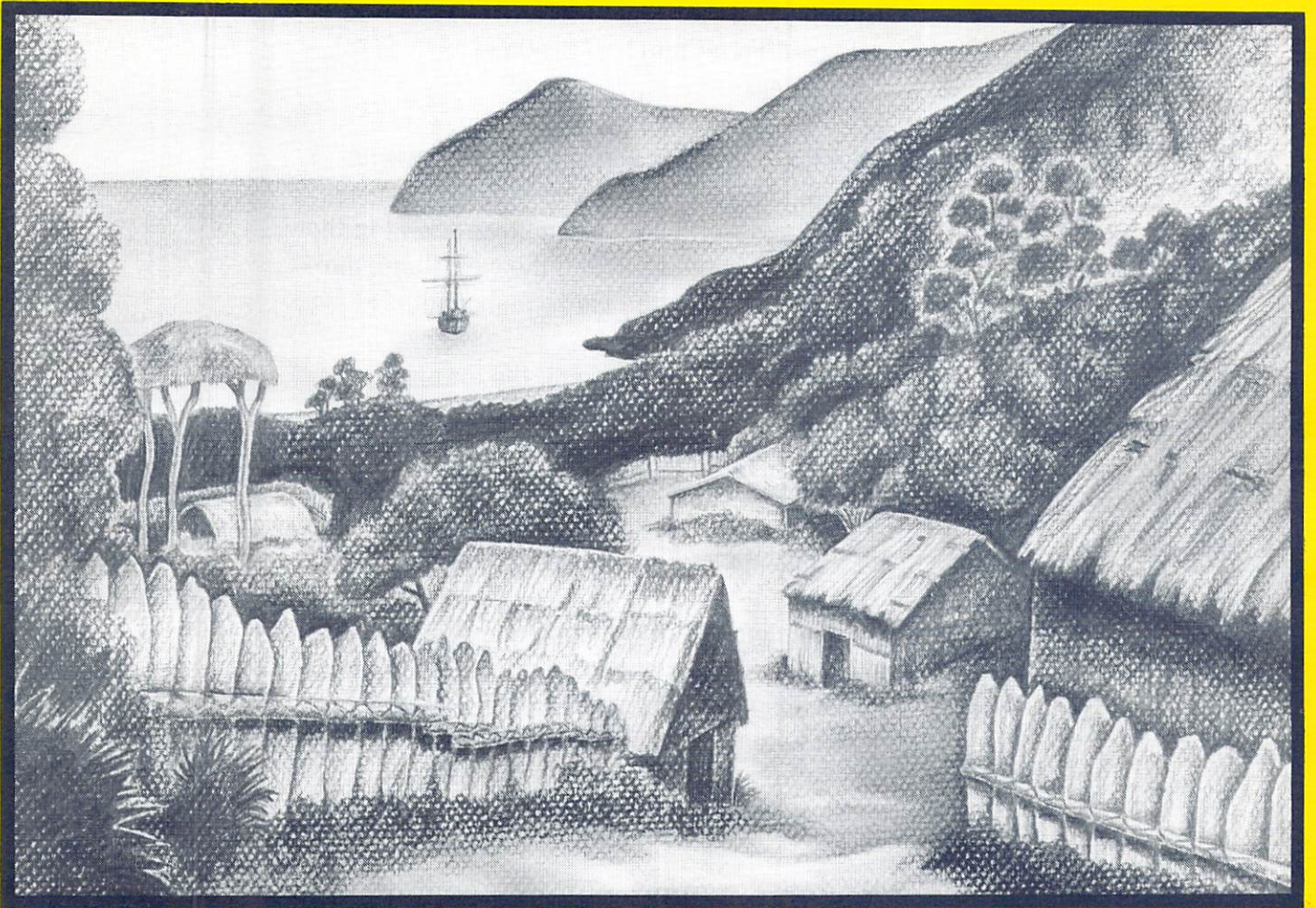


# The First Four Years



THE 150TH ANNIVERSARY  
OF THE OTAGO BLOCK PURCHASE



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# 1844 - 1994

**O**N JULY 31 of this year there will be a series of events to mark the 150th Anniversary of the purchase of the Otago Block in 1844 for the planned Free Church of Scotland settlement.

While the first European settlers did not arrive in Dunedin until almost four years later in March 1848, the purchase was nevertheless a significant event in the history of the new settlement, and the Ngai Tahu, the Maori from whom the land was bought.

*"The First Four Years"* looks at the events of 1844 to 1848 - a period which was to provide the foundation for the province of Otago. It seeks to give some of the background to the purchase, the key people involved, and the impact it has had on both the Tangata Whenua and Pakeha of Otago.

The 1994 Commemorative Committee hopes you will take time to both read this supplement and attend some of the events, displays and exhibitions that have been organised to mark the 150th Anniversary of the purchase of the Otago Block.

#### ACKNOWLEDGMENTS:

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GOVERNMENT HOUSE  
*New Zealand*

### **Governor-General Views Tuckett's Achievement**

In July 1994, Dunedin City and the Clutha District commemorate the 150th anniversary of the purchase of the Otago Block. This is the land that today still supports the steady prosperity Dunedin with its traditional Scottish emphasis on education, the surrounding farming areas of Taieri, Tokomairiro and the lower Clutha Plains, and the forestry industry that is developing throughout the region.

Before 1844, pakeha had settled in small numbers at Moeraki, Waikouaiti, Otakou, Taieri Mouth, Willsher Bay and Tautuku. Some had begun to intermarry with local Kai Tahu and Kati Momoe. Public order was based on Maori tribal custom and on the authority of whaling station owners such as the Weller brothers and Johnny Jones. The nearest magistrate was based in Akaroa. Ties with Sydney merchant houses were stronger than those with the Governor in Auckland.

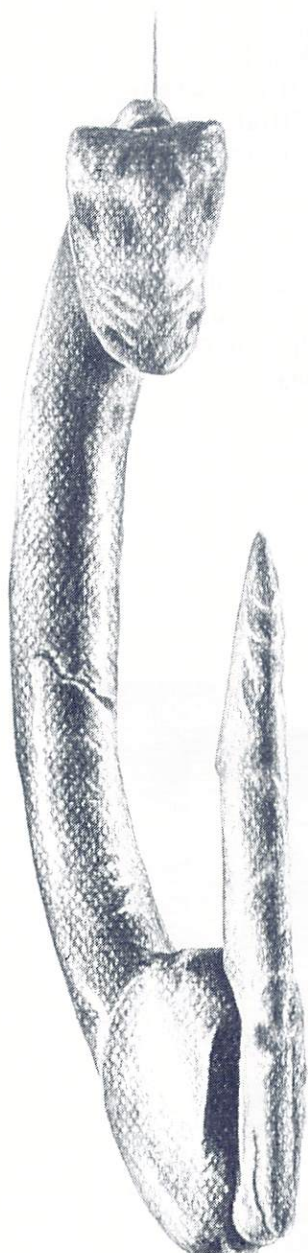
All this began to change with Frederick Tuckett's selection of the Otago Block for a Scottish Presbyterian colony, first proposed by George Rennie in 1842. Tuckett kept the need for ploughable land and good soils firmly in mind. He also knew the importance of a sheltered harbour and he wanted undisputed title to avoid the problems that had bedeviled the first New Zealand Company settlements and which had led to bloodshed at Wairau in 1843.

The Kai Tahu and Kati Momoe leaders Tuhawaiki, Taiaroa and Karetai, wanted to put land sales on a proper footing. They also saw benefits for their people in the opportunities that new settlers would bring. The Deed of Purchase was signed at Koputai (Port Chalmers) on 31 July 1844. It was this action that allowed the pioneer Scottish settlement of 1848 to proceed. Today, we see here a thriving city with its traditional Scottish emphasis on education surrounded by a fertile and productive region, whose beginnings I look forward to celebrating with you on 31 July 1994.

Dame Catherine Tizard GCMG, DBE  
Governor-General of New Zealand



# NGAI TAHU AND THE NEW ARRIVALS



A Ngai Tahu matau or fish hook

**B**Y the time Captain Cook first sighted the Otago coast in 1770, what must have seemed a green wilderness to him, was already home to thousands of Maori.

The Waitaha, Ngati Mamoe and more recently the Ngai Tahu, had established a successful lifestyle based on the plentiful natural resources of southern Te Wai Pounamu (South Island).

