

Contents:

Object of the month—Wendy Deeming p2

Society news and events p3
 History Now goes Solar with Christine Muir p4
 Ken Muir War Diary—Rowan Muir p6
 Pilgrimages and Mission Origins— Rob Finlay ... p9

Greetings to all our readers,

June this year brings two public holidays, Kings Birthday and Matariki, and thankfully, some fine days. (As well as the others.) Matariki is being brought to the community by Ngāti Tamaoho, with displays in the Library and the education room as well as the Museum. A blessing provided by Tamaoho on 14th June gathered quite a crowd.

A milestone has been reached in the Historical Society's deliberations on a new constitution. A working group led by Brian Leonard, with advice from Terry Carson and our Honorary Solicitor have produced a document for Members to examine and hopefully accept. All that remains is a Special Meeting of members of PDHS, which will be held in the Library Meeting Room at 1 pm on Thursday 10 July. It would be great to have a full turn-out. In addition, as members were told at the last monthly meeting, we now have our own website, and we are gradually building it up. See <https://www.papakurahistoricalsociety.org.nz/>. Thanks to Wendy Gibson and the committee.

In this issue, Wendy Deeming airs the Museum's new organ, Christine Muir casts solar rays on a new installation (generating History Now), Rowan Muir shares a passage from his father's World War 2 diaries, set in Italy, and I share some experiences walking through the early Missions history of the Bay of Islands and Hokianga.

It's exciting to welcome our new contributors. Remember to notice the changes taking place around you, and share your thoughts on History Now, today's changes influencing our community and environment. Enjoy your reading, Rob (ed)

PAPAKURA & DISTRICT HISTORICAL SOCIETY

Monthly Members' Meetings: 4th Thurs, 1pm – 3pm
 Regular heritage Trips to places of interest

PAPAKURA MUSEUM

Open: Monday—Friday, 10am—4.30pm,
 Sat 10 am—1 pm

Accent Point Building, 209 Great South Road
 Ph.: (09) 298 2003 www.papakuramuseum.org.nz

Object of the month

Wendy Deeming



Cornish & Co pump organ.

These organs were produced from the 1870s to about 1917 in Washington NJ, USA, and were designed for the home parlour. It is a reed organ, operated by pumping the pedals.

Arthur Edwin Wright was born in Buckhurst Hill, England in 1870. He started out farming at Mauku, and married Sarah Annie Elizabeth Hamlin on 20 August 1891 at Holy Trinity Church in Waiuku. They had two sons and two daughters. Sarah (Lily to her friends and family) was the eldest daughter of Ebenezer and Sarah Hamlin, born in 1869 in Waiuku. Lily loved music and enjoyed playing the organ, and played for organ at St Brides Church in Mauku for over 20 years until 1911.

We don't know whether Arthur bought Lily this grand organ and had it sent from the US or whether the Wright family brought it with them from England. When they retired from the farm, they moved to Mt Albert in Auckland. Lily died in 1935 at the age of 66 at her home in Mt Albert is buried at St Brides, Mauku.

Unbeknown to Lily, her grand-daughter, Margaret Wright (born February 1935)

– second daughter of her son Kingsley - also inherited this love and talent for music. Like her grandmother, Margaret Wright also played the organ at St Brides Church in her younger years.

Sometime in the 1970s the organ needed to have a new home. It was given to Margaret De Penning (nee Wright) who lived in Manse Road, Papakura. Margaret often gathered a group of friends and they formed an organ club. Often visitors would ask to hear the old organ and Margaret would gladly play them a tune. Margaret De Penning lived in Manse Road for over 45 years before moving to a retirement village.

Society News and Events.

Recent talks:

24 April: Herb Dreher: Growing up in a German village during World War II

22 May: James Duncan: Auckland trams: the beginnings.

Both these talks were fascinating, and greatly appreciated by members and visitors. James Duncan is returning to give the second of his three talks in October.

Forthcoming PDHS meetings:

(Held in Library Meeting Room at 1 pm, followed by afternoon tea—anyone welcome. \$2 towards afternoon tea,)

Thurs 26 June: Barbara Mansell: 'Journeys to NZ in Nineteenth Century'. Based on diaries of immigrants on ships.

Thurs 24 July: Watch out for notices.

SPECIAL GENERAL MEETING: Thursday 10 July, 1pm, for PDHS members to approve the new PDHS Constitution which is a requirement under the 'The Incorporated Societies Act 2022' and the 'Incorporated Societies Regulations 2023' (The Regulations). Both came into force on 5 October 2023.

Details have been sent out on an email from the President, Margaret Gane. Please read, and note that questions and responses should be indicated by Wednesday 9 July midday. These may be:-

- sent via e-mail to the Secretary (pdhs@papakuramuseum.org.nz),
- sent by post to PDHS Secretary, C/- PO Box 72303, Papakura 2244 (bearing in mind the likelihood of mail arriving in time is slim), or
- left at the Museum desk.

