

John Brady's Grave – Warea Soldier's Cemetery

Ivan Bruce, March 2014

I recently visited the grave site of John Brady - No 6 Company of the Taranaki Military Settlers, formerly 65th Regiment. The grave is not currently listed as a War Grave on the Ministry of Culture and Heritage website <http://www.mch.govt.nz/nz-identity-heritage/national-monuments-war-graves/list-historic-graves-and-monuments>. (Accessed March 2014)

John Brady was killed on the 28th of February 1867, at the mouth of the Moukoro Stream, (now the terminal end of Parihaka Road, South Taranaki, approximately 7km south of Warea Redoubt), by Pera Te Whetu and Koroniria Te Manu among others.

Taranaki Herald. MARCH 9, 1867.

ANOTHER MAORI OUTRAGE, The dream of peace in which people here have been indulging has been rudely dispelled, and another cowardly murder added to the list of Maori atrocities. Rumours were current here on Tuesday that a man had been killed by the Taranaki natives between Warea and Opunake, and these rumours, though at first of the usual doubtful character, proved to be only too true. It appears that on Thursday of last week a man named John Brady formerly of the 65th Regiment but lately a military settler of No. 6 company, started from Warea on the road southward in company with a half-caste known as Dick Jackson. They left the redoubt about six o'clock in the evening, and nothing more was heard of them till the Monday of this week. On that day a native named Hori Pipi, who had left here the day before for Opunake, returned from the latter place to Warea with the news that a Pakeha had been killed near Tipoka. It seems that Hori left Warea on Sunday evening, went on to Te Ikaroa and waited there till it was nearly dark, and then started. When he got near Waitaha he fell in with three natives fishing, who proved to be Taikomako (the successor of Te Ua), and two others. They told him to go back he said, why should I go back and they then said "Don't you know that a pakeha has been killed at Tipoka". The further particulars he learned were these, that "the twelve" (apostles) or rather seven of them, "but they are still called "the twelve" met a Pakeha and a half-caste on the other side of Tipoka and that the Pakeha had thereupon got off his horse and run towards the reef; that he had been followed and killed there and that the half-caste was taken away a prisoner. They told him the names of those who had done it, but he only remembered one that of Te Whetu, the others were strange to him and he had forgotten them, When Hori got to Opunake, Mr. Parris, who had arrived there from Patea, at once sent him back with a letter to Captain Clarke, 50th Q. O., commanding at Warea stating what had happened, and asking that an escort might be sent out to recover the body. Accordingly Captain Clarke, with commendable promptitude, took out a party of his men and just on this side of Tipoka near a small stream called Moukoro, and a few yards on the seaward side of the road, found poor

Brady's body. He had been shot through the body and beaten on the head, apparently with the butt of a gun. The body was taken to Warea and being far advanced towards decomposition, was there buried. A story similar to that of Hori had been received at Opunake from another source (the natives at Ngatoro) with one particular added that Brady had run away when he saw one of them loading his gun from which it appears that their guns were not loaded when they met him. We should add that he was robbed of a considerable sum of money which he was known to have with him on leaving Warea having shown it while drinking there. When we come to seek a reason for this foul deed, and why out of all the travellers who have passed that way before none other was touched, we are completely at a loss. For some months past people have been constantly passing to and from Opunake. They travelled in the evening or early morning, the natives giving no word of warning, but tacitly acquiescing. On one occasion, not a month since, a man on his road south missed his way, and got inland to Manihi, but the people there received him in a friendly way, and next morning put him on the right road, and even escorted him nearly to Te Umuroa. On another occasion, a fortnight ago, they had been met on the beach without giving any sign of active hostility and yet after all this they on a sudden turn treacherously and kill the first man they meet. And now comes the main question, the practical one, what is to be done. If this deed had been done a few days hence instead of a week ago, it would appropriately enough have begun the eighth year of the war, and this is a fact from which we should draw a useful lesson. Seven years ago the first shot was fired, but at the present rate of progress when shall we hear the last. Much has been done, no doubt, but the core of the ulcer has still to be cut out, and who is to do this To our minds the answer is very clear. We have had imperial masters over us in war, and we have had colonial masters, and they have all done remarkable things in their way; one thing they only failed in - to finish the work they had begun. If the settlers want it finished, they must finish it for themselves. The choice given us is this, turn out for a week's hard work now, and possibly another hereafter, or to leave undisturbed a nest of murdering villains in occupation of the only road southward, and within easy reach of our southern out settlements.