For hundreds of years they had been travelling its coastal waters in waka (canoes), and had established a network of inland routes they used in expeditions to gather food, or their precious pounamu (greenstone).

There were times of hardship when, for one reason or another, food sources became scarce, but because the various hapu (sub-tribes) knew their environment and local mahinga kai (foodgathering places) they overcame the difficulties.

By way of example they trekked inland to hunt weka, and at one time moa, drying the meat and taking it back to coastal settlements.

Villages were mainly dotted along the coast, with kai moana (seafood), kekeno (seals), and various freshwater species being an important part of the diet. The surrounding forests provided a rich variety of birdlife as well as the kiore (Polynesian rat), a number of edible plants and, later, poaka (pigs introduced by early European explorers).

This ability to work the

environment and understand the seasonal ebb and flow of food sources meant the Otago Maori population peaked at about 3,000 in pre-European times.

By the late 18th century, when the first Europeans contact began, the population was thought to be close to 2,000 - several hundred lived in various bays around the Otago heads and it's thought there were 200-350 by the Matau (Clutha River), with a similar number at Karitane and Waikouaiti and 100 or so around Taieri Mouth.

By 1830, just before whaling became established, an estimated 1500 Maori lived between Karitane and the Taieri Mouth.

The first whaling stations provided the Maori of the south with their first prolonged involvement with Europeans.

During the first few years of contact with whalers and trading vessels, there was tragic loss of life to disease - the measles epidemic of 1835-36 claimed hundreds, while influenza and small-pox claimed many others amongst a population with no natural resistance.

There were initial conflicts with both whalers and sealers, but history shows that as the two groups learned more about each other they lived more harmoniously.

Europeans who developed a relationship with the local hapu and didn't just help themselves to the area's food resources found they got on a lot better - those who didn't found themselves in sometimes

bloody conflict.

A Maori desire for trade and a European desire for access to resources meant both sides had motivation to overcome their differences, and by the early 1830s the two sides were putting together various arrangements, all confirmed in the traditional manner - marriage.

This arrangement particularly benefited the whalers and sealers who gained both wives and land to live on.

Although it had a great impact on the lifestyle of the Tangata Whenua (*the people of the land*), they remained in control of the land and its resources. They gained new trading partners, and the seafaring abilities of some were put to good use in whaling crews.

Otago identity John Jones brought the first farmers to Waikouaiti in 1838 and by the 1840s Ngai Tahu were proving their abilities as farmers and traders.

They quickly adapted European vegetable crops and farming methods to their own needs, growing potatoes, wheat and oats, and found work bush clearing, shearing and doing other farm work.

These crops allowed the Maori to improve their own food supply, as well as trade, leaving them with cash to buy equipment and stock, as well as boats which allowed them to use their seafaring skills to operate small sailing vessels in coastal and trans Tasman trade.

When settlers arrived the

Maori were able to supply them with vegetables including potatoes, turnips, corn and melon, as well as catching and selling fish to the newcomers.

For the Maori of what was to become the Otago Block, the early days of settlement provided something of a boom period, but the events of the land sales were to undermine their relationship with the environment and mahinga kai (cultivation).

By the 1850s the Ngai Tahu were struggling to farm the land they had been left with and many gave up, unable to compete against the new settlers, who with larger blocks, were in a much stronger position.

Settlers no longer relied on Maori produce and labour, while European boat owners were also taking over the coastal trade. It was a far more competitive environment and the under resourced Maori, were at a disadvantage.

Without land they couldn't lift their agricultural production, or lease land to raise capital for better boats that would allow them to compete more effectively in trade.

To make matters worse the Tangata Whenua found their movements restricted - they couldn't use all their traditional fishing and gathering areas, the clearance of land and the draining of swamps and lagoons robbed them of others.

Inland, the combination of scrub and forest clearance for grazing sheep, exotic pest species like weasels

and stoats (introduced to control rabbits) and, later, the arrival of previously unknown poultry diseases put an end to the weka harvests.

They found themselves in the position of having to pay for food, rather than being able to at least subsist as they once had.

These restrictions and the confines of the reserves also put pressure on the social structure with increased tensions between hapu and whanau (families).

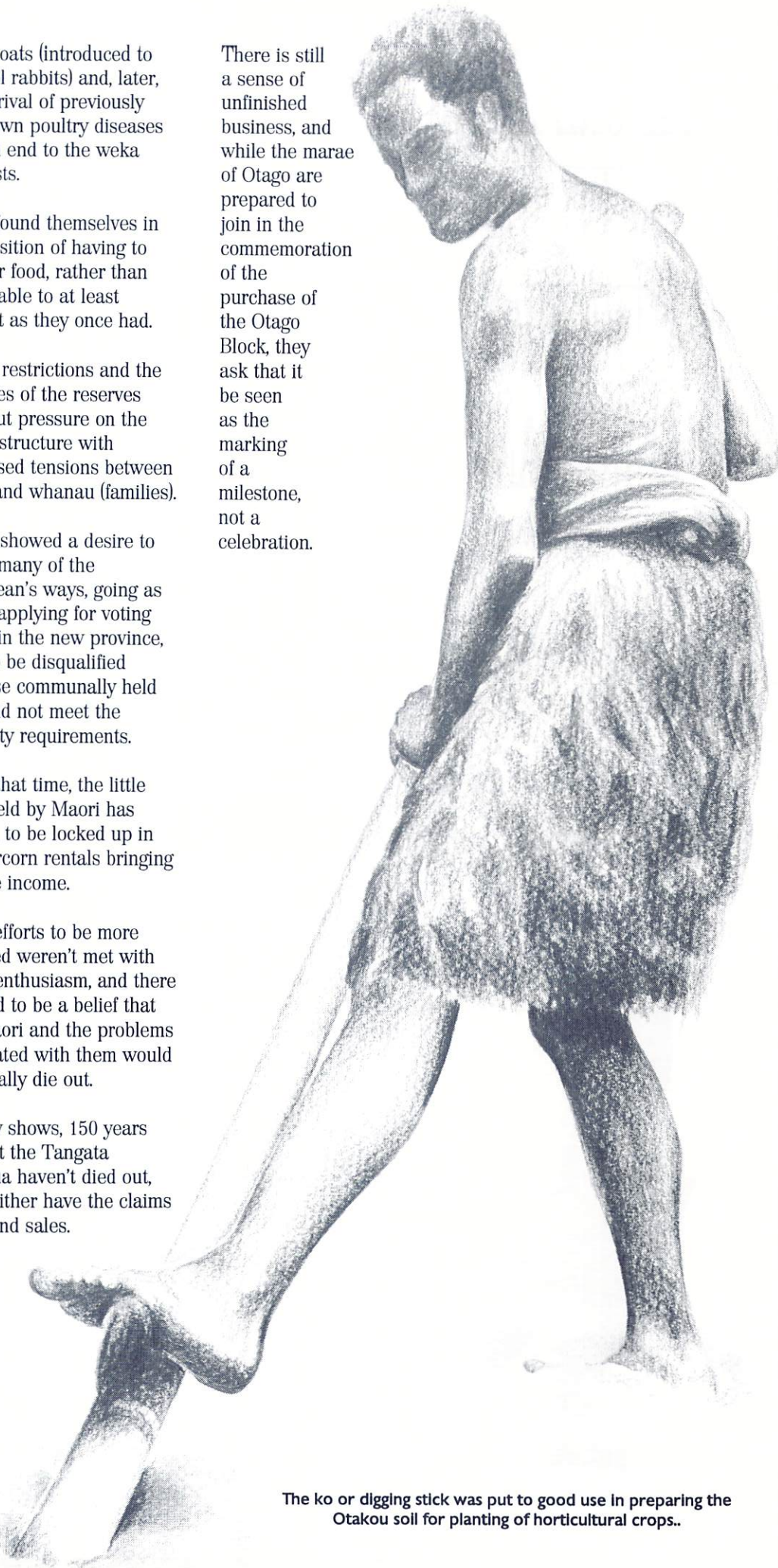
Maori showed a desire to adopt many of the European's ways, going as far as applying for voting rights in the new province, only to be disqualified because communally held land did not meet the property requirements.

Since that time, the little land held by Maori has tended to be locked up in peppercorn rentals bringing in little income.

Their efforts to be more involved weren't met with much enthusiasm, and there seemed to be a belief that the Maori and the problems associated with them would eventually die out.

History shows, 150 years on, that the Tangata Whenua haven't died out, and neither have the claims over land sales.

