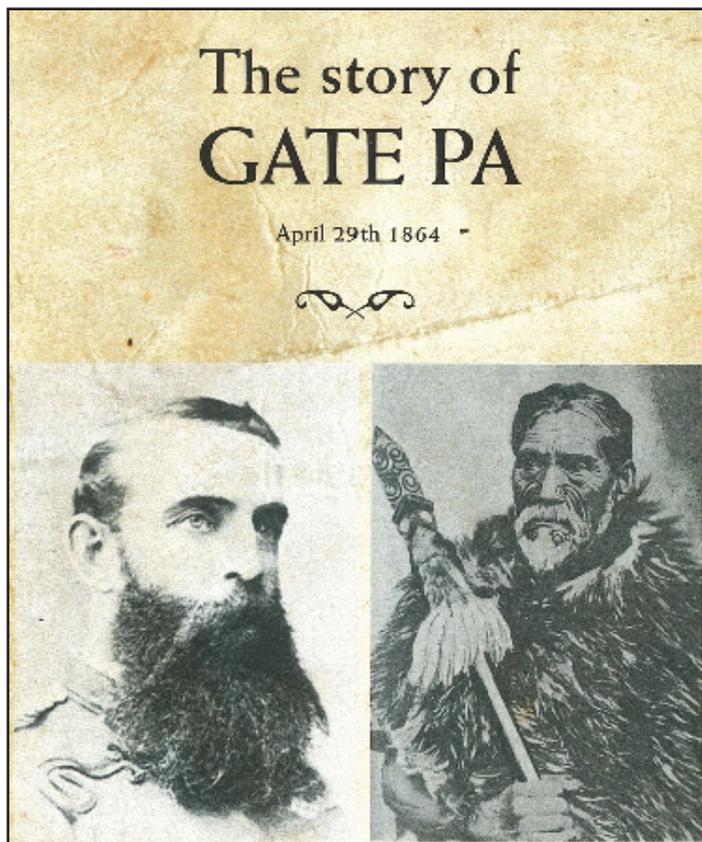
*If your enemy thirst; give them water;
if your enemy is hungry; feed them.”*

Before the attack, this text had been given to the defenders of the Pā by an Anglican ordinand, Hēnare Wiremu Taratoa. Hēnare had been trained in biblical theology at the College of Saint John the Evangelist in Auckland but had felt compelled to go and act in solidarity with his own people when their land became threatened.



Today the attack is recognised as an illegal invasion by the colonial government of the day, under the orders of Governor George Grey. Hēnare told the defenders to keep the message of the gospels as much as possible even though they would now be resisting an armed force. Hēnare instituted a series of standards of behaviour to govern the battle which now seem close to the principles of the Geneva Convention. He may have gleaned some of these principles from his contact with Christian missions.

Once the troops settled in to their Tauranga occupation at Monmouth Redoubt, Colonel Greer, who was in command, received the following letter penned by Hēnare Taratoa on behalf of a number of main Tauranga chiefs, including Rāwiri Puhirake:



“To the Colonel,

Friend, salutations to you. The end of that, friend, do you heed our laws for (regulating) the fight.

Rule 1 If wounded or (captured) whole, and butt of the musket or hilt of the sword be turned to me (he) will be saved.

Rule 2 If any Pakeha being a soldier by name, shall be travelling unarmed and meet me, he will be captured, and handed over to the direction of the law.

Rule 3 The soldier who flees, being carried away by his fears, and goes to the house of the priest with his gun (even though carrying arms) will be saved; I will not go there.

Rule 4 The unarmed Pakehas, women and children will be spared.

The end. These are binding laws for Tauranga.”

Following Hēnare's biblical principle, because she was a Christian, and mindful of the rules above, Hēni recounted:

"Towards evening I heard a wounded man calling for water several times, and his repeated calls aroused my compassion. I slung my gun in front of me by means of a leather strap. I said to my brother, 'I am going to give that Pakeha water.'

He wondered at me. I sprang up from the trench, ran quickly in the direction of our hangi (oven), where we had left water in small tin cans, but found them gone. I then crossed to another direction where I knew a larger vessel was, an old nail can, with the top knocked in and no handle. It was full of water; I seized it, poured out about half of the water, and with a silent prayer as I turned, ran towards the wounded man.

