



# WAIKATO WESLEYAN MISSIONS

A brief insight into the work of  
the early Wesleyan Missionaries  
in the Waikato of New Zealand



A brief outline of

# Wesleyan Mission Stations

in the Waikato, New Zealand,  
established early 1800s

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Cover photograph Nihinihi site in Raglan

# NIHINIHI WESLEYAN MISSION 1839

In Raglan, barely visible on the edge of a private garden, on the right as you climb the hill up Wainui Road from Marine Parade, stands a small monument on which are two plaques. The larger one reads:-

TO THE GLORY OF GOD  
AND TO MARK THE SITE WHERE  
THE REV. & MRS JAMES WALLIS  
ERECTED A MISSION STATION FOR THE  
WESLEYAN MISSIONARY SOCIETY  
IN 1839

The smaller plaque reads:

THIS MEMORIAL WAS CONSTRUCTED  
OF BRICKS FROM THE BRICK WORKS  
SITUATED ON THE WALLIS PROPERTY  
AT OKETE AND WAS ERECTED IN 1957

Who were the Rev. and Mrs Wallis? Why a mission station at Nihinihi (now Raglan)?

James Wallis was born in London in 1809 and after feeling the call to ministry at a young age was accepted to a position in the Pacific by the Wesleyan Missionary Society in 1834. Very soon after his appointment he married Mary Ann Reddick and within weeks of the wedding was on board a ship bound for the new mission at Mangungu (on the Hokianga). After a delay in Hobart they arrived at Mangungu on 1 December 1834.

Wallis was surprised at the practical nature of the mission work at Mangungu stating "A New Zealand Missionary was to be a man of all work!" He was frustrated at the lack of spirituality he was contributing and pushed to open a new mission field in the Kawhia/Raglan area. Eventually his desire became a reality and in April 1835 the Wallis's arrived at Kawhia. Mrs Wallis waited there whilst James travelled to Te Horea on the northern side of the Raglan harbour where he was warmly welcomed and within weeks he and the local Maori had built a mission house. Mrs Wallis then travelled to Te Horea and the work of the mission started in earnest. 23 November 1835 saw the birth of the Wallis's first child, Elizabeth Reddick, the first European child born in the district.

In May 1836 word from the London Wesleyan Mission Society was received that all Wesleyan missionaries south of Manukau would be withdrawn and the vacated area was to be occupied by

the Church Mission Society (CMS). On 1 June 1836 the Wallis family left Te Horea to pioneer a new mission in the Kaipara area.

(Another monument in Raglan to commemorate the work at Te Horea is situated at the western end of Bow street, Raglan's main street, overlooking the harbour. Te Horea is situated on the other side of the Raglan Harbour).

After a year of rather discouraging work at Kaipara, Wallis discovered the Raglan area had not been occupied by the CMS missionaries. He then petitioned London to return there after a request from the Raglan Maori people who had continued the work, under their own leaders, that Wallis had commenced.

Wallis was given permission to return to Raglan and on 4 March 1839 he and his family arrived at Raglan Harbour to be greeted by a large crowd of Maori who expressed great joy at Wallis's return. However the buildings at Te Horea on the northern shore of the harbour were not habitable. Wallis arranged to purchase 90 acres at Nihinihi for the Mission; a large raupo church was built and the work began. The Wallis family increased over time to nine offspring. In 1852 the Crown purchased 19,000 acres around Raglan for settlement and James, on behalf of his two older sons, William and Thomas, bought two blocks at Okete with the intention of building a water driven flour mill. The flour mill never eventuated for two reasons; the first because of the death of son Thomas and secondly James and Mary Wallis were transferred to Onehunga due to ill health – there was a huge gathering of Maori and settlers to farewell them. James Wallis passed away in 1895.

What of the Mission Station at Nihinihi? The mission house burnt down in 1889 and the ninety acres was subdivided in the late 1940s to form Raglan West.