There is still a sense of unfinished business, and while the marae of Otago are prepared to join in the commemoration of the purchase of the Otago Block, they ask that it be seen as the marking of a milestone, not a celebration.



The ko or digging stick was put to good use in preparing the Otakou soil for planting of horticultural crops..

# BEFORE THE SETTLERS- THE FIRST EUROPEANS

**W**HEN Frederick Tuckett and his party first arrived at Otago Harbour in April 1844 they described a scene of real beauty, largely untouched by man.

Maori occupation went back hundreds of years, with little impact, while more recent European settlement in the wake of the whaling days, was gaining a small but significant toe-hold in the harbour landscape.

There had been other contact, some of it hostile, including the dispute between Captain Kelly and local Maori in 1827, which resulted in Murdering Beach, between Aramoana and Purakanui, getting its name.

Just two years later, in 1829, the first recorded whaling station had been established at Preservation Inlet at the south west tip of the South Island, with a number of others going up in the 1830s, including sites such as Moeraki, Waikouaiti, Otakou and Moturata Island at the mouth of the Taieri River.

The Otakou whaling station had been set up by George and Edward Weller and at its peak employed 70 to 80 men.

An *Otago Daily Times* and *Witness* supplement produced in 1898 gave a frank and interesting perspective, 60 years after whaling was at its peak.

*"The whaling industry soon attracted a number of adventurous spirits, as well as some who left their country for their country's good. The latter*

*were attracted by the prospect of living a lawless life with unrestrained intercourse amongst the Maoris. But although the Maori remnant in these parts represented the survivors of conquered tribes, yet the dissolute white men soon found they had to conform to Maori Law in some respects. For one thing the Maori marriage laws were very strict, and the old whalers found they had to take Maori wives in the Maori fashion, as promiscuous intercourse was an abomination to the Maori."*

As modern day historians point out, marriages between whalers and the Maori were often used to cement land use arrangements and other understandings.

By 1839 Otago identity John Jones owned seven whaling stations in the southern South Island, each employing 30 to 40 men, and in one season Jones exported as much as 1800 tons of oil to Sydney.

By 1844 whaling was on the downward slide, the Otakou whaling station had been abandoned, and the Europeans living around the Otago Harbour were virtually all settlers.

Dr David Monro, who travelled with Tuckett gives some clues of the settlement that had already sprung up around Koputai, what is now Port Chalmers.

*"We found at Otago about 25 white residents, generally speaking living in good substantial cottages, and cultivating to a small extent."*

Monro remarked upon the derelict Otakou whaling station, its discarded whale

bones, "and a great sea wall built entirely of their heads, attest that a considerable number must have been killed."

To the north was by comparison the bustling settlement of Waikouaiti, with a European population of close to 100, and a Maori population that averaged about 180.

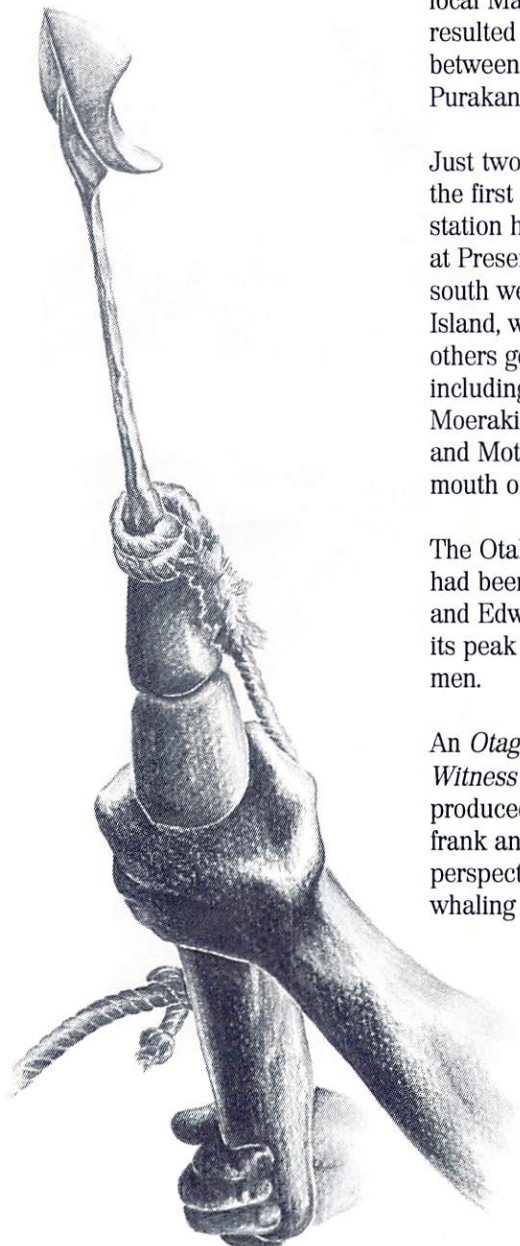
Most of the population had land under cultivation and there were already 2,000 sheep, 200 cattle and 100 horses in the vicinity.

There was no doubt it was a rough tough place - Jones had even brought in a missionary, the Reverend James Watkin, to try and bring some civilisation to what had begun as a whaling outpost.

His replacement, Charles Creed, was on board the *Deborah* with Tuckett, and when he stepped ashore, the man he was to relieve greeted him with the words "Welcome brother Creed to purgatory."

South of Otago Peninsula the next main concentration of population in what was to become the Otago Block, was a whaling station at Moturata Island. Further south two settlers, Willsher and Russell, had already begun farming land near Port Molyneux at the mouth of the Clutha.

It was against this background of the remnant of whaling stations, small scatterings of European settlers and a depleted Maori population that Tuckett came to purchase the Otago Block on behalf of the New Zealand Company, with a view to establishing the "New Edinburgh."



# THE JOURNEY OF FREDERICK TUCKETT

**A**FTER sailing halfway around the world and facing the treacherous seas off Cape Horn, an overland journey in 1840s Otago must have at first seemed a simple task.

What they faced was, at times, rugged land, covered in forest, flax, tutu and fern with swamps and rivers which forced them to make many detours.

150 years later we have been left two descriptive accounts of Frederick Tuckett's trip in search of a site for the Free Church of Scotland settlement, which give us some idea of what these early European explorers went through.

One is in the form of the diary written by Tuckett in the surveyor's matter-of-fact way, while the second is a more colourfully phrased letter to the *Nelson Examiner*, penned by his travelling companion Dr David Monro.

Tuckett set sail from Nelson onboard the schooner *Deborah* on March 31st 1844, and after spending several days at Port Cooper (now Lyttleton), the surveyor decided the site was unsuitable for the "New Edinburgh."

Heavy weather meant it took a week for the small schooner to reach Moeraki, Tuckett's first landfall in what we now know as Otago.

He was evidently impressed by what he saw and his diary contained this entry on the 19th of April 1844.

*"Had Mooraki (his spelling) Bay been accessible to emigrant ships, a better site for a settlement could hardly*

*have been desired."*

The fertile rolling hills inland from Moeraki would have been ideal for the Scottish crofters, and as Tuckett headed overland to Waikouaiti he had this to say about the Waihemo or Shag Valley.

*"The valley doesn't exceed in width one mile; but it is fertile and beautiful and affords the best natural pasture which I have yet seen in New Zealand, not surpassing the pastureland of England, but such as a Somerset man would be satisfied with."*

On Sunday 21st of April he reached Waikouaiti and the house of John Jones, the well known whaler and entrepreneur.

It was here that he fell out with Police Magistrate John Symonds, who had gone on the journey as a Crown representative, over the question of surveying the land around Waikouaiti.

Symonds told Tuckett that the Governor's instructions were that no land could be surveyed until a purchase had been made, but the surveyor argued he had obtained the permission of Jones and local Maori.

Records show that relationships between the two deteriorated to the point where, not speaking to each other, they sat in their cabins on the same ship and traded letters arguing their respective cases.

Symonds eventually left the party and headed back to Wellington.

Undeterred, Tuckett's diary shows he decided to find a suitable inland route for a

road to the Otago Peninsula and headed overland on the 24th and 25th of April.

His Maori guides were unwilling to leave their normal route, but Tuckett struck out on his own, and his reluctant companions followed into what proved to be impenetrable forest.

It seems Tuckett could see the funny side to his predicament, recording this more light-hearted comment in his otherwise prosaic diary.