The bullets were coming thick and fast. I soon reached him. He was rolling on his back and then on his side. I said, 'Here is water; will you drink?' He said, 'Oh, yes'. I lifted his head on my knees and gave him drink. He drank twice, saying to me, 'God bless you'. This was Colonel Booth, as I judged from his uniform and appearance While I was giving him the water I heard another wounded man begging of me to give him water also.

I took the water to him and gave him drink, and another wounded man close by tried to crawl over for a drink. I gave him drink, took the can and placed it by Colonel Booth's side, and I sprang back to my brother, feeling thankful indeed at being again at his side."

Hēni was a descendant through her mother of the Te Arawa tribe, from the Ngātoro-i-rangi people belonging to Ngāti Uenuku-Kōpako and Ngāti Hinepare. She had a 'celtic' father whom she never knew and, later, a loving stepfather. Hēni was born at Kaitaia on 28 January 1837 and was baptised by the Revd Henry Williams CMS at the Paihia mission station. Hēni and her mother had been housed

there by the Revd Matthews and his family. Hēni was raised mostly in Auckland after a time of immersion for a season in her ancestral heritage on Mokoia Island in the middle of Lake Rotorua. There were links in Rotorua too with the Revd Thomas Chapman and his Mission school at Te Ngae on the eastern shores of the lake.

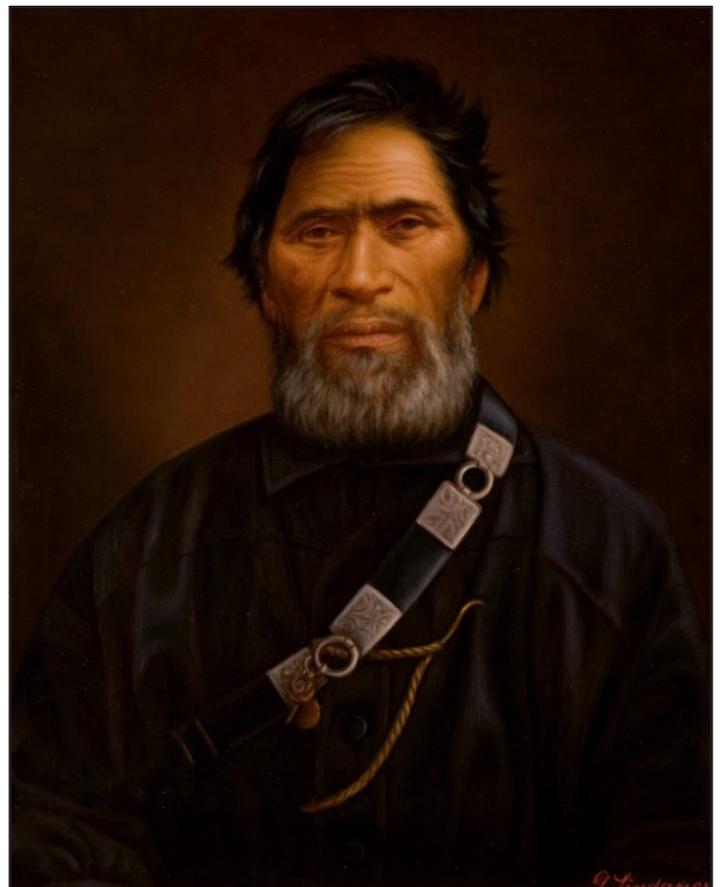
Hēni's schooling in Auckland is described as follows by Alfred Foley in his book about his grandmother, Jane's Story:

"From the beginning, Jane (Hēni) was to show exceptional intelligence and adaptability and became a committed scholar who really absorbed all of the knowledge that was imparted to her by her devoted Christian teachers and mentors at the mission school. Her academic learning was to be further enriched by the Roman Catholic brotherhood of priests who had been brought to New Zealand by Bishop Pompallier...she was introduced to classical European music, literature and culture which would continue to hold her interest throughout her long and eventful life.

...in a way it was a great pity that she had not been given the opportunity to pursue a higher education in Europe, who knows what new horizons might have opened to her... however it was not to be and Jane was to devote her future to the welfare of her own people by assuming a wider role in the administration of the mission school...where she became a teacher at the estimably tender age of 16...one who was born to lead."

