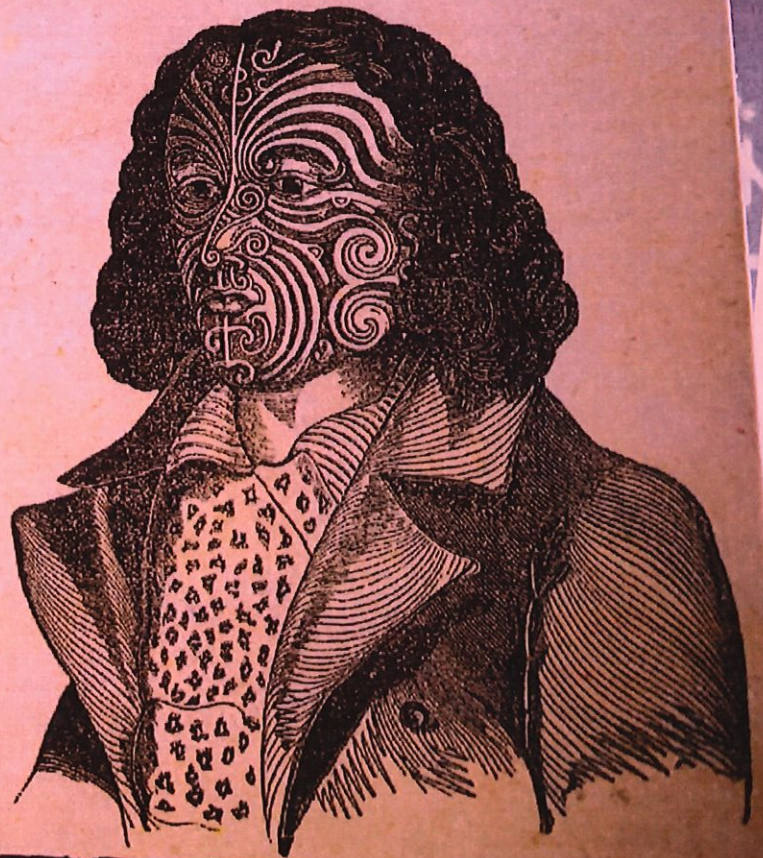


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1772

PAKEM SLAVES, MAORI MASTERS

The Forgotten
Story of
New Zealand's
White Slaves



TREVOR BENTLEY

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Front Cover and opposite: Barnet Burns, a Mahia-based trader and fully indigenised Pakeha rangatira (white chief). Burns was seized, tattooed and enslaved by hostile tribesmen before escaping, c. 1832.

Burns, B., *A Brief Narrative of a New Zealand Chief*, Read, 1844, 3. Image supplied courtesy of Libraries and Learning Services, University of Auckland, Early New Zealand Books, www.enzb.auckland.ac.nz.

Not all travellers new to the country were less than friendly. The writer James Crawford AC

Not all travellers new to the country were released. Crawford and his European servant returned to the whaling boat. Given shelter overnight in the house of a known whaler called Shearer', Crawford mentioned a walk over the hills to Port Nicholson (Wellington).

I was at once informed that in New Zealand matters were arranged in that offhand fashion, and that if I attempted to return without a proper understanding, I should probably be returned [at] their hands minus my clothes, in puris naturalibus. It was therefore necessary to propitiate the Porirua tribes by engaging guides from them; and this matter being amicably arranged afforded me bargaining, an early start was made a day or two after. 41

CHAPTER NINE

To Be Treated as a Slave

Woe be to those who are conquered by the New Zealanders! They who are not killed and eaten are made for ever slaves: and the burden of slavery bears heavily on him on whom it is laid. Obligated at all times to follow the beck of his master; subject to every imaginable indignity; liable, at any moment, to be killed, as a payment for the death of some other person; or for the slightest breach of law, though that law be of no consequence, or for the lightest yolk.

any person of consequence, or for the sake of
 any person of consequence, in New Zealand is no light yolk.
 by another ... slavery in New Zealand is no light yolk.
 William Yare, Anglican Missionary, Bay of Islands
 the Pakeha

—William Yate, 1903

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— William Yate, Anglican Missionary, Bay of Islands, 1828.

Having survived rituals of enslavement, the Pakeha experienced a finite phase of suffering during their service termed whakapononga. Anthropologist Te Rangi Hiroa stated that, for Maori, to be defeated and captured created a deeper stain than being killed and eaten, so war slaves were, for an appropriate time, deliberately mistreated.¹ Pakeha taken in violence similarly received no special treatment as prisoners of war and, like Maori war slaves, their initial treatment could be 'most barbarous.'²

As it or objects of revenge, powerlessness, objectification and suffering defined the whakapononga phase of their lives. Kept naked or semi-naked, they were intimidated with threats of violence and death,