The Committee would greatly appreciate your attendance.

A subcommittee led by Brian Leonard has worked hard on the new Constitution.

Trips:

Trips are having a winter hibernation, but the sub-committee's collective brain is actively engaged on the possibilities for spring and summer.

Which will come.

History Now

In which we encourage readers to share the latest on what is changing around us.

This time, our article and photo comes from Christine Muir.

Solar Farming

Having just read **David Attenborough's "A life on our Planet"**, published in 2022, it has really got me thinking more about our impact on this very amazing place we live in, Earth.

It is quite scary to think about how much we have abused it as a species – more so than any other on the planet who seem to have learned to live in harmony – just not us humans. For us, as David Attenborough's life and research tell us, we are amazing at being able to figure out a problem and come up with a solution—so it would have seemed in the past 200 or so years – except now, in the place we live.

The time is now to repair the damage we have caused so it was heartening for me to see the new solar farm built opposite Ardmore School. It has just gone into production in March 2025.



Research tells us that switching to renewable energies – solar, wind, waves, tides and heat from deep in the Earth's crust will greatly help us in reducing carbons which are and have been slowly killing us all.

David's research tells us "Earth's plants together with phytoplankton and algae capture 3 trillion kilowatt hours of solar energy. That is approximately 20 times the energy we use around the globe. It is collected from sunlight trapping energy within organic molecules made from carbon and the process of photosynthesis begins. He goes on to say the power sources we should be using – the renewables, are inexhaustible natural sources of energy. And we currently use just 4% of our capacity from these sources; what an opportunity we have.

Here in NZ we are so very lucky to already be using wind turbines very successfully, hydro from our rivers and the excellent engineering of 1950s and 1960s in supplying NZ as efficiently as possible, and now we are starting to see more and more use of solar, and here right on our doorstep on Church Road. I must say how pleased and proud I am to see such a forward thinking project established in our backyard producing clean energy for us all to benefit from. The future may just be brighter for us by taking this innovative step to improve the Earth we live in for all.

Some statistics on energy and electricity sources in New Zealand

Energy Resources Aotearoa—<https://www.energymix.co.nz/our-consumption/>

Consumer energy demand

- Oil 48%
- Electricity 24%
- Gas 12.5%
- Other renewables 9.7%
- Geothermal 1.3%

Energy use per sector

- Industry 34%
- Transport 36%
- Domestic 11%
- Commercial & Public Services 9%
- Agriculture, Forest, Fishing 4.7%

Electricity generation: (Energy in New Zealand, 2022, MBIE: <https://www.mbie.govt.nz/assets/energy-in-new-zealand-2023.pdf>)

80%+ is from renewable sources. (The remainder is Natural Gas 9.9% and Coal 2.9%)

- Hydro 60%
- Geothermal 18%
- Wind 6.5%
- Solar 1.6%
- Biogas is another source

Ken Muir War Diary

WWII 407914

Rowan Muir

My father Ken Muir, who is a Life Member of the Papakura and District Historical Society, was a farmer at Alfriston in a reserved occupation through the start of WWII. He joined the army as a Gunner in the NZ Artillery, and enlisted in 1942 and went into camp at Papakura to train in the artillery. He left New Zealand at the end of 1942 in the Seventh Reinforcements. He served in North Africa and followed Rommel out of Egypt up through Libya into Tunisia before going to Italy with the 2nd New Zealand Division in late 1943.

The 2nd New Zealand Division saw its first action of the Italian Campaign at the end of November 1943 when they joined the Allied effort to breach the Germans' Gustav Line. The Gustav Line was a series of fortifications that stretched from coast to coast across Italy, which strategically used the peninsula's many rivers and mountainous terrain.

The Division was tasked with attacking the Line's eastern margins in the hills above the Sangro River with the hope of commencing an advance towards Italy's capital city, Rome.

This is an excerpt from Dad's diary.

On Friday 26th November 1943 he says:

Having partaken of an early tea, we were all ready to move out from our rendezvous at dusk, together with the other gun crew assigned to the job. After crawling along the road for about one and a half miles our gun tower arrived at our gun position. It was in an admirable spot for camouflaging being situated between a two storied house and a haystack with just enough room to maneuver the gun into position between them.

When we arrived the house was unoccupied but shortly afterwards a little middle aged Italian appeared on the scene and proclaimed that the house was his and he wanted to bring his family



Kenneth Muir. Photo reformatted and provided by Rowan Muir.

back to it. Where he had been was a mystery to us as we had thought the house was unoccupied and had practically moved into it. However thru our interpreter Dick Matthews we made a compromise with him, he would have the top floor and we would have the ground one.

