



WELLINGTON-NAPIER
A SCANDINAVIAN TRAIL

Whispering Roads

WELLINGTON-NAPIER
A Scandinavian Trail



The Wellington to Napier region. The map highlights the five major Scandinavian settlements in the Manawatu and through the northern and southern areas of the Seventy Mile Bush, along with various smaller spots.
ADAM SIMPSON, WAIRARAPA ARCHIVE

Wellington–Napier Scandinavian Trail

Welcome! The Trail runs from shore to shore between Wellington and Napier, mainly on State Highway 2, and it can be travelled in either direction, with Woodville as the junction between northern and southern settlements. Its aim is to help you imagine the experiences and retrace the footsteps of Scandinavian pioneer families from Denmark, Norway and Sweden who started their new life in New Zealand in the 1870s at either end of the Seventy Mile Bush. This mighty forest stretched from north of Opaki, just north of Masterton, to the edge of the Takapau Plains.

The first four ships to bring settlers to this area were the *England*, which arrived in Wellington in March 1872, the *Halcione*, which arrived in July, and the *Hovding* and *Ballarat*, which arrived in Napier the following September. The immigrants, mostly young couples along with single men and women and a few older family members, had been brought to New Zealand under the Vogel Public Works Scheme, first to help build roads and railways, then to develop their own 40-acre farms. We focus on their first thirty years, which witnessed the huge transformation of the land from dense lowland forest to the farmland you see today.

On June 28, 1870 Sir Julius Vogel delivered his ambitious Budget speech announcing his plan to take out British loans to launch a program linking immigration with public works expanding communication networks throughout the colony.

Hurihia to aroaro ki te ra, tukuna to
atarangi kia taka ki muri i a koe.
*Turn your face to the sun, and the
shadows fall behind you. MAORI PROVERB*



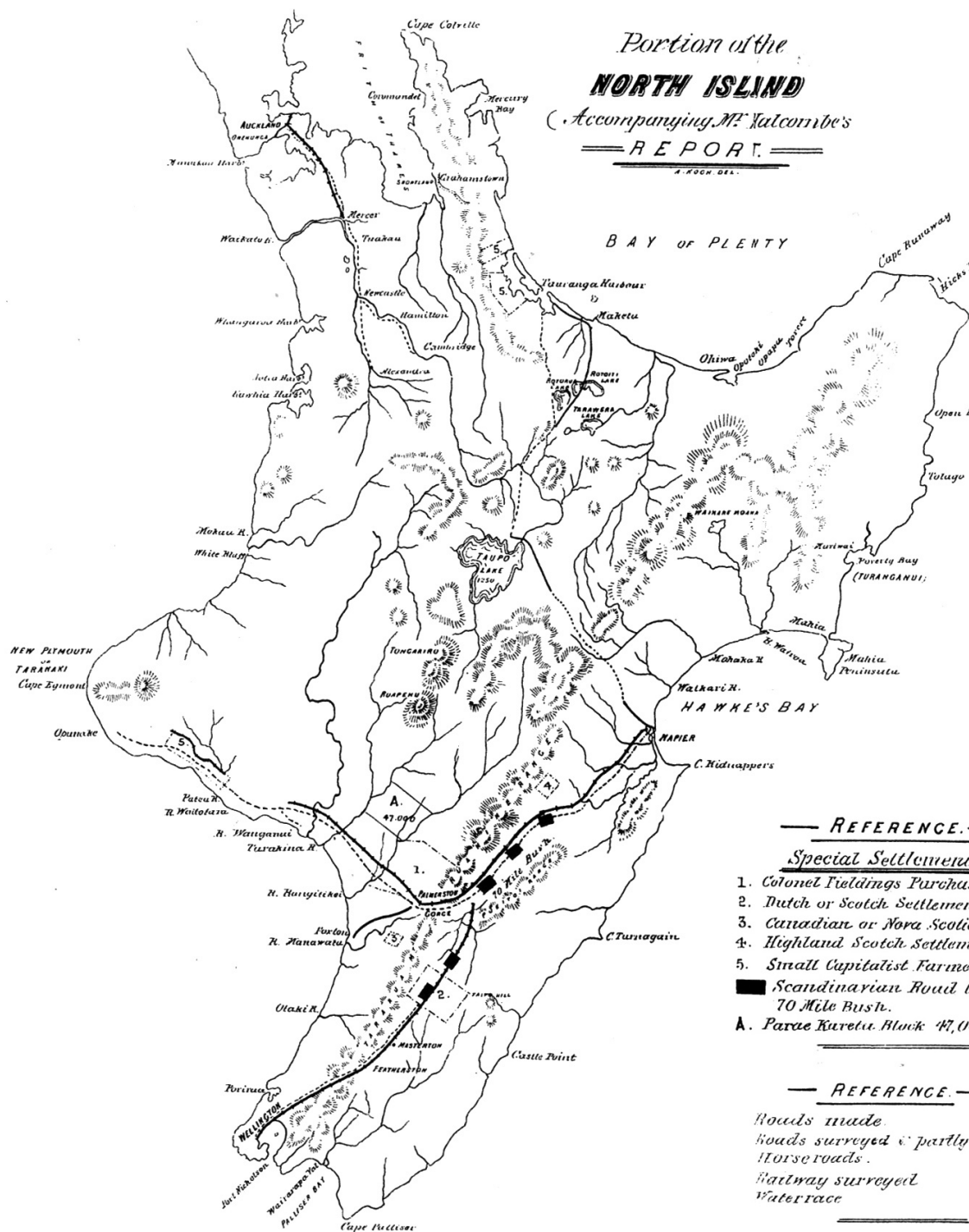
In 1872 the mighty forest known to Rangitane people as Te Tapere Nui a Whatonga (The Great Forest of Whatonga) and to European settlers as the Seventy Mile Bush) made overland communication between the Wellington and Hawke's Bay provinces very difficult. The largest section of original forest is preserved today at Pukaha Mt Bruce, though smaller reserves can also be enjoyed throughout the region.

Those arriving in Wellington in 1872 and 1873 were escorted by an interpreter and a government immigration officer to a temporary camp in Kopuaranga, north of

Masterton and within the next two years became the first settlers in the southern part of the bush, founding first Mauriceville, then Eketahuna.

Around eighty families were settled in Mauriceville, making it the largest exclusively Scandinavian settlement.

Those arriving in Napier in the same period were escorted south across the plains to Waipawa and Waipukurau and were settled in the northern end of the bush, founding Norsewood and Dannevirke. Seventy-four mainly Norwegian families arrived on the *Hovding* and thirteen Danish families arrived on the *Ballarat*. Twenty-one families, including all those from the *Ballarat*, settled in Dannevirke while the rest made their homes in Norsewood. Some of their descendants still live in these districts, while others are scattered throughout New Zealand.



Four of the five proposed 'Scandinavian Villages' (Mauriceville, Eketahuna, Dannevirke and Norsewood) were settled as planned, but Woodville was developed instead as a Small Farms Association, led by Waipawa builder Joseph Sowry.

REFERENCE.

Special Settlements.

1. Colonel Fieldings Purchase.
2. Dutch or Scotch Settlement.
3. Canadian or Nova Scotia Settlers.
4. Highland Scotch Settlement.
5. Small Capitalist Farmers locuti.
- Scandinavian Road laborers, 70 Mile Bush.
- A. Parae Kuretu Block 47,000 acres.

REFERENCE.

Roads made. _____
 Roads surveyed & partly made. ---
 Horse roads. _____
 Railway surveyed. _____
 Water race. _____

In the 1878 census, around 4600 Scandinavian-born settlers were living in New Zealand, more than half in the Wellington–Napier region. Their children, if New Zealand-born, were not counted in that figure. More than a century later they have many, many descendants. 50% of the 1870s immigrants were Danes, while Swedes and Norwegians comprised the rest. Through intermarriage and common interests, shared ‘Scandinavian’ bonds soon developed, although each national group also retained a distinct individual identity. Because of continuing immigration from Britain in the 1870s, within twenty years Dannevirke and Eketahuna began to lose their earlier Scandinavian identity, whereas it remained strong for much longer in Mauriceville West and Norsewood because of their comparative isolation.

The Trail North: From Wellington to Woodville

After exploring 1870s sites and buildings in central Wellington, Matiu/Somes Island and Petone, the Trail crosses the steep Rimutaka ranges and passes through the small 19th century towns of the Wairarapa Valley. In April 1872 thirteen of the new Scandinavian arrivals spent a night in Featherston (then known as Burlings) and the



Crossing the Rimutaka ranges by bullock train.
JAMES BRAGGE, C.1876. WAIRARAPA ARCHIVE

next day travelled on through Greytown and Carterton to Masterton, where a further night was spent in a stockade that stood on the site of Queen Elizabeth Park.

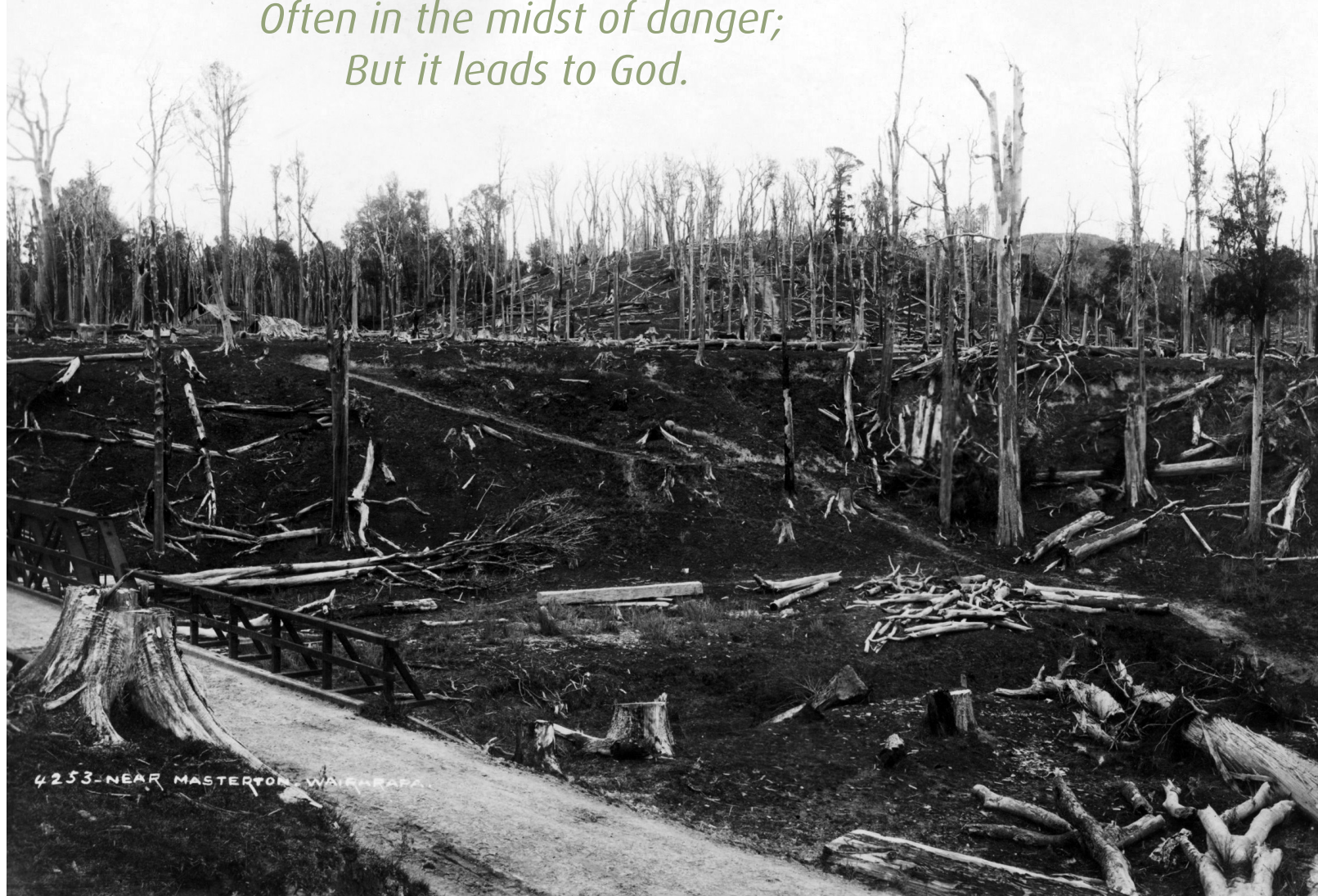
North of Masterton the Trail divides to provide a short circular tour. One route continues north on SH2 past the Mount Bruce Pioneer Museum, crosses the deep gorge of the Ruamahanga River and climbs the saddle of Pukaha Mt Bruce, ending at the Pukaha Mt Bruce National Wildlife Centre. A second route turns right 8km north of Masterton and follows a well-marked detour via Opaki-Kaiparoro Rd for 6km to the site of the Scandinavian Camp set up at Kopuaranga in April 1872 for the new immigrants. Here they had to wait, some for up to two years, for their forest sections to be surveyed. Beyond Kopuaranga stretched the Seventy Mile Bush, more commonly referred to as the (southern) Forty Mile Bush. Around 700 people passed through the Camp in these years. Some died here — you can read their names on a small memorial.