The Taranaki Herald, 14th march 1867

A bench of magistrates met on Saturday last, to inquire into the circumstances of the late murder at Warea. The evidence of Dr. Will and others show that a man called Brady left Warea for Opunake in company with a half-caste called Jackson, on the evening of the 27th ultimo. The half-caste had an axe with him. The witnesses say Brady had a pistol stuck in his long boot. Some days after, a Maori reported there was a murdered man outside the camp. A party of the 50th went out in search, and found the body about five miles from the camp. It had on similar clothes to Brady's, and his pass was found in his pocket. The body was much decomposed, and the face so smashed in with some blunt instrument, such as the back of an axe, as to render it impossible to recognise the

features. £30 of money which he had carelessly shown to Jackson before leaving the camp, was gone, also his bundle and pistol. The body had a shot wound in the right thigh. The trowsers of the murdered man had been opened and pulled down. The body was brought into camp and buried. In connection with the murder, the Taranaki Herald states that early in the night when the murder was committed, Mr. C. Messenger, Mr. F. C. Wilson, and some Maoris, passed the spot on their way to Warea and the next evening, about sunset, Mr. A. S. Atkinson and a Ngatiruanui lad also passed the same spot, without knowing that anything had happened, and fortunately without falling in with any of the rebels.

Those responsible for Brady's death were noted in the Taranaki Herald at the time as a group called "the twelve". The reference is an interesting aside. The term twelve is a biblical in origin and refers to the twelve disciples of the New Testament. The adoption of the phrase by Maori during the land Wars period may have had peaceful origins in the King movement (12 "apostles" were sent by King Tawhio to Parihaka in 1866), but later became associated with the military response of Titokowaru (the term "Tekau-ma-rua" described the warriors of his war parties in general and the first 12 chosen, who formed the advance guard and who were strictly tapu when on a foray). The killing of Brady may represent the first use of the Tekau-ma-rua in association with armed conflict in the NZ wars.

Taranaki Herald, 23 March 1867:

Brady's murder. The following additional particulars have been furnished to us since our last. There were five men who came down from Waikoukou to the beach to fish. When they met Brady two of them, Pera Te Whetu and Koroniria Te Manu proposed to kill him. The other three (Hoka and two Waikatos) objected, and, on the two first persisting, ran away. Pera was the man who shot Brady and Te Manu knocked him on the head. No mention is made of the half caste. These two men, Te Whetu and Te Manu, are the same two who came into the camp at Opunake just before the attack on Kekeua, and were, on that occasion, made to serve one as messenger and the other as guide. Te Whetu was also one of the two captured near Warea, when coming in on a peace mission, and who, on being released was threatened by the officer then commanding at Warea with being shot if caught again. This cowardly murder has, it appears, caused a division in the Maori camp the two leading men Erueti and Hone disagreeing, the latter approving, the former disapproving of the foul deed.

John Brady's body was found in a four days after his death and following inspection by the Staff Assistant-Surgeon stationed at Warea (George Elmsley Will) was buried near the Warea Redoubt, as the remains were considered "too far gone" to be transported to town. A transcript of the inquest was published in the Taranaki Herald:

Taranaki Herald, Volume XV, Issue 763, 16 March 1867, Page 3

THE LATE MAORI OUTRAGE. Information of witnesses taken at the Resident Magistrate's Court, New Plymouth, on the 9th day of March, 1867, touching the death of John Brady.