*"However the Maoris spurred me on by continually twitting me with the inquiry of 'where is the road now? Maoris know no road here; this is Tuckett's road.'"*

Tuckett reached the Otago Harbour on the 26th of April and next day wrote enthusiastically about the abundant timber on the slopes of Otago Harbour and the apparently fertile soil.

*"There is certainly more available and eligible land on the slopes of this vast inland sea than on any portion of Bank's Peninsula; and in respect of the facility of constructing a road, it possesses a corresponding superiority."*

Tuckett could also see the drawbacks and decided to continue south to find land which could be *"connected with its port with far less expenditure of the fund for public works than will be necessary here."*

Of the site of Dunedin, at the head of the harbour, he wrote; *"It offers an ornamental and commodious site for a town most suitable in every respect save the distance from the Deep*



Frederick Tuckett

*Water of the lower harbour."*

On 30th of April Tuckett, Monro and three Maori guides headed out in the direction of what is now Halfway Bush to the hills overlooking the North Taieri.

In his diary Tuckett described the plain as "prepossessing" and "rich", but the group found the going hard, struggling over rough ground and swamp, often waist deep in water.

Dr Monro was apparently unimpressed with what they had seen and wrote in his letter; *"I very much fear this swamp is not susceptible of being drained for its level is not above that of the sea."*

The party hoped to find a waka or mokihi (raft) to get them across the Taieri River at Mataipapa, a kaik (village) near the present Henley Ferry Bridge. This was not to be and they were forced to follow the Taieri Gorge on foot to the sea with no way across.

Reaching Taieri Mouth the group enlisted the help of whalers on Moturata Island to get onto the beach to the south of the mouth so they could continue their journey via the coast.

An otherwise uneventful part of the journey was made more interesting by the discovery of a seam of coal in a cliff near Kaitangata, and the carcass of a 17 metre finback whale washed up on the beach.

They rejoined the *Deborah* somewhere near the Nuggets on Monday the 6th of May after a three day walk which covered approximately 50kms.

It is evident both Tuckett

and Monro were impressed by the rich farmland and relatively friendly terrain around the Matau or as it later became known, Clutha district.

Monro wrote, almost prophetically; *"An immense surface of country, admirably adapted for sheepgrazing, waits the introduction of stock to become a certain source of wealth."*

It is clear the area could easily have been the site of "New Edinburgh", had it not been for soundings of the Clutha River mouth which showed there was barely 12 feet of water at low tide.

From here Tuckett's diary is taken up with details of his journey down the Southland coast to Motupohue (Bluff), Rakiura (Stewart Island) and Aparima (Riverton), but without seeing anything to rival what Otago Harbour had to offer prospective settlers.

Tuckett returned to the Molyneux on June the 1st and at this point his diary stops.

Fortunately his fellow footslogger Monro recorded graphic details of the hardships the group faced on their return journey.

After striking inland to Iwikatea near where Balclutha now lies, they were even more impressed by the fertile appearance of the area.

They then headed towards lakes Kaitangata and Rakitoto (now Tuakitoto), and as Monro records, one of the most unpleasant parts of their whole journey.

*"Through the ignorance of our guide we had to walk*

*through a swamp at least four miles across, up to the tops of our legs in water close upon freezing point and encrusted with ice."*

Reaching the edge of the Tokomairiro Plain, he recounts how they spent an uncomfortable night without any cover.

*"The night proved one of the coldest we had during our whole excursion; and when the morning dawned we rose stiff and benumbed, white with hoar frost. Our shoes were frozen as hard as marble; and miserable as we were, we could not but laugh at the futile attempts to thrust our feet into them."*

Despite the bad night, Monro couldn't help but be impressed with the land they encountered as they travelled over the Tokomairiro Plain, towards Lake Waihola.

*"The swelling bare hills which rose around us reminded me very much of some of the pastoral districts of Scotland, Peebleshire for instance."*

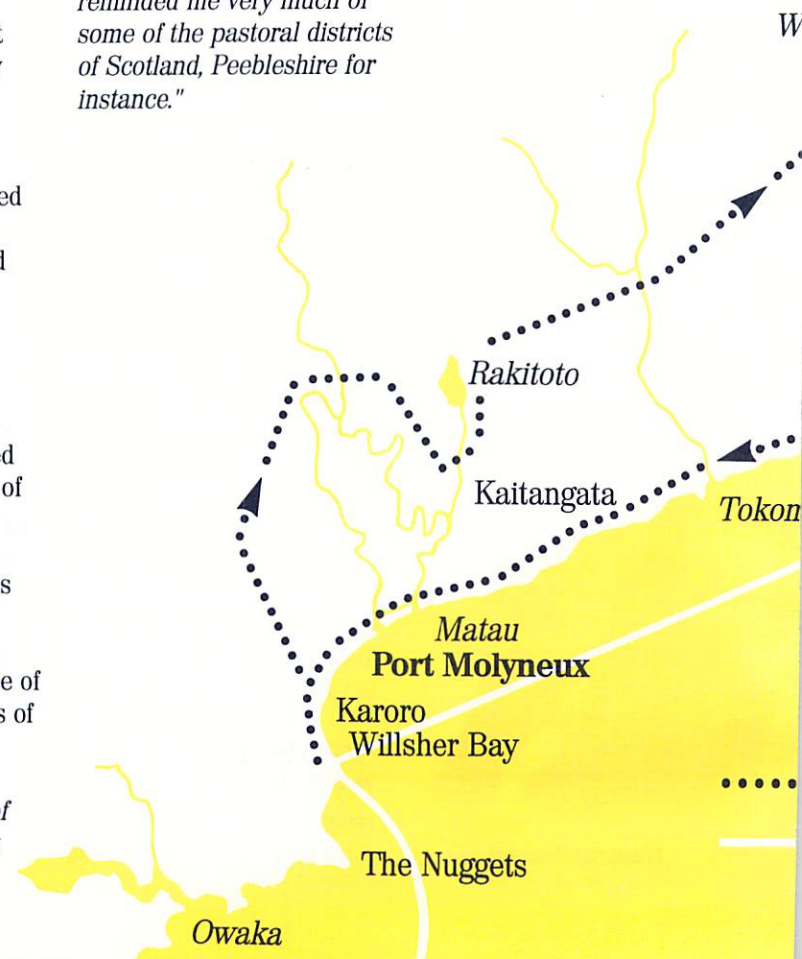
Once again the group found itself herded towards the lower Taieri Gorge by a river they were not prepared to cross and found themselves having once again to head across the hills to the coast.

They then followed the beaches to Otokia (Brighton) and what we now know as Green Island, before following the coast of the Otago Peninsula where they rejoined the *Deborah* on the 11th of June.

By now Tuckett was sure he had found the best possible site for the new Free Church of Scotland settlement.

Monro was also evidently impressed by what he had seen of the South Island during his travels.