Eleven kilometres further on, you reach Mauriceville West. Around eighty families lived here from 1873, carving



Matiu/Somes keeper's cottage.
DOC, COURTESY RICHARD NESTER

*I'm a pilgrim and a stranger,
Rough and thorny is the road
Often in the midst of danger;
But it leads to God.*



The end of the forest. The dream of a future garden of paradise helped to console believers who had to live for decades amid such scenes of destruction, with constant fear of forest fires. The words are from Hymn 376 in Ira D Sankey, *Sacred Songs and Solos* (London and Edinburgh, n.d.).

PALMERSTON NORTH CITY LIBRARY

RIGHT George Franklin and Agnes Gundersen Franklin with the first nine of their twelve children. Agnes, born in Copenhagen and reared in Mauriceville West, became an assistant teacher at the school there. After her marriage she was appointed first postmistress of Kopuaranga, living in a cottage opposite the hall. Running the post office remained a family responsibility for many years, handed down from mother to daughter.

LYNDA ROBINSON, MASTERTON



40-acre farms out of the forest. A deserted school, a poet's cottage and barn, two churches, memorials and three cemeteries remain. Continue over North Hill through Mauriceville North past the picturesque Norwegian Methodist Church high on a hillside. The crossroads of North Rd and Opaki-Kaiparoro Rd mark the site of the former small settlement of Hastwell, an early coaching station and post office. Its school and hall are now gone, but a small memorial marks the school site, and the concrete remains of a creamery are still visible.

Returning to SH2 just north of the Anzac Memorial Bridge, the trail continues through what is now known as the Tararua district with a short loop back to Pukaha Mount Bruce National Wildlife Centre. Here you can follow walking trails through the largest surviving remnant of the Seventy Mile Bush, climb to a lookout, listen to kokako and kiwi, and mourn the loss of the extinct huia, last seen in these parts more than a century ago.

The circular trail returns to Masterton via SH2. The main Trail continues north to the small town of Eketahuna, once known as Mellemkov (Danish: the heart of the

forest). This second planned Scandinavian Settlement in the southern section of the forest began here in October 1873. The first families, from Sweden, Denmark and Norway, had arrived seven months earlier on the *Forfarshire*. Like the earlier arrivals, they had been forced to spend time at the Scandinavian Camp in Kopuaranga, waiting

impatiently for their sections to be surveyed while working on constructing roads and bridges. Remember this was long before the invention of the chain saw.

After leaving Eketahuna the Trail continues on SH2 through vanished forest once so dense that Karl Herman Weber, a Hawke's Bay district engineer and surveyor,



Scandinavian Camp Burial Ground memorial. Unveiled in December 1988 by the Rev Lionel Rorlach and the Swedish Ambassador. Commemorates the 13 people who died in the camp and are buried in the adjoining paddock.

WAIRARAPA ARCHIVE



LEFT Barry Anderson writes : 'My grandfather died the year I was born but my grandmother lived another nine years. I remember her well as a little frail-looking lady, bent almost like a staple from years of toil and still with a very strong Swedish accent. Grandma died in 1931 at the age of 91.'

RIGHT Anders Anderson with his cows, and cupcake-style haystack.

ANDERSON FAMILY



disappeared here in 1886. From the 1880s onwards the landscape was gradually transformed via sawmills, logging and burning into the fertile farmland you see today, with dairy herds and the remains of dairy factories that were once strung out at three-mile intervals. In the early days farmers had to cart their own milk by horse and dray to the creameries and butter and cheese factories. Today Fonterra tankers make daily runs to each farm, and from the Pahiatua factory whole milk powder is exported all over the world.

The Trail follows a former 1870s coach road, with the Wairarapa railway line from 1897 running parallel to the west, through Pahiatua and Mangatainoka (with its distinctive Tui brewery tower) and crosses the Manawatu River to enter Woodville. Nestled beside the mighty Manawatu Gorge, Woodville (first called The Junction) lies at the intersection of roads

and railways that head west to Palmerston North, east to Napier and south to Wellington.

The Manawatu River once marked the boundary between Wellington Province and Hawke's Bay Province. The Tararua district, formed in 1989 with its main administrative centre in Dannevirke, now extends south to Mount Bruce and north to just beyond Norsewood, thus covering almost all of the area that once lay in the Seventy Mile Bush.

Confusingly, settlers living both north and south of Woodville called their area the Forty Mile Bush. We adopt

The Isakson family, from left: Ole, Charles, Jacob and Karen, c.1887. On 29 November 1887 Jacob was felling bush when a tree fell on him and pinned him to the ground. His son Charles went looking for him without success. When he was found by a search party four days later, the first thing he asked for was a smoke. He died shortly afterwards, aged 44. WAIRARAPA ARCHIVE



the simple tactic of referring to it as either the southern or the northern Forty Mile Bush. (Forget about arithmetic, we are dealing with oral history here.)

An optional side trip (via State Highway 3) through the Manawatu Gorge to the university city of Palmerston North follows. This area, which was then part of Wellington Province, was settled in 1871 — a year before the settlement of the Seventy Mile Bush — by 129 Scandinavian immigrants brought to New Zealand on two ships, the *Celaeno* and the *England*. Even before that, the Karere district was lived in for three years from 1866–69 by the former Danish Prime Minister, Bishop Monrad. When he and his wife Emilie returned to Denmark in 1869 some of their family members stayed on. So did the Bishop's fine collection of 600 early European prints, donated to the young colony as a generous farewell gift. You can see the works online and at Te Papa.

Return to Woodville, noticing the train tracks created in the 1880s snaking along the left side of the Gorge. This is the end of the first part of the trail. (You can continue from Woodville doing the first Scandinavian settlers' journey in reverse order, or start as they did in Napier and join up with the southern portion of the trail in Woodville.) Our story now moves to Napier to retrace the footsteps of the settlers who landed there in 1872.

The Trail South: From Napier to Woodville

In Napier, Hawke's Bay, the trail begins at the port where two immigrant ships, the *Ballarat* and the *Hovding*, arrived on September 15, 1872. The *Ballarat*, carrying 13 Danish families, anchored at 10 am. The *Hovding*, carrying 74 families, mainly Norwegian and some Swedish, anchored at 5pm. Gaze out to sea and imagine the excitement of these eighty-seven families reaching land after more ninety days at sea. Climb Hospital Hill to the site of the

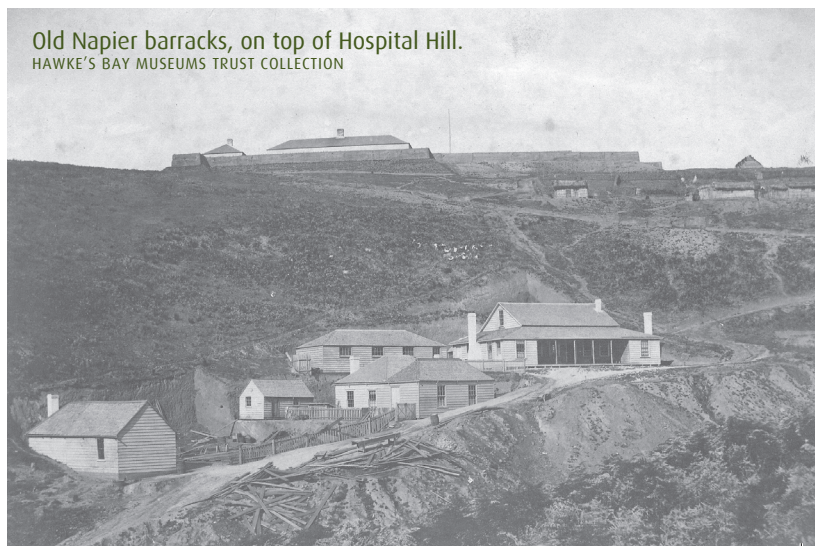
former immigration barracks, where they were housed, and wander through the beautiful Old Napier Cemetery dating from 1855. Read the stories on the stones.

Five days later most of the men and boys set out to trek to the site of their future forest homes. The women and children stayed behind in the barracks for eleven more days. On your way south from Napier, visit the Mission Winery, New Zealand's oldest winery, in its beautiful old seminary building. The next stop on SH2 is at Te Aute, where the men and boys slept at the end of their first day's walk from the port.

At the start of October 1872, when it was their turn to travel south to meet up with their men, the women and children were able to travel part of the way by coach. One of the children later recalled "I remember when going through the rivers the water came up into the coach, and we had to crouch up on the seats." Continue to Waipawa and on to Waipukurau, where both groups spent their second night in transit in the Tavistock Hotel.

After Takapau the ground begins to rise, and you are entering what was once the northernmost boundary of the Seventy Mile Bush. The first party of men and boys stayed for the third night in a Railway Hotel, six miles south of

Old Napier barracks, on top of Hospital Hill.
HAWKE'S BAY MUSEUMS TRUST COLLECTION





The perilous Manawatu Gorge Road, c.1878.
JAMES BRAGGE, WAIRARAPA ARCHIVE

their destination, soon to be called Norsewood. There they camped in a clearing for a few days, before ballots were drawn and they could move onto their sections and start putting up simple shelters in preparation for the arrival of their wives and young children.

A second settlement had also been planned fourteen miles further south in the forest. The immigration officer persuaded some of the group that better land might be available there, with the result that the thirteen Danish men from the *Ballarat* and eight others decided to continue their journey for another day and a half.

Both Dannevirke and Norsewood have retained a strong interest in their Scandinavian heritage, so there

The last night of relative comfort was spent at Tavistock Hotel, Waipukurau. From then onwards, the immigrants were confronted with harshest frontier conditions. ATL

is much to see in both places today. Links between these northern communities and the southern Scandinavian groups were quickly established. "It was not long before parties of Danes and Norwegians from the north came through to the [Kopuaranga] Camp to receive a joyful welcome," wrote G C Peterson (*Forest Homes*, p 33).

Scandinavian family names can also be found in the cemeteries and school records of small neighbouring communities such as Matamau, Ormondville and Makotuku, easily reached by short detours from SH2. The cemeteries of Ashley Clinton and Makaretu, which are reached by a detour from Highway 50, are also a roll call of Scandinavian names.

Like ancient pilgrimage routes, the trail is full of many more fascinating sights, picturesque ruins and stories than those we list here. Travel it at your own pace. Consult i-SITEs and www.aatravel.co.nz (Trip 8) to find great places to eat and sleep along the way. Notice Maori place names and remember Maori have had walking tracks and marae in different parts of the region for many centuries before European migration. They are tangata whenua, First Nations people of the land, and everyone else is tangata tiriti, living here by virtue of the rights and obligations





Wind turbine at Te Apiti.
Directions from Woodville i-site.

set out in the Treaty of Waitangi. Go gently. Share the path.

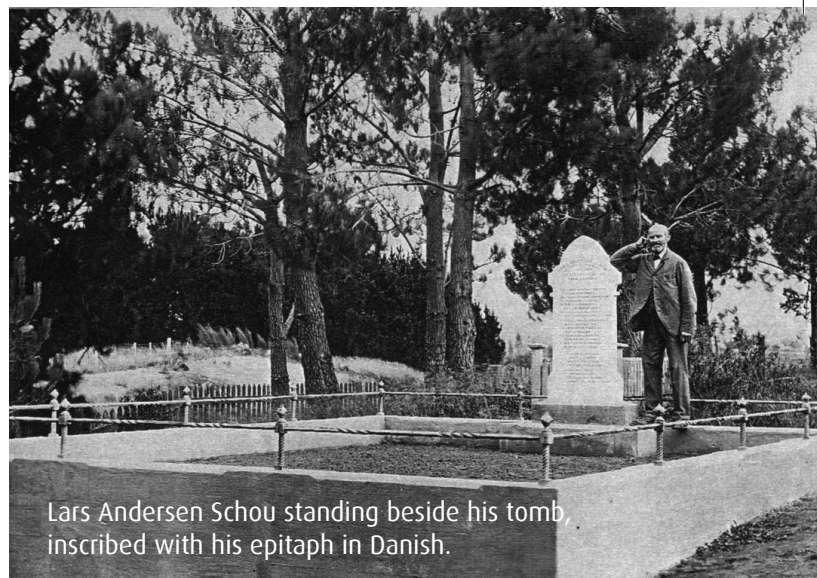
The Seventy Mile Bush was on ancestral Rangitane tribal land, and the great Rangitane leader Nireaha Tamaki is buried with other family members in a private cemetery at Hamua. Nireaha protested that his customary rights to his land had been overlooked when some of the Mangatainoka Block was sold. He persisted for over 20 years as the

case passed through the Supreme Court and the Court of Appeal, finally taking it to the Privy Council in Great Britain where he was victorious.

Te Atiawa, Ngati Kahungunu, Rangitane o Wairarapa, Tanenuiarangi Manawatu and Rangitane o Tamaki Nui a Rua all claim mana whenua or special territorial authority in various parts of the region today, and actively pursue their cultural heritage. There are many histories here, living side by side. This trail focuses on just one strand, acknowledging that it is interwoven with many others.

As you journey along the trail, stop to study family graves in churchyards and listen to the whispering wind in the remnants of the great forest that first clothed these hills and valleys. You can also listen to and look at new technology (of Danish design) in the giant wind turbines at Te Apiti Wind Farm above the Manawatu Gorge.

Happy wandering!



Lars Andersen Schou standing beside his tomb, inscribed with his epitaph in Danish.