*Bibliography:- Internet [wikipedia.org/wiki/James\\_and\\_Mary\\_Wallis](http://wikipedia.org/wiki/James_and_Mary_Wallis)*

*Internet Raglan Information Centre [www.raglan.co.nz/history\\_notes.htm](http://www.raglan.co.nz/history_notes.htm)*



The Wallis Memorial, commemorating his arrival at Te Horea in 1835 (directly opposite) at Raglan





Wallis Monument at Nihinihi, Raglan



# BEECHAMDALE

## A NAME LOST IN TIME

During April 2012 a small group of three, from the Te Awamutu Methodist Parish, arranged an exploratory venture to the northern arm of the Aotea Harbour(1) to Rauruakauere. The aim of the trip was to reach and establish the condition of the monument erected in 1957 on the site of the 1844 Wesleyan Mission Station “Beechamdale”(2). The party of Murray Higham, Trevor Bayly and Robin Astridge achieved their aim, after an uncomfortable half hour, 5.5kilometre journey over a 4x4 farm track at the end of the public road from Raglan via Te Mata. The monument had been renovated in 1991 but was now found to be under a privet tree that had almost dislodged the small structure from its base. A quick trim of the privet and clearing the long grass around the base enabled the two copper plaques to be read:

TO THE GLORY OF GOD  
AND TO MARK THE SITE WHERE  
THE REV. & MRS GIDEON SMALES  
ESTABLISHED A MISSION CALLED  
“BEECHAMDALE”  
FOR THE  
WESLEYAN MISSION SOCIETY  
ON JAN. 29<sup>th</sup> 1844

THIS MEMORIAL WAS CONSTRUCTED OF  
BRICKS FROM THE CHIMNEY OF  
THE ORIGINAL MISSION STATION  
AND WAS ERECTED IN 1957

The monument requires stabilising and the privet needs to be completely removed to prevent further damage. Due to the difficult access it is planned that a further trip be made in the future to carry out such remedial work. The question immediately arises as to why this Station was established in, what is today, a remote and not easily accessible site?

In 1822 the first Wesleyan Mission was established in Whangaroa, near Kaeo in North Auckland. After a short period this station was abandoned due to the hostility of Maori, but a short time later a new start was made at Mangungu on the Hokianga Harbour. The work flourished here and by 1834 a number of Wesleyan Mission sites had been established north of Auckland.

Early in January 1834 Rev John Whiteley made a journey southwards from the Hokianga as far as Kawhia. On his return north he reported that prospects for advancing the work in those areas was favourable. A decision was made to establish mission stations at Raglan and Kawhia. In late 1834 Rev William Woon arrived in Kawhia followed soon after by Rev's Whiteley and Wallis, who established missions at Kawhia, (Lemon Point) and Raglan respectively.

In 1836 a territorial dispute arose between the Wesleyans and the Church Missionary Society which resulted in the above mission sites being closed for two years whilst the dispute was settled. 1838 saw Rev Whiteley return to Kawhia and Rev Wallis to Raglan to recommence the Wesleyan mission work at these places. During a visit to the area by Rev John Bumby (Superintendent Minister) a chief from Aotea prevailed upon him to commence a mission in that area also. This appeal was successful and Rev H H Turton, a newcomer to New Zealand based in Kawhia and Raglan, was charged with laying the ground for such a venture. The work progressed and in 1843 Rev. Gideon Smales was appointed to replace Rev Turton. Smales raised funding for the mission station, travelling extensively to do so. On 29 January 1844 he landed at



Rauraukauere on the northern side of the Aotea Harbour and proceeded to build his mission – which he called BEECHAMDALE.

The Beechamdale Mission prospered but in the mid 1850s Rev Smales resigned from the Wesleyan Missionary Society as he felt a need to secure the future of his family. (The rules of the Society did not allow members to purchase land). The Mission continued under Maori leadership and the supervision of Rev C H Schnackenberg (Mokau) until the internal New Zealand war period of the 1860s forced the closure and withdrawal of all mission endeavour south of Raglan. After the cessation of hostilities the attempts to reopen the missions at Aotea and Kawhia were not successful as both sites lay beyond the Aukete (confiscation line) in Maori held territory. The final death knell of Rauraukauere was when the road between Kawhia and Raglan was completed further to the east of the Aotea Harbour.

A monument built from original hand made bricks left on the site was erected at Rauraukauere in 1957 and this was refurbished in 1991 by a group of Hamilton Methodists.

This is perhaps one of the most isolated, hard-to-get-at Methodist sites in New Zealand! It is situated on private property, five and a half kilometres from the end of Philips Road on the northern shore of Aotea harbour. As written earlier, the journey requires a four wheel drive vehicle to negotiate the farm track, after seeking and gaining permission to cross the farm. Despite these difficulties the small party from Te Awamutu felt the effort was worthwhile to be able to stand on the ground where the gospel was told to the Maori people of that district.