Anyway he finally left his family at a neighbour's and slept upstairs himself. By the way, Dick was formally an officer in NZ, came over with 10th reinforcements and is now a gunner in our crew. He has picked up quite a lot of Italian which is very handy.

Well, our gun did not require much digging in and we had it in position, camouflaged and ammunition stacked handy by midnight. Unlike the other guns position there was not enough cover handy to hide our truck so we had to unload all our essential personal gear and 2 days rations after which the driver and truck went back to the rendezvous area. We then needed to catch some sleep, the only disturbing feature being picquet of which the 7 of us did an hour each bringing us to "stand to" at daylight.

On Saturday 27th:

Although our position was under direct observation by Gerry [or 'Jerry', an informal name for the German foe] we found by working the end of our range finder out of our side window that we were about 1000 yards from the Sangro River, the ground being flat to there, then rising to great heights at the back, all ground across the river being held by Gerry. Strange though it may seem we were not there in an antitank role. Our job was to lie low all that day, then just before dusk open up on 10 or 12 houses situated half way up the opposite slope which were suspected of being Gerry machine gun nests and positions, then at 3.30am next morning the infantry were going in to cross the Sangro and take the site.

Well, you can imagine we couldn't show our noses around the corner of the house all that day and our meals had to be either cold or cooked on our little petrol cooker for several days as we couldn't light an open fire while under observation. Fortunately our range finder acted very well as a lookout post and we were able to make ourselves familiar with all our intended targets, the stone houses. We had an early tea about 3.30pm as zero hour was to be 4.15 and it would be dark by 5 o'clock. Well, at 10 past 4 we hopped out and took the camouflage net off the gun and were ready at our positions in less than 2 minutes.

Right on the dot, we fired our first round which was the signal for the other gun to open up too.

Well, for the next half hour I was so busy shoving rounds into the breech (my job as loader) that I didn't have time to worry about anything else, nor did the others for that matter. We had shot off 60 rounds and I hadn't heard a shot come back at us. Our number 1, Sargent McDonald reckoned we had shot about 50% hits judging by the tracer, and said clouds of dust had risen from some of the houses. He had also seen 4 shells (including 2 duds at that) land but none nearer 150 yards to us but that was all we had got back at our 2 guns against 120 rounds we had fired. Well, it was getting dark by this time and the gun barrel was steaming hot after firing so many rounds, so we adjourned for a cup of tea before cleaning the gun and squaring things up.

Poor old Tony's house was knocked about tho. The blast from the gun had loosened a lot of the tiles on the roof and a number of them had come down. It had been a very shoddy built house but old Tony was in a great state about it and wanted to know if the Englaise would fix it up. It could really

have been repaired by a couple of days work on his part but we referred him to A.M.G.O.T. (Allied Military Government of Occupied Territories) What amused us was the place on one side of the muzzle of the gun where there had been a heap of stable manure 3 feet high with a pole down thru the middle. The blast had blown all the heap away and there was the pole standing up bare! One or two of us heard the barrage early next morning but nobody saw the infantry go thru. However things were pretty quiet by daylight and later heard that the attack had been successful and could see the infantry digging in thru our range finder.

Gerry still held heights back further overlooking us so we had to keep out of sight behind the house for several days. Our driver, Len Owens, arrived with the truck on the Sunday morning at day break and we managed to park it behind the house which was much better as we spent a week there all together before moving up across the Sangro when our forces had advanced again. We really enjoyed our stay there and had some great fun with Tony and his little wife.

They had a daughter, or 2 I think, but the womenfolk slept at a neighbours while we were there and just came along during the day. Tony got pretty expert at knowing when to turn up at meal times and he usually got something too. Gee, it was funny though, one morning he came along holding his tummy and we found out that the big feed he had the night before and he not being used to good tucker, it had given him diarrhoea! Well, he lay down along side the house in the sun and dozed and slept until just after lunch when his Mrs came along. Did she tell him off. Wanted him to do a job or something. Tony lifted his hat off his face (she had prodded him in the tummy to wake him up) cocks one eye open and jabbers something, then jams his hat down over his face again and goes to sleep so the old woman had to give up in disgust.

We finally left there on the following Friday morning early and I believe Tony and his wife were rather sorry to see us go. Well, we crossed the Sangro and stopped for breakfast up the other side, right along side some of the buildings we had fired at so we were able to examine them! The shells being armour piercing and not explosive hadn't brought the buildings down but my word there were certainly a few big holes in the walls. Would give anyone in them a big fright and most likely had gone thru several walls and some even then come out the other side of the buildings. We counted 9 different shell holes in one building, a winery, and I think 50% hits would be a conservative estimate.

Well, that is something of life in action and it is nothing to be afraid of. The worst part is going into position and thinking about it, but once you are dug in, one feels quite safe.