My Epitaph

By Lars Andersen Schou (b. 3.12.1835 Vigerslev Parish, Odense, Denmark; d. 9.9.1920 Mauriceville West)

VERSION BY KF, BASED ON LITERAL TRANSLATION FROM THE DANISH, NIKOLAISON ARCHIVE

*To you, the living,
who stand here
reading this memorial,
I say, listen to your
inner voice,
the divine within you.*

*We are all one,
serving in the same army.
for death cannot separate us:
our bodies die, but our
spirit endures.*

*Here on earth
I was a simple farmer
but God be praised
I learnt to know the way
to my eternal home.*

*Like Adam, I tilled the soil
In the sweat of my brow,
And gained strength by
dreaming
Of the paradise ahead.*

*Just as our bodies grow
through food and drink,
our souls expand
when nourished by our
thoughts.*

*Jesus said, Ask
And it shall be given you,
Seek, and ye shall find;
Knock, and it shall be opened
unto you. MATTHEW VII. 7*

*Come unto me, all ye that
labour and are heavy
laden, and I shall give
you rest. MATTHEW XI. 28*

*Seek ye first the kingdom of
God and his righteousness;
and all these things
shall be added unto you.
MATTHEW VI. 33*

FOLLOW THE TRAIL

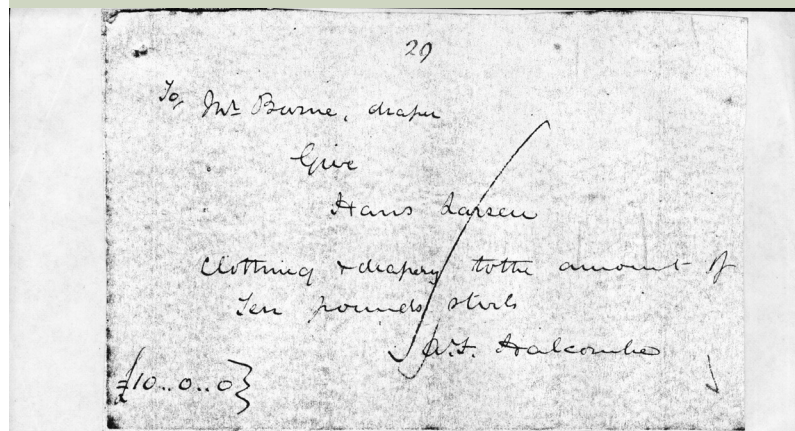
Wellington Central and Petone/Lower Hutt

- Wellington i-SITE Visitor Centre, corner of Wakefield and Victoria Streets, Wellington t 64 4 802 4860
e: wellington@i-site.org
- Hutt City i-SITE Visitor Centre, The Pavilion, 25 Laings Rd, Lower Hutt t: 64 4 560 4715
e: huttcity@i-site.org
- Archives New Zealand, 10 Mulgrave St, Thorndon.
t: 04 499 5595 w: www.archives.govt.nz
- Bolton St Memorial Park. Tombs of architect CJ Toxward and his wife Jane are located here, along with many other well-known early Wellington figures. Friends of the Bolton St Memorial Park.
w: www.boltoncemetery.org.nz



In Wellington's first decade (1865-75) as the nation's capital, CJ Toxward was greatly in demand as an architect. In 1868 his elegant new store for Kirkcaldie and Stains opened, and in the 1870s he designed many schools, banks and churches.

TE PAPA TONGAREWA MUSEUM OF NZ



A purchase order issued to Hans Larsen by AF Halcombe. Scandinavian immigrants arriving on the *England* in March 1872 had a disastrous voyage, with the deaths of three adults and 13 children. On arrival in Wellington they became the first occupants of a rapidly constructed quarantine station on Matiu/Somes Island, and their clothing was burnt on the beach. The weather was cold, and an appeal for donations was made in the local press. The government also issued some clothing replacement funds to families.

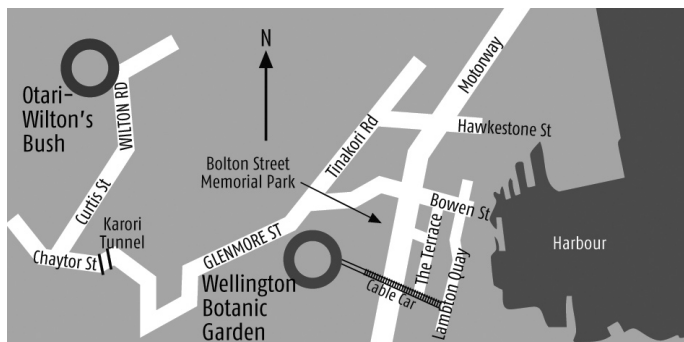
WAIKARAPA ARCHIVE

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1/1		6.0
1/1		5.0
1/1		6.3
1/1		4.8
1/1		1.7
		10.0.0

- Colonial Cottage Museum, built 1858, with heritage garden. 68 Nairn St, Te Aro. t: 04 384 9122
e: colonialcottage@wmt.org.nz

Halcione passengers were also quarantined on Matiu/Somes. Gustave Jensen, aged 19, Christine Jensen, 36, and Maria Larsen, 32, are buried in the cemetery on the island.

- Matiu/Somes Island Scientific and Historic Reserve. Memorial cairn and graves of Scandinavian immigrants. East by West ferries from Queens Wharf seven days a week. **t:** 04 499 1282 **w:** www.eastbywest.co.nz. DOC Wellington Visitor Centre, 18 Manners St. **t:** 04 384 7770
- Museum of Wellington City & Sea. In 1892 Bond Store, Queens Wharf. **t:** 04 472 8904 **e:** museumswellington@wmt.org.nz **w:** www.museumswellington.org.nz
- Old St Pauls, 34 Mulgrave St, Thorndon. See Thorndon Heritage Trail. Transepts designed by CJ Toxward, 1868–74. **t:** 04 473 6722 **e:** oldstpauls@historic.org.nz
- Otari-Wilton's Bush, 160 Wilton Rd, Wilton. Unique plant sanctuary and forest reserve consisting of 100ha of native forest, and 5ha of plant collections. Contains some of Wellington's oldest trees are here, including an 800-year-old rimu. Wilton Rd, Wilton via 14 bus from Lambton Quay. **t:** 04 499 1400 **e:** treehouse@wcc.govt.nz



On the corner of Buckle and Taranaki Street in Mount Cook, site of the former gaol and immigration barracks where many Scandinavians stayed before starting their journey north, now stands a Parihaka Memorial erected in the year 2000. The memorial depicts a prisoner standing with bared head, wrapped in his prison blanket. See www.parihaka.com and Dick Scott, *Ask That Mountain* (Raupo 2004). In 1903 Copenhagen-born Oscar Alpers, later a High Court judge, spoke up warmly in defence of Te Whiti o Rongomai and Tohu Kakahi. (Read more about Alpers in the **Napier** section.)

- Petone Settlers Museum, The Esplanade, Petone, Lower Hutt. Database of Wellington ships and passenger lists. **t:** 04 570 6500 **e:** settlers@huttcity.govt.nz **w:** www.petonesettlers.org.nz
- Plimmer's Ark. Museum has remains of sailing vessel/store *Inconstant* and animated Old Bank Clock with historic audiovisual dioramas every hour on the hour. Lower floor, Old Bank Shopping Arcade, corner of Willis St, Lambton Quay and Customhouse Quay. **t:** 04 922 0600 **w:** www.oldbank.co.nz
- Te Papa Tongarewa Museum of New Zealand, 55 Cable St. Bishop Ditlev Monrad's Collection of 599 etchings, engravings and woodcuts including work by Wenceslaus Hollar, Altdorfer, Durer and Rembrandt was donated in 1869. A selection is always on display. **t:** 04 381 7000 **e:** mail@tepapa.govt.nz **w:** www.tepapa.govt.nz
- On 20 August 1872 construction of the Wairarapa Line began with the turning of the first sod at Pipitea Point, the site of Wellington's first railway station. Construction along the narrow, rocky shoreline was slow. The section to Petone and Lower Hutt was opened on 14 April 1874.

FOLLOW THE TRAIL

In January 1875 the Andersen and Sigvertsen families arrived from Denmark on the *Humboldt*. They were allocated three sections at Mauriceville North, but moved south to work in the Rimutaka railway construction camps and lived at Pigeon Bush for some years. Between 1899 and 1904 both families moved back from Mauriceville and worked on the five Donald farms as share milkers.

Featherston

- Fell Locomotive Museum, corner SH2 and Lyon St and Rimutaka Rail Trail **t:** 06 308 9343
e: fell.loco.museum@xtra.co.nz
- Featherston Reserves Walkway, entrance to four walking tracks and Barr-Brown Reserve (totara forest remnant) Access Otaura Reserve, SH2. **t:** 06308 8294
- Heritage Museum, in old Court House beside Fell Museum **t:** 06 308 9444
- Railway to Wellington opened 1878. Many Scandinavian immigrants worked on the construction of the Rimutaka Incline and lived at Cross Creek and Pigeon Bush.

Greytown

- Cobblestones Museum, including Donald woolshed (1858), old pharmacy, country school, coaches, etc. 169 Main St. **t:** 06 304 9687
e: info@cobblestonesmuseum.org.nz
- Papawai marae, Pa Rd, Greytown. The focus of Kotahitanga Maori parliament movement, led by Te Manihera Te Rangitakaiwaho, who was

James Donald moved to South Featherston from Taita in 1859. The Tarureka butter factory opened in 1881, supplied by 200 cows. James's daughters Jeannie and Bessie worked in the butter room. Bessie Donald gained further training at Inglewood Dairy School in Taranaki, and in 1902 also went to Denmark. See Henry Christensen, *Grassroots Business. A Record of Wairarapa Dairy Factories*. Mt Bruce Colonial Museum, 2002, pp 75-77 and Las Lassen "Butter. Our Chief Competitor. A Trip to Denmark," *Feilding Star*, 7 December 1907, reprinted in Val A Burr, *Mosquitoes and Sawdust*, Scandia II, Scandinavian Club of Manawatu, 1995, pp 80-82.



North of Featherston (at Tauherenikau Bridge).
JAMES BRAGGE, c.1876. WAIRARAPA ARCHIVE

succeeded by Tamahau Mahupuku.
Newspaper *Tē Puke ki Hikurangi*
published 1897–1913. **t:** 06 304 9440
w: www.wairarapamaori.com

- Railway (via Woodside station and side line to Greytown) to Wellington opened 1880.

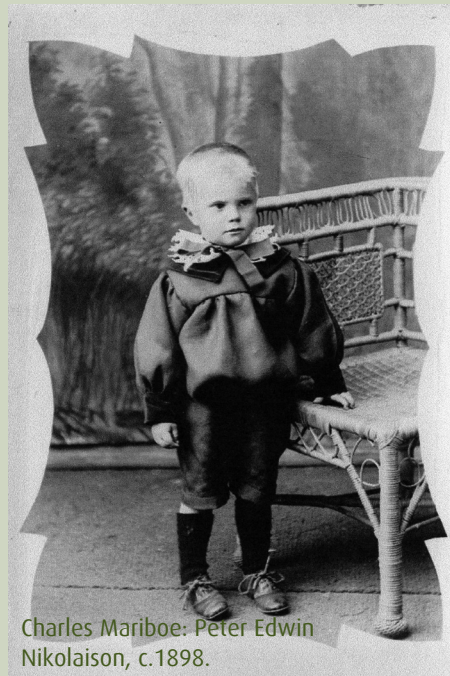
Carterton

- Carterton Community and Railway Museum, cnr. Broadway and Wheatstone Sts. **t:** 06 377 0631
- Carter Scenic Reserve, turn right from SH2, continue 12km on Gladstone Rd.
- Mount Holdsworth, entry point to Tararua Forest Park, established 1954 as New Zealand's first forest park with an area of 116.535 ha.
- Railway to Wellington opened 1880. Original buildings.

Masterton

- i-Site Masterton (and Mauriceville), 316 Queen St.
t: 64 6 370 0900 **e:** masterton@i-site.org

Alexander Munro, engineer from March 1873 until August 1876 involved in constructing the Masterton to Manawatu Gorge Rd, oversaw road works with teams of Scandinavian men. He reported they worked ten to fourteen hours a day.