George Elmsley Will, sworn, said I am a Staff Assistant-Surgeon. I am now quartered at Warea. On Wednesday the 27th, or Thursday the 28th February, I saw a European leave the camp at Warea in the afternoon about 4 or 5 p.m. He left in company with a half-caste named Jackson. Neither of them had arms. Jackson had a felling axe with him. The European was mounted, Jackson was walking. On Monday night last a report was brought to the camp that a white man had been killed near Tipoka. In consequence of that report, a party went out on the next day, Tuesday, to search for the body, and I accompanied them. We found the body five and a half miles from the camp, a few feet from the road, amongst some flax. The body was very much decomposed, and covered with maggots. Private White, 50th Regiment was one of the party who recognised the body as that of Brady, late of the 65th Regiment. I examined the body on the ground before it was brought in. I found a gunshot wound in the abdomen about three and a half inches above and three and a half inches to the left of the umbilicus. The bullet had passed round and came out quite close to the spine. The wound would not have caused death. There were marks of two blows on the head, one of them knocking in the teeth, and the other on the right side of the head, over the right temple. Such blows would have caused death. The blows appear to be inflicted by a blunt instrument. The body was brought to the camp and buried there immediately on account of the decomposed state it was in. It was too far gone to be brought into Town, or kept for the purposes of holding an inquest. The trowsers were unbuttoned and quite open.

John Bryan, sworn I am a private in the 50th Regt. I am at present stationed at Warea. I went with the party on Tuesday last to search for the body of a man reported to have been killed. We found the body about five and a half miles from the camp. I had seen the man at the canteen at Warea. I was drinking with him on the 27th or 28th of last month. By his clothes I recognised him to be the same man. I heard him at the canteen offer Jim the Maori £2 to show him to Opunake. Jim went to look for his horse, but could not find it. Then a half-caste came there. Jim advised the man to employ him. I saw him give him £2. He showed his money, which appeared to be upwards of £30, to the half-caste in the presence of Jim the Maori, Walton, the late canteen keeper, and myself. The money consisted of gold, silver, and notes. The half-caste and the man left together about 4.00 p.m., as near as I can guess. I heard one of the Military Train call him Brady. Brady had a pistol in the long boots he wore. He was the worse for liquor when he left, and took a bottle of grog with him. After the body was found it was turned over to examine it by the doctor. It was in a very offensive state. The trowsers were unbuttoned and down to the hips. When Brady left the camp he had a bundle with him tied up in a shawl. When we found the body there was no bundle, the cap was gone, and also the money. The half-caste asked Brady to show him the money, saying that in case it was lost he would be blamed. That was when Brady gave him the £2.

John Callaghan, sworn I am a Sergeant in 50th Q. O., stationed at Warea. I was with the party on Tuesday last that went out to find the body. We found the body about five and a half miles from the camp. I did not know the man. I believed I was the second man that saw the body. I went to post sentries as the doctor was examining the body.

John Oliver, sworn I am a carter. I was at Warea on Tuesday last. The body of a man had been brought into camp, and was afterwards buried. I saw the body. I could not recognise it, it was so disfigured.

Tunncliffe, sworn I am an accountant. At Warea on Tuesday last. The body of a man was buried whilst I was there. I saw a pass that Corporal Moore said he had taken from the body. It had the letters "ady" on it. It was a paper allowing him to pass. I believe "no firearms to be carried" was on the pass. I have seen that pass in the hands of Brady that was on Wednesday the 27th ultimo. I saw Brady show his money to a half-caste called Dick Jackson. Brady said he had about £30. Brady and the half-caste were making arrangements to go to Opunake. Brady was to give the half-caste £1 10s. He was to have given Jim the Maori two pounds. I did not see a pistol with Brady. Brady and the half-caste left together. Brady had a bundle with him. The half-caste had a swag and an American axe with him.

John White, sworn I am a groom at the Taranaki. I knew a man named John Brady. He left New Plymouth on Monday the 20th ultimo. He had a pair of plaid trowsors on. I saw no pistol or other arms with him.

Hori Pipi, sworn I am a native living at Oakura. I went to Warea on Sunday, 3rd March. I left; Warea the same evening. I went down as far as Ikaroa, when it got dark. I then went on to Waitaha, when I met three natives—Taikomako, Ngaungau, and Hone. They belong to Ngatoto. Taikomako came forward and took hold of the bridle of my horse. He told me to go back to Town. I said I would not, that I would go on to Opunake. I said I should have to go on to Opunake to get a pass. They said, you must go up with us to our place inland. I agreed to if. When I got to their place they told me a European had been killed. I then said, why did you not tell me this when I was down on the beach. Taikomako said we did not, as we were afraid you would be frightened. I replied I am frightened staying where I am. I asked them might I not go and see the body and ascertain for myself whether it was correct. They said, no, you had better not go, lest some of the "twelve" might see you and kill you. Taikomako said, the place of evil is from Waitaha down to Warea. They told me Dick was taken prisoner by the twelve apostles." I mean the men who have been told off to go down to the beach to kill people. I then said I would go on to Opunake and come back the same night, that the people at Warea may know that the European had been killed. They then said that Mr. Parris might have got back to Opunake. I then said I should take Mr. Pan-is back