(1) Aotea Harbour is on the North Island's west coast, situated between the Raglan and Kawhia Harbours. Raglan is 48 kilometres west of Hamilton.

(2) The name given to this mission station by Rev Smale was Beechamdale. It appears to be named after the Rev John Beecham. Rev Beecham (1787-1856) was at the time general secretary of the Wesleyan Missionary Society. In 1850 he was elected president of the Wesleyan Conference. The writer is unable to find any other link between the two men and is unable to ascertain whether the mission station was called Beechamdale during its full time of existence.



Murray Higham, from Te Awamutu, clearing privet from the monument





Beechamdale site. On the Aotea Harbour.  
Monument (shown below) is under the privet tree center right





# TE KOPUA

## (The Deep Pool)

Near the Kawhia turnoff on the Otorohanga/Pirongia State Highway 39 is a side road, Cannons Road which is a no exit road. Just before the end of this dead-end road, across a cultivated field, there stands a central monument, with two flanking headstones. A walk across the field brings you to the monuments and on the central taller of the three is a plaque on which is inscribed two inscriptions, one in Maori and below it another in English. At the time of the writer's visit, due to lichen, the Maori portion of the monument was virtually unreadable. The name Rev. Wi Warena was able to be read at the top of the inscription. Alongside of the central monument one of the two headstones records the name WI WARENA PEWA – an assumption is made that the two inscriptions are for the same man, of whom the writer has yet to do research on.

The English inscription on the central monument reads:

TO THE GLORY OF GOD  
AND IN MEMORY OF PIONEER WORKERS  
AT TE KOPUA METHODIST MISSION  
ESTABLISHED MAY 1841  
REV. & MRS THOMAS BUDDLE  
REV. & MRS GEORGE BUTTLE  
REV. & MRS ALEXANDER REID

Today the site surrounds are intensively farmed and show no apparent reason for a mission station to be established there!

At the 1839 English Methodist Conference the station of the Waikato missionaries was to be:

Waingaroa (Raglan)	J. Wallis, A. Buttle
Waipa West	T Buddle

The place chosen in 1841 for the “Waipa West” Station was at the junction of a Maori Track from Kawhia and not too close to Rev Morgan's Church Mission Society (CMS) Otawhao (Te Awa-mutu) site! Te Kopua was the first Wesleyan Mission Station to be established inland in the Maniapoto tribal area and Rev Thomas Buddle was charged with commencing and building the Station. His first chosen site for building a house for himself and his wife was challenged by the local Maori population as being near a tapu spot. After a difficult consultation the decision was made that the Mission be moved to where the monument now stands. Thus began the work of the Station which brought a golden age to the Northern King Country. It became a major source of food for the area with large quantities of wheat, maize and potatoes grown, plus surrounding orchards of peaches and apples. There was a water driven flour mill operating also. Most of this work was established by Rev Thomas and Mrs Buddle but in 1844 it was decided that Buddle's talents were to be used to take charge of an Auckland training institute for “native teachers”.

The following two Wesleyan Missionaries continued the work started by Buddle. Rev George Buttle served from 1844 to 1858, introducing sheep and cattle which along with the cropping, almost made the Station self supporting. However personal tragedy struck during his time here. On 28 October 1856 Mrs Buttle died “at the confinement of our eighth child”. Mrs Buttle was buried at the Station and her headstone still stands on the site – the second of the two headstones flanking the main monument. Buttle returned to England as a result of his personal loss but did return to New Zealand in 1862 to farm in the Papatoetoe region.

Rev. Alexander Reid followed Buttle and initiated sheep farming on a larger scale, instigating the sending of wool to the Auckland market as well as furthering Maori agricultural pursuits. He is credited with restraining the Ngati-Maniapoto tribe from participating in the Taranaki conflict but the unrest between the races was simmering. In 1863 this simmering burst into a war between the Government and some of the Maori race which made Rev Reid's position at Te Kopua impossible. In 1863 Reid locked his house and left the area. The house remained untouched by the Maoris but was later looted by Europeans!

Thus ended the work of missionaries at Te Kopua for a number of years, but the Station did re-open under Rev. Gittos. However the writer is unable to find the date of the final closure of the Te Kopua Station – a sad end to an area that saw great strides in agriculture, the site of many important meetings between the Government and the Maori King Movement and the site of the first school in the opening up of the King Country to the Pakeha in 1886.