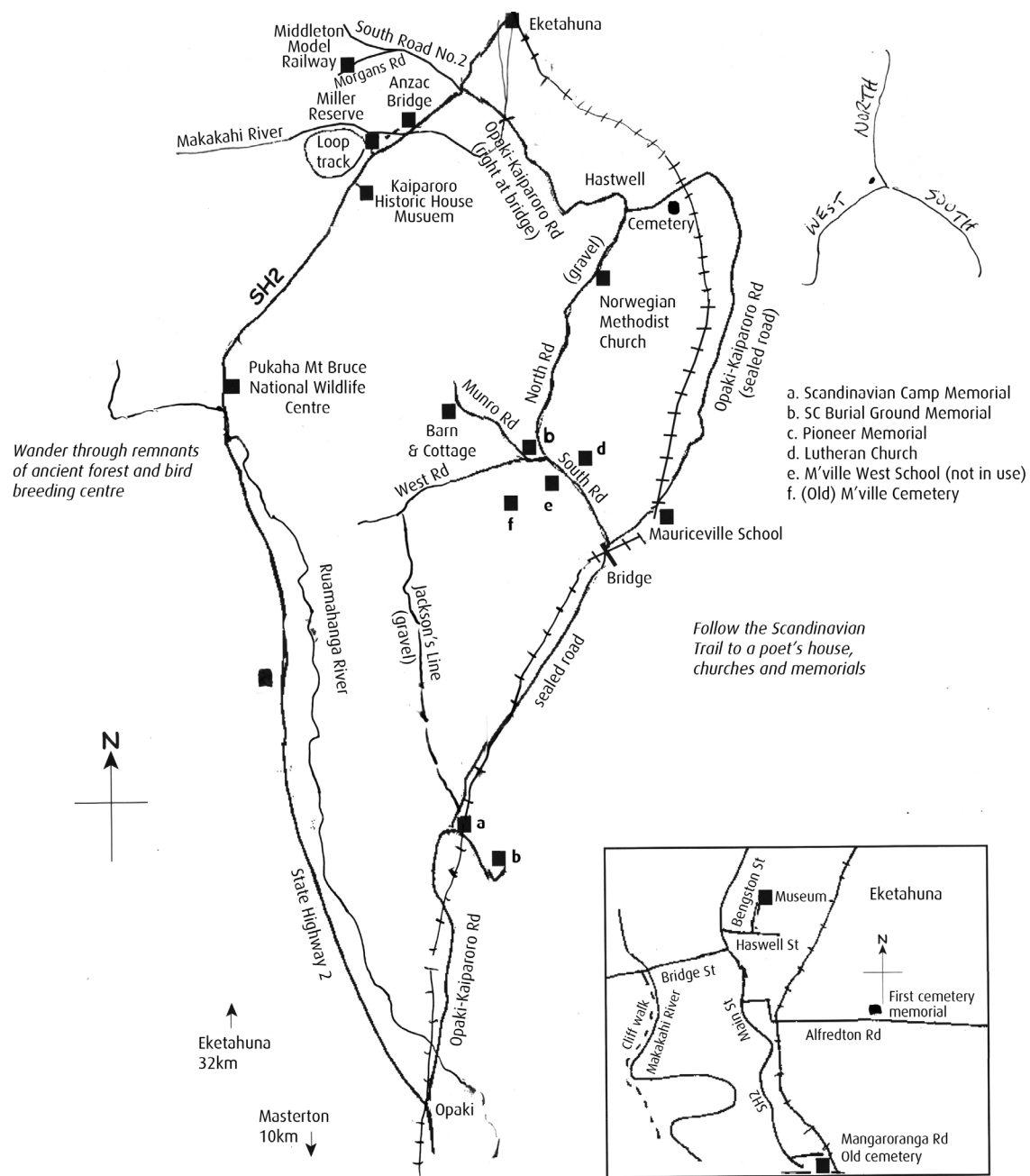
Charles Mariboe: Peter Edwin Nikolaison, c.1898.

Today descendants of the first Nikolaison family, who arrived on the *Fritz Reuter* in 1875 and first settled in Norsewood, occupy a prominent position in Masterton. George Edward Allenby (Ted) Nikolaison, QSM, (1926–2007) was well-known in Masterton as a pre-eminent photographer, and he also built up a huge archive on Scandinavian immigration, which has been drawn on in the current work. His three children Pete, Jude and Susan Nikolaison now continue this fine tradition. Ted Nikolaison writes: “Charles Mariboe became of special interest to me as I have him to thank for recording the history of our early family in Norsewood. A special treasure to me is a photograph he took of my father [Peter Edwin], born in Norsewood 29 July 1896, at age two or three years.”

- Aratoi Wairarapa Museum of Art and History, Bruce St.
t: 06 370 0001 **e:** info@aratoi.co.nz. Fine permanent display on Maori and settler histories.
- Queen Elizabeth Park, board beside Peace Statue recalls Masterton Stockade, where Scandinavian immigrants stayed on their way to the Scandinavian Camp.
- Archer St cemetery, dating from 1875, adjoins Queen Elizabeth Park.

While some Scandinavians set up in business in Masterton — Christian Enersen, a carpenter from Norway, ran a boarding house with his wife Elise and acted as agent for the Palmerston North newspaper *Scandia* — most lived in the Kopuaranga and Mauriceville districts.

FOLLOW THE TRAIL



Soon after their arrival in the crude barracks at Kopuaranga, the new immigrants received a visit from the Minister of Public Works, the Hon. William Gisborne. "He complimented them on their appearance, gave them advice, and told them of the splendid prospects that were open to them." (Petersen, *Forest Homes*, p 26) But these proved empty words, for eight months later the families were still marooned in the camp. It was only when six settlers actually walked the seventy-five miles to Wellington to complain to the Government that surveying at last got under way.

- Te Ore Ore Marae, Bideford Rd. t: 06 377 1192
- Wairarapa Archive, Queen St. t: 06 360 6311
e: archive@library.mstn.govt.nz. Contains major holdings of papers and photographs. Online resources include the Mauriceville Index compiled from various records of births, deaths and marriages.
- Railway station opened 1880. Current station building dates from 1967.

Kopuaranga was first called Dreyerton, after Alexander Svend Dreyer, the first government interpreter and storekeeper, who resigned in 1873. His name survives in Dreyer's Rock and Dreyer's Rock Rd. On June 5, 1872 the *Otago Daily Times* carried this report from its Wairarapa correspondent: 'The women and children appeared contented and happy. The men were employed in falling [sic] bush on the main line of road. They have taken the work by contract at 25s per chain, for which small sum they undertake to fall the timber a chain in width, as well as length, and stump a portion of it level with the ground. This price is much lower than it could be done for in any other part of the Province.'

Before the Scandinavians arrived in 1872, some Scottish families became established in the area. The Donovan farm supplied dairy produce to the people in the Camp. Other families included those of Donald and John McLachlan, Alexander Bruce, Duncan Stewart, and Donald McKenzie.

Kopuaranga

- Scandinavian Camp Memorial. Turn right from SH2 into Opaki-Kaiparoro Rd and follow road to Kopuaranga. Memorial is on right opposite Kopuaranga Hall. Unveiled February 1972, on the centenary of the building of the camp.

The dedication of the Pioneers' Memorial Cairn at Mauriceville West on Sunday 5 May 1974. The inscription ends: 'They honoured their native lands by willingly giving their best to the country of their adoption.' The organizers of the memorial were EM (Ted) Mattson (speaking), GC Petersen (seated, fourth from right) and Harold Mortensen (standing, far right). The men first met as schoolboys at Mauriceville West School. The official party included Sir Keith and Lady Holyoake, consular representatives of the Danish, Norwegian and Swedish embassies, and Alice Anderson of Eketahuna (on a low stool, far left).



FOLLOW THE TRAIL

- Scandinavian Camp Burial Ground Memorial. Turn right from Opaki–Kaiparoro Rd into Donovan's Rd at Scandinavian Camp Memorial. Cross railway line. Memorial is in paddock immediately to left, on corner of Knight's Rd.
- School Memorial Bell, 1960 (currently in storage). Installed on Memorial Tower tower in 1974. Tower base is decorated with panels made by local schoolchildren in late 1960s. At front of former Kopuaranga School, now Department of Conservation-owned and privately leased. On left of Opaki–Kaiparoro Rd as you approach village.
- Railway to Wellington opened 1884.

Mauriceville (first known as Mauriceville East)

- Turn right at crossroads at railway overbridge and follow Opaki–Kaiparoro Rd through village. The road is also known as Main St.
- Dairy Factory, 1926, now part of Hatuma Lime Co. Limestone quarrying began in 1887.
- Information board with history of village, 1873 to present.
- Mauriceville School (originally Mauriceville East Public School) opened 1892, still active.
- Site of Claude Spackman's saddlery, bootmaking and hairdressing shop. Small building on left, first used as Dreyer's Rock School, moved by Mr Spackman to Mauriceville. Private, view from road.
- Site of Williams and Neighbours brickworks. 1919–30s.
- Railway station opened 1884, terminus until 1889 when line reached Eketahuna.



Danish-born Eskild Pedersen (left) and WF Jessen (right) were early directors and chairmen of the Mauriceville West Co-op dairy factory from 1889 onwards.



Mauriceville West and North

- St Francis Lutheran Church, South Rd, on rise opposite school, on right approaching from Masterton.
- Lutheran cemetery is beside Lutheran church. Partial plan of burials is inside church. Note community tribute on tombstone of Gunder Gundersen in lower rear left, and poem in Danish on tombstone of poet/songwriter Lars Andersen Schou (1835–1920). Schou's barn and whare are also located in the village.
- Earliest cemetery lies on hillside above the closed Mauriceville West School.

Although the name Mauriceville was given to honour George Maurice O'Rorke, Auckland-based Minister for Immigration at the time, there is no record that he ever visited Mauriceville. Sir George played a key role in helping to set up the University of Auckland, where O'Rorke Hall is named after him.

- Mauriceville (North) Norwegian Methodist Church. Cemetery is on steep hillside to the side and rear of the church. On sharp corner of North Rd, with new parking space on right.
- Mauriceville West School, 1877–1972. Thomas Turnbull-designed building, DOC-owned, awaiting restoration as community/genealogy centre.
- Memorial to Scandinavian Pioneers, junction of South Rd, West Rd and North Rd. Commemorating their arrival in March 1873. Dedicated 5 May 1974.
- Site of original Mauriceville Co-op Dairy Company factory, 1889–1925. South Rd on right.
- Whare and barn of Lars Andersen Schou. Turn left into West Rd at Pioneer Memorial, and right into Mount Munro Rd. Located on gravel road around first corner. Private land.

Mangamahoe

- Mangamahoe Church of St Columba. Designed by Frederick de Jersey Clere, and built under direction of Mangamahoe farmers including J F Heckler, S Dawson, H Thorby and Ephraim Tildesley. Erected 1902, stood opposite McGruddy farm. In the early 1990s it was relocated to Ngaumutawa Rd, Masterton and restored by the Solway College Old Girls Association. It reopened in 1996 as the St Columba Church at Solway College. Church visits welcome. **t:** 06 377 0655 **e:** office@solwaycollege.school.nz

The northern Wairarapa was rugged and isolated, and construction was slow and difficult. Mauriceville, 20km north of Masterton, was reached on 14 June 1886, followed by the next 6 km to Mangamahoe on 10 January 1887.

The 10km between Mangamahoe and Eketahuna included the 150m long Wiwaka tunnel, the only tunnel between the Rimutaka Incline and Woodville, and the section was opened on 8 April 1889.

Now the track is used for goods traffic, and occasionally for excursion steam train passenger service. If restored as a passenger line, it would enable tourists to move easily between Masterton, Mauriceville, Eketahuna, and the northern cities in the Seventy Mile Bush. The history of the area is closely tied up with the development of the railway.

- Mangamahoe School, 1892–1932. Building was purchased by the Heckler family and transferred to their Forest Downs property, where it is used as a barn.
- Railway station opened June 1887. Closed 1969. Was on Station Rd, left from Opaki–Kaiparoro Rd, before reaching Mangamahoe Central Rd on right. From 1887–89, when the train reached Eketahuna, Mangamahoe station was serviced by Mr. J Macara



A Hastwell picnic, c.1912. WAIRARAPA ARCHIVE

FOLLOW THE TRAIL

Scandinavian Families from the *England* (arrived 9 March 1872)

The following draws on various sources, including Malcolm Larsen's unpublished records, genealogical files compiled by GEA (Ted) Nikolaison, the Mauriceville Index in the Wairarapa Archive, and Tararua District Council cemetery records. GC Petersen's *Forest Homes* provides a vivid and often poignant account of the trials and joys of these families, from the perspective of a second generation member of the Mauriceville West Danish community. In *Happiness is Sharing Your Heritage*, (privately printed, Wellington 1976), Malcolm (Mac) Larsen provides detailed historical background on the family of Eli and Lars Hansen of Ullern, Norway. Cheryl Fletcher provides further rich anecdotal material in her *Gifts from the Past* (privately printed, Carterton, 1999).

Mauriceville West sections were assigned along West Rd and South Rd, mainly to Danes but with Swedish families (Herlund, Tornquist, Nilsson, Assarsson, Kjestrup) also at the southern end of West Rd. Mauriceville North sections were assigned up and over the steep North Hill to Norwegian families, again with several Swedish families (Aulin, Swenson) and a single English family (Wellington) at the Hastwell end of North Rd.

Two crew members settled in Mauriceville:

Henry Aulin (27) from Trelleborg, Sweden, was listed as cook on the voyage. On 4 May 1872 he married fellow passenger **Janette Olsdatter** (28) from Norway. Their first child **Christian August Aulin** died at 22 days on 28 February 1874 in the Scandinavian Camp. Section 8 MN, later ran a store in Eketahuna. Buried in Mangaoranga Cemetery.

John Swenson (26) from Sweden, listed as interpreter, nurse and mess constable. On 4 May 1872 he married fellow passenger **Eli Jespersen** (16). Section 3, MN. Buried MN cemetery. A Swenson family reunion was held in Masterton in November 2008.

Other immigrants included:

Ole Amundsen (33) and **Bertha** (31) emigrated from Norway with **Mary Josephine** (7), **Anna** (5; died in the Scandinavian Camp November 1873) and **Ole** (3). Section 8 MN. Buried MN cemetery. Their son **John Ammunson** (b. 1879, d. 1 August 1942) is buried in Mangaoranga Cemetery. Their daughter **Mary Josephine Amundsen** married **Lars Larsen** in the Mauriceville North Church in Sep 1881. This was the first wedding celebrated

in the historic church. **Adolph Larsen**, their eldest son, was also the first baby christened in the church.