with me. Ngaungau said, "You had better not take Mr. Parris go back by yourself, so that you may not have any encumbrance should you meet with the twelve." I then said "Good-bye, I am going to Opunake." I then went on to Umuroa, William Kingi's place, and W. Kingi accompanied me to Opunake. When I got there I found they had heard that the European had been killed. Mr. Parris asked me to take a letter to Warea. I consented. I then came right on to Warea, and gave the letter to Captain Clarke's orderly. I saw no natives on my way. Taikomako told me that the European had been killed by seven of "the twelve." There were two names told me, one was Whetu, the other I have forgotten. Whetu belongs to the Patukai tribe. Dick is a half-caste. I don't think he belongs to the Patukai tribe.

Montague Clarke, sworn I am a captain in the 50th Regiment and am now stationed at Warea in command there. I recollect seeing a man at Warea leaving the place with a half-caste, going southward. They had passes. They left in the afternoon between 5 and 6 o'clock. The European was on horseback and the native on foot. My impression is the European was the worse for liquor. I received a letter late one night from Mr. Parris, informing me that a European had been killed, the letter specifying about the place where it was supposed to have been done. I took out a party the following day to search for the body. I found it half-a-mile from Tipoka, lying on the edge of the cliff about six yards off the road, lying amongst reeds, flax, and grass. The cliff is from ten to fifteen feet high and close to a gully. The trowsers were drawn down to the hips, exposing about six inches of the thigh and groin, as though the body had been rifled. I saw a bullet wound. The bullet had entered in front and passed out behind. I saw two wounds, on the head, but cannot say by what instrument inflicted. The body was in such a state of decomposition that it was impossible to make a minute examination. The features were all eaten away. The body had a pair of good Wellington boots on, with one spur on the right boot. The trowsers wore shepherd's plaid, a blue woollen jacket, and a thick jersey shirt with another over it. I don't think there was room in the boots to conceal a pistol in it. They appeared to fit tight. The European when he left camp had two or more swags with him, one strapped to his saddle and one or two besides. The half-caste had an axe with him. I had the body interred at Warea.

On Thursday morning the enquiry was resumed.

Thomas Walton, deposed I am a private in the Taranaki Volunteer Cavalry. I knew John Brady. I have known him for upwards of six years. It was on a Tuesday evening I last saw him alive. On that day he accompanied me from Town. This was the last Tuesday in February. We went together as far as Oakura. Brady stopped at Oakura after me. He was drunk. The next day he rode up to Warea. He went to a Maori named Jim, pulled out a purse, and showed him the money. The purse contained about £30. He offered Jim £2 to accompany him to Opunake. Dick the half-caste, saw the money and volunteered to accompany Brady. I saw the two leaving the camp together. Brady carried two swags on his

horse. I did not see any arms with him, I don't think he had any. I saw the remains of Brady when brought into the camp. I could identify him by the clothes he had on. They were the same that he had on when he left. A shepherd's plaid shirt, and light grey trowsers, long Napoleon boots, with only one spur, and a blue jumper. I saw James Parry cut the pocket out of the trowsers of deceased. It contained four penny pieces, a piece of tobacco, a box of matches, a pass, and a letter addressed to a comrade at Waingongoro by Private Kennedy, which had been given into Brady 'charge On the pass we could only make out the letters "hn and Brady". The body was in a state of putridity. I think there was room in the boots for a pistol to be concealed, but he said nothing to me about one, and I should say by the reckless way in which he rode he would not have had one. He was the worse for liquor when he left the camp. I think Brady arrived at Warea about 4 or 5 p.m and left again between 8 and 9 p.m. Nobody ever travels here by daylight.