Hēni was married in 1855 to Te Kirikaramu, a direct descendent of Ngāti Rangiteaorere, of the Te Arawa tribe. They had five children. For a time the family lived at Waiheke Island where Te Kirikaramu was managing a farm for a Mr Graham. Over the years the marriage to Te Kirikaramu became more tenuous and finally ended.

After education at the first Wesley College, Hēni studied and then taught at Three Kings Māori School, becoming involved with teaching the children of Māori leaders who were pursuing the political survival of Waikato Māori under Kīngi Tāwhiao Te Wherowhero. The King was attempting to negotiate with Governor Gore Brown for the retention and oversight of ancestral lands in the face of the erosion of both by the colonial government.



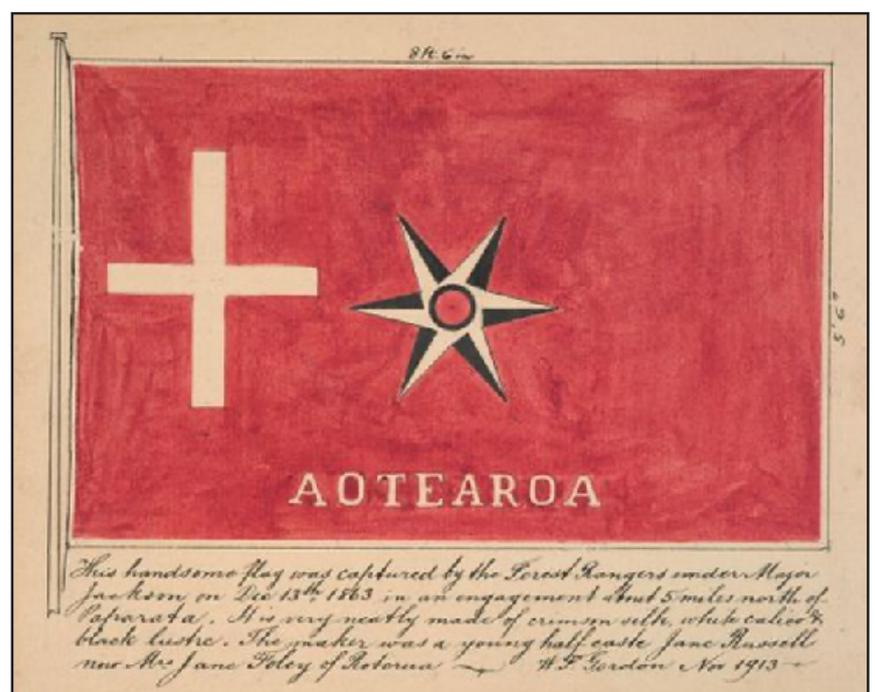
Wiremu Tāmihana Tarapīpipi Te Waharoa of Ngāti Hauā, baptised by Archdeacon Alfred Nesbit Brown, had become the Tumuaiki, the King Maker, in Waikato in 1858 and had sent his two sons to Three Kings, as had other chiefs. These children were seen as Aho Ariki, heirs apparent to their fathers' mana and, therefore, needed to become familiar with the ways of the European, with whom they would have to treat politically. Hēni's knowledge of both worlds was invaluable at the school from the point of view of the high born Māori families. In fact, Hēni ended

up helping with drafting their written submissions to the Governor and also assisted as a highly skilled interpreter. She spoke fluent Māori, English and French. As a professional, Hēni became known as ambitious, eager for advancement, discriminating and selective of social behaviour; a champion of the rights of women and the underprivileged. It is easy to see how her sympathies would come to align with the need for Māori to defend themselves because of breaches of the Treaty of Waitangi and the threat of land loss and freedom. Alfred Foley describes her political thinking:

“Jane who, due to her early association with the Māori delegation, was fully appreciative of the genuine efforts of Tāmihana and the other moderate chiefs to maintain peace between the two races, and her disappointment that their work towards that end had apparently fallen on deaf ears after all, came to be resentful of the attitude displayed by some of the government representatives whom she suspected were not genuinely interested in peace if it meant sharing the administration of the land with the native owners.

...Jane decided to support the cause of the King movement over the retention of the sovereignty over their lands.”

Hēni made a special flag to express her solidarity for the Māori cause, and in particular with the Ngāti Koheriki people. It was a large flag of red silk, with a cross to one side and the Marama waha (the open mouthed crescent moon in ascension with the three stars of the Pleiades cluster, the Matariki). The word Aotearoa was written in large letters at the base.