Nils Anderson, 24 emigrated from Sweden. On 6 April 1872 he married fellow passenger **Anna Marie Olsdatter** (31) from Norway. Section 4 MN.

Ole Bosen (34) and **Anna** (44) emigrated from Norway with **Bertram Olaf** (12), **Martha** (10) and **Ole Reinhardt** (2; died at sea 18 January 1872). Section 3 MN.

Gunnerius Christiansen (35) and **Karen** (35; died in the Scandinavian Camp 10 January 1874) emigrated from Norway with **Ole Christian** (11). Section 20 MN.

Christopher Eriksen (28) and **Bertha Maria** (28; died at sea 2 January 1872) emigrated from Norway with **Jane** (6 months; died at sea 13 January 1872). Section 11 MN.

Magnus Halberg (also spelt Hallberg) (43) and **Anna Marie** (36) emigrated from Denmark with **Caroline** (16; died in the Scandinavian Camp 5 December 1873), **Lars Peter** (11), **Anne Christina** (9), **Anna Marie** (7), **Hansine Christina** (4) and **Oluf Johannes** (9 months). Section 47 Mauriceville West (MW).

Johannes Jespersen (50) and **Anna** (48) emigrated from Norway with **Lulius** (18) and **Eli** (16) Section 10 MN.

Hans Larsen (32) and **Karen** (31) emigrated from Norway with **Elizabeth** (8), **Lauritz** (5; died at sea in Cook Strait, 7 March 1872), **Hans** (3) and **Carl** (9 months; died at sea 31 January 1872. Section 7 MN. Hans served as founding trustee of the Mauriceville North Church until his death in 1918. The church continues in the hands of Larsen descendants.

Niels Peter Larsen (42; died at sea 31 January 1872) and **Karen** (30) emigrated from Denmark with **Karen** (10), **Niels** (7) and **Marie** (2; died at sea 12 January 1872). Karen went to the Scandinavian Camp under the care of fellow passenger **Jens Petersen**, Section 49 MW.

Peter Larsen (31) and **Margarethe** (25) emigrated from Denmark with **Lars Peter** (5), **Christian Julius** (3) and **Hans Anton Busk** (5 months; died at sea 21 January 1872.) Margarethe gave birth to another son, also called **Hans Anton Busk**, while in quarantine on Matiu/Somes. See Flavell, *Living in Kaiparoro*, pp 60–65. Section 56 in MW, also sections 32 and 33.

Rasmus Larsen (43) and **Marie** (41) emigrated from Denmark. Section 48 MW.

Thorsten Larsen (22) emigrated from Norway. He married fellow passenger **Julie Nilsdatter**. Section 13 MN.

Niels P Nielsen (36) and **Bergetha** (42) emigrated from Norway with **Hakon** (7) and **Carl** (3; died at sea 28 December 1871). Section 14 MN.

Ole Olsen (28) and **Karen** (24) emigrated from Norway with **Ole** (one and a half; died at sea 19 January 1872). **Ole** was also born at sea on 1 February 1872 and died on Matiu/Somes on 10 March 1872. Section 5 MN.

Jens Peter Pedersen (also spelt Petersen) (41) and **Anna Margaret** (43) emigrated from Denmark with **Karen Marianne** (10), **Hans Christian** (12), **Ole Johann Fries** (6), **Anne Nicoline** (4) and **Nicoline** (9 months). Section 49 MW.

Jens Jorgensen (27) emigrated from Denmark as a single man. Section 57 MW.

John Wellington (21) and his wife **Emmeline** (20) also settled in Mauriceville North at first, taking up Section 1 at the Hastwell end. They emigrated from England, where they had been selected by Charles Rooking Carter.

Halcyon Passengers

The first *Halcyon* voyage with immigrants for Mauriceville arrived in Wellington on July 27, 1872, after sailing from London on 1 May 1872. The passenger list is at Archives NZ IM 15/12. Assisted steerage passengers from Denmark consisted of 14 families, 31 children, nine single men and five single women. They received the following sections.

Families:

Jens and Christiane Apel, three children. Section 50, South Rd.

Rasmus and Maren Brodersen, one child. Section 53, South Rd.

Peter Christian and Johanna Christensen, one child. Section 58. South Rd.

Niels C and Magdalene Christensen, two children. Section 60, South Rd.

Anders and Ane Hansen, one child. (Perhaps **Jens Hansen**, Section 50, South Rd.)

Hans and Ane Hansen, two children. Section 63, South Rd.

Niels C and Bodil Herlind, two children. Sections 86 and 87, West Rd.

Thor K and Christine Jacobsen, two children. Section 59, South Rd.

Carl Janicke and unnamed wife. No record in Mauriceville.

Mathias and Karen Jensen, listed under Hagell. Section 51, South Rd.

Nicolai and Marie Jensen, two children. Section 62, South Rd.

Jens F and Annette Jorgensen, four children. Section 57, South Rd.

Anton and Ane Larsen, four children. (Perhaps **Anton Lauridsen**, Section 55, South Rd.)

Hans and Catherine Nielsen, four children. Section 61, South Rd.

Single men:

Hans Jensen (21); **Jorgen Jepsen** (26);

Rasmus Nielsen (26); **Jens Nielsen** (21);

Eskild Petersen (21); **Niels Rasmus** (23);

Jens M Thomsen (22) Section 54, South Rd;

Nicolai F Wulff (26)

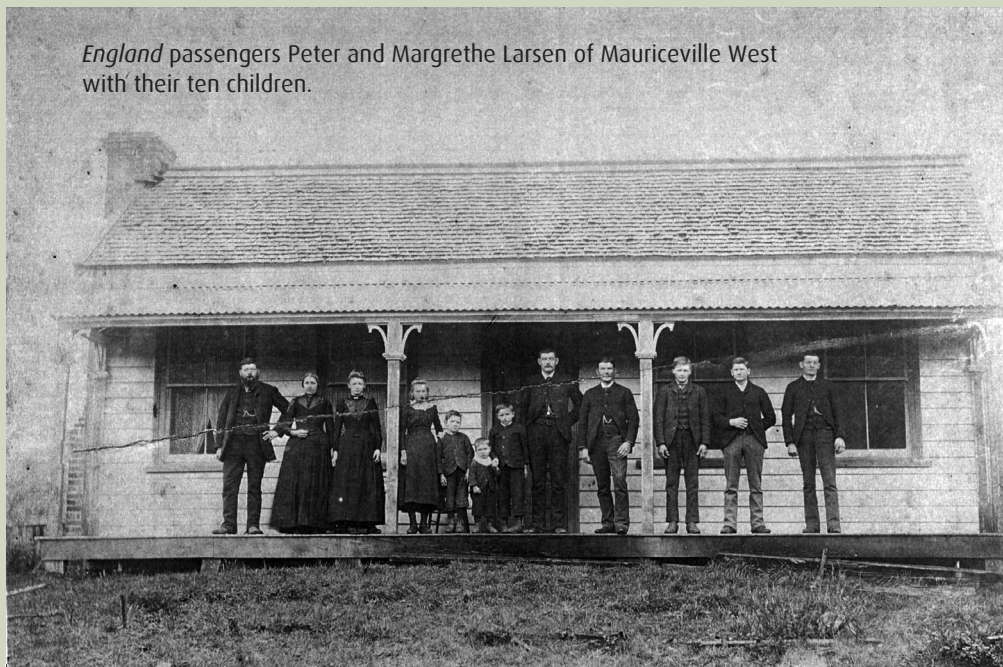
Single women:

Maria Calleson (23), one child;

H Anne Johnstone (35); **Maren J Lindey** (33);

Ane Nielsen (25); **Maren Rasmussen** (22)

England passengers Peter and Margrethe Larsen of Mauriceville West with their ten children.



FOLLOW THE TRAIL

running a Mangamahoe–Woodville daily coach service. Scandinavian settler Hans Larsen ran a store at Mangamahoe.

Hastwell

- Cemetery, On Opaki–Kaiparoro Rd, just after passing railway overbridge. When driving north, on left behind picket fence. Masterton District Council maintained.
- Site of Creamery, opened 1904. Concrete foundations in paddock on right when travelling towards Kaiparoro.
- Memorial to Hastwell School, closed 1967. On Opaki–Kaiparoro Rd on right, a few minutes after passing junction with Hall Rd on right and North Rd on left. Hastwell Hall was also near by on Hall Rd. Hastwell School was relocated to Mauriceville School.

Mount Bruce/Kaiparoro

- Anzac Memorial Bridge, 1922–23, constructed by engineer Alfred Falkner with assistance from Mauriceville country councillor WA Miller and returned soldiers. Walkway access via WA Miller Scenic Reserve. Category 1 historic place.
- Kaiparoro Historic House Museum, SH2, 2km north of Pukaha. Original farm of Normandell consisted of 770 acres. Historic documents include 1891 receipt to Norwegian-born Hastwell farmer Ole Isakson for felling 63 acres of bush at Normandell at £1 2s per acre and three acres at £2 per acre.
t: 06 375 8441 **e:** newpacificstudio@xtra.co.nz
w: www.newpacificstudio.org

- Mt Bruce Pioneer Museum, SH2, 20km north of Masterton (dairy farm first settled by Hans Christensen from Denmark in 1879 and still in operation, with collection of farm machinery and pioneer household furnishings). (Beware if you have a dust allergy.) Henry Christensen
t: 06 372 5859

A stop for those interested in dairying and railways is the Cwymglyn Farm and Middleton Model Railway (and jigger) on Morgans Rd. Turn left and follow signs from SH2, just after passing Anzac Memorial Bridge.

- WA Miller Scenic Reserve. Loop Trail through regenerating tawa forest and picnic area. SH2 beside Makakahi River, just north of Kaiparoro Rd.
- Pukaha Mount Bruce National Wildlife Centre SH2, 30km north of Masterton. Has display on Seventy Mile Bush and its bird population, including the now extinct huia, before the bushfelling and fires transformed the landscape. Several walks through the forest. **t:** 64 3 375 8004 **e:** info@mtbruce.org.nz
w: www.mtbruce.org.nz
- Nearest rail terminus for the first European settlers in Kaiparoro from 1887 was at Mangamahoe, which was also their postal district for some years. Mauriceville

Pukaha Mt Bruce National Wildlife Centre is located on the site of a Forest Reserve that was subject to some logging in the 20th century, but its 942ha are now protected and used for native bird rearing and release. The vision is a restoration of the dawn chorus that was once such a powerful experience in the Seventy Mile Bush.

A Double Tragedy

Graydon Brian Nelson, a distinguished former Prime Minister's Private Secretary who served under five Prime Ministers, from Sir Keith Holyoake to Sir Robert Muldoon:

My great-grandfather and great-grandmother Per and Elna Nilsson met a sad end. They were Swedish and came out on the *Humboldt* in 1874, arriving in Wellington on 28 January 1875. Per was then 43, and his wife Elna was 40. Nils, their eldest son, was ten, Louise was five, Caroline was two and Carl was just two days old. Another son named Carl died on the voyage and was buried at sea.

The family moved to Masterton and stayed there at first while Per went into the bush to work with men from other families who had been promised sections. They partly cleared the bush and constructed basic roading. Then they moved onto their own property in Mauriceville West, Section 85, along West Rd. It slopes up to Pukaha.

On the morning of December 30, 1879, just four years after they had arrived, my great-grandfather went out to get his horse, but he didn't come back. Instead the horse came to the house on its own. Louise went out to look for her father. She found him lying on the ground dead, kicked in the head by the horse. He was fifty-three.

Elna was left with four children. She couldn't speak English and couldn't cope, so she took her own life less than two months later. I have a copy of the inquest:

Inquest held at house of Nils Assarssen, [neighbour, section 88] 17 February 1880 before coroner Henry Thomas Spratt. Viewing the body of Elna Nilsson, reached the verdict that she died "from the effects of having taken phosphorus from lucifer matches whilst suffering from temporary insanity."

Twelve jurors: Gunder Gundersen, Hans Marcus Petersen, Rasmus Larsen, Peter Petersen, Ole Mortensen, Nils Andersen, Niels Albrechtsen, Hans Larsen, Nils Aulin, Gunder Christiansen, Christian Albrechtsen, Simon Olsen.

They heard two witnesses:

Mrs Nils (viz. Christina Assarssen) being sworn, saith that:

Last Saturday night a woman came to me and said she wanted me to go with her to see Mrs Elna Nilsson, who she thought was dying. I went with her and saw it was so, and remained with the deceased. She kept vomiting and kept throwing herself about on her bed. She did not say anything, she seemed unable to speak, nor did she appear to understand what I said to her, nor aware of my presence. She died at half past seven on Sunday morning, 15 February 1880.

I saw the deceased the Friday previous to this when she was outside her cottage, and once or twice spoke to her and called at her cottage during the week when she complained of severe pain in the head. I noticed she sometimes spoke irrationally as if not quite right in her mind for several weeks past. Signed Christina Assarssen, her mark.

The second witness was Louisa Nilsson, (aged about nine):

Witness sworn — saith saw her mother Elna Nilsson some time ago scraping off the phosphorus from some lucifer matches into some milk thickened with flour, and which she said was for poisoning rats. She told me to take it up into the room above, which I did.