*Bibliography: The Journal of the Te Awamutu Historical Society December 1972 Vol. 7 No. 2  
Internet Te Ara Encyclopedia of New Zealand*



Te Kopua Memorial and grave stones



# LEMON POINT on KAWHIA

On a rise above the small settlement of Te Waitere, overlooking a southern portion of Kawhia Harbour, stands a heritage trail sign on which are the words "Mission Station". The sign is barely visible from the road and if one walks to the site it can be seen that at its foot is a fenced area in which stands a New Zealand Historic Places Trust marker consisting of a solid concrete block with two bronze plaques. The first reads:

HERE STOOD THE AHUAHU WESLEYAN  
MISSION STATION 1835 – 80  
HEADQUARTERS OF JOHN WHITELEY  
1835 - 36 AND 1839 - 55 AND OF  
CORT SCHNACKENBERG 1858 – 63

The second reads:

ON THIS SITE ARE THE GRAVES  
OF  
CHARLES WESLEY WOON  
BORN 28TH JUNE 1835  
DIED 15<sup>TH</sup> DECEMBER 1835  
AND  
JOHN JAMES WHITELEY  
BORN 25<sup>TH</sup> FEBRUARY 1838  
DIED 6<sup>TH</sup> APRIL 1839

Wesleyan Missionaries first arrived in the Kawhia area in 1834 at the invitation of some Maori people. Rev. William White made two visits to the area that year at which time he negotiated with Maori Chiefs Haupokia and Waru to purchase land at Waiharakeke to build a mission station. In November 1834 Rev. William and Mrs Woon arrived to commence their work at Kawhia from where Woon travelled widely.

In April 1835 Rev John and Mary Whiteley and their two daughters arrived at Waiharakeke to establish it as the main West Coast Wesleyan Mission Station. The area and accommodation (a one roomed whare with no floor, windows or fireplace) proved unsuitable. Within a few months a move was made to Ahuahu or Lemon Point as Whiteley had soon after his arrival planted lemon trees on the mission site. (Today the name of the settlement is Te Waitere, the Maori rendition of Whiteley, but still sometimes referred to as Lemon Point. The name Ahuahu appears to have been dropped completely.)

At the time of Whiteley's move from Waiharakeke a decision was made for the Woon family to transfer to Manukau but just before they shifted their six month old son Charles died. He was buried at Te Waitere.

It would appear that the success of the Wesleyan Mission Stations at Raglan and Kawhia caused a rift with the Church Mission Society and after consultation between the two missions in England the Wesleyans were withdrawn from their stations in early 1836. The rift was amicably resolved in October 1838 and the Wesleyan missionaries returned to Raglan and Kawhia areas. Rev. Whiteley, the real pioneer of the Wesleyan work in the area served until 1855. He was followed by Rev. H H Turton for a short time then Rev. Cort Schnackenberg continued at the Station from 1855 to 1863. After some further years it was deemed that Te Waitere was no longer the most suitable place for a Headquarters so the site was leased and in more recent times most

was sold leaving just the reserve we can visit today.

Another interesting fact is that the Te Waitere Mission Station operated the first postal service in the region from 1843 until 1855.

Rev. John Whiteley was later killed at Pukearuhe, in Taranaki, by a Maori war party on 13 February 1869.

Bibliography:

Internet [www.kawhia.co.nz/te-waitere.html](http://www.kawhia.co.nz/te-waitere.html)

Centenary Sketches of N.Z. Methodism, W J Williams Lyttleton Times Christchurch



Monument and plaques at Lemon Point on the Kawhia Harbour



# A CROSS ON A HILL

## WHAKATUMUTUMU MISSION

If you are travelling on State Highway 3, approaching State Highway 4 from either direction, an eagle eye will spot a cross standing high on the skyline of a hill just south of that highway junction. For those with really sharp vision there can be seen a cairn, surmounted by a smaller cross, on the flat area of ground just below the cross first mentioned. Why are these crosses standing on this spot, at Arapae, some 11 kilometres south of Te Kuiti?

Early settlers in the area discovered a lonely grave, with a headstone on which was roughly engraved the word “Mira” on a hill at Arapae – Mira being the Maori rendering of Miller. Who was this person Miller and why a grave, in what must have been an isolated spot some 170 years ago? We need to cast our minds back to 1840 to seek the answer.