As war came to Waikato after General Cameron crossed the Mangatawhiri stream on 12 July 1863 with a large number of troops, Hēni and four of her children supported the Koheriki, a mobile force led by chief Wī Kōkā. By 1864 Hēni had based herself at Te Tiki-o-te-iHINGA-rangi Pā at Maungatautari. She became respected as a person of courage, strength and determination; a Wahine Toa. On 2 April the Pā was abandoned after the battle of Ōrākau and Hēni joined with others going to assist with the Māori defences at Tauranga. The arrival of colonial troops at Tauranga was designed to put an end to the efforts of the Tauranga Moana tribes and people from the eastern bay, to support the king movement in Waikato.

Hēni assisted with building the fortifications at Pukehinahina in April 1864, knowing that General Cameron would attack. Women were then ordered to leave as the battle was imminent. Hēni chose to stay because her brother Neri was a defender, and she herself had been respected as a staunch participant during the Waikato skirmishes with the forest rangers. The battle of Gate Pā began on 29 April with a withering barrage onto the Māori fortifications from the colonial army cannons. However, very few in the Pā were hurt owing to the well prepared depth and structure of the trenches there.

When the colonial officer corps, in recognisable uniforms, led the infantry attack following the barrage, they believed that there would be major damage to the Pā and its occupants. However, this was not the case and the Māori defence began vigorously, resulting in the serious wounding and

death of all but one of the officers. Following this unexpected rebuttal, the infantry withdrew in chaos, resulting in Hēni's courageous move into the battle area where Colonel Booth lay dying.



The Māori defenders eventually repositioned at nearby Te Ranga, supported by defenders for Ngāti Rangiwewehi, Ngāti Pikiao and Ngāti Porou. On 21 June the colonial army comprising the 43rd, the 68th and the 1st Waikato regiments, discovered the half prepared Te Ranga Pā early. The attack with overwhelming numbers on this defence during prayers on that Sunday resulted in the deaths of Hēnare Taratoa and Rāwiri Puhirake and more than 100 other Māori killed or wounded. Hēnare's rules of conduct were found on his body.



A form of peace finally came to Tauranga in July / August 1864 when Ngāi Te Rangi gave up some guns and some land in return for food and seeds with which to re-establish their crops. They saw this not as a surrender but as means of negotiating a resolution to the conflict. The colonial government then proceeded to confiscate all the tribal lands in the area. This unjust dispossession has only recently been settled between the crown and the iwi, tribes.

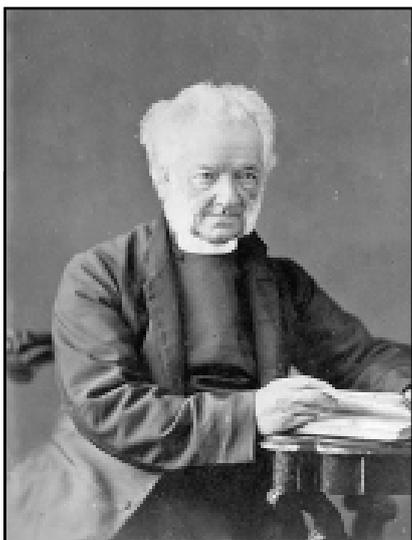


A commemorative park with Pou Whenua carvings and story boards now covers half of the old Pukehinahina, Gate Pā, hill.



At the time of writing there are still some significant land loss issues involving the original Te Papa mission lands from the Monmouth Redoubt to Pukehinahina, Gate Pā. The Anglican church is actively pursuing a measure of restorative justice for Ngāti Tapu and Ngāi Tamarāwaho (see appendix).





The Te Ranga battle site features several Pou also but more commemoration there is hoped for. Jinty Rorke picks up Alfred Nesbit Brown story again.

“Brown came into conflict with the colonial government after the war when military settlers occupied mission property without CMS permission. After some negotiation the CMS relinquished four-fifths of its Tauranga land to the government, retaining one-fifth as an endowment. In 1873 the mission house and 17 acres were purchased by Brown. The property, named The Elms at that time, was eventually passed on to, and preserved by, his second wife’s family.”