George White, deposed on Wednesday, 27th February, I was in the camp at Warea. I saw Brady at the canteen. I saw him with Jim the Maori, and afterwards with Dick Jackson, a half-caste. Dick Jackson came into camp about 4 p.m. Brady went to him, and they left the camp together at about 6.15 p.m. I saddled Brady's horse for him. He had two swags, one in front and one behind. He had on a pair of Wellington boots. I asked him if he had any arms, and he said he had not. I do not think he had room for a pistol in his boots. I recollect the time of Brady's leaving because it was a short time after mounting guard, which is done at before 6. I saw them cross the river. On Tuesday, 5th March, I went with a party to search for the body. We found it between five and six miles from the camp, about 20 yards from the road. It lay on the bank above the beach. I was one of the first to see the body. It had on a blue jumper and plaid trowsers, Wellington boots, with spur on the right boot. I put on the spur when he left the camp, and know that the one found on the body was the same. I saw the body before it was disturbed. The drawers were pulled down below the hips. The pockets I think were outside, as though they had been searched. The jumper was pulled up. The body was laid on its back. The arm was stretched out over the head. He had no cap on. We could see no traces of blood, but the body was too much decomposed to notice this. We saw no signs of the horse. I did not notice whether the ground in the neighbourhood of the body was trampled. It was lying close to some rushes. There were flax bushes near, between the body and the road. I accompanied the body to the camp. I did not see anyone search the body before we got to the camp. I afterwards saw a letter or a pass, which Corporal Moore told me was taken from the pocket of deceased. Brady was sober when he left the camp with the half-caste. He had been drinking that day, but not to excess. He came into the camp about 11 o'clock, with the orderly who brings the letters.

Corporal Moore, sworn I am a corporal of the Military Train. I know Brady. I saw him in camp on the morning of the 27th. He remained in camp till a little after six in the evening. I was at the canteen with him at intervals during the day. I did not see him show his money.

Ho told me he had no arms. Ho could not have concealed a pistol in his boots. They wore short Wellingtons, and his pistol must have been seen if he had them there. When he left camp he was not drunk, he seemed to be recovering from the effects of the liquor had taken in the day. He talked sensibly. On Sunday March 3rd I was in charge of the dray, sent to fetch the body. I saw it put into the dray this was after Dr. Will had examined it. The body was not searched until we got back to camp. I was present and gave orders for the search I saw taken from the breast pocket of the jumper, a match box, four pennies, a piece of tobacco, a letter and a pass. The trousers were in such a state that we could not be certain whether there were any pockets in them. The letter was fastened and directed to a man at Waingongoro. I examined the pass and saw the man's name John Brady on it. If was in such a bad state that it fell to pieces when I put it into water. I am certain it was on Wednesday, February 27th that Brady came to the camp, because he came with the orderly who brought letters to the camp, this orderly always arrives on Wednesday.

James Parry, sworn I am a drummer of the 50th, stationed at Warea I knew John Brady. I was with him on Wednesday, February 27th. He told me that he had to show the money to Jackson before he would let him go with him. He did not say how much he had shown him. I did not see him show his money to anyone that day.



Figure 1: Location of Brady's death and burial

The grave site is situated on the seaward side of a small knoll, approximately 350m from the mouth of the Teikaparua (Warea) River, on the right (northern) bank of the river. The grave is marked in land

plans (*Wairau and Cape Survey Plan 1879*) dating to the early European settlement of this block and was noted on land plans as late as 1952 (*Survey plan DP 7341*).