Frederick Miller was born in the Parish of Ballymaguiggan, Northern Ireland. There he was baptised and later married his wife, Susan, who had been born in Yorkshire. It would appear that Frederick Miller and his wife, both at a young age, were posted by the Wesleyan Mission Society to New Zealand, arriving in Wellington in 1839. They stayed there until the birth of their first child then sailed to Kawhia where they met their superintendent, Rev John Whiteley. Around 1840 the young catechist, Frederick Miller, his wife Susan and family, wished to establish their own mission, despite being in their early twenties. The Millers chose to go to Arapae, an area south of where Te Kuiti is now established, as an extension to the work of Rev George Buttle based at Te Koupua. This was a major undertaking for the young family and, instead of an arduous overland journey they were paddled by canoe to the Mokau River. There they spent a night at the Mahoe Mission Station, then continued up the Mokau River until they reached the junction with the Mangapehi River. Here stood a high hill, which was soon named Mount Zion by Miller, overlooking both the Mokau and Mangapehi Rivers. Not only was the rivers’ meeting overlooked but also the junction of two major Maori tracks; the main north south track and the one to the Whanganui River, via Ongarue. Miller chose a flat area of about half a hectare just below the summit of Mt Zion for his house and mission chapel site. A raupo chapel was erected, with a stone fire place, measuring 30 feet by 16 feet – this much is known. Of the operation of the Mission Station little is known other than very brief mentions in early travellers’ diaries such as Donald McLean (later Sir Donald), Rev John Whiteley and Rev John Hobbs. Whiteley records in his diary on 21 February 1847 the baptism of two Miller children. His diary also shows previous baptisms of Maori converts at the Mission in October 1844 and November 1845.

By August 1848 Frederick Miller’s health was deteriorating, compelling him to travel to Auckland for medical advice. He returned to Whakatumutumu during October 1848 and there he died in December of that year. As instructed his faithful Maori friends buried him on the summit of the peak he had named Mount Zion. “Mira” his Maori given name, was carved into the soft rock and a small fence erected round the grave. Mrs Miller and her children were taken back to Auckland by some of her husband’s Maori followers, where they were looked after by the Rev. Lawry. The only further written references to the Whakatumutumu Mission Station are by Rev John Hobbs and Rev George Buttle. Hobbs passed through the area, travelling from the Hokianga, in December 1848 shortly after Miller’s death. Along with the Rev and Mrs William Kirk he was journeying to Ohinemotu (on the Whanganui River) for the Rev Kirk to establish a mission there. The group stayed for three days at Whakatumutumu preaching to the Maori people and visiting Frederick Miller’s grave. In 1850 Rev Buttle reported that he had returned from an extended visit of his parish – including Whakatumutumu. He wrote:

*“At Whakatumutumu I was very satisfied with what I saw. Their neat little chapel, with the exception of the doors and windows, had been entirely their own effort”.* (It had been made of squared rhyolite rock from the cliff face just above it).

Whakatutumu Mission Station was never staffed again by a missionary after Miller's death, though there is evidence (as above) that some of the Maori he taught continued the work of the Mission. Despite this evidence the Station was perhaps forgotten for the next 50 years or so until 1904. At this time Mr Gabriel E Elliott, a missionary, who was seeking signatures from Maori to gain title to some land he was taking up, heard some of the Maori singing old hymns. Elliott asked where they had learnt them. Two Maori stated that they had attended a mission school run by "Mira" and they offered to take him up to Miller's grave site. After the visit Mr Elliott made considerable effort to ascertain the history of the Wakatutumu Mission, which reveals that two Maori, Te Pupa and Pareone were responsible for the continuation of Miller's work on that spot. As a result of Elliot's research, the then owner of the property Mr E T Buckley, assisted by members of Miller's descendants, erected a cross on the summit of Mount Zion, over Rev. Miller's grave. Today, below this hill top cross, on the small plateau, stands a cairn and an affixed plaque, surmounted by a cross from the demolished Te Kuiti Methodist Church. This cairn marks the site of the Whakatutumu chapel on which an attached plaque records the following:-