Until well into his old age Brown spent up to four months of each year walking the tracks of the Bay of Plenty and Waikato to preach and baptise. He often acted as a mediator between warring tribes. His aims were to protect the Māori from European influence and to convert them into perfect Christians. In both of these he failed, but this failure in no way detracts from the sincerity of his attempt, or the depth of his love for the Māori people. Alfred Brown died on 7 September 1884 at Tauranga, and is buried in the mission cemetery there.”

After the war and some involvement in challenging the Hauhau campaign because she believed it to be anti-Christian, Hēni married Denis Foley, becoming named Jane Foley (Hēni Pore), and living at Maketu and Katikati. Hēni later studied at a theological school and was involved in the return of some family land. After Denis’ death following his suffering from a period of mental illness, Hēni joined the Women’s Christian Temperance movement in her beloved Rotorua. She also served with the Māori mission as secretary, dying in 1933 at the age of 96.

Alfred Foley sums up her long life:

“It was after all a remarkably multifarious life that had borne Jane on the wings of destiny from a comparatively sheltered existence as school-mistress at the Anglican mission in Auckland, to woman warrior in a bitter inter-racial war fraught with dreadful privation, to crusader against anti-Christian fanaticism, to devoted pioneering wife and mother in a new and unfamiliar environment, and throughout it all she gained the highest acclaim for her intimate knowledge of the languages and cultures of the two races and her ability to impart the true sentiment between them orally or by written submission and she had often been called on to act as intermediary in many important transactions between Māori and Pākehā.”

In 1982, Hēni's descendants donated her portrait and a garden plaque in her memory to the parish church at Gate Pā, the place where her great aroha had been poured out 118 years before. There is also a stained glass window in the church showing Hēni ministering to Colonel Booth, and a carved image in the baptismal font carved by the late Ngāi Te Rangi master carver, Tuti Tukaokao. A face of the wooden font shows one hand offering a bowl of water to another. In the adjacent garden a natural rock pool flows into a European design pond below.



We learn from Hēni's story that the gospel can be lived out in the most tragic and dangerous of circumstances. Hēni found a way to transform the confusion and violence of smoke and fire into a sign of the love that undergirds all of life. To be courageous and compassionate in the face of fear, enmity and death, believing in a higher power and higher order of things than the conflict that engulfs you, is of crucial significance today. Hēni wanted, with Wiremu Tāmihana, a peaceful win-win to



the tensions that arose from rapidly increasing European population growth alongside the Māori communities which had been occupying their lands for over 700 years. Both leaders were motivated by the same gospel; both wanted that gospel to guide the nation and to find a way of harmonious living together. When that high moral ground was dug from under them they went on, nevertheless, trying to stand up for righteousness and justice as they saw it. Hēni never gave up her gospel values or her vision for a more abundant life. She walked on, she walked tall, she looked to a new creation that she believed was always possible. We do well to keep her company. It is appropriate to end with the biblical sentence Psalm 78:15, for Hēni, that is included in Hēni's annual commemoration on 29 April in the calendar lectionary of Te Hāhi Mihinareki Aotearoa, ki Niu Tīreni, ki Ngā Moutere o te Moana Nui a Kiwa, the Anglican Church in Aotearoa New Zealand and Polynesia:

*"I wāhia e ia ngā kōhatu i te koraha;
ā, me te mea nō ngā rīre nui tana wai
hei inu mā rātou.*

*You, O God, split rocks in the wilderness
and gave the people drink in plenty
as from the great deep."*

APPENDIX

THE APOLOGY TO THE TAURANGA MOANA HAPU

Here's the text of the apology to the Tauranga Moana hapu, Ngati Tapu and Ngai Tamarawaho, as formally adopted by the General Synod/Te Hinota Whanui in New Plymouth on May 10 this year.

GENERAL SYNOD | 07 NOV 2018

Motion 14 amended, passed without dissent

Formal apology to Ngati Tapu and Ngaitamarawaho of Tauranga Moana

1. The Most Rev'd P Richardson
2. The Rt Rev'd N Katene

That this General Synod / Te Hīnota Whānui 2018:

1. Apologises to Nga Iwi o Tauranga Moana, whanui tonu, for the yielding and loss of the Te Papa mission lands and commits to continue to pray for a final and mutually agreeable settlement to the Tauranga Moana land case before the Waitangi Tribunal; and,

2. Notes that a parcel of land in Tauranga Moana of approximately 1300 acres known as the "Te Papa Block," is the subject of concern for the Otamataha Trust representing Ngati Tapu and Ngaitamarawaho; and,