A GPS reading was taken at the site: E 1667278 N 5656925 - +/- 4m

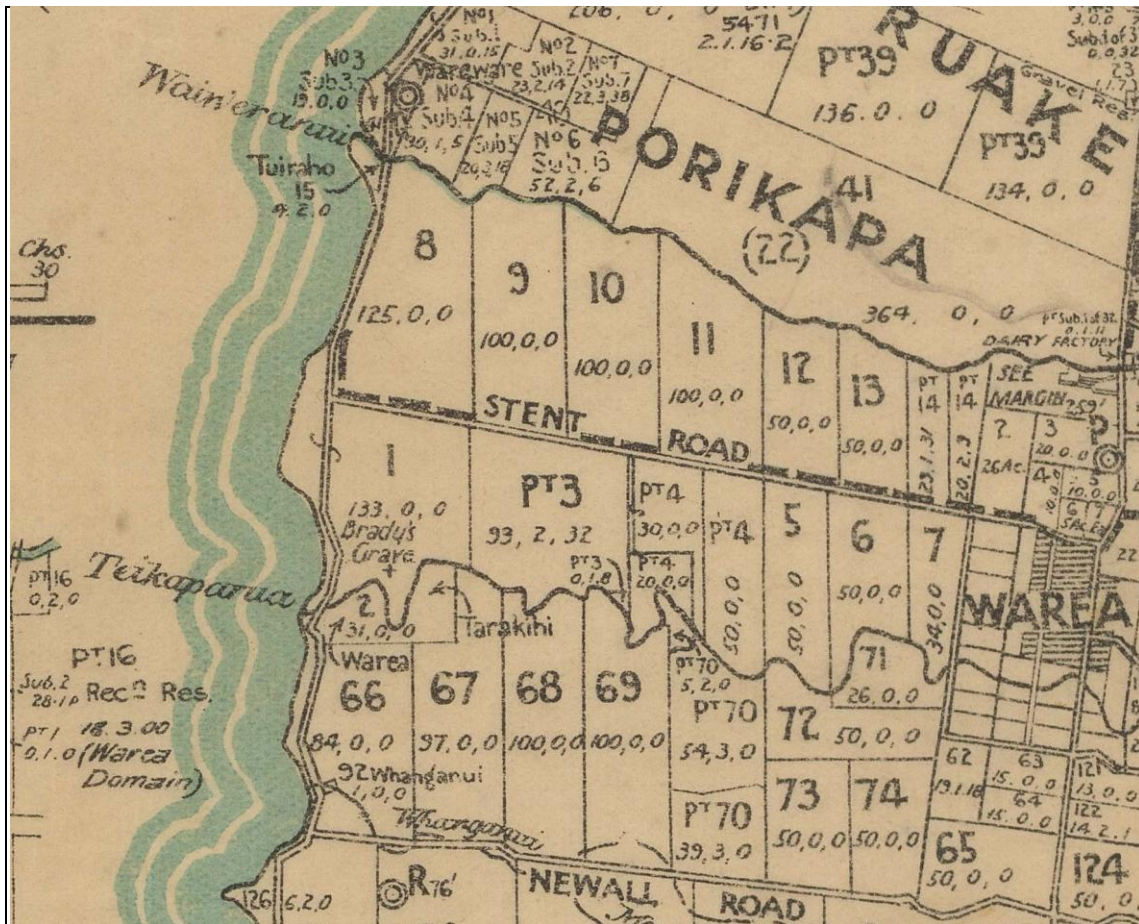


Figure 2: Detail from the *Wairau and Cape Survey Plan 1879*, which notes the location of John Brady's Grave.