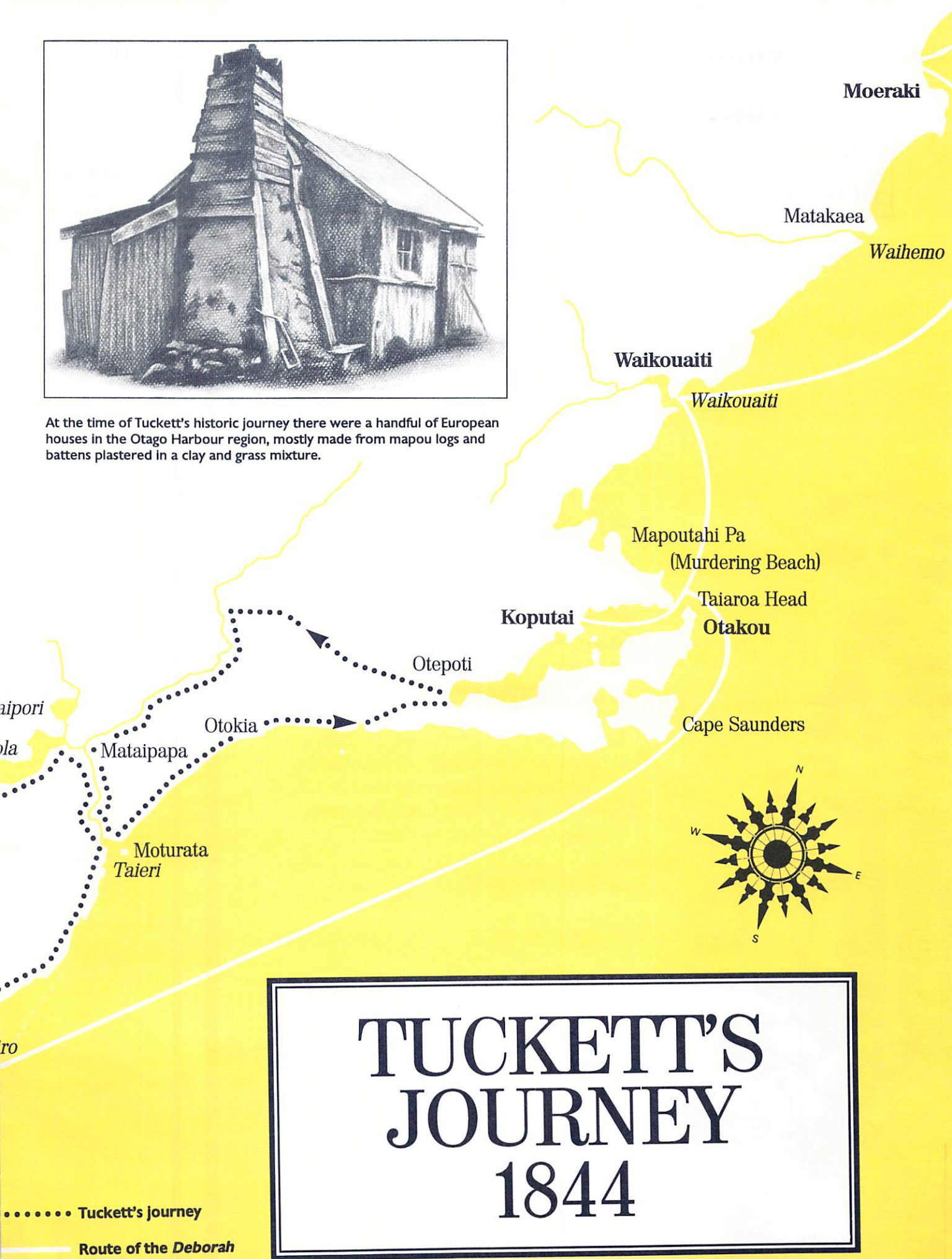
*"There is a very large field for the production of wool along the East Coast of this island, and I am convinced it can be grown with greater profit there, than in any part of Australia."*







At the time of Tucket's historic journey there were a handful of European houses in the Otago Harbour region, mostly made from mapou logs and battens plastered in a clay and grass mixture.



# TUCKETT'S JOURNEY 1844

..... Tucket's journey  
 ——— Route of the *Deborah*

# FIRST IMPRESSIONS

**O**TAGO Harbour's natural beauty is often remarked upon, yet what we see now is a distant cry from the scenes recorded by the early European visitors.

Dr David Monro, who accompanied Frederick Tuckett on his journey to find a site for the "New Edinburgh" wrote an almost lyrical description of his first impressions (below), which were later published in the *Nelson Examiner*. Colonel William Wakefield, the New

Zealand Company's principal agent, and Tuckett's superior, was also enthusiastic when he came south to see the site.

*"On arriving at the head of the harbour, an exceptional site for a town presents itself...The land lies in long slopes or downs upon which grows good grass mixed with shrubs, indicative of strong soil."*

Well before Europeans even knew of the existence of New Zealand, Maori Iwi

(tribes) had found the shelter offered by the harbour very much to their liking and it was these features that were noted by the earliest visitors.

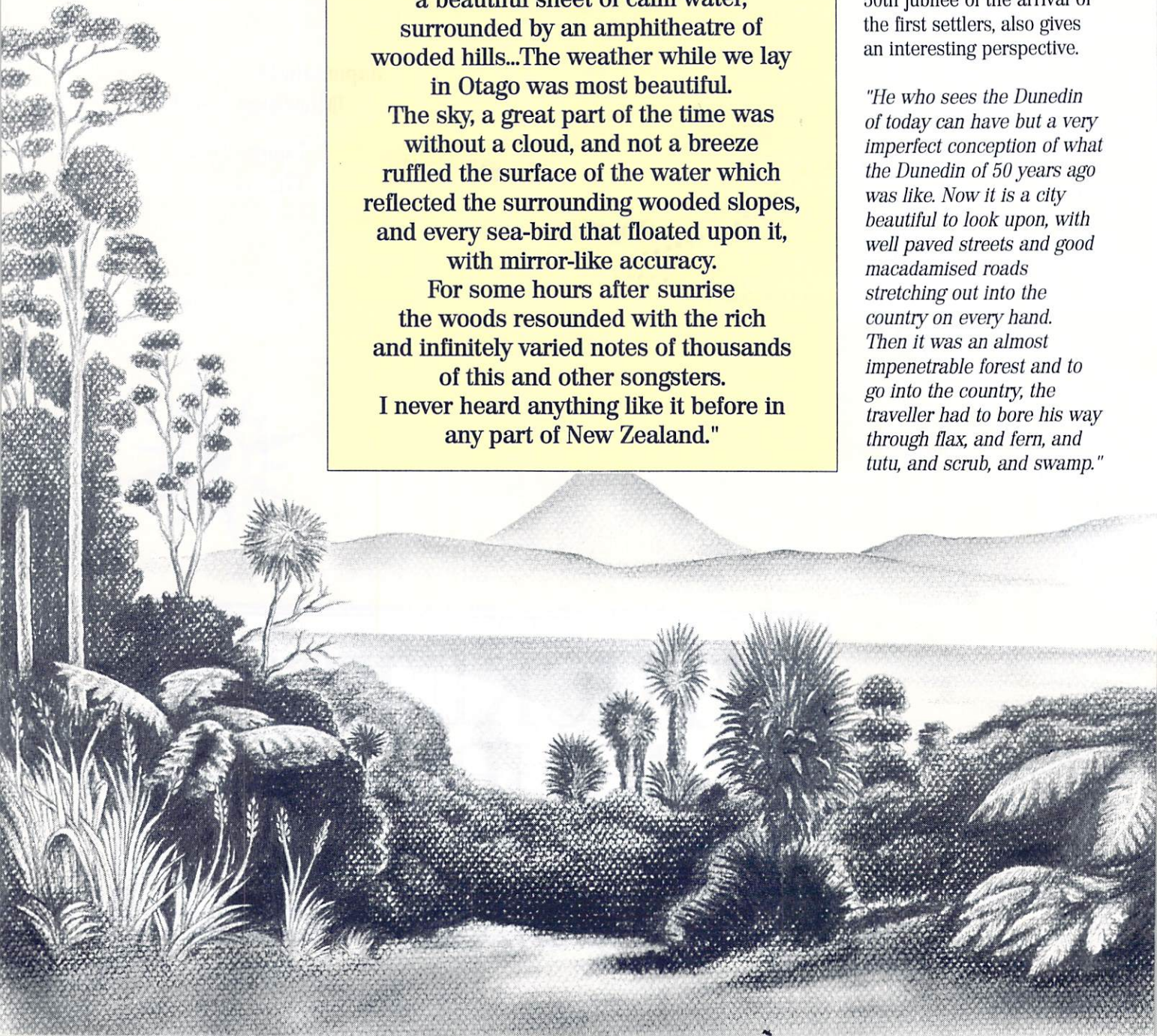
Captain James Herd made these comments while exploring the coastline in 1826:

*"This is a well-sheltered harbour with a bar across the entrance, having three and a half fathoms over it at low water, and from seven to nine fathoms inside."*

An *Otago Daily Times* and *Witness* supplement of 1898, printed to mark the 50th jubilee of the arrival of the first settlers, also gives an interesting perspective.

*"He who sees the Dunedin of today can have but a very imperfect conception of what the Dunedin of 50 years ago was like. Now it is a city beautiful to look upon, with well paved streets and good macadamised roads stretching out into the country on every hand. Then it was an almost impenetrable forest and to go into the country, the traveller had to bore his way through flax, and fern, and tutu, and scrub, and swamp."*

**"At high tide the harbour presents a beautiful sheet of calm water, surrounded by an amphitheatre of wooded hills...The weather while we lay in Otago was most beautiful. The sky, a great part of the time was without a cloud, and not a breeze ruffled the surface of the water which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy. For some hours after sunrise the woods resounded with the rich and infinitely varied notes of thousands of this and other songsters. I never heard anything like it before in any part of New Zealand."**



# THE PURCHASE OF OTAGO

ONCE Frederick Tuckett had completed his journey and decided the Otago Block was indeed the best site, he settled down to striking a deal with the local Maori.