3. Receives the report "Naboth's Vineyard: Towards reconciliation in Tauranga Moana," researched and presented by Dr Alistair Reese, which details the concerns regarding the disposal of this land by the Church Missionary Society Central Lands Board to the colonial government in 1866. (See Synod papers) The lands were transferred "ka tuku, ka hoko" in 1838 by the then Church Missionary Society Central Land Board in Tauranga under the care and oversight of Archdeacon Alfred Brown to be held in Trust for Mana Whenua. The land was held and deployed for many years in line with the hapu's intention. These Te Papa lands were finally and reluctantly yielded by the Church Missionary Society Central Land Board to the Crown under great pressure from the colonial government and following many expressions of concern, in exchange for one-fifth of the surveyed sections of land; and,

4. Is of the opinion that the pressure placed by the colonial government on the Church Missionary Society Central Land Board to yield the Te Papa Block for sale in March 1866 was undue and inappropriate. This process meant that the cultural and moral obligation described in clause 7 was not met by the then Church Missionary Society Central Land Board; and,

5. Is of the opinion that the pressure on the Church Missionary Society Central Land Board to yield the Te Papa Mission lands constitutes a breach of the Treaty of Waitangi/te Tiriti o Waitangi principles in terms of the Crown's obligations regarding partnership, protection and participation of Maori gifted /sold land for particular purposes, as well as a breach of local Maori rangatiratanga of Maori land sold in good faith for a particular purpose, and held in Trust by a recipient body for that purpose only, namely the then Church Missionary Society Central Land Board; and,

6. Is affirming of the Waitangi Tribunal hearing of the Tauranga Moana land case as a whole noting the public support of the tribunal hearing process in September of 1987 by the Right Reverend Peter Atkins, the then Bishop of Waiapu; and,

7. That the General Synod/Te Hīnota Whānui acknowledges the moral force of the report of the Bicultural Commission of the Anglican Church on the Treaty of Waitangi, Te Ripoata o te Komihana mo te Kaupapa Tikanga Rua mo te Tiriti o Waitangi 1986, where in Appendix 1, page 44, there is included the article by Chief Judge E.T.J. Durie "The Maori understanding of a gift compared to the law of charities." Chief Judge Durie states that there is no necessary difference between sale and gift in terms of Māori understanding of land passing from them to others. There is to be a continuing relationship between the donor and donee either way. There is a greater duty to the donor than to others, and the acknowledgement of the donor's interest. The General Synod/Te Hīnota Whānui considers that these principles apply in full to the Tauranga mission lands of Te Papa, where consultation with hapu over the story of the land and its respective sales and use, is right and proper, with a view to seeking restorative and reconciliatory outcomes; and,

8. Affirms the actions in 1997 of the Most Reverend Te Whakahuihui Vercoe as Pīhopa o Aotearoa, in partnership with the Right Reverend George Connor, Bishop in the Bay of Plenty of the Diocese of Waiapu, and Mr Don Shaw of the Tauranga Moana Māori pastorate, in facilitating the return of a smaller parcel of the remaining Church Missionary Society land to the Tauranga Moana Otamataha Trust, being the

appropriate trust to receive these particular tribal assets, representing the Ngati Tapu and Ngaitamarawaho peoples of Tauranga Moana; and,

9. Affirms the request of Archbishop Philip Richardson on behalf of the Primates in asking Archbishop Emeritus David Moxon to liaise on their behalf with appropriate Anglican parties and the Otamataha Trust to seek to achieve a measure of restorative action and reconciliation relating to the Te Papa land loss. Noting that the Anglican parties include the Bishop of Waiapu, te Pihopa o Te Manawa o Te Wheke and the National Director of the NZ Church Missionary Society (NZCMS) Trust Board, recognising that today's NZCMS Trust Board is not legally related to the nineteenth century Church Missionary Society Central Land Board; and,

10. Asks the Archbishop of the New Zealand Dioceses and te Pihopa o Aotearoa to report progress of the interested parties as noted, to the Standing Committee of General Synod/Te Hīnota Whānui; and,

11. Empowers the Standing Committee of General Synod/Te Hīnota Whānui to support and endorse any actions needed and any applications made to church entities, trusts or donors in the restorative justice process involved above as the committee sees fit.



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