Gray Nelson continues:

It was always said in the family that Elna died of a broken heart — my great-aunt Louise told me that. I set out to find the facts by obtaining the coroner's report.

In 2001 I put up a limestone monument to my great-grandparents next to their old property. It's on a road reserve. I go up there quite regularly and clean up the place.



Memorial to Per and Elna Nilsson, far end of West Road, Mauriceville West.

FOLLOW THE TRAIL

County extended to the Makakahi River at Kaiparoro, which was then crossed by a ford or by a swing bridge. That remained the last ford on the road until 1922, when the Anzac Memorial Bridge was constructed.

Eketahuna

- Eketahuna Kiwi Country Information Centre 23 Main St
t: 06 375 8545 e: info@eketahunakiwicountry.co.nz
w: www.eketahunakiwicountry.co.nz
- Mangaoranga Cemetery. When driving north, turn right on Mangaoranga Rd just before bridge a few minutes before entering Eketahuna. Cemetery on right. Records are online at Tararua District Council www.tararua.govt.nz. Many graves of early Scandinavian settlers.
- Cliff Walk, opened 1911. When going north, turn left on Bridge St and park. Walk leads along cliffs above Makakahi River and down to camping ground, in remnants of native bush. Concrete piers and remains of 1890 footbridge (destroyed by 1996 flood) are visible beside river.
- Eketahuna Museum, Bengston St, Eketahuna, in second school built in 1884. Records of Scandinavian families from the *Forfarshire*, who lived in the Scandinavian Camp in Kopuaranga for seven months before settling in

Note Scandinavian street names: Anderson Street (Anders Anderson, 1873); Bengston Street (after Gustav Bengston from Sweden, who drew the Main Street block, became the first postmaster in 1876, and donated land for the first school); Olsen Street (after Anders Olsen, whose son William was mayor 1940–44).

After the railway reached Eketahuna in 1889, Petone timber merchant Thomas Price (owner of Price's Folly) set up the Albion Mill in Newman, next to Eketahuna. From there he shipped the huge Nireaha totara forests by rail to his Petone timber yards.

In 1895 a supplementary railway was constructed, running from the sawmill at Nireaha to the rail end at Newman. The locomotive driver at the Albion Mill was Ole Andersen from Mauriceville North. In a boiler accident Ole lost most of his sight in both eyes. His wife Hannah, who had been running a store at Hastwell, left him and took their four children with her to Australia. (See Peter Best, *Eketahuna. Stories from Small Town New Zealand*, Wairarapa Archive 2001, pp 23–26 and for Ole's story see Ray Sigvertsen, *Saga of Two Zealands*, Masterton 1995.)

Eketahuna. They included Anders Anderson (Sweden), Anders Olsen (Sweden), Nis Lund (Norway) and Bernt Syversen (Denmark). t: 06 375 8892 / 021 146 8984
e: bridgetwellwood@gmail.com

- Memorial to First Cemetery. Turn right from SH2 into Alfredton Rd, continue to end of houses. Memorial is on left beside road, as you approach the Rugby Ground.
- Tararua Forest Park — 20km west. Follow signs from Nireaha Rd to Priests Rd to Putara.
- Railway reached Eketahuna 8 April 1889. Eketahuna remained the terminus until December 18, 1897, when the Wairarapa–Woodville line was finally completed and met up with the Napier–Palmerston North Main Trunk line. A coach service provided major transport

Construction of the 4km section to Newman was completed in 1896. Pahiatua was reached in May 1897, including the Mangatainoka River Bridge, the longest bridge on the line at 162m. Mangatainoka is 24km from the bridge and the railway reached it in August 1897. The line was finally opened to Woodville and a junction with the Palmerston North–Gisborne Line on 11 December 1897.

The settling of Mellemskov/Eketahuna

Eleven Scandinavian families arrived in Wellington on the Forfarshire on 2 March 1873:

Anders (27) and **Johanne** (28) **Anderson**, from Sweden, listed as from Denmark.

Niels (48) and **Anna** (46) **Blomquist**, two children, from Denmark.

Christian (38) and **Elise** (37) **Enerson**, two children, from Norway.

Nis (35) and **Anna Maria Lund** (25), two children, from Denmark.

Jens (25) and **Caroline** (24) **Nielsen**, from Denmark.

Johannes (24) and **Mathilde** (23) **Nielsen** from Denmark.

Anders (33) and **Helen** (30) **Olsen**, one child, from Norway (but elsewhere considered Swedish).

Hans (43) and **Marika** (34) **Petersen**, three children, from Denmark.

Hans (24) and **Sara** (32) **Svendsen**, two children, from Norway.

Bernt (34) and **Anne** (36) **Syversen**, from Norway.

Carl (45) and **Elna** (43) **Wackron**, eight children, four eldest listed as single men and woman, from Denmark.

Single men included:

Nis Edward Baiesen (29) from Denmark; **Hermann Fredericksen** (23) from Norway; **Johan F Hefty** (44) from Norway; **Niels P Johansen** (32) from Denmark; **Magnus Nielsen** (20) from Denmark; **Fritz Wackron** (19) from Denmark; **Carl Wackron** (14) from Denmark; **August Wackron** (12) from Denmark

Single women included:

Bertha Arnesen (25) from Norway; **Christine Bengston** (32) from Denmark; **Christine Ekberg** (18) from Denmark; **Kari Hansen** (18) from Norway; **Katrine O Olsen** (16) from Norway; **Maria Wackron** (17) from Denmark.

*The Petersen family, listed as from Germany, is probably of Danish heritage and from Schleswig-Holstein: **Sophia Petersen** (44), **Joachim** (22), **Heinrich** (18), **Joachim** (17), **Maria** (16)*

Anders Anderson, **Nis Lund**, **Anders Olsen** and **Bernt Syversen** began the move in October 1873 from the Scandinavian Camp to the forested area that would soon be called Mellemskov (Danish: heart of the forest). Its name in Maori is Eketahuna — where the river runs aground on a sand bank.

between Eketahuna, Woodville and Palmerston North in the 1889–97 period. A new era dawned with the first automobile arriving in Eketahuna in 1903.

Pahiatua

- Pahiatua Information Centre 121 Main St t: 06 376 6619
- Pahiatua Carnival Park, Glasgow St t: 06 376 6340. This 2ha site of native bush was donated to the town as a domain in early years, and adjoins a camping site.
- Pahiatua and District Museum Society Museum, 33 Sedcole St t: 06 376 7445
- Pahiatua Railcar Centre, run by Pahiatua Railcar Society Inc. Pahiatua Station, 2km west of the township. Includes 1971 railway station building, replacement

From the 1890s, creameries and butter factories began to spring up all through the district. In 1893 the New Zealand Dairy Farmer's Union was established and set up butter factories in Wellington, Palmerston North (on Fitzherbert Avenue) and Eketahuna. In August 1894 the Pahiatua Dairy Company factory opened, receiving supplies from creameries at Woodville, Kaitawa, Mangatainoka, Makakahi (Konini) and Hamua (Hawera). Now Fonterra drives through daily. (Henry Christensen, *Grassroots Business. A Record of Wairarapa Dairy Factories*. Mt Bruce Colonial Museum, 2002 and in HH (Bert) Hammond, *Challenge and Enterprise. A Chronicle of Dairy Factories in the Manawatu*. Palmerston North, 2009.)

for 1897 building, an 1897 Goods Shed 112 ft long, and working railcars and locomotives. t: 06 376 7432
e: d.selby@actrix.co.nz w: railcar.netfirms.com

FOLLOW THE TRAIL

- Railway reached Pahiatua in 1897.

Mangatainoka

- Tui Brewery has been operating since 1889 and contains a small museum. **t:** 06 376 0815 **e:** hq@tui.co.nz
w: www.tui.co.nz. For stories about the Derbyshire-born founder Henry Wagstaff (1835–1911) see www.wagstaffsociety.org
- Mangatainoka Pahiatua Cemetery. Turn left onto Cross Rd as you approach Mangatainoka.
- Railway (Wairarapa line) reached Mangatainoka in 1897.

Woodville

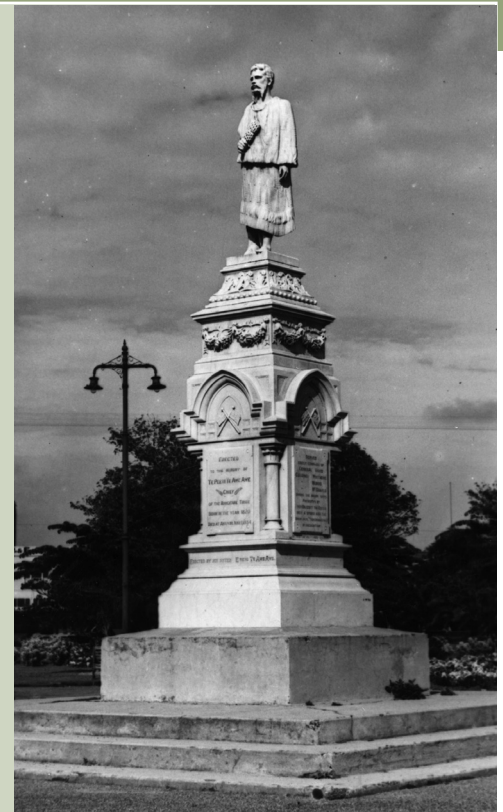
- Tararua i-SITE, 42 Vogel St. **t:** 06 376 1023
e: tararua@i-site.org
- Old Gorge Cemetery. Follow SH3 left from Woodville towards Palmerston North. Cemetery is on the north side of the road close to the turn-off for Old Gorge Rd on the left. Cross railway tracks with care and follow short road to cemetery.
- Guided walks. See also brochure Old Gorge Cemetery Booklets, available from i-SITE.



Henry Carlson (1844–1912) was born in Sweden and trained as a carpenter, emigrating to New Zealand in 1876 and building bridges in Woodville and Norsewood. After settling in Dannevirke in 1882 he became a sawmiller and an important community benefactor.

In From Norway with Love (Palmerston North, 2006), Rachel M Johnson traces the story of her great-grandparents Neils and Anna Anderson, who emigrated from Norway on the first voyage of the *Hovding* with three young children. Neils was one of the six Norwegian founding families of Dannevirke. He drew section 19 at the southern end of the town, a rich block of land covered with totara forest. In 1879 Neils sold his Dannevirke property and purchased a section in Linton near Palmerston North.

His son Harold had always wanted to become an artist. At his father's insistence, he began an apprenticeship in cabinet-making in Wellington. But when a tutor suggested he should continue his studies at the Institute of Fine Art in Chicago, Harold went down to the waterfront. A few days later he sailed to New York, working his way on a Norwegian ship. A successful career as a portrait painter and engraver followed. Soon after returning to Palmerston North in 1905 and setting up his own business in Main Street West, he received a commission to design the Te Peeti Te Awe Awe statue.



PALMERSTON NORTH CITY LIBRARY

- Coppermine Valley Creek Walk. When driving north towards Dannevirke on SH2 turn left onto Pinfold Rd and continue for 5km, then turn left onto Coppermine Rd. Abandoned copper mine, waterfalls, and steep track to the top of Whariti Peak (920m).
- Klein Track. Near Ballance Domain. Turn left from SH3 across Ballance Bridge. Joins the Manawatu Gorge Walk extending to Ashhurst, a four to five hour walk. Original forest.
- Woodville Pioneer Museum, 62 Ormond St t: 06 376 4803
- Railway from Napier reached Woodville 22 March 1887. Connection to Palmerston North March 1891. December 1897 Wairarapa line reached Woodville.

Palmerston North

- i-SITE Visitor Centre, The Square. t: 06 350 1922
e: palmerstonnorth@i-site.org
- Ian Matheson City Archives, City Library, 4 The Square t: 06 351 4100
e: archives@pncc.govt.nz
- Scandinavian Research files A 175/241, part 1 1871–1989, and part 2 1990 are available for consultation.



Looking east from the Manawatu Gorge Track.

FOLLOW THE TRAIL

Between 1871 and 1876, 18 ships with assisted immigrants from Denmark, Norway and Sweden landed in Wellington. The first two ships, the *Celaeno* and the *England*, arrived in February and March 1871 with a total of 129 Scandinavians. 53 Norwegians and one Swede arrived on the *Celaeno*. They included 18 married couples, one single man and children. The *England* brought 75 more immigrants, mainly Danes and 10 Swedes.

After waiting for a time in Wellington — five days for the first group, and three weeks for the second — both groups travelled on to Foxton, the first group via the government paddle-steamer *Luna* and the second with the steamer *Go-Ahead*. They then made their difficult way overland, first to temporary camps, and eventually to their own uncleared sections in the flat river plain area then called Palmerston, now Palmerston North. Two large blocks were created, the Karere Scandinavian Block and Stoney Creek (now known as Whakarongo).

Flooding was a problem, and so were mosquitoes. Historian Val Burr, a descendant of Norwegian miller and faith healer Anders Christian Christensen and his Swedish wife Marie Nilsdotter, has explored their stories in *Mosquitoes and Sawdust*. Most of the men were employed at first on public works, building roads, bridges and railways on the western side of the ranges, while others moved on to the Hawke's Bay and elsewhere in search of other work.

- Te Manawa Museum, Art Gallery and Science Centre, 326 Main St t: 06 355 5000
e: enquiries@temanawa.co.nz w: www.temanawa.co.nz.
Several exhibitions have highlighted the stories of early Scandinavian settlers. A Monrad exhibition is planned for 2011, in conjunction with the Te Papa exhibition.