THIS CAIRN MARKS THE CHAPEL SITE OF THE  
WESLYAN MISSION ESTABLISHED HERE AT WAKATUTUMU  
BY THE REV. FREDERICK MILLER SENT OUT  
BY THE LONDON MISSIONARY SOCIETY IN 1840.  
HERE AT THIS LONELY PLACE, THIS GODLY MAN WITH  
HIS BRAVE WIFE LED A FEROCIOUS PRIMITIVE RACE  
FROM HEATHEN DARKNESS TO THE LIGHT OF CHRISTIAN  
CIVILISATION, DIED AT HIS POST ON DUTY IN 1848 AGED 32 YEARS  
**THE CROSS ON THE HILLSIDE MARKS HIS TOMB**  
**'SERVANT OF GOD, WELL DONE'**  
THIS CENTENNIAL MEMORIAL  
WAS DEDICATED ON MAY 23<sup>RD</sup> 1959

(Note: On an internet search in the Index To Deaths.NZ. Papers, page 3 of 40, the New Zealander of 22 January 1848 records Miller's death on 8<sup>th</sup> December 1847 at the age of 29 years.)

Today the cross on Mount Zion is visible to all who look for it as they pass by, but the Cairn and Cross on the small plateau below really demands a stop to see it clearly from the highways' junction. To those who have more time, if travelling south, turn down State Highway 4, take the first turn to the right, seek out the public entrance and climb the hill to the cross. The view from the cross or chapel site is worth the effort and gives the opportunity to reflect on this site which once was so remote from fellow European contact.

### *Bibliography*

*Footprints of History* Number 3 October 1989 pages 49 to 51

Dick Craig      *South of the Autaki Line A History of the King Country* 1962





The cross marking Rev. Frederick Miller's grave at the site of the Whakatutumu Wesleyan Mission Station, above the Eight Mile Junction, south of Te Kuiti

The cairn marking the site of the Chapel at Whakatutumu Mission Station.

(Loren, Lee and Chris Astridge 2007)



# SIGN POSTED BUT...

At the northern end of the bridge over the Mokau River is a road sign saying 'Te Mahoe Road' and which points to the left (if travelling south). A few kilometres down this road is the site of the Wesleyan Mission Station "Te Mahoe", now marked by a very dilapidated, almost unreadable, New Zealand Historic Places Trust (NZHPT) sign, which is standing on a shelf just above the River. On that roadside another finger sign 'Mission Site' points away from the river, in the direction of farm paddocks.

An earlier, readable, photo of the NZHPT sign enabled the writer to record the wording:-

## TE MAHOE MISSION STATION

Here at Te Mahoe during the years 1844-1858  
The Rev. Cort Schnackenberg developed the  
Wesleyan Mission Station founded nearer the Mokau  
Heads in 1841 by the Rev. George Buttle.  
From 1848 to 1862 was run by  
the Rev Hoani Eketone.

Why is this site marked, what is its significance and who was the Reverend Cort Schnackenberg?

After the establishment of the Wesleyan Mission headquarters at Mangungu on the Hokianga efforts were made to extend the work of the mission southwards. This expansion was limited by two factors:

Firstly, there was a lack of men – only the Reverends Wallis, Whiteley and Woon were available to carry out the work beyond the Hokianga. In 1835 Woon was transferred to the Manukau, Whiteley replaced Woon at Kawhia and Wallis established a new station at Whaingaroa (Raglan). In October of that year Whiteley reported that he had received several invitations to visit the people of Mokau but was unable to make time available for such a venture.

Secondly, in 1836 there was a dispute with the Church Mission Society (CMS) over the establishment of new stations in the south. Because of this dispute Whiteley and Wallis were withdrawn from their stations and the matter referred to London. The dispute was settled and the two men returned to their stations in 1839.

In 1840 at a district meeting of the New Zealand Mission (Wesleyan) it was reported "*at Mokau a piece of land has been tapued for a Mission Station and a raupo hut built.*" The Mokau Station became part of the Kawhia circuit with Rev George Buttle appointed to assist Whiteley there. Buttle travelled to Mokau where he found the location of the proposed land and living arrangements very unsatisfactory. He then returned to Kawhia to report to Whiteley and make further arrangements to establish the mission at Mokau.