Oh yes, there a sequel to our stay at Tony's place. When we came out, we spent Christmas not far from there, so on Christmas morning the whole gun team of us drove along to see them. Were they pleased to see us too. They couldn't do enough for us. Brought out their vino (wine) apples etc. We couldn't stay long though but they both shook hands with us all and Tony watched and waved until we were right out of sight.

Footnote.

SANGRO RIVER WAR CEMETERY contains 2,617 Commonwealth burials of the Second World War, which include 357 NZ Casualites.

Kiwi pilgrimages

Mission origins

Rob Finlay

A few years ago I was doing a lot of walking. In the process I have walked a good part of the distance between Puhoi to the north of Auckland (that involved kayaking between Wenderholm and Puhoi) and in the south to Clevedon, and on other occasions to Bombay. Some I did by myself or with a companion on the Te Araroa route round Auckland. But I also went further.

At various times, I joined a group calling themselves Pilgrimages Aotearoa, an ecumenical group that started with some people in St George's Church in Epsom. As the name indicates, there has always been an aspect of pilgrimage to the various walks they have organised, partly along the lines of the Camino de Santiago; some participants had been on the Camino. There is a reflective side to pilgrimages, and the Pilgrimages Aotearoa walks have explored the history of Mission and Colonisation. Often a lot of thought has gone into plotting a significant route and finding people with connections to that history, including iwi and mission groups, as well as people in local churches along the way.

There has been some discussion among Māori about the connection between Mission and Colonisation. An article written in 2018 on the occasion of the 150th Anniversary of Paipera Tapu (the Holy Bible) in te reo Māori highlights this. (*When Christianity came to Aotearoa: 150 years of The Bible in te reo Māori*, in *The Spinoff*, September 2018. This article can be read online: <https://thespinoff.co.nz/atea/26-09-2018/when-christianity-came-to-aotearoa-150-years-of-the-bible-in-te-reo-maori>.)

The author, Dr Hirini Kaa, began by acknowledging this debate:

The late, great Māori academic Ranginui Walker, in one of his memorably powerful phrases, once described Christianity as 'total colonisation... in that it involved cultural invasion and colonisation of the minds of the invaded as well'. In that he was describing missionaries and the Church as the vanguard of colonisation, he was of course right. However, there is another side to that argument.

Kaa points out that Paipera Tapu (the Holy Bible), although it arrived with foreign missionaries, who shared all or many of the attitudes of their culture and time, had an agency of its own. His second paragraph states:

Te Paipera Tapu that underpinned Christianity was so much more than the missionaries understood. When combined with mātauranga Māori (indigenous knowledge and ways of knowing) and indigenous agency, all around the world it became a source of liberation and release, inspiring multiple generations and countless movements to seek and achieve freedom.

The evangelical missionaries took seriously the responsibility of ensuring that converts understood

the Bible, so they engaged closely with Māori to learn the language, create an orthography (system of writing and spelling te reo), teaching Māori to read, and translation. From the 1820s, with the arrival of Henry Williams, they were able to press on with the task of translating Te Paipera Tapu into Māori, and once all ingredients were in place - literate Māori, and Paipera Tapu - the conversion of Māori took on a life of its own, outstripping the activities of the missionaries. Often missionaries would arrive in a district to find the people already had responded to Paipera Tapu, reading or being read to by tribal teachers, and following 'Mihinare' teachings and practices. Māori were translating Paipera Tapu directly into their own culture.

As Kaa put it:

Christianity, as expressed through the Bible, is actually always “translated” into a culture. So while the missionaries read it as English(men) influenced by centuries of European thought, Māori were always going to read the Bible as Māori.

In the process missionaries were drawn deeper into the Māori world, and Māori were responding to Paipera Tapu in terms of their own needs and issues.

So translation required transformation. And after the translation, things got even further away from missionary control. It wasn't the missionaries who disseminated these ideas, in fact they were often not involved in the kōrero. Instead it was kaiwhakaako, the indigenous teachers, who took these stories out to their people. For Anglicans alone, figures are spectacular. In 1844 there were 12 European missionaries and 295 kaiwhakaako. By 1854 there were 23 European missionaries, one native clergy and around 558 kaiwhakaako (this figure is certainly understating kaiwhakaako numbers).

Paipera Tapu made a major impact on Maori lives. It helped them to resolve issues from their own culture, and it helped them engage with the changes that came with colonisation—'land loss, political exclusion, economic exploitation. ... It could be argued that every major Māori resistance movement of the nineteenth century found its foundation both in mātauranga-a-iwi and in Te Paipera.'

This was the sort of question that we discussed as we went on pilgrimage. This article describes visits to Mission sites taken on two trips. On the first, taken in 2018, our destination was the first Anglican (Church Missionary Society—CMS) mission station in New Zealand at Rangihoua in the Bay of Islands. On the other I will describe, we sought sites associated with the first Catholic and Wesleyan (Methodist) missions.