He had selected a block of 400,000 acres (162,000 hectares), of which 150,000 acres was to be set aside for the New Zealand company.

The boundaries ran from just north of the mouth of Otago Harbour, down to the Nuggets, and inland for an average distance of 13 kilometres.

It was mid-June by that stage and a number of the key Maori had arrived at Koputai (now Port Chalmers) to talk business.

Well known Otago historian Dr Thomas Hocken presents a descriptive tableau in his book *"Contributions to the Early History of New Zealand (Otago)"*, which was published at the turn of the century.

*"The Deborah lay quietly at anchor a short distance from the shore. On the beach were two whares and two tents, and a rude temporary jetty had been erected for landing the vessel's cargo. The bricks and timber, brought down from Nelson, for the erection of Mr Tuckett's little house, were lying close by. All this was to be seen on the narrow head of Koputai or Port Chalmers, on the spot now occupied by the foot of George Street and the road leading to the dry dock. Koputai means the high or full tide. The ground was white with snow, and the cold was severely felt in the draughty tents."*

Negotiations ran into a hitch when Tuckett and Crown

representative John Symonds, couldn't agree on how the boundaries of the purchase should be explained to the Maori.

Symonds wanted Tuckett to accompany the Maori on a journey to point out all the landmarks, but Tuckett insisted that his deputy was perfectly capable of doing that, while as chief agent he should remain at Koputai.

In the end Symonds departed bringing negotiations to a temporary halt.

Hocken's account, written after talking to eyewitnesses, says at the peak of talks there were 18 boats drawn up on the beach and some 150 Maori were present as the price was discussed.

*"Tairaoa said he would take 1200 pounds for his share, another asked 2,000 pounds for his, and Tuawhaiki (spelt Tuhawaiki) modestly mentioned a million. Finally Mr Tuckett succeeded in getting Tuawhaiki, Karetai and the principal chiefs, to sign a memorandum binding them to sell the whole country from Otago to the Molyneux, with the exception of certain reserves for themselves...for the sum of 2,400 pounds."*

This agreement was signed on the 20th of June and Tuckett decided payment should be made a month later, giving time for the money brought down from Wellington, along with another Government official to replace the disgruntled Symonds.

Colonel William Wakefield, the New Zealand Company's principal agent arrived on the 15th of July and set out on a journey with Symonds,

whom the Crown had decided was indispensable, to look over the proposed block.

After a week long trip Wakefield returned even more pleased with Tuckett's selection and a deed of conveyance was prepared.

By this time the Maori had begun returning and, according to Hocken's account, around 150 men, women and children gathered to hear the deed read and explained.

Tuhawaiki, Karetai and Tairaoa were the first to sign the deed and were followed by 22 other Kai Tahu.

Then, as Hocken records, the payment was made in bank notes, gold and silver.

*"For his share the largest proprietor, Tuawhaiki received 900 pounds, together with 300 pounds for division amongst his Taireri and Molyneux friends. Tairaoa and Karetai received 300 pounds each, and the remaining 600 pounds was divided amongst the other Otago natives. An eye-witness told the author that Colonel Wakefield penetrated the bustling crowd in every direction, freely distributing half-crowns and shillings and even sixpences amongst the women and children. All were perfectly satisfied and in high good humour."*

It was soon after this that the New Zealand Company found itself in financial difficulty and the job of surveying the new town ground to a virtual halt.

No further work was carried out until Charles Kettle arrived in 1846, and the first Free Church of Scotland



Chief Karetai

settlers didn't arrive until 1848 under the direction of the Otago Association which had taken over control of the scheme.

Allotments were eventually selected by ballot and for 120 pounds new landowners received 50 acres of rural land, ten acres of suburban land and a quarter acre town property.

It is important to note that the Otago Block covered what is only a small part of what we now know as Otago, the remainder of the land was included in the much disputed Kemp purchase in 1848 which covered land from Central Otago to North Canterbury.

Crown representative John Symonds laid down a number of rules when it came to setting out an agreement to buy land from the Maori, including insisting that all boundaries be visited to make sure there was no misunderstanding.

This meant there was at least no dispute on this count when the purchase of the Otago block was completed - the main concern of the Maori chiefs, particularly Tuhawalki was that the purchase price was too low.

Historian Harry C. Evison says the question that has never been satisfactorily answered is that of reserves, or the "Tenths".

*"What was more serious however, and which has remained in dispute, was that nothing was subsequently done about the general provision made by the New Zealand company, in whose name the purchase was being arranged, that the total area*

*reserved for the benefit of the Maori should be equivalent to one-tenth of the total purchase. It was later reported that Symonds had definitely discussed the "Tenths" with Ngai Tahu at Otakou, with the understanding that the Governor would later see to it that the "Tenths" were marked off. But the undertaking was never honoured."*

Evison says the New Zealand company always had a policy of Native Reserves, generally called "Tenths".

*"It was always stressed in company writings that such reserves, and the income from them, would compensate the Maori for the small sums paid for the land and would give them the opportunity of sharing in the future of the new British settlements."*

These tenths, however, were not written into the 1844 Deed of Sale for the Otago block, and neither were they surveyed because of the more than three year delay in the arrival of the first settlers.

Requests for a landing reserve and accommodation on the Dunedin foreshore, in what is now the Exchange area, were also left out of the settlement and remain in dispute.

Maori leaders were to later testify to a Government commission that Wakefield made a verbal promise of the tenths, while it has also been claimed Symonds and Wakefield talked to each other about the "Tenths".

In its report on the Ngai Tahu land claims, the Waitangi Tribunal said there

was no evidence in any of the written communications between the various New Zealand Company and Crown participants that any specific instructions were given on reserves for the purchase.

Those reserves would have been vested in the Crown and Maori would not have had direct control over them and the Tribunal's report questioned whether the Ngai Tahu would have wanted land under that sort of arrangement.

It found *"that Ngai Tahu much preferred to have land they wished to retain set aside as excepted from the sale and that there is no good contemporary evidence that Ngai Tahu expected the company or the Government to provide tenths on their behalf."*

The Waitangi Tribunal did, however, find that while the Crown had plenty of opportunity to do so, it failed to provide an economic base for the Otakou Maori.

*"In 1844 Governor Fitzroy was committed to a policy that tenths should be provided when Maori sold land, in addition to their retaining adequate reserves. The tribunal considered that the Crown was under a residual obligation to make further provision for the Otago Ngai Tahu which might have been met by the provision of tenths vested in the Crown for Maori purposes. The tribunal had in mind that, as later occurred elsewhere, some tenths might have become vested in Ngai Tahu as owners. The failure on the part of the Crown either to make such provisions for tenths or to make adequate provision constituted a*

*breach of the treaty principle. It was clear that Ngai Tahu had been prejudicially affected by such failure on the part of the Crown."*

In between the 1844 purchase of the Otago Block, and the 1848 arrival of the first settlers, George Grey became Governor of New Zealand, bringing a quite different approach to land purchases and a Crown grant was issued for the Otakou Block in 1846, without any word of the "Tenths".

Governor Grey instructed his representative Walter Mantell to give the Ngai Tahu reserves of ten acres (four hectares) per head, at a time when the 50 acres (ten hectares) was considered the minimum for a European farmer to subsist on.

After several years of arguments, petitions, Parliamentary debate, Royal Commissions and Court action during the 1800s, the final settlement grew to around 14 acres per head, but much of it was unsuitable for cultivation.

Harry Evison explains that the Ngai Tahu were to be left quite inadequately provided for in terms of resources for their own support.

*"Three assumptions were common in Government circles to justify this; first that substantial payments in money would be useless or even harmful to the Maori; second, that the Maori would be sufficiently rewarded by the mere presence of Europeans amongst them; the third was that the Maori was going to die out anyway"*

# THE FIRST FREE CHURCH SETTLERS ARRIVE

IT was not until the 21st of March 1848, almost four years after the purchase of the Otago Block, that the first group of 344 Free Church of Scotland settlers arrived.

The *John Wickliffe*, the first of the two vessels to set sail for Dunedin in late 1847, anchored at Port Chalmers, but it wasn't until April that the *Philip Laing* arrived after encountering severe storms on a trip of several months.