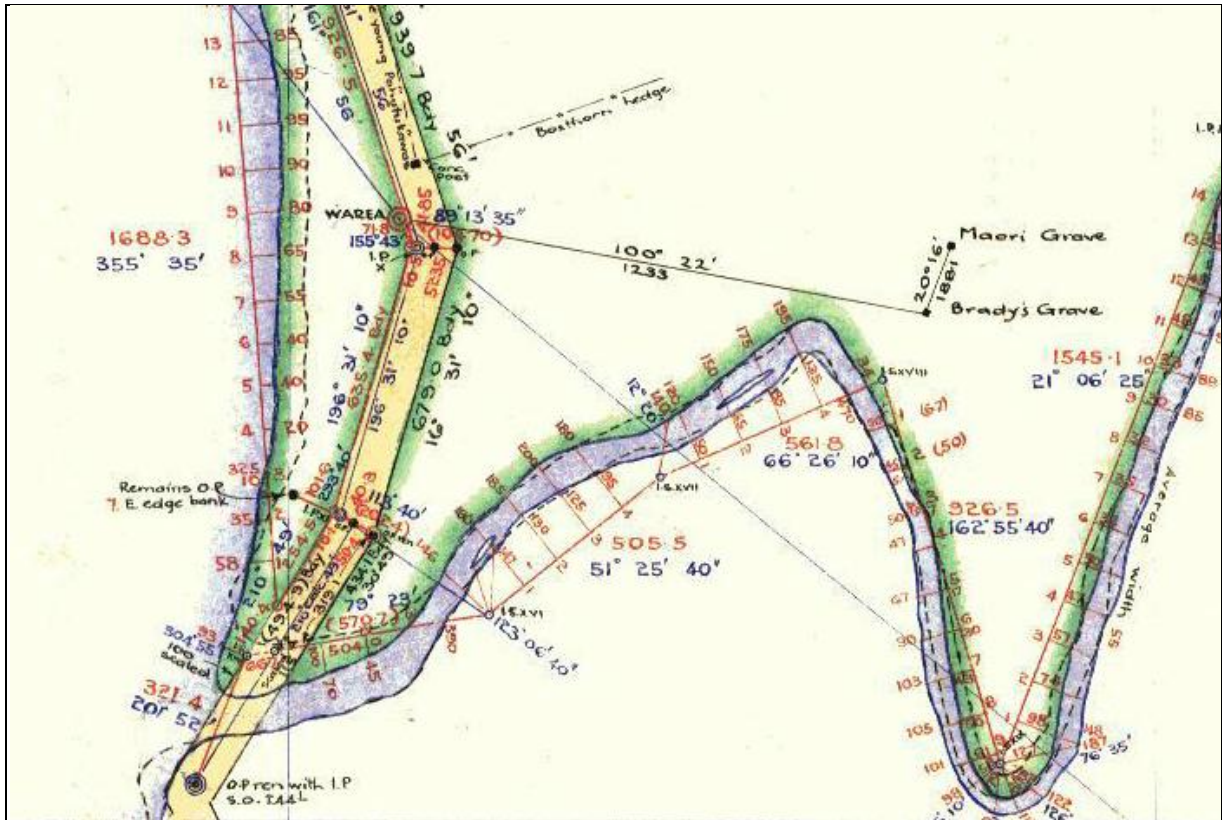


Figure 3: Detail from survey plan DP 7341 (1952). Brady's grave and a Maori grave indicated east of the Coast Road.

Brady's grave was originally marked with slab headstone but this has long since rotted away. From the *New Zealand Herald*, March 1908:

"His companions erected a head-mark of totara, on which an inscription was made. Now after the lapse of 40 years (says the Taranaki Herald), and, though grass and fern fires have probably been over the site several times and the lower portion of the slab has been burned through, still there remains several words which show the man to have been "John Brady". The number of the regiment is obliterated, but "Regiment" is plain, and of the last line nothing but "In peace, Amen."

Today there is no head stone standing; the grave boundary is clearly marked by four tanilised fence posts, each carved into a point. The location of the grave as marked in the field appears to correlate with that of the position shown in the *Survey plan DP 7341*. I am not currently aware of who has put these in place, but I presume the landowner is responsible. Permission to visit this site was arranged by a local, I have not yet spoken to Mr Chapman, the landowner.



Plate 1: Grave location marked in the field, photo taken looking north



Plate 2: Grave location, looking west out over the Teikaparua River mouth



Plate 3: Grave location marked in the field, photo taken looking east

There is at least one other individual buried at the same location. The Poverty Bay Herald, in 1908 notes that:

“Mr F. Carrington, of the New Plymouth survey department, has been locating a great many of the graves of victims who fell during the Maori wars. At the mouth of the Manawatu (sic) River (Manawapou?), north of Patea he has discovered eighteen graves and at Warea two. One of the latter is that of John Brady, who was massacred by the Maoris in the sixties. We understand that it is intended at an early date to remove the bodies to the New Plymouth Cemetery, where the graves will receive proper, attention.”

This clearly did not happen, John Brady is not listed in either St Mary's or the Te Henui Cemetery and his grave is noted on plans drawn in 1952. However it is inferred that Mr Carrington believed both burials were military.