I have to make a disclaimer here. No-one walked the full distance of these trips. They were planned, and we had drivers to traverse sections that were too long for the time we had or that were not really interesting for walkers, like when the only route was along a major highway. (Subsequently some walkers covered most of this in stages over several years.) Organisation and timing also needed to take into account the tides, because often the best route was along miles of often spectacular shoreline.

2018: Pilgrimage to Rangihoua

Crossing to Devonport, on the ferry, we walked along the Coast most of the way to Long Bay. Along the way we visited the tomb of Patuone, an important Hokianga chief we will meet later, at the foot of Mt Victoria, then walked the concrete-covered sewer pipe that runs along the East Coast bays. (That can be a bit exciting as the tide rises, and if the water is choppy. Wet footwear and chafed feet may well be a result.) After a night at Long Bay we walked (with one or two passenger interludes)



and kayaked to Puhoi. The next night saw us on a marae at Taumarere near Kawakawa, one associated with the Anglican church, where kaumatua spoke about their history. One of their ancestors, Pomare, features in the troubled stories of the Bay of Islands in the early nineteenth century. In the wee small hours I sat on the porch of the wharenuī looking over some paddocks to low bushclad hills. The sky was lit only by stars, and the otherwise silent night was the setting for a conversation of ruru (morepork) calling back and forth in the bush.

We followed the old Taumarere rail walkway north to Opuā, and a coastal path brought us to the Anglican mission station at Paihia. This was the home of Henry and Marianne Williams and their family, where Colenso ran the Church Missionary Society printing works, and where the Anglican mission began to see a response from Māori. A little further was the Treaty Grounds, where Henry Williams and other missionaries, with Busby, translated the Treaty text for Ngāpuhi chiefs in March 1840. Evangelical missionaries had a huge role in persuading colonial authorities that the Treaty should recognise and respect the rights and authority of the chiefs.

A long walk on soft soil and thick pine needles through a pine forest brought us to Kerikeri, and a visit to the falls. Then followed a drive to the north of the Bay of Islands. Leaving our vehicles we walked through farm roads down to the site of Rangihoua in lonely Oihi Bay.



This was the site of the first mission station in New Zealand. It is where Samuel Marsden, highly regarded in New Zealand but unloved in Sydney, brought over three families, the Kings, Halls and Kendalls, at the invitation of Ruatara, and preached the first Christmas Day sermon in 1814 to local Māori seated on a hillside overlooking the bay. Marsden had learned some of te reo in Parramatta, Sydney, but his sermon had more than one hurdle to overcome before it could make sense to the hearers.

Ruatara died soon after this, and without their protector, the families struggled to learn te reo, grow crops, teach the children. The local population also drifted away, and there were tensions between the mission families, and in the 1850s the mission station was abandoned. Of the three families, Kendall was a teacher, the others were tradesmen, and none of them were trained or ordained for their task.



