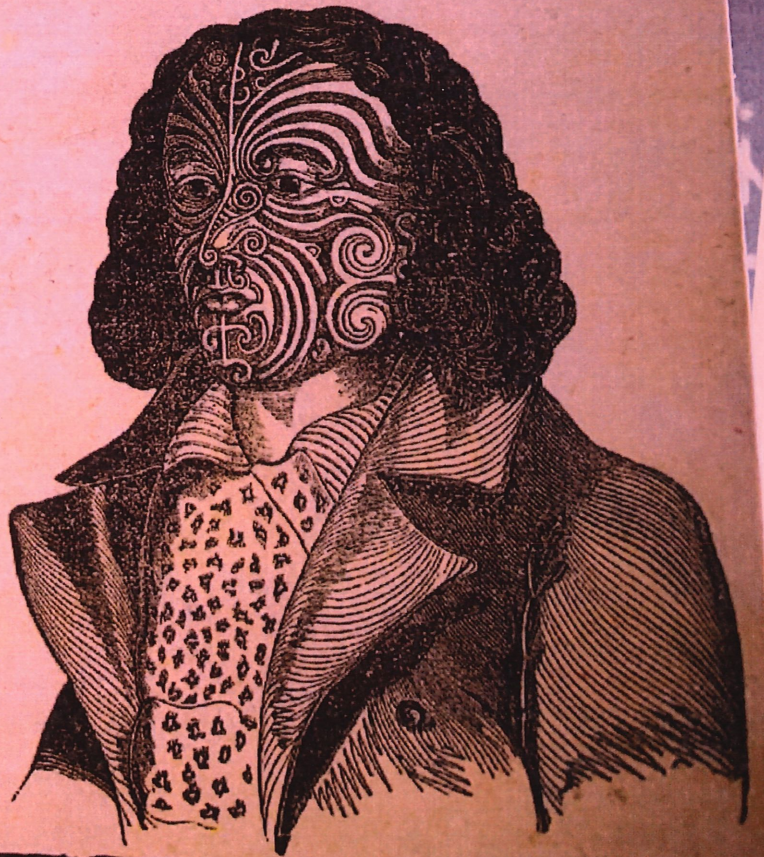


(Bentley, T., 2019: 109)

PAKEMAN 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.

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 any person of consequence, or for the slightest breach of law, though that law be broken by another ... slavery in New Zealand is no light yolk.

— 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 ito 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,