Settlers on the first ship found Dunedin consisted of an inn near the foreshore, a weatherboard house near where the Southern Cross Hotel now stands, another house about where the Leviathan Hotel has its carpark, a house at Pelichet Bay (now Logan Park) and a thatched roofed clay hut above Anderson's Bay.

All around them dense forest clung to the hills - a far cry from the "civilisation" they had left behind.

Their first effort to make themselves at home involved building barracks of mapou posts and grass for the new settlers on the foreshore near where John Wickliffe House now stands. Others lived in tents made from sails lent from the ship.

While the settlers who arrived on the *John Wickliffe* enjoyed good autumn weather, an *Otago Daily Times* and *Witness* supplement to mark the 50th Jubilee of the first ships tells how the situation took a turn for the worse soon after the *Philip Laing* arrived on the 15th of April.

*"Thick easterly rain set in and continued day and night for three long weary weeks, all of which time the*

*immigrants were cooped up within the narrow compass of their quarters on board the ship.*

*One of Otago's characteristic easterly drizzles had set in, and the aspect of the country as it presented itself to the settlers who had come with high hope to found a new nation, was cheerless and depressing in the extreme. Dark sombre forests reeking with misty vapours hung on the steep hills right down to the water's edge, while dripping mist rested like a pall overhead, shutting out the sun and the landscape alike.*

*Compelled to remain on board ship, while the weeping heavens dripped ceaseless moisture, little wonder the many immigrants regretted leaving the land of their birth to be cast upon a shore, the first experience of which was so forbidding."*

By all accounts the settlers experienced a wet and miserable winter in the barracks that had been built on Dunedin's foreshore.

Venturing ashore was not without its despair either. An over journey from Port Chalmers to Dunedin was nigh on impossible and the only practical way was by water.

One impetuous party from the *Philip Laing* attempted the journey through the impenetrable bush and

## PASSENGER LISTS OF FAMILY NAMES

While no official passenger lists were kept, this list was compiled in 1898 from known descendants of the first European settlers.

### FROM THE JOHN WICKLIFFE

Cargill  
Manning  
Garrick  
Nicholson  
Smith  
Burrell  
Jeffreys  
Cutten  
Levell  
Monson  
Mosely  
Jenkins  
Cook  
Bradley  
Wilson  
Watson  
Blatch  
Finch  
Derby  
Westland  
Camberrie  
Taylor  
Pike  
Atkinson  
Ferens  
Macdonald  
Edmund-Smith  
Delata  
Gibson  
Henderson  
Shaw  
Bentley  
Foy  
Dommitt  
Raines  
Christie

### FROM THE PHILIP LAING

Burns  
Ellis  
Blackie  
Donaldson  
Carnegie  
Williamson  
Adam  
Milne  
McDarmid  
Chalmers  
Mahone  
Cunningham  
Bell  
Turnbull  
Hair

McLean  
Livingstone  
Jaffray  
Stevenson  
Robertson  
Crawford  
Welch  
Weddle  
Wedderburn  
Buchanan  
Bower  
Mills  
Barr  
Wallace  
Marshall  
Pollock  
Park  
Stobo  
Duff  
McKay  
Patrick  
Seaton  
Brown  
Winton  
Christie  
Sinclair  
Millar  
Hastie  
Brown  
Gillies  
Aitken  
Watson  
Mercer  
Ross  
Callender  
Martin  
Patulla  
Dalziel  
McDonald  
Niven  
Ferguson  
Cuddie  
McDougal  
Stewart  
Thoburne  
Bruce  
Cameron  
Street  
Evans  
Brown  
Allen  
Ure  
Todd  
Graham  
Turnbull  
Wetherburn  
Dixon

The name *Otago* is an alternative spelling by early missionaries of *Otakou*, which in southern Kai Tahu dialect is pronounced the same with the *k* sounding as a *g*. While there is debate over the origin of the name *Otakou*, the popular meaning of the word is "place of red earth or red ochre" in reference to the red volcanic soil of Otago Peninsula.

were lost before reaching Sawyers Bay! They struggled to the shoreline of the bay in the dead of night and pushed on to Dunedin by boat. To add to their misery the group had to wade ashore in knee deep mud, which was duly

washed off in the Water of Leith.

Land selections were soon made and by the end of the year several more houses had been built, the New Zealand Company had put up a store, there was a school building, which doubled as the church, and there was even a four-page newspaper called the *Otago News*.

A network of roads, bridle paths and bridges soon provided a vital link to the fledgling community and outlying farms on the Peninsula and Taieri, and at Blueskin Bay. Jetties were built to receive new settlers.

A further two hundred immigrants arrived by ship in 1848, with a further 500 in 1849, while others drifted in from other parts of New Zealand as well as Australia.

By the end of April 1849, just over a year after the arrival of the first ships, Dunedin had a population of 444 living inside the Town Belt. Of the 99 buildings, 46 were made of "*wattle and daub*" (a mixture of clay and grass cob plastered over wooden battens), 41 were built out of wood, while there were five of grass and poles, five of poles or logs, and two of brick.

Close thatch, made from manuka and other scrub, provided a weatherproof roof and calico was stretched across the window openings where glass would be fitted at a later date. The floor comprised of natural soil packed level with a spade.

The fireplace was a very large part of the home and often occupied the whole end of the house. Firewood was plentiful and the settlers could at least indulge in the luxury of good fires - a luxury indeed for those who remembered the meagre warmth given out by the ration of a small lump of coal back in their home country.

Food was also plentiful. The Maoris were keen traders and there were good stocks of sheep and cattle which were introduced to the region by Archibald Anderson four years earlier.

The new settlers also enjoyed the same rich resources as the Maori with the forest, estuaries and

wetlands providing a wealth of sustenance.

Margaret Jaffray, living on Saddle Hill, wrote in a letter to her brother in Scotland; *"The pigs are excellent eating, not very fat, but sweet. We have great varieties of birds here; there are pigeons, woodhens (wekas), paradise ducks, in great varieties; so William (her husband) has nothing else to do, but take down his gun and go to the door, and shoot a pair of pigeons. They make capital soup. We will soon have a feather bed."*

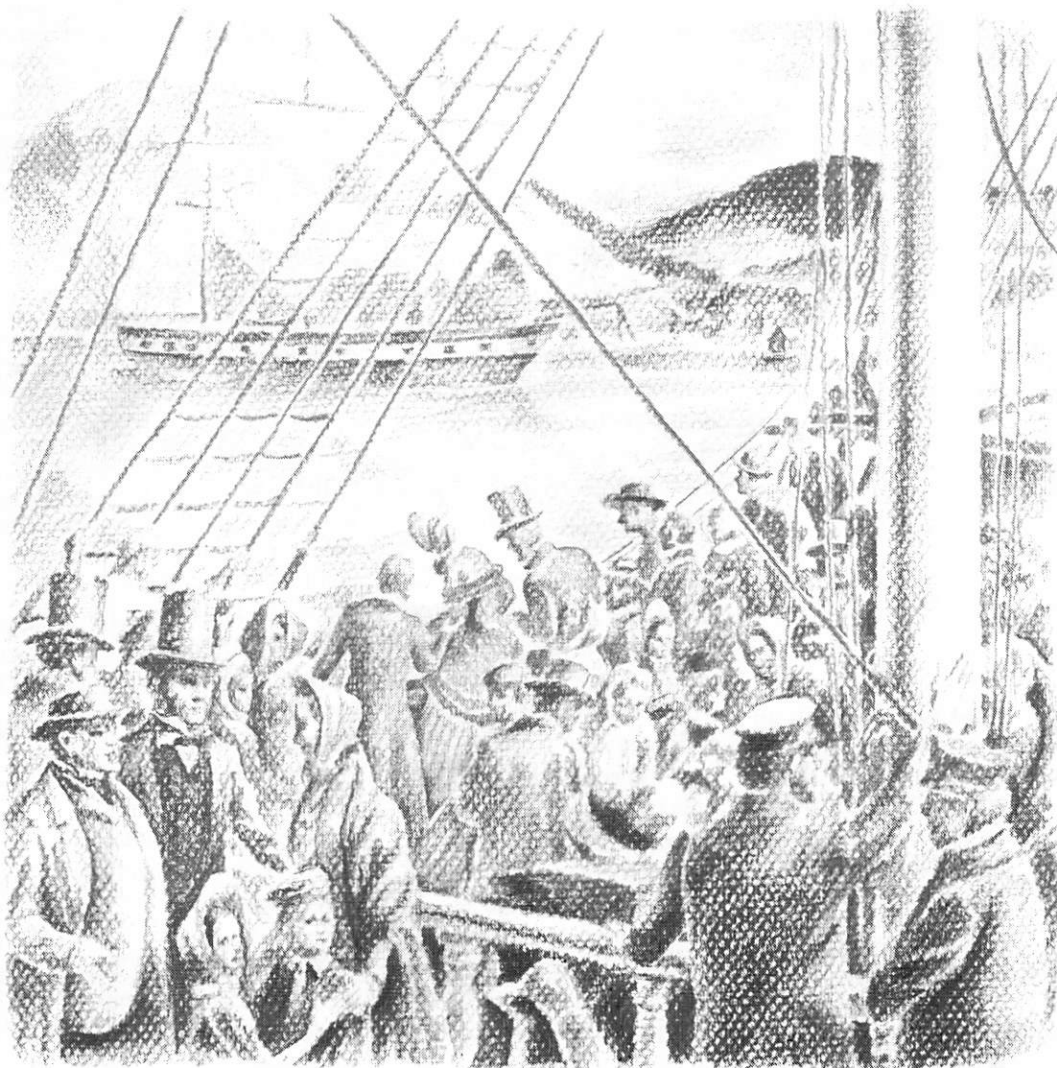
Seeds, tubers and plant cuttings were unpacked from the ships' holds and vegetable gardens neatly enclosed by picket fences and hawthorn hedges soon