Above. Te Oihi, Marsden Cross, site of the first mission settlement of 1814

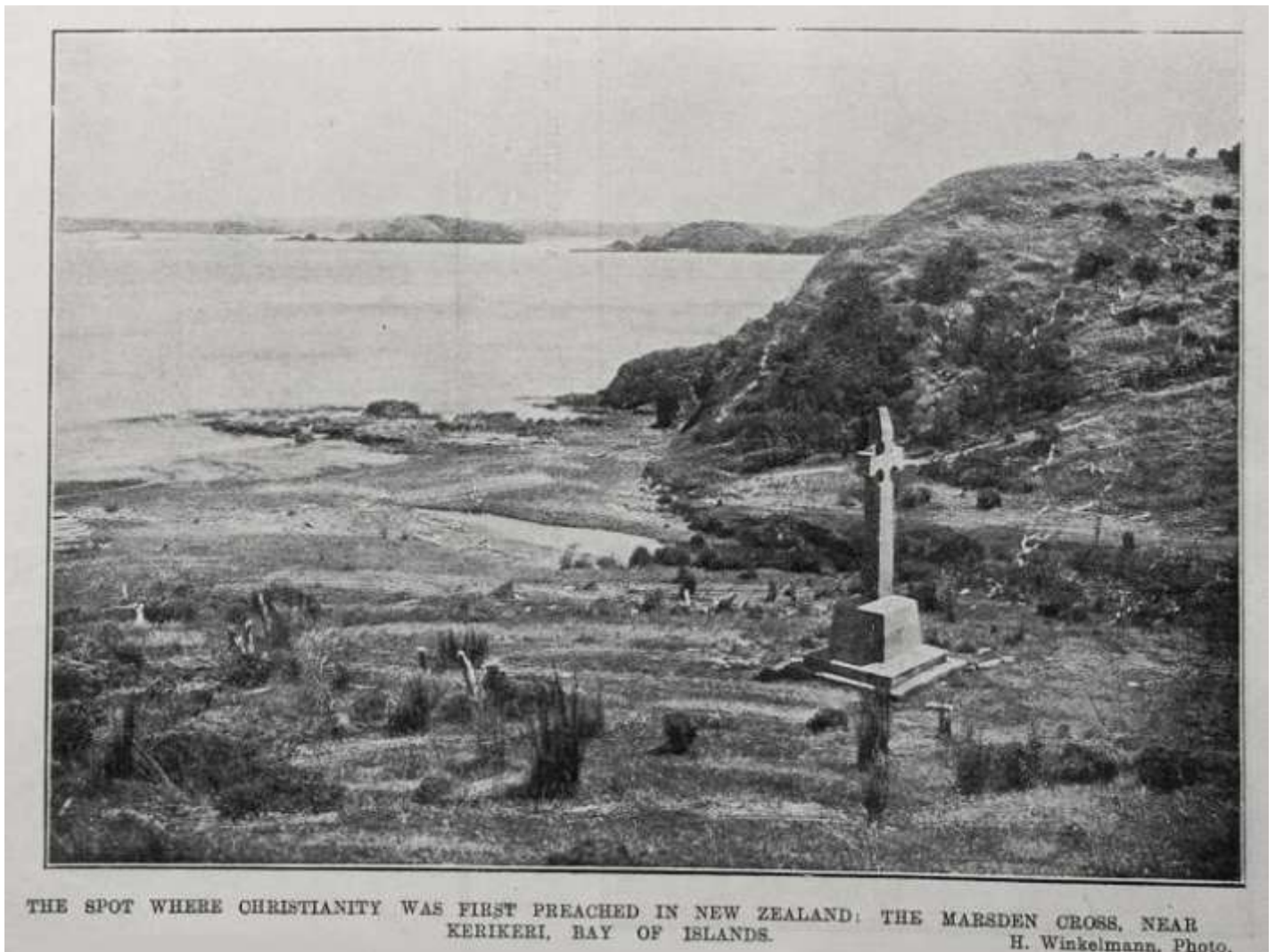
Cutting horizontally across the earlier Māori horticultural trenches (running down from the forest edge) are the house terraces of the 1814 settlement. There is a prominent line (80 m across) at middle and single terraces to the left by Marsden Cross. The houses were linked to the beach by deeply eroded tracks which are clearly discernible. The view is to the north.

Two views of the site of Rangihoua village and the 1814 Mission settlement, from different perspectives.

Top/right: From *Ngā Tohuwhenua Mai Te Rangi: A New Zealand Archeology in Aerial Photographs*, K L Jones. Accessed through New Zealand Electronic Text Collection, (NZECT), Victoria University of Wellington, Digital NZ.

Lower/left: Looking over the site of the mission settlement down to the beach, 2018. Photo: R Finlay,

Other Bay of Islands mission stations, at Kerikeri, Waimate and Paihia, and later Kaitia, in particular were more successful. It was not until the arrival of the Williams brothers and the translation of Paipera Tapu got under way that there was any response from Maori.



Supplement to the Auckland Weekly News, 23/2/1911. Auckland Libraries Heritage Collections AWNS-19110223-06-06

I would be dishonest if I said we tramped back to Auckland. In fact a large jet boat came in to the beach, and we were transported at speed across the Bay of Islands back to Paihia.

From such humble origins on this lonely and deserted bay arose the history of Christian faith in New Zealand.

Mangungu near Horeke and Motūti

The last walk I was able to go on was in the Hokianga in 2023.

The Hokianga Harbour is very different in its geography and history from the Bay of Islands/ Pēwhairangi on the other coast. It is a long deep harbour or tidal river with narrow Heads and a bar exposed to the Westerlies of the Tasman. It is very atmospheric. It has a very early history, being associated with the great explorer Kupe. In fact its name Te Hokianga

Nui a Kupe (The Great Returning of Kupe) denotes the place of Kupe's departure back across Te Moana Nui a Kiwa to the islands from which the explorers and ancestors of Māori came.

Its eighteenth and nineteenth century history was also different.

The Bay of Islands saw several early explorers (James Cook, De Surville, Marion du Fresne), and consequently became well-known in the wider world. In the nineteenth century, it was frequented by whalers and trading vessels from Britain, the USA and elsewhere. Catering for the demands of the sailors made Kororareka the 'hell-hole of the South Pacific' - balanced by the Paihia CMS (Anglican) mission station on the other side of the harbour. Forceful and ambitious chiefs like Hongi Hika and local rivalries kept it in a state of ferment.



The Hokianga saw its first European ship much later. Captain James Herd brought *Providence* over the Hokianga Bar in 1822: the missionary Kendall was on board, and the first load of timber left the harbour on that voyage.