These arrangements were done and Buttle returned to Mokau. Soon after his arrival his house was destroyed by fire. He then left again for Kawhia, reported to Whiteley and then decided to go to Sydney to seek a wife! Whiteley decided to rebuild the house at Mokau and informed London that he hoped to engage the services of a young man "*as an Artisan more especially for Mokau*". In a second letter to London Whiteley reported that he had persuaded a young man to take charge of Buttle's house until other arrangements could be made. This young man was Cort Henry Schnackenberg.

Cort Schnackenberg was born in Wilstead, Germany in 1812. His father died when he was 14



and Cort went to live with his elder brother. At the age of 18 he went to live in London where he studied bookkeeping. He spent eight years experiencing life in this great city (and its temptations) during which time he attended the Lutheran, the Independent and finally the Wesleyan churches. He found some doctrines in the first two churches that he was unable to accept. In the Wesleyan/Methodists he found that their doctrines were more in accordance with the scriptures and in this church he found greater faith and resolve.

In March 1839 Schnackenberg migrated to Australia where, after some mistreatment by a cousin and a period of illness, he was accepted by a fellow countryman, Peter Paulius, who took him in. During his time in Sydney Schnackenberg learnt the art of rope making, joined a mercantile firm and was sent to New Zealand as an agent to purchase flax arriving at Kawhia on 27 November 1839. He lived near Kawhia and it was at this time he became aware of Whiteley and his work. In December 1842, he was on board a vessel that was wrecked on the Raglan bar. Rev Wallis sent out a young Māori who saved Schnackenberg from drowning. Schnackenberg then decided to spend his life serving the men who had saved him. He returned to Sydney and married Amy Walsall (nee Trappett) on 12 July 1843. The couple returned to Auckland in February 1844 and they then travelled to Mokau via Kawhia. After almost two years the original station at Te Kauri (near the Mokau River mouth) was abandoned and re-established at Te Mahoe further up the river.

Cort Schnackenberg had no formal theological training, unlike most missionaries sent from England. However, he was a very resourceful man in most aspects of life, both mental and physical. He had built up an understanding of Christianity, an interest in education and the advancement of the individual. Thus began his work at Te Mahoe, Mokau. The trials and tribulations of both the work and the living in such an isolated place were highlighted by two events in Schnackenberg's life. On 14 July 1855, he was approved to administer the sacraments in the Mokau circuit. Secondly, on 2 January 1858 he became an ordained minister.

The 1857 annual district meeting ordered Schnackenberg to Kawhia station. In April 1858 the Schnackenberg family left Te Mahoe in the care of Hoani Eketone and journeyed to Kawhia as instructed. This ended Cort Henry Schnackenberg's service at Te Mahoe. He continued to serve at Kawhia and Raglan regions until ill health in August 1880 forced him to seek treatment in Auckland. However, on 10 August he died whilst travelling, at sea, and is buried in the Wesleyan section of Symonds Street Cemetery in Auckland, not in a mission station as he had requested in his will.

Bibliography; Hammer, G.E.J. A pioneer missionary, Raglan to Mokau 1844–1880: Cort Henry Schnackenberg (Proceedings Number 57). Auckland, Wesley Historical Society, 1991.





Further general information on other Wesleyan Mission sites.

In 1840 as Rev Frederick Miller was beginning his work at Whakatutumu Rev Samuel Ironside began his Mission Station at Cloudy Bay, Marlborough Sounds

(Jocelyn and Ken Boys with Chris Astridge at Cloudy Bay site 2007)



Also in 1840 Rev, James Watkin preached the first Christian sermon in Otago at Karitane.



At Pukearuhe, the northern gateway to Taranaki, on 13 February 1869 Rev. John Whiteley was shot down and killed by a Maori war party led by Hone Weteret te Rerenga as he approached the redoubt to administer to those living there. The war party had killed all who resided there prior to this event.

In 1923 a prominent memorial was built to the memory of the death of Rev. Whiteley where it stood for 83 years. In September 2006 the New Plymouth Methodist Parish authorised the demolition of this memorial because *Support for the return of land to Ngati Tama and removal of the Whiteley Monument is consistent with an agreement made between Ngati Tama and the Methodist Church in 1995.....*” The writer also believes that at approximately the same time the New Plymouth Whiteley Memorial Church in Liardet Street was renamed.

The state of the 1923 Whiteley Monument at Pukearuhe in 2009 is shown below with the writer



However an earlier memorial still remains at Pukearuhe, on the exact spot where Rev. Whiteley was struck down.

This stone had been placed prior to 1923 by his relatives.