Christian Petersen arrived on the *Hovding* and was allotted Section 23, earning his living constructing roads and bridges. He walked from Norsewood to Mauriceville while a packhorse carried his tools. Nights along the way were spent at the Tahoraiti Hotel, at the Maori pa at Ngawapurua — “We each received a new mat to put our blankets on” — and at Eketahuna. His two sons later worked in the timber industry, while a daughter became a schoolteacher. At the age of 87 he said “I have been lucky...and have not lost a single day in sickness in the sixty years I have been in New Zealand. I had influenza once for a fortnight, but was only in bed a day.” (*Dannevirke Evening News*, September 20, 1932, reprinted in *75th Jubilee. Norsewood School, 1874-1949*.

Norsewood 1949, pp 144-149)



- Terrace End Cemetery. Beside Napier Rd.
1870s–1927. Section H is the Lutheran division with many Scandinavian burials. See Terrace End Cemetery Walk Heritage Trail brochure. Inquiries to Kelvin Grove Cemetery t: 06 358 5445

‘Friendship between the local Rangitane Maori people and the settlers was always a feature of Palmerston North, perhaps because this was a community made up of many races and nations,’ wrote Ian Matheson (*Terrace End Cemetery Walk Heritage Trail Brochure*, p 3). The Te Awe Awe family, the principal family of the Rangitane people, lived at the village of Hokowhitu. This was part of an 890-acre block which was kept by the Rangitane people when the 250,000 acre Upper Manawatu block was sold in 1864.

A horse-drawn wooden tramway from Foxton to Palmerston North opened in April 1873. By 1876 it had been replaced by an iron railway drawn by two steam engines called the *Skunk* and the *Wallaby*. A passenger train service from Napier to Woodville began on 22 March 1887. Maximum speed was 35km/h. It reached Palmerston North in 1891. Rails were laid across the square in 1875.



PALMERSTON NORTH CITY LIBRARY

- The private Wellington and Manawatu Railway Company opened a Wellington (Thorndon) to Palmerston North (Longburn) line in 1886. It was purchased by the government and incorporated in the national network in 1908. Railway to Napier opened March 1891. The through link to the Wairarapa line was delayed until 1897. Because of the slow speed on the Rimutaka Incline, the preferred route (until 1955, when the Rimutaka Tunnel opened) was via the coast.

Scandinavian men from the *England* and *Celaeno* were at work from March 1871 clearing native bush in the Manawatu Gorge. An Upper Gorge settlement of around 200 people developed, consisting of a hotel, a store and 30 to 40 houses and huts.

One of these roadmen was Hans Olsson, born in Skane, Malmohus, Sweden in 1839. (See Val Burr, *Mosquitoes and Sawdust*, pp 86–89) Hans emigrated on the *England* in 1871. Instead of farming, Hans lived and worked with his road gang for many years. The Gorge Rd was completed by 1872 and the first Upper Gorge Bridge opened on May 1875.

In 1886, at the age of 47, Hans married Swedish-born Anna Stina Stenberg in Woodville. Anna, aged 39, had arrived in Napier with her parents the previous year.

In April 1891, just a month after the Napier- Palmerston North rail service through the Gorge had been opened by Premier Seddon, Hans was appointed tollkeeper of the Upper Gorge Bridge, with Anna as his assistant. His duties were to record the names of all those using the bridge and the names of stock owners. He was also to monitor river levels. A toll diary for 1 October 1903 — 30 June 1907 has survived.

Two sons, Alfred (1887) and Joseph Gottfred (1890) grew up in the cottage and helped their parents operate the gate. In 1907 the tollgate was abolished, and Hans retired in 1912. Hans and Anna are buried in the Old Gorge Cemetery.

FOLLOW THE TRAIL

Former Dannevirke Lutheran Church.
TARARUA DISTRICT COUNCIL



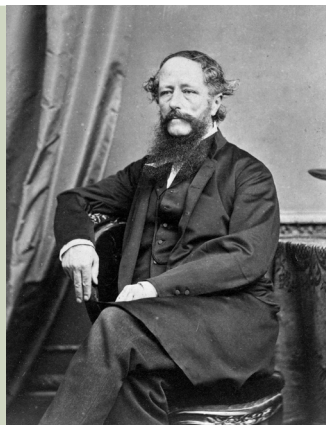
A Danish bachelor, Charles Henry Mariboe, soon set up a mobile photographic studio and began doing portraits, moving between Scandinavian settlements on both sides of the Tararua ranges and as far north as Norsewood, where he later settled. Thanks to Mariboe, we have excellent visual documentation of many of these early families and their houses.

- Mangatoro Scenic Reserve, Ngapaeuru Rd, 15km east of Dannevirke. Giant totara tree.
- Makirikiri Reserve, turn off SH2 and continue past the Makirikiri marae. 15ha of original Seventy Mile Bush are preserved.
- Settlers Cemetery. Turn right from SH2 onto George St, beside Dannevirke Domain. Guided walks.

Dannevirke

- Dannevirke Information Centre, 156 High St
t: 06 374 4167 e: dvkeinfocentre@xtra.co.nz
- Gallery of History, Gordon St. Includes Scandinavian Room with memorabilia. t: 06 374 6300

William Colenso, the printer, deacon, botanist and polymath, lived in Napier. He was a regular visitor to Norsewood and Dannevirke and an effective inspector of schools, fighting for books and better accommodation for teachers. He often stayed at the Mortensen's boarding house, which was burnt down in the great fire of March 1888. ATL



Hans Madsen Ries (1860–1926) began as Lutheran pastor of Norsewood in 1886, moving into business after the 1888 fire and later serving three terms as mayor of Dannevirke. Rob McDonald (*Dannevirke. The Early Years*, 2002, p 219) sums him up as “energetic, autocratic, extremely stubborn... A man of immense energy.”



Norsewood Pioneer Museum, former home of Pastor Ries.

Two of the original settlers in Dannevirke, Jakob and Karen Andersen Bak, who lived on Section 28, are the great-grandparents of Jean Thompson-Church, QSM. Their daughter Kirstine (1860–1944) married Las Lassen (1851–1925), a pioneering dairy farmer who made two return visits to Denmark around 1890 and in 1907. The first two of their 15 children were born in Dannevirke, before the family moved to Stoney Creek.

- The railway line from Napier reached Dannevirke on 1 December 1884. It had taken seven years to complete the line from Kopua to Makotuku, which featured two viaducts (including the enormous Ormondville viaduct, 280m long and 39m high) and then to continue the line from Matamau to Dannevirke.

Norsewood

The entire community is a heritage village with walking tours and many sites of interest in Upper and Lower Norsewood.

- Norsewood Information Centre, next to Cafe Norsewood, Coronation St **t:** 06 374 0991 **e:** cafenorsewood@xtra.co.nz
- Anzac Park, SH2 3km north of Norsewood, native forest trails.

Kongsvinger Church, Norway. Ole and Martha Gundersen were married here three days before leaving for New Zealand.

W.D. GUNDENSEN



- Bindalsfaering fishing boat, gift of the Norwegian government in 1872 to commemorate the town's centenary. Coronation St.
- Cemetery, Odin St, Upper Norsewood. See Norsewood Cemetery Project **w:** www.norsewoodcemetery.co.nz



The Salvation Army opened in 1891 and built a hall opposite the Junction Hotel in Lower Norsewood. A brass band played in both Upper and Lower Norsewood on late shopping nights and Sunday evenings. The fights between sinners and saved on that street must have been very noisy.

The Women's Christian Temperance Union was a powerful political group that organized the 1893 Women's Suffrage petition. This was signed by around 32,000 women, almost a quarter of the country's adult women. It included the signatures of 77 women from the Norsewood, Ormondville and Makotuku districts.

FOLLOW THE TRAIL

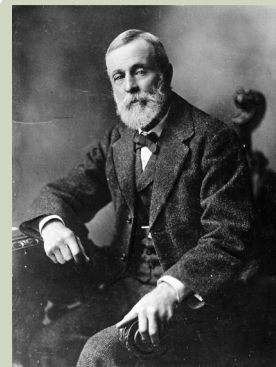
Ole Gundersen from near Kongsvinger was a tailor by trade, and later in New Zealand worked on the roads as a chainman helping the surveyor. He and his wife Martha (pictured right, spinning using the long draw method) settled in South Norsewood just opposite Pedersen Rd.

Great-grandmother Martha was a fierce woman, according to their great-grandson WD (Bill) Gundersen. She was strong-willed, independent and religious, wearing a black scarf during the week and a white scarf on Sundays. She loved her cows and her chickens. When her daughter Nelly's



beloved cat Percy chased and killed one of Martha's chickens, Martha promptly killed Percy. On another occasion her son Gustive Ludwig arrived for Sunday lunch after spending too long enjoying the pleasures of the Mangatera pub. "You're not fit to have money," said Martha, taking his wallet and throwing it into the fire.

Martha smoked a long water-cooled pipe and used to gather firewood in her apron. "We descendants are all great firewood gatherers," adds Bill. "Great-Uncle Albert John in Raetihi had a bedroom full of it."



John Davies Ormond, as Provincial Superintendent and Agent General for the Central Government, rode to Norsewood and Dannevirke in January 1873 to see for himself how the new settlers were doing. In writing his report to the Central Government, he reassured them while progress had been made, as little as possible had been expended on the new settlers. (Rosamund Rolleston, *The Master. J. D. Ormond of Wallingford*, AH & AW Reed, Wellington 1980, p 124.) ATL

- Johanna's World. Created by author Oystein Andresen, this complex features a replica log cottage and Stave Church t: 06 374 8131 e: moldvarp@inspire.net.nz
- Memorial to First Ballot, 1872. Kopua Rd, north of town on right.

On 6 March 1888 a bush fire wiped out almost the entire community. Pastor Ries played a major role in ferrying people to safety. He lost everything but his buggy. (AL Andersen, *Norsewood, The Centennial Story*. Dannevirke 1972, pp 55-64.) The Methodist parson Reverend Edward Nielsen, who had earlier served at Mauriceville North Methodist Church, argued that this was divine punishment for consuming alcohol. "About four years ago the Norsewood people by their own votes closed the hotel in the township and three others in the district. Only a week before the fire the people voted to open the hotel again, and did so with much joy. If others cannot see, or will not see, God's hand in this calamity, I can see it." (*New Zealand Methodist and Daily Telegraph* article of 24 April 1888, cited by OM Andresen, tr. Johan Bonnevie, *Johanna's World*. Harper Collins, 2000, p 228)

Tangata whenua

As starting points for exploring Maori- Scandinavian interactions in the region from the 1870s onwards consult the following:

Te Runanganui o Taranaki Whanui **w:** www.atiawa.com

Ngati Kahungunu ki Wairarapa, 4 Park Ave. **t:** 06 377 5436

Rangitane o Wairarapa, 12 Kokiri Place. **t:** 06 370 0600
e: merle@rangitaneiwini.nz

Kahungunu ki Tamaki Nui a Rua **w:** www.kahungunu.iwi.nz

Rangitane o Tamaki Nui a Rua 91 High St, Dannevirke
w: www.rangitane.co.nz

- Norsewood Pioneer Cottage Museum. Coronation St, behind Memorial Hall. **t:** 06 374 0721. This cottage from c.1888 first stood near Pedersen Rd in South Norsewood, and was lived in by several Lutheran pastors including Pastor Ries. It was relocated to this site in 1964 and opened as a museum on 11 December 1965, with strong support from the Norsewood Women's Division of Federated Farmers and the Historic Places Trust. **t:** 06 374 0721. Open daily.
- The railway line from Napier bypassed Norsewood, which was four miles away from the nearest railhead in Ormondville. Thus Norsewood settlers, like those in Mauriceville West and Mauriceville North, were economically disadvantaged in a rail-based economy.

Ormondville

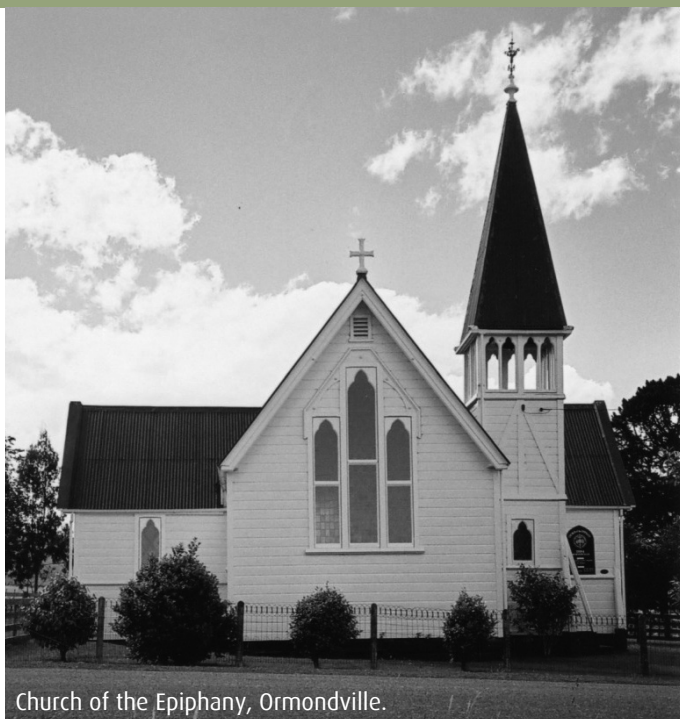
- For history consult museums in Norsewood, Dannevirke and Waipawa, and *101 Years of Ormondville*. A cemetery walk also reveals many Scandinavian families including that of Niels Nikolaison, founder of the Alpha Butter Factory in 1889, and his wife Laura Matilda Jensen.