However, despite its late start, Hokianga was where the earliest Pākehā settlements developed. The first New Zealand Company, set up in London to form agricultural and commercial settlements in New Zealand, arrived in the Hokianga in 1826 on the *Rosanna*, with Captain Herd (after it spent a month in Stewart Island). The settlers became discouraged and gave up, many settling in Australia. Baron Charles de Thierry's abortive colony was also based here.

Despite this unpromising start, Hokianga had several early settlements, such as Horeke, Kohukohu, Opononi, where sawyers began felling the forest, ships made regular calls, and shipbuilding was established. The site of the first shipyard, at Horeke, is marked by a plaque (left).

(My first ancestor to see New Zealand came through the Heads as second mate in the 132-ton, 70-foot schooner *True Love* from South Australia in 1839. She sailed from

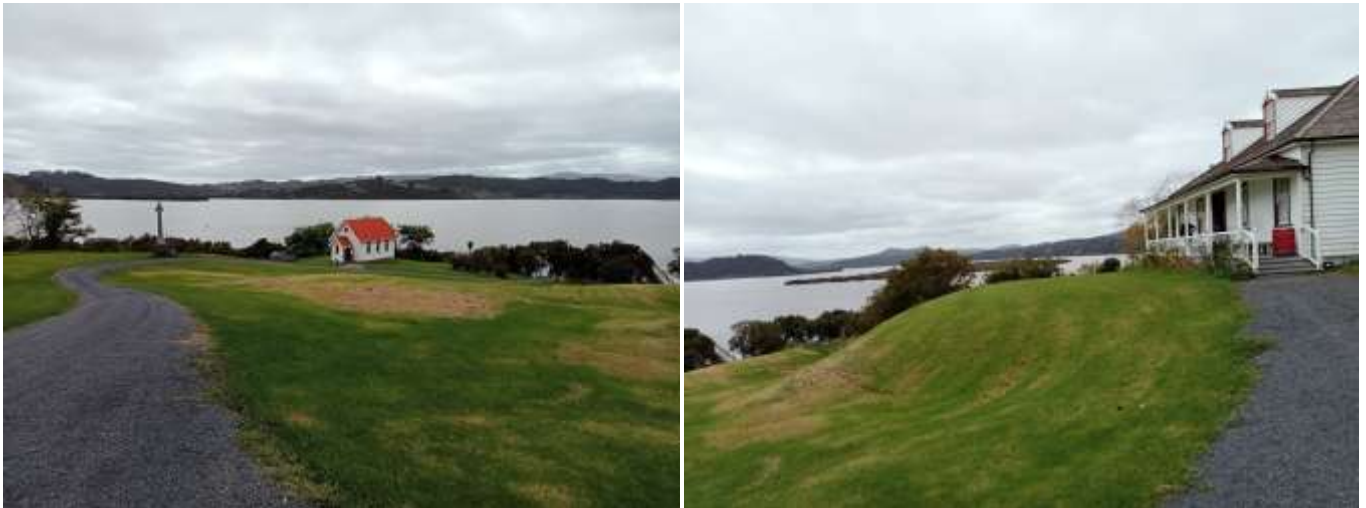
Hokianga with 70,000 feet of sawn timber and 2 passengers on 31 October. His next visit was permanent — he brought his wife and son to Paihia three weeks after the Treaty was signed at Waitangi, in March 1840.)

The Hokianga's mission history is also different. Although the Anglicans did have a presence here, it was the Wesleyans (Methodists) and Catholics who focussed their missions in this area.

With support from the CMS, in 1823 the Wesleyans had established a short-lived mission led by Samuel Leigh and William White at Wesleydale, Kaeo near Whangaroa Harbour to the north of the Bay of Islands. In 1828 it was ransacked and they had to be escorted to safety. They started again at Mangungu near Horeke in the Hokianga. A gentleman's agreement was made that the CMS would focus on the East Coast where they were already well established, and the Wesleyans would develop their missions on the West coast. The two Evangelical mission societies had much in common and shared resources.

The base camp for our 'pilgrimage' in April 2023 was in Horeke, and involved two days of exploration, most of it in vehicles because of the distances involved.

Wesleyans at Mangungu near Horeke



Māngungu. The Mission house, built 1839, and looking back at the little church with a memorial cross. The site is now run by Heritage New Zealand, and is open for visitors at certain times. Photos R Finlay



The second day of our trip, a Sunday, involved a three mile walk beside the Hokianga River from the old sawmilling and shipbuilding settlement of Horeke to Mangungu. In 1828, this was the site of the first Hokianga Wesleyan mission station. The land was provided by the Ngapuhi chief Patuone (whose grave we had seen on Mt Victoria). The first mission house burned down in August 1838, and the second, built in 1838-39, was also the site of the largest gathering to sign the Treaty of Waitangi, in the following year. Whereas 43 chiefs had signed at Waitangi, after heated debate, the reception to the Treaty at Mangungu was positive. Sixty four chiefs signed here, accompanied by more than 3000 of their followers. The mission remained here until 1855.