sprung up around the new settlement.

Improvisation (the forerunner to Kiwi ingenuity) became a necessity. The making of vinegar from honey, yeast from mashed potato, soap from mutton fat and tea from young manuka leaves provided something of the taste from "*home*".

Providing a roof over their heads and a ready food supply was only the beginning. There was much work to be done to eke a living and prosperity from the raw new land.

It was after all to be another dozen years before gold and instant wealth were discovered at Gabriels Gully.



**AS WE MARK THIS MILESTONE IN OUR HISTORY  
LET US LEAVE THE LAST WORD TO THOSE WHO WERE HERE FIRST...**

On the 31 July 1844 our southern Rangitira signed the Deed of Sale for the Otago Block.

This was the second paper signed with the pakeha that has stood the test of time. The first was the Treaty of Waitangi signed at Otakou in 1840.

Our Tupuna signed the Treaty freely and in good faith. Ngai Tahu have no problem with the original Treaty, and indeed place great significance in the document.

We do however have major problems with the continual breaches of our Treaty rights that have occurred consistently over the last century and a half through the process of legislation and general ignorance.

We know from our histories that our Tupuna were not satisfied with the purchase price at the time of the sale of the Otago Block and they expected reserves to be put aside to the extent of one tenth of the purchase area as verbally negotiated. In the world of our Tupuna with no written language, a verbal agreement given by a Rangitira meant a promise to be kept.

Nonetheless the Treaty was signed and we stand by that commitment made by our Tupuna. On the question of the "Tenths" we can but accept the Waitangi Tribunal's findings on the matter. At the commencement of our hearings before the Waitangi Tribunal, Ngai Tahu requested that the findings of the Tribunal be firmly based on the laws of the land.

The Deed of Sale was only one of several that affected us as a tribe. Of particular significance to Otago was the later Kemp Purchase.

While the Kemp Purchase is of great relevance to Central Otago, Waitaki and Queenstown districts, our tribal boundaries have never followed these new lines drawn upon the landscape. Hence all the land sales between 1844 and 1863 are of importance to us.

To the marae and kaika of Otago however, the Otago Block is of particular significance. It was the first of our major land sales and as such led the way to the founding of Otago as a province and later as a region. It gives its name to the region and is now part of our dual identity.

As with the Treaty we do not begrudge the fact that our Tupuna signed the Deed of Sale. What we do begrudge is the manner in which the deed was subsequently used by settlers to deprive our Otago whanau of a full place in the growth and development of the region.

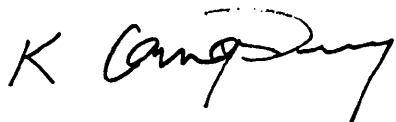
After 150 years of continuous battle we can now detect some hope for our generations to come. There is a better recognition of Treaty issues and notions of equity within the local authorities, Government departments and most importantly, the general community.

Otago Ngai Tahu are optimistic about the future role we as Maori will play in the ongoing development of the region.

It is with optimism that we commemorate the 150th Anniversary of the Sale of the Otago Block. It is with reverence that we remember the work of our Tupuna who have continually sought to gain equity in the life of the region and the nation.

We are thankful for the opportunity the commemoration gives us to see the book *Te Mamae me Te Aroha* produced. We hope that many Otago residents will read this book, visit our exhibition at the Otago Early Settlers Museum and learn something of the people who have lived alongside them for many years which is now part of a history that belongs to us all.

If so, perhaps the next 150 years will be better for us all.



**KUAO LANGSBURY**  
Upoko - Runanga Otakou  
Arai Te Uru - Ngai Tahu Maori Trust Board

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# 150th OTAGO ANNIVERSARY PROGRAMME OF EVENTS

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## COMMEMORATION EVENTS 31 JULY 1994

A range of events has been planned for 31 July to commemorate the Purchase of the Otago Block.

Her Excellency the Governor General Dame Catherine Tizard will be the official guest for the day which will start with the official opening of *Kai Tahu Whanui Ki Otago* exhibition at the Otago Early Settlers Museum in Dunedin.

Then at 12:30pm there will be a brief ceremony in Port Chalmers to dedicate Tuckett's Corner and the unveiling of a commemorative plaque.

Many of the day's events will focus on Port Chalmers where there will be a fun day, with market stalls and other entertainment in the main street during the afternoon.

At 3pm there will be a special church service at the **Iona Church** in Port Chalmers.

**First Church** in Dunedin will ring a special peal of bells. This will coincide with another peal of bells on the other side of the world - at the church of Frederick Tuckett's birthplace in **Frenchay**, Bristol.

The 1994 Commemorative Committee invites the people of Port Chalmers, Dunedin and other parts of Otago to take part in this special day.

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## KAI TAHU WHANUI KI OTAGO OTAGO EARLY SETTLERS MUSEUM FROM 31 JULY

This is the key 150th Anniversary project, focusing on the social history of the Kai Tahu people, from the time of the sale of the Otago Block, to the present. The exhibition includes the 10 metre long whaling boat *Maori Girl*, which was built by the Ngai Tahu in the 1870s.

## WAS THERE AN ANGEL? DUNEDIN PUBLIC ART GALLERY 2 JULY TO 21 AUGUST

An exhibition named after a Colin McCahon quotation which explores artists' responses to the landscape of the Otago Block over the past 150 years.

## LAND OF MEMORIES DUNEDIN PUBLIC ART GALLERY 2 JULY TO 21 AUGUST

Photographs by Mark Adams are brought together with text by Harry Evison to give a contemporary view of places of historical significance in the South Island. The exhibition documents places of Maori interest and is evocative of Maori history.

## AN UNCERTAIN SELECTION HOCKEN LIBRARY 23 JULY TO 21 SEPTEMBER

This exhibition features many original documents, maps and artwork from the period including a copy of the original *Deed of Sale*.

## PEOPLE OF THE WORLD: COLLECTIONS/CONNECTIONS OTAGO MUSEUM FROM 23 JULY

A prototype exhibition on cultural understanding and the changing nature of how we view each others cultures.

## HE MAHI HURIHIA OTAGO MUSEUM 21 AUGUST

A major event from the perspective of Otago Ngai Tahu in which Otago Museum will return Maori human remains which it has held in its collection. This is only the second time a New Zealand museum has done this, the first being Southland Museum. There will be a special dedication of a new wahi tapu for the koiwi tangata (Maori human remains). In other ceremonies, a collection of Kai Tahu material found at Murdering Beach will be handed over to the museum to display, while a collection of Otago Ngai Tahu material will be returned by the Taranaki Museum.

## PORT CHALMERS MUSEUM ON DISPLAY NOW

The museum display will trace the development of the port town over the past 150 years and include paintings of Port Chalmers by reknowned artist Annie Baird.

## PENINSULA FORERUNNERS OTAGO PENINSULA MUSEUM PORTOBELLO 24 TO 30 JULY

A small but interesting display of both Maori and Pakeha ancestors who lived on the Peninsula at the time, and whose descendants still live here.

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