Above: The settlers first built the Mangarangiora viaduct, near Ormondville, entirely of wood. Below: The steel viaduct in 2011.



FOLLOW THE TRAIL



Church of the Epiphany, Ormondville.

- Cemetery, Cemetery Rd, 3km from Lower Norsewood on road to Ormondville.
- Church of the Epiphany, built 1883. **t:** 06 374 1853. Registered historic place. “In high winds, the walls would move in and out 8 to 12 inches.” Playle, *Ormondville*, p 143.
- Ormondville Rail Station, opened on 9 August 1880, has been restored by the Ormondville Rail Preservation Group and is New Zealand’s oldest complete rural rail precinct. Part of the interior now offers a unique country homestay. **t:** 06 374 1514 **e:** enquire@ormondvillerrail.org **w:** www.ormondvillerrail.org

Until 1876, Waipawa was the regional administrative centre for the entire area from Te Aute to Woodville and from the Ruahine ranges to the sea. A Scandinavian camp existed in the 1870s in Takapau. When visitors drop in to the Central Hawke’s Bay Museum in search of their Scandinavian heritage, they are directed to the two cemeteries of Ashley Clinton and Makaretu. The two former schools have vanished, incorporated in the present Sherwood School.

Waipawa

- Central Hawke’s Bay Settlers Museum, High St. **t:** 06 857 7288 **e:** chbmuseum@extra.co.nz. The museum provides an excellent overview of the early years and of small neighbouring settlements in Ashley Clinton and Makaretu, which had extensive Scandinavian settlement. Lutheran Pastor Legarth served at Makaretu from 1889–94 and from 1921–24.
- St Peter’s Church Cemetery, Church St.
- Ashley Clinton Cemetery, Mill Rd off Makaretu Rd.
- Makaretu Cemetery, Makaretu Rd off SH50.



The Onga Onga complex includes the Jens Andersen cottage.



Gwavas Garden Homestead.
COURTESY STUART & PHYLLIDA GIBSON

When the Ashley Clinton district, bounded by the Mangatewai and Tukituki Rivers, was thrown open in 1876, many of its new settlers were Scandinavians. They would be granted titles to the land only if ten percent of the bush was felled, grass sown and buildings erected to the value of \$10 for every 100 acres. So the forest disappeared here as elsewhere, because otherwise you risked losing your land.

Niels Thyge and Christine Nielsen from Denmark, were among the earliest settlers, along with their eight children. Niels had a heart attack when he began erecting a slab hut, so Christine had to take charge. She made bricks, built a bread oven, and sold bread to road workers. Basic supplies had to be fetched from Waipawa, 20 miles away, which meant a three days' journey in both directions.

Jensine, their daughter, was born in 1880, and by the age of ten was at work sewing buttons on men's underwear in a Dannevirke factory. Her next position was as a nursemaid at Grant's Station in Burnside, 10km away from her home. Finally, she became a housemaid on the Gwavas estate near Tikokino, remaining there for six years.

Her childhood friend Marinus Thomsen, who had emigrated with his family on the *Terpsichore* in 1875, was lucky in a ballot for the Hatuma district in June 1904, and purchased a farm of 176 acres. Two months later, Pastor Hans Ries from Norsewood conducted the marriage service of Marinus and Jensine in Makaretu. Rupert and Olga Carlyon, owners of Gwavas, gave her a wedding dress, veil and trousseau. (Megan Hutchings, *Over the Wide and Trackless Sea. The Pioneer Women and Girls of New Zealand*. Harper Collins, 2008)

- Monckton's Scenic Reserve. On Ashley Clinton Rd, which branches from SH 50, 11km south of Ongaonga. 2km walkway through varied forest including swimming hole in the Tangarewai Stream and picnic area.
- Onga Onga Museum Complex, Onga Onga
t: 06 856 6735
- A'deane's Bush. Located off Makaretu Rd, 1km past Sherwood School. 500m track passes through original forest and contains a 33.7 m totara tree.
- Gwavas Garden and Homestead. 5740 SH50, Tikokino. t: 06 856 5810, must phone first.
w: www.gwavasgarden.co.nz. Contains Belgian brocade drapes and lino dating from the late 19th century, when Kirstine Nielsen worked here as a housemaid. Magnificent gardens. An early Daimler automobile was brought out from the UK in boxes and constructed here.
- The line from Napier reached Waipawa on 28 August 1876.

In August 1875 a young Danish boy called Oscar Alpers arrived in Napier on the *Friedeburg*. The family lived at first on the edge of Clive Square, and the father tried to find work as a fine artist. Alpers obtained a position as a pupil teacher at the age of twelve-and-a-half by exaggerating his age. At the end of his second year's examinations he received a congratulatory letter from William Colenso, along with a money order for books.

When Alpers called on Colenso to thank him for his generosity, the older man reminisced about his meeting with Charles Darwin on the *Beagle* on Christmas Day 1842 in the Bay of Islands.

Alpers went on to a distinguished career in the law. Fifty years after his arrival in what he calls the 'Land of Hope,' he took his seat on the Bench of the Supreme Court as a judge. (*Cheerful Yesterdays*, London, 1928, repr. 1984)

FOLLOW THE TRAIL

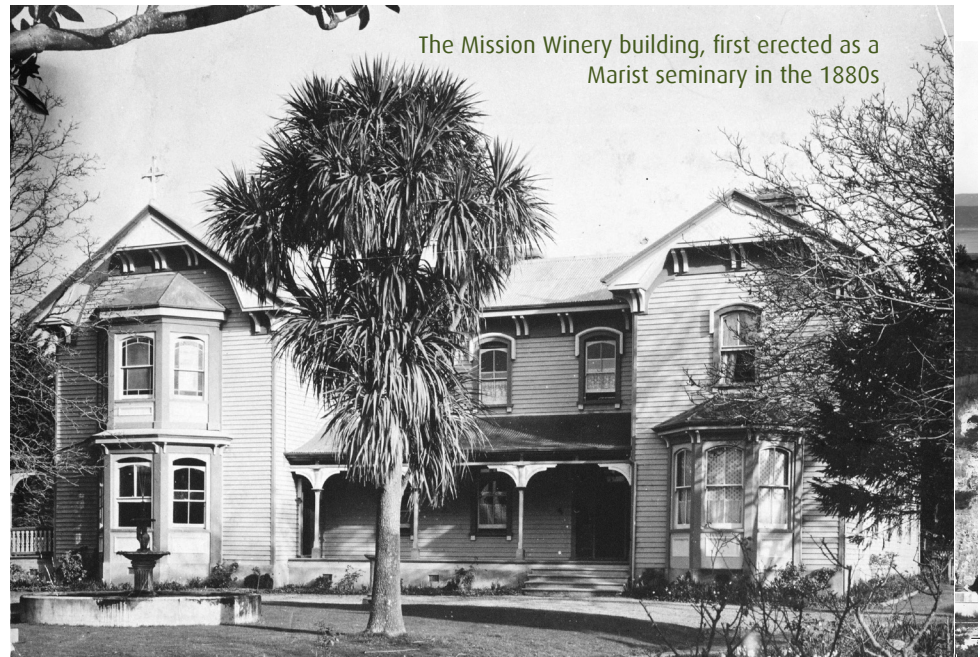


Ormond Chapel on Napier Terrace, originally the Napier Grammar School.

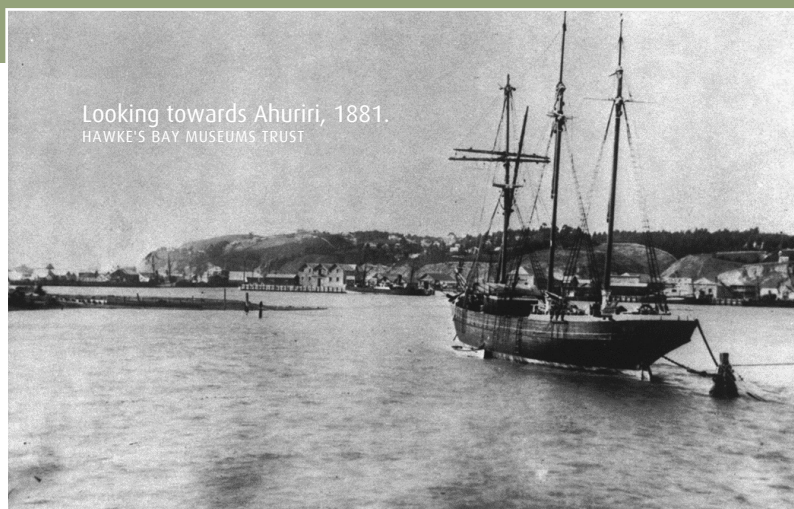
- To the Maori people this area of the Heretaunga Plains has been known for centuries as Heretaunga Ararau, “Land of a Hundred Pathways.” Over the past decade Mayor Barbara Arnott has enlisted the support of the Napier Rotary Clubs to set up the Napier Pathways Trust and construct many sections of pathway, starting from Bay View to the Esplanade. The vision is to make the plains once again a web of pathways for walkers and cyclists.
- Hawke’s Bay Museum and Art Gallery.
9 Herschell St, Napier. **t:** 06 835 7781
e: info@hbmag.co.nz **w:** www.hbmag.co.nz
(Closed until 2012 for \$18m redevelopment project).

Napier

- i-SITE 100 Marine Parade **t:** 06 834 1911 **e:** napiersite.org. The store has a fine set of heritage brochures that enable you to explore what is left of the 19th century town and landscape, which was transformed by the huge 1931 earthquake. These include the Napier Hill Drive Heritage Trail, including optional walks, and the Ahuriri Walk Heritage Trail. In the 1990s the Ahuriri waterfront was transformed from an industrial to a recreational area.



The Mission Winery building, first erected as a Marist seminary in the 1880s



Looking towards Ahuriri, 1881.
HAWKE'S BAY MUSEUMS TRUST

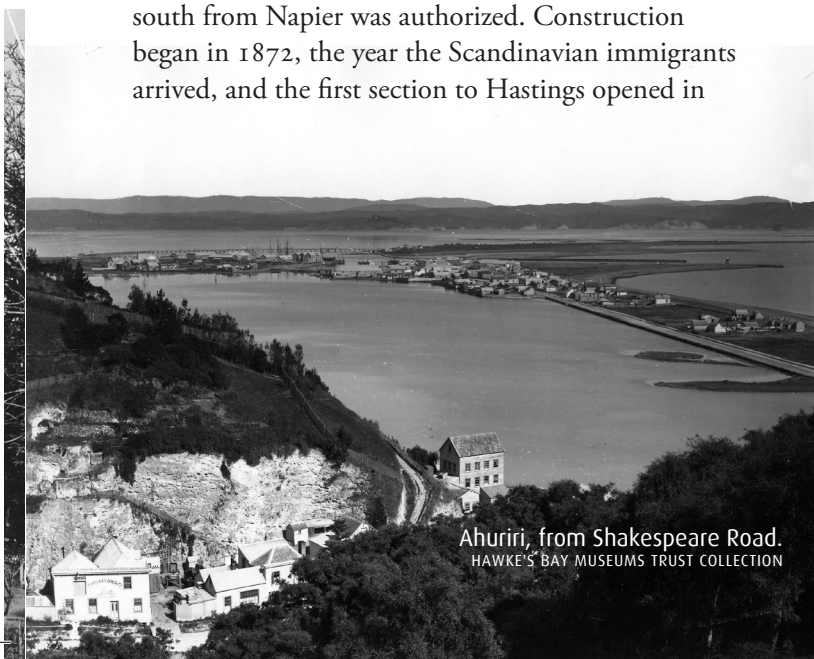
- Napier Public Library, 22 Station St **t:** 06 834 4180
w: www.library.napier.govt.nz. Consult local history files for stories of Scandinavian settlement in Hawke's Bay.
- Old Napier Cemetery, western end of Napier Terrace at junction with Chaucer Rd South.
- Under the Vogel Public Works scheme, a railway line south from Napier was authorized. Construction began in 1872, the year the Scandinavian immigrants arrived, and the first section to Hastings opened in

October 1874. Scandinavian men worked on its onward development until 1880, when a nationwide Depression stopped funding. JD Ormond appealed for help for families forced into acute poverty by this stop, and asked the government for work to continue.

- Mission Winery, 198 Church Rd, Taradale.

t: 06 845 9350 **e:** missionwinery@clear.net.nz.

This beautiful wooden building, originally erected in Meanee in 1880 by Napier builder Robert Holt, may include work by Copenhagen-born cabinet maker Eigel Whalberg, who specialized in filigree work on verandahs and balustrades. Thanks to Pauline Cummins.



Ahuriri, from Shakespeare Road.
HAWKE'S BAY MUSEUMS TRUST COLLECTION

Trail notes

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Afterword

Early in 2009 as I began planning the 2011 Scandinavian Festival to be held in Norsewood and Dannevirke, I felt this could be a special opportunity to celebrate the memory of the life and incredibly hard work of our Danish, Norwegian and Swedish