

PART VII.
1862-72.
Chap. 67.

Henare
Taratoa at
the Gate
Pah.

His
heroism.

His death.

Memorial
window at
Lichfield.

Reverence
for Holy
Communion.

was called the rebel side. There was a chief named Henare Taratoa, who had been educated at Bishop Selwyn's College for the ministry, but whom the Bishop had hesitated to ordain because of his excitability.* He joined his countrymen when the war broke out, and was in command of the Maoris at the famous Gate Pah, near Tauranga, when the British forces met with their most serious repulse, and when twenty officers fell. The officers had got inside the pah (the native stockade) but were deserted by their men, and remained, dead or wounded, in the midst of the Maoris. Henare himself carefully tended the wounded all night, at the peril of his life. The English colonel, who was dying, begged for water. There was none in the pah, nor within three miles on the Maori side of it; but there was water within the English lines on their side of the pah. Henare crept out, and cautiously felt his way in the darkness to the place, close to where English sentries were on duty, filled a calabash with water, and crept back again—but hit, and wounded. Next day the English attacked again, and drove out the remnant of the Maoris, killing most of them as they fought with desperate courage to the last. The wounded Henare fell with the rest, and on his body were found the "orders of the day" for the fight. They began with a form of prayer, and ended with the words, in Maori, "If thine enemy hunger, feed him; if he thirst, give him drink."† The dead English colonel and his men, and the dead Maori chief and his men, were buried in two great graves, Archdeacon A. N. Brown, the veteran missionary, officiating. In memory of Henare's chivalry, Bishop Selwyn afterwards put a window in the chapel of the Bishop's Palace at Lichfield, representing David pouring out the water which his three mighty men fetched from the well of Bethlehem.

Next take an incident showing the reverence of the Maori Christians for Divine ordinances, and especially for the Holy Communion. In 1865, Mr. Taylor went up the Wanganui River to conduct services for a large party of loyal Maoris who had just fought and defeated a Hau-hau band. He found them anxiously doubtful whether they could rightly approach the Lord's Table after they had been fighting and shedding human blood:—

"I told them that their cause being a just one, having fought against those who came with the avowed intention of killing and eating them, and of destroying the European settlement, and likewise of putting an

* "Once when the bishop was telling a party of Maoris Aesop's fable of the cat that was changed into a princess, and how the princess leapt out of bed when she saw a mouse, he suddenly turned to Henare, and said, 'What's the mouse?' 'Te ritenga Maori' (old Maori customs), was the reply. 'What's the princess?' said the bishop. 'The Maori heart,' said the conscience-touched youth."—*Life of Bishop Selwyn*, vol. ii, p. 204.

† On another occasion the Maoris, remembering this same text, took several milk goats and a quantity of potatoes, and under the protection of a white flag, presented them to the opposing English force.