The following article, published in 1907 - a year earlier than the former, refers to a military cemetery at Warea, not just a single grave, which again may be taken to infer more than a burial at that location and that the burials are associated with the events of the land wars. The same article mentions efforts by the then Ministry of Lands to identify, exhume and/or mark a number of burials in Taranaki. However, as far as I am aware, no permanent field monument was ever made to the graves at the following places mentioned below; these include the Old Roman Catholic burial ground; the military cemetery at Warea; and that near Cameron's Redoubt at the mouth of the Patea River.

From the Taranaki Herald, 1 October 1907

SOLDIERS' GRAVES. FUNDS FOR THEIR UPKEEP. When the Estimates were being considered by the House of Representatives Mr Okey, member for Taranaki, brought forward the question of soldiers graves and advocated Government grants for keeping them in proper order the Hon. R. McNab, Minister of Lands, replying, made a statement to the effect that if the Department knew of any military graves that were in a neglected condition funds would be provided for putting them in order. Acting on this intimation, Mr Okey immediately had prepared by an official who takes a keen interest in these matters, a report dealing with all the military cemeteries in Taranaki. This was in the possession of Mr McNab three days after the question was before the House. The report also contained a suggestion that the isolated graves should be transferred to more central burial grounds where they could receive regular attention. Through the instrumentality of Mr Okey a sum of over £100 has been set aside for expenditure in this connection. The greater portion of it will be swallowed up in exhuming the bodies buried in isolated places and shifting them to more central cemeteries, and with the balance the graves will be put in order and properly fenced. The funds will allow of the graves in the following burial places being attended to. Te Henui, St. Mary's Churchyard, Old Roman Catholic burial ground, military cemetery at Warea, military cemetery near Mr Livingstone's residence on the Waiongongoro River, another at the mouth of the Manawapou, and one near the old military camp at the mouth of the Patea River. The military cemetery at Waitara had already been provided for by the Defence Department and the work of putting the graves in order and erecting fencing is now in hand. Mr McNab has promised that a grant shall be provided each year for keeping the soldiers' graves in order.

At which point the 1952 land plan becomes interesting. This clearly shows two graves and corroborates Carrington's findings in 1908. However the second grave is marked as a Maori grave on this plan. There is no other information on the plan relating to this individual. I have contacted members of the Taranaki Iwi for information concerning this individual but so far the name of interred is not known, however stories may be forthcoming in due course. While on the surface it seems unusual for a Maori to be buried at beside a Pakeha soldier the land plan certainly makes this quite clear. I offer a tentative explanation for this although I am aware further research is required. The individual may have been Kupapa Maori, fighting alongside the Pakeha forces during prior to Brady's death during the 1865 – 1866 phase of the Taranaki Land Wars, or later during the 1868 – 1869 phase of Titokowaru's War. However, I cannot at this time discount that the land plan is incorrect and the individual may not be Maori at all. If so then it is possible that that interred may have been another Pakeha soldier. Further research is required here.

In closing, I have recommended that this site be listed as an historic war grave, which I believe the information included here makes quite clear this is. Obviously there is also considerable scope for further research with a view to listing the remaining grave sites mentioned above as unmarked, I would hope that the listing of John Brady's grave may give this process some publicity and generate

some interest in this matter. I conclude with another excerpt from the New Zealand Herald article noted above, which sums things up nicely, jingoism notwithstanding:

Now that there is a movement to disinter these old soldiers' remains, would it not far better, it is asked, to run a ring round this site and place a tablet setting forth the circumstances of the death there on the spot, where deeds were done, than to disturb these few remaining bones and place them at the Henui, however hallowed that locality may be! In future years, when the events which took place in the sixties at the mouth of the Warea are still more forgotten than at present, when picnic parties (now even fairly frequent) go to this picturesque spot, each one would visit the grave on the site itself, in the presence of the remains of an active participator, under the wide and starry sky. The elders could recount to the children the deeds of old and show them that New Zealand was not always the peaceable meat and butter producing country it now is, and that British pluck and endurance have been exhibited as well in the fern and bush of New Zealand as in the Crimea or India or Africa. Lessons on the primary history of our own land are too little used, and our children are growing up ignorant of some of the most brilliant passages of British history. Every opportunity should be fostered of encouraging this instruction, and what better than on the spot and near the remains of the actors therein?

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