The leading missionary in the early years was William White. (One of his sons was Ebernezer (sic) White who, along with the Kirikiri *Resolute* Immigrant George Clarkson, was part of the team of four who struck gold at the Shotover stream in Thames in 1867, launching the Thames gold rush.) Another of the Mangungu missionaries was Rev. Bumby; his sister, Miss Bumby brought the first two hives of honey bees to Aotearoa in 1839. The Wesleyans also had stations at Waima and Oruru in the Hokianga.

Catholic beginnings on the North side of Hokianga

On the Saturday we took a longer exploration on the northern side of the Hokianga, crossing between the two old towns of Rawene and Kohukohu on the ferry. This was where Bishop Pompallier brought the Roman Catholic Church to Aotearoa, and his influence (and body) is still honoured here.

In the morning we drove a few hours east of Kohukohu, and then walked through a farm down to the River. This was the home of the Poynters, where Bishop Pompallier celebrated the first Mass in Aotearoa in January of 1838.



In the afternoon we travelled west to Motuti, which is a Māori Catholic community. It has a special place for New Zealand Catholics. Bishop Pompallier worked with Māori for many years, and some communities responded. Thirty years after his arrival in 1838, he returned to France where he died and was buried locally. He was unknown in France, and his tomb was neglected, but venerated in Aotearoa. In 2001 a delegation of New Zealand Catholics went to France and escorted Pompallier's body, via Rome, back to New Zealand, and took it round the country. His final resting place is under the altar at the little church of St Mary at Motuti. Down the hill by the Motuti marae, is a museum, Raiatea. (Our guide was Manuel Beazley, the vicar for Maori representing the Bishop.)



Here the story of Pompallier and Maori Catholics is told. As with the Anglicans and Wesleyans, a lot



of the work of the church in early years was done by Maori catechists who taught and led the sacraments. In the display (left) Nga Katekita (catechists) are honoured as pillars of the faith alongside their Pihopa, Pomaparie.

Nearby is Panguru where Dame Whina Cooper served her people, in a sometimes stormy relationship. She was part of this Hokianga Māori Catholic community.

Photos: unless otherwise stated, R W Finlay

There is a timelessness about the Hokianga, steeped in the ancient history of Māori, but also with some of the oldest Pākehā communities. It is a place of cultural and spiritual meeting. The broad tidal river that has seen waka, sailing ships from overseas, shipbuilding and mission activities, is now seen as a backwater, but it has a special place in the history of Aotearoa New Zealand.



Meetings held on the fourth Thursday of each month in the Library Meeting Rooms opposite the Museum, the talk first at 1 pm, then business and afternoon tea provided by PDHS members (for \$2 gold coin). PDHS members arrange interesting speakers.

Museum Talks periodically on Saturday afternoons.

Events are advertised here, on the screen in the Museum window and on our blog and Facebook pages. Please check for updates and Museum news.

Trips are usually held monthly except during winter. Watch notices for transport arrangements and cost. Cost is \$5 more for non-members, but anyone is welcome on a first come first aboard basis. Please register early and advise if unable to attend as numbers may be limited.

To register for trips, please ring Dave at (09) 2984507. Please register early.

Visit Papakura Museum on

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When, in 1870, Prince Alfred visits Auckland, Police Sergeant Patrick Kelly is put in charge of protecting Tom, the prince's baby elephant. When Fenians intent on assassination arrive, Kelly unexpectedly finds himself in the thick of the action. Tom also lends a trunk.

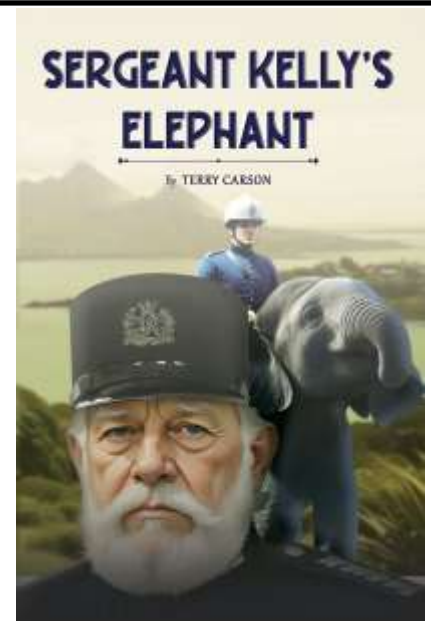
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A great Christmas Present! Prepare for December 2025. (Ed)

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