Methodist Beginnings in the Manukau

THE STORY OF THE PEHIAKURA MISSION
1834 - 1862
BY
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1 — MISSIONARY TRAILS

The following story centres on a Maori settlement known as Pehiakura — not now to be found on any modern map of the Manukau.

Though missionaries were officially appointed to reside there circumstances consistently contrived to prevent them taking up residence. But perhaps there were few places which were ministered to by so many of our early missionaries.

Centrally situated on the Manukau peninsula it was a convenient stopping place for travellers between the northern and the Waikato mission stations.

That we might visualise the setting of the story let us trace on a map the various trails and routes established by the Maoris and followed by the missionaries.

Mangungu on the Hokianga, and Waipa in the Waikato were for some years the points between which our missionaries journeyed.

Southward bound from Mangungu it was usual to take canoe, or boat if available, down the Hokianga to the Heads and then tramp along the shore line until opposite Kaihu where the trail turned inland. By procuring a canoe here the journey continued by water, down the Kaihu river to join with the Wairoa, and on down the Wairoa into the Kaipara Harbour. Here was a choice, either to cross the dangerous ten miles of the harbour entrance and take the shore trail again, or to keep in quieter waters and traverse the harbour from north to south, and continue up the Kaipara river, a more considerable stream in those days than it is now. When it was no longer possible to proceed by canoe a short overland trail led to the Waitemata, either at Riverhead or Brigham's Creek. The water route then led up the Whau Creek to the portage link with the Manukau. There is still a road link today known as Portage Road linking New Lynn with Green Bay. On again by canoe across the Manukau harbour to the Manukau peninsula where again a choice of routes was presented — either to cross over the peninsula and tramp along the coast to the Waikato River, or to proceed by canoe up the Waiuku Creek to the southern reaches of the Manukau to where the town of Waiuku now stands. Another portage of one and a half miles led to the Awaroa stream which gave access to the Waikato river. From the Waikato Heads it was possible to walk to Kawhia, crossing streams and harbour entrances, or to proceed again by canoe up the Waikato, taking the Waipa branch to reach the Waipa mission station, or the Horotiu as the other branch was then called, that led to areas now more popularly known as the Waikato. The missionary William White first penetrated to this Horotiu area on a pioneer expedition from Whangaroa as early as 1825.

The proposal that a Mission Station be established on the Manukau was first made by the Superintendent of the Mission, Rev. William White, in 1834.
Until that year the Wesleyan Mission had been confined to the Hokianga because of lack of staff to enable expansion of mission activities. From 1827 to 1833 there was usually one missionary and a layman on the mission staff, and these did excellent work in consolidating the mission work throughout the Hokianga. In 1833 the staff was two missionaries. Rev. William White, superintendent, and Rev. John Whiteley. In December that year a ship called at Hokianga en route from Tonga to Sydney, and among the passengers was the Rev. William Woon and family who had relinquished his position as printer to the Wesleyan Mission in Tonga for health reasons and was returning to the colony of New South Wales. White and Whiteley persuaded Woon to disembark at Hokianga and take employment with the mission and to seek permanent appointment to New Zealand. A few weeks later, in January 1844, the Rev. James Wallis arrived from England.

With Wallis arrived a direction from the mission secretaries in London that a mission station be opened at Waipa. A District Meeting was held in February, comprising White, Whiteley, Wallis and Woon. As a preliminary to opening a station at Waipa it was decided to extend southwards. White and Whiteley were appointed to make exploratory journeys and to seek likely sites for mission stations.

Whiteley was first away. He followed the coast route to Kaipara and then turned northwards to Kaihu. No missionary had previously visited these parts, but Whiteley found a well established Church led by a convert from Hokianga. In his History of Methodism, Dr. Morley credits Whiteley with journeying on to Kawhia on this trip, but there seems to be no records to substantiate that claim. Whiteley's letters state that he returned from Kaihu to Hokianga.

William White made two journeys to the Waikato during the year. On both occasions he journeyed via the east coast to the Thames Gulf. On his first trip he had planned to visit Ngaruawahia, Kawhia, Taupo and Mokau, with a chief named Tarawhite as guide. But owing to the unsettled state of inter-tribal affairs Tarawhite became anxious to return to Thames and White had to cancel most of his plans. However he did succeed in making arrangements with Kauwe, chief of Waipa, for buildings to be erected at Tauranganui and Ngaruawahia for the accommodation of missionaries. On his second trip two months later he found Tauranganui abandoned because of rumours of war, and the Ngaruawahia house neglected for the same reason. He made new arrangements for houses to be built at Ngaruawahia and Kawhia, and arranged with the Waikato chief Te Wherowhero to establish a mission station on the Manukau as soon as tribal troubles there had been satisfactorily settled.

While on this second trip White came into conflict with missionaries of the C.M.S. which led to unhappy repercussions some two years later. On his previous trip White had placed two native teachers in a village, but now found C.M.S. missionaries in
possession. There was an immediate dispute as to the rights and the boundaries of the respective missions.

The four missionaries at Mangungu reviewed the prospective mission areas and decided to open a station at Kawhia. White wanted Whiteley to go to Kawhia, but Whiteley protested that he could not take his young wife at that stage. Wallis, newly from London was not yet ready for a pioneer appointment, so the obvious choice fell on Woon, who though not yet an official member of the mission staff, consented to go.

In November 1834 White accompanied Mr. and Mrs. Woon and their two children to Kawhia, and remained a week with them to assist with the completion of a house, timber for the purpose having been brought on the ship with them from Mangungu.

Having been three years in Tonga, Woon had some knowledge of a native language, and this enabled him readily to gain a working knowledge of Maori. Woon was a big man, his stature and physique made an impression on the Maoris, as did his big strong voice with which he led the singing in the services of worship. He became known as "Te Wunu" — though at Hokianga he was also called "The Organ," for John Hobbs had built an organ there, the tones of which enthralled the Maoris and Te Wunu's voice reminded them of some of the organ notes. The tradition long remained in the Hokianga of his journeys up and down the river when he and his boat's crew made the hills resound with their song.

It was understood that Woon's appointment to Kawhia was only a temporary one, White desired that he should set up a printing press at Mangungu and equipment had already been ordered. In the meantime Woon was to establish the work at Kawhia and to seek other possible sites for mission extension.
II  VENTURE AT ORUA BAY

Prior to the establishment of the Kawhia mission station many Waikato Maoris had gone to Hokianga and had remained there for lengthy periods to gain knowledge of the Christian religion, to attend the vicinity of a mission station. Now Kawhia became a similar centre and Maoris came from throughout the Waikato and from more distant places. Manukau Maoris are mentioned as being among the regular visitors.

On his journeyings Woon visited Waingaroa on a neighbouring harbour, and found there a church where there was a large number of Maoris meeting under the leadership of a native teacher from Hokianga, John Leigh. It is recorded that this work had been in progress for three years before any white missionary arrived in the area.

Early in 1835 Whiteley took up residence at Aotea to the South of Woon, and later in the year Wallis arrived to occupy Waingaroa. Woon had by this time received word that he was to go to Manukau to open a station there. White's correspondence of 1835 mentions the projected Manukau station on several occasions, and he notified the C.M.S. of his intention to move into the area.

In January 1836 Woon moved to Orua Bay, on the northern end of the Manukau Peninsula. He records in glowing terms the grandeur of the harbour, the wonder of the scenery, and wrote with enthusiasm of the prospects of the work among the Maoris.

"No other missionary has ever lived in these parts" wrote Woon. This claim is substantiated by Nathaniel Turner, later superintendent of the Wesleyan Mission, and is supported by early maps. A chart of the entrance to the Manukau Harbour was carefully made in January 1836 by the master of the sailing vessel "Fanny." The only European settlers were a trader on the northern shore, and Woon in Orua Bay. The chart shows at Orua Bay, "Wesleyan Mission, Mr. Woon, 1836." This chart is in the Hocken Library, Dunedin. A map in the Sir George Grey collection in the Auckland Library also has across the end of the peninsula, "Wesleyan Mission."

Not long after Woon arrived there he wrote that numbers of Maoris were leaving the area, compelled to do so because of the failure of their crops. Others however were hoping to settle in the neighbourhood that they might be near the mission station. Woon also reported that a rumour had reached him of the proposal of the C.M.S. to open a station not far distant from him.
Methodist Beginnings in the Manukau by C.T.J. Luxton

A sketch of the Harbour of Manukau on the West coast of New Zealand January 1886
High water on the fall and change of moon 3/9/30 am
Rises about 12 feet at spring tides, running from 3 to 4 knots per hour between the Heads latitude about 36.55 South.
In March of 1836 word reached Woon that the printing press had been set up at Mangungu. Arrangements were to be made for a ship to collect the Woon family and take them to Mangungu so that he could take up his calling as mission printer — "books we must have" said White. The station at Orua Bay was to be placed under the care of the Maori teacher John Leigh, until such time as another missionary was available for appointment.

The food situation had become desperate not only for the Maoris but for Woon too, and without waiting for the ship that was to effect their transfer Woon set off by canoe and by land trail to travel to Mangungu, arranging that his wife and children be escorted more leisurely over the same route.

On reaching Mangungu, Woon immediately and enthusiastically set to work with a programme of printing. After a week of work at high pressure he set off along the southward trail to meet his wife and family, nearly losing his life by drowning in the Waimamaku river. He met his family at Kaihu where they had arrived under the guidance of George Stephenson, who was a loyal friend of the mission and a local preacher. Travelling together they reached Mangungu and Woon recorded that his wife had thus completed the longest journey yet undertaken in New Zealand by any European woman.

Woon's arrival at Mangungu coincided with the arrival of instructions from the Wesleyan Mission Secretaries in London that the Wesleyan missionaries were to be withdrawn from all stations south of the Manakau.

This was the result of representations having been made in London concerning the expansion of the mission into areas to which the C.M.S. claimed to have a prior right.

It was a severe blow to the planned activities and hopes of the Wesleyan missionaries. Whiteley and Wallis protested strongly but had to conform to the instructions from London. John Leigh was not sent to Orua Bay as had been planned and the station was left vacant.

The C.M.S. moved into Orua Bay but made no attempt to occupy the Kawhia area.
III — LOYALTY AT PEHIAKURA

The Wesleyan Mission was not left without a continuing work on the Manukau however. About half-way down the peninsula was the Maori settlement of Pehiakura. Here the people were under the leadership of a young chief, Te Rangitaahua, who was a staunch supporter of the Wesleyans. He persistently refused the overtures of the C.M.S. and would not agree to the Wesleyan missionaries suggestion that he should co-operate with the C.M.S.

Te Rangitaahua Ngamuka was the son of a chief, Te Tuhi. On the death of his parents he had been taken under the protection of his uncle, the Waikato chief Te Kauwe. (We note that in later days he was known as Wirimu Wetere Kauwe — William Wesley Kauwe.) In due course Te Rangitaahua became chief of the Ngati Tama-oho. In young manhood he came under the influence of the Wesleyan mission, and spent two years at Mangungu where he received the elements of education and became a strong advocate of all measures that would advance the Maori.

There is an unsubstantiated report that Te Rangitaahua was baptized while at Mangungu, but this is discounted by the records of James Wallis. According to Wallis, William White visited Waingaroa in October 1835. On October 18th White conducted the church service and at Wallis's request baptized "two chiefs of considerable rank and influence." To these were given as baptismal names the names of two of the Mission Society's secretaries in London, Jabez Bunting and John Beecham, which in Maori form became Epiha Putini and Honi Pihama.

Te Rangitaahua's baptismal name was Epiha Putini.

After his two years at Mangungu Putini returned to Pehiakura, making a strong plea that a missionary be sent to his people. As there was no missionary available Putini took upon himself the instruction of his people, and became both teacher and preacher.

In 1838 the Wesleyan Mission and the C.M.S. composed their differences under mutual discussion and the signed agreement of their two leaders. Revs. Nathaniel Turner and H. Williams. The strong representations and deputations from the Kawhia area were rewarded by the return of Whiteley and Wallis to that area. Orua Bay remained under the leadership of the C.M.S.

Wallis took ship to Kawhia, but John Whiteley, Mrs. Whiteley and their four children made the overland journey. They took three months to complete the journey, mainly because of Mrs. Whiteley's health and the fact that she had a new born baby. They stayed at various Maori settlements on the way and strengthened the mission work in the several centres. They spent some time with Putini's people at Pehiakura, and that is the first record of a missionary ministering there. Whiteley's party continued on to Kawhia from Pehiakura, concluding a journey of about two hundred miles of arduous
and often dangerous travelling. Their infant died the very evening of their arrival at Aotea, so that the songs of welcome were hushed by the sorrow that all shared.

In 1839 the Rev. John Bumby arrived in New Zealand as the new superintendent of the mission. He made a tour of all the mission stations, and accompanied by the Rev. John Hobbs, he visited Pehiakura. Later that same year, while en route to the District Meeting, Revs. Buller, Whiteley and Wallis broke their journey at Pehiakura and examined candidates for baptism, baptizing 55 and marrying 16 couples.

John Bumby was on tour again the following year. While in the Thames area he was advised to travel north via the Manukau, but decided instead to try the sea route across the Waitemata by canoe. Getting into rough seas the canoe capsized, and Bumby with thirteen native companions was drowned.

Earlier that year the Treaty of Waitangi had been signed. A letter from Governor Hobson to Bumby just a month before the tragic accident reads — "I have to acknowledge the active zealous and able assistance that was rendered me by members of the Wesleyan Mission during my negotiations with the chiefs at Hokianga and Manukau when I was in treaty for the cession to Her Majesty of the sovereignty of these islands."

At Pehiakura Putini built a church equal in size to the mission church at Mangungu, which was of timber and about 40 feet long and 32 feet wide. Putini’s church was of raupo, well finished, spacious and lofty. The Rev. J. Buller records — "It was a spacious and handsome chapel with which the Governor on his late tour was so much pleased that he presented Jabez with a large folding door and two window sashes ten feet high for it."

The Annual District Meetings were held alternately in the north and in the Waikato. There were thus regular annual visits from the missionaries travelling to and from these meetings. Amongst those who are recorded as having visited Pehiakura and shared in the services there we have the names of White, Whiteley, Wallis, Bumby, Hobbs, Buller, Buddle, W. Lawry, Buttle and H. Lawry, and this is probably not a complete list of those who were known to Pehiakura Maoris.
IV — DAYS OF PROGRESS

In 1842 negotiations were in progress for the purchase of land for the new capital, the infant city of Auckland. Claimants to the land gathered from many parts of the country, and amongst them were Putini and his people.

James Buller, visiting Auckland at the time, learned that Putini and his people were in temporary residence about two miles out. He conducted worship for them on Sunday, some two hundred being present. By arrangement he went again the following day, spent the night with them and baptized thirty or more of their number.

In 1844 there was an unprecedented gathering of Maoris in Auckland to receive and to divide the £25,000 which was the purchase price for the site of the city. Of the Waikato's alone there were 3,000 present and over these the Wesleyan Mission exerted a considerable influence. Many Europeans were alarmed at this large assembly of Maoris, and the missionaries of both the Wesleyan and C.M.S. societies moved amongst the Maoris helping to exercise restraint, and conducting services of worship morning and evening for their own people. The Christian Maoris eagerly took part, and the heathen were interested spectators.

Shortly before this event the Rev. Walter Lawry had arrived in New Zealand, newly designated superintendent of the mission. He was particularly interested in this gathering of the Maoris, and in meeting the chiefs who were assembled to meet the newly appointed Governor, Captain Fitzroy.

Lawry was attracted to Putini of whom he makes mention in several letters to different persons. From the letters we quote —

"I have several times met a fine chief about 35 years of age who for many years has been baptized into the Christian faith and has walked uprightly. He is a fine person, has agreeable features, is not tattooed, and generally appears in European clothes. His wife rides her horse and saddle as he does, probably they are the only example of this advance in civilisation in New Zealand. He is certainly the most intelligent man I have yet seen among the aborigines."

Lawry also relates the following:

"Jabez has been sought after (by Bishop Selwyn) who has left no means untried to make him what he thought he should be, a Churchman. But Jabez said 'No, I will [adhere to my own people; I have waited a long time for a missionary, and shall wait until I get one.' A minister was offered but not accepted. 'Let me then baptize you,' though he knew of his previous baptism; to which Jabez replied, 'How many times was Jesus baptized? Only once or more than once?' 'Only once' was the reply. 'Then once will do for me,' said Jabez, 'for I wish to imitate His example as closely as possible.' "
In many of the villages the mission set up schools under native teachers, and at Pehiakura there was a school under two competent mission trained teachers, Honi Piha (John Fisher) and Aperahama Kokika. These and others like them were eager for still further education, which attitude Putini encouraged and the possibility of additional educational facilities was a matter not lost sight of by the missionaries.

By 1844 Auckland was a well established township. Our Methodist work among both Europeans and Maoris was growing. The first statistical returns for church work in Auckland were presented at the District Meeting in that year. The two churches listed are Auckland and Pehiakura.

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<th>Auckland</th>
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<td>Chapels ....</td>
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<td>Local Preachers and Exhorters</td>
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<td>Members in Full ....</td>
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1845 brought to fruition the hopes for a central educational institute. Governor Fitzroy acceded to the mission's request for a grant of land suitably situated and six acres were set aside for the purpose. The site is that on part of which Trinity College now stands at the corner of Graften Road and Carlton Gore Road. The Wesleyan Native Institute, a simple building not nearly as grand as the title sounds, was established. At the official opening the Governor, other notable citizens, and Maori representatives took part. The Rev. Thomas Buddle was the Principal, and the scholars, ten in number, came from Waingaroa, Kaipara, Pehiakura, Kawhia and Hokianga.
MAP SHOWING EARLY MISSION STATIONS AND SETTLEMENTS IN THE MANUKAU AREA.
V TROUBLOUS TIMES

By this time the C.M.S. had withdrawn all its agents from the Manukau, and strong representations had been made by the Maoris desiring the appointment of a Wesleyan missionary. The Rev. H. H. Lawry was accordingly appointed to Pehiakura. However the Maoris stated that they wanted "Te Wunu" as their missionary. It was therefore decided that H. H. Lawry serve at the Institute as tutor in English, and that while there he increase his knowledge of the Maori language.

William Woon was then designated for Pehiakura. He left Hokianga for the Manukau, and arrived at Auckland only to be informed that owing to an outbreak of inter-tribal hostilities it was not possible for him to proceed to Pehiakura, and that instead he was to go to Taranaki to take over the work of a missionary who had just died.

The state of affairs on the Manukau is revealed in the records of the Rev. T. Buddle. On January 15th, 1846 he wrote —

"The Manukau tribes are fighting about their lands. The Ngati-teata tribes are attempting to take away the lands belonging to Ephiha Putini and his people and they have had to defend their property by appealing to arms. We do not regard Epiha as culpable in this matter as he has acted only on the defensive, and so far he has had the victory over the aggressors. . . . The existence of this war within a few days journey of Auckland increases excitement among settlers here."

May 2nd 1846:

"The work among the natives in this circuit has been greatly interrupted by a native war. Epiha Putini and his people have been for some months engaged in a war about land with the Ngati-teata tribe. Our people I am happy to say are not the aggressors and have acted only in defence. The Ngati-teata sold several blocks of land belonging to Ephiha, the proceeds of which they appropriated solely for their own purposes. Epiha bore it for some time until they had made some ten or twelve sales of land to which at least he had equal claims, when having remonstrated in vain he resolved they should go no further and that he would defend his property. This he did by proceeding to cut boundaries to mark his right. On the first expedition for this purpose I accompanied him. aware that the other party would oppose, and that hostilities might follow. Rev. Mr. Maunsell of the C.M.S. also accompanied the other party who are members of his flock, the two parties met on the disputed land and had we not been present it was evident that a battle would have been the result. This, by the kind providence of God was prevented, though with much difficulty. The Ngati-teata manifesting the most quarrelsome disposition and using every possible means to provoke Epiha Putini to an attack. I had however prevailed on Epiha not to charge their guns and they met their enemies with empty pieces, resolved only to act on the
defensive. The conduct of our people was most gratifying, and that of the Ngati-teata most discreditable.

"When I first made my appearance at their Pa whither I had gone to learn their intention, not knowing that Mr. Maunsell was with them, and while I was shaking hands with him, one of the chiefs called out to Mr. Maunsell 'Why do you shake hands with him? He is a Wesleyan,' and another followed in the same strain until Mr. Maunsell checked their disposition.

"When I saw the spirit manifested by the Ngati-teata and the preparations they were making, dancing the war-dance and looking very angry I hastened back to my own people to prepare them for the approach of the enemy and when I reached our encampment to my great gratification I found them all on their knees and one of our leaders at prayer supplicating the grace of God and His interference to prevent bloodshed. I could only gaze on the scene ... to see about 140 New Zealand warriors who on such an occasion a few years ago would have been more like fiends than men, so subdued and seeking the interference of Divine Providence to prevent evil was such a triumph of grace as I could not witness without deep emotion.

"The two parties met, Mr. Maunsell and I took up our position between them and for five hours they sat looking at each other. The Ngati-teata using every stratagem they could think of to aggravate Epiha and his people who silently bore their insults until we pre-vided upon them to retire, and they separated without mischief. Not many weeks elapsed before they again met and neither Mr. Maunsell nor I being aware of it we were both absent and blood was shed. The Ngati-teata were first to fire. Epiha and his people had been to dig a boundary line and on their return were pursued and fired upon. Epiha's people repulsed the aggressors.

"Since then another battle has been fought on the banks of the Waikato River between the Ngati-teata and the Ngati-pou on one side and the Ngati-tepa, allies of Epiha on the other. Epiha and his people were here at the time, consequently they took no part in it. The loss was great on both sides.

"I had twice or thrice waited on His Excellency with Epiha to solicit his aid in settling the dispute and he is willing to purchase the disputed lands if both parties are willing to sell. Epiha and his friends are very wishful to do so, but I fear the other party won't come to terms. ..."

In the midst of this trouble the Rev. Henry Lawry visited Pehiakura. Honi Piha, the former teacher there was now a student at the Institution, and was concerned that all his three acres of wheat would be wasted or burnt, for no one would care for it or cut it; his relations and friends were all afraid to attempt it lest the enemy should take their
lives. Lawry offered to accompany some students to Pehiakura and harvest the crop. Piha readily consented and the boys rejoiced at the thought of securing a supply of flour for they were very fond of it. As Pehiakura was now under Lawry's pastoral care he was pleased to have the opportunity of visiting there. He made the most of the opportunity to minister to the people while assisting the boys in the wheat field. To cut, thresh and winnow the wheat by hand was no light task, but it was accomplished without interference, and they had about 100 bushels of wheat to transport back to Auckland.

It is from H. H. Lawry that we have the only description of Pehiakura that I have found. He describes "the spacious and lofty church of raupo, well finished," then continues — "near to it was a large pa, the fence enclosing a considerable area of ground. This stood on the banks of a beautiful little mountain tarn called Pokerua. It was not a fighting pa. That was situated a few miles south at a place called Taurangaruru." In connection with the latter place Lawry related the following story.

"The pa had been beseiged, but its occupants learned that their assailants intended to raise the siege because their supplies were exhausted. Immediately they marched out and presented to their fighting friends, for so they courteously denominated them, provisions from their own stores, quoting as they did so, 'If thine enemy hunger, feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head.' That put an end to the fighting."
The disruption of the peace on the Manukau through the wars of early 1846 apparently weighed heavily on Putini and he must have been spiritually depressed. Towards the end of the year how-ever he entered into a new spiritual experience following a sermon by Rev. H. H. Lawry, and after hearing the testimonies given by the young men at the Native Institute. At a love-feast held in Auckland Putini told how he had sought the spritual blessing that those young men had found. He prayed, but felt his heart grow hard. He spent a week in solemn prayer. After much spiritual agonizing he found the peace he so ardently sought. "I found the Lord at the Lord's table," he said, "He was made known to me in the breaking of bread. And now my heart cries to the Lord night and day. I wish to tell my countrymen everywhere of these things which the Lord hath wrought."
VI CURTAIN - FALL

Lawry had continued to make periodic pastoral visits to Pehiakura, on those occasions sharing a whare with a Maori family. The disturbed state of affairs discouraged the building of a mission house in the area, and having received authority to do so Lawry built a house and school at Ihumatao across the harbour where the Pehiakura people also held land. These buildings were erected mainly by native labour, and partly at Lawry's expense.

This now became the centre of the work which extended on both sides of the Manukau. Numbers of people from Pehiakura moved over from the peninsula and settled near the mission station, and eventually Putini made his home there also. A reminder of his association with the area may be seen in the fact that a road in the neighbourhood bears the name Putini Road.

The school at Pehiakura continued with success attending the work of Honi Piha who had been re-appointed there after leaving the Native Institute. Piha was also a local preacher and acted as resident pastor. Lawry made periodic trips across the harbour to conduct services.

The increasing European population made demands on Lawry's time for ministering in Auckland during 1849, and in 1850 he was stationed at Onehunga, contriving to supervise the work of the Pehiakura area from there.

The Akarana (Auckland) Native preaching plan as late as 1862 shows that the work around the Manukau was well planned and regularly continued. Ministers who were Maori speakers and Maori local preachers visited the settlements to conduct services. Among these were Ihumatao, Pehiakura, Taotacroa, Pukaki, Papahinu, Wiri, Papakura and Patumahoe.

The centre of the Akarana Maori work was the Maori church which stood on a site above the Maori Hostel which still stands in Parnell. It was a wooden church which was ultimately destroyed by fire in 1896. The church site was taken over by the civic authorities during street development, and would have been approximately in the middle of what is now the junction of Anzac Avenue and Parliament Street.

The Orua Bay mission station was not again occupied by the Wesleyan Mission, even after the area had been vacated by the C.M.S. That there was a hope that some work might be re-established seems certain from the fact that the land was held by the Mission for many years. The Minutes of Conference for 1855 (Minutes of the First Conference of the Australasian Wesleyan Church) describe the property thus

"— Manukau (Orua): Forty acres of land, being an original purchase from the Natives and now held by a Crown grant. The deed is a good one to ground an application for act of Council."
The Ihumatao Mission Station is stated to contain about eight acres.

Putini became increasingly concerned at the rapid increase of European population and the alienation of Maori land. He became fearful for the future of his people, and exerted himself for their welfare. He took an increasing interest in Maori politics. In 1851 he was one of the secretaries of the Evangelical Union which sought to bring the interests of the Missions together for more effective work amongst the Maoris. He died in 1856, at about the age of 40. Had he lived there is no doubt that more would have been heard of him in the history of the following years.

The outbreak of the Maori wars disrupted the work that was being done among the Maoris around the Manukau. They were Waikato people and thus fell under suspicion as being allies of the Waikato insurgents. Sir George Grey demanded that the Manukau Maoris declare themselves, but as they would not take up arms against their own people they quietly retired to the Waikato. Their lands were therefore confiscated, and as a measure of protection for the city of Auckland all canoes on the Manukau were seized and destroyed. One magnificent example of the craft of Maori canoe-building escaped destruction, it was taken to Onehunga and kept on the beach there for a considerable time, ultimately being housed in the Museum where today it occupies a prominent and honoured place.

Maori War Canoe Captured on Manukau Harbour
(Now in Auckland Museum)

The confiscation of the Maori land and the occupation of it by European settlers brought an end to the Wesleyan Mission activities on the Manukau Peninsula.
What became of Putini's church is not known. It is not now possible to ascertain where the church stood, and the very site of Pehiakura is a matter of conjecture.

On the heights above Pokerua lake the Scottish settlers built their own church in 1866, and the district name of Kohe Kohe apparently replaces that of Pehiakura.

Putini's people were scattered and their descendants are now to be found at Mangere, Tuakau and Clevedon. Our church still ministers in the Ihumatao area, though the old mission station site passed out of our churches property lists in 1872.

Though the work among the Maori people of the Manukau seems to have left no visible results it was a work faithfully done under far from easy circumstances. The missionary on his journeyings to the Maori people also ministered to the scattered Europeans, and as a result of those contacts causes were established, the results being evident in the number of churches throughout this district which have celebrated or shortly will be celebrating the centennial of the Church's missionary enterprise.
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EPIHA PUTINI Facsimile of Visiting Card.
See Morley's History, p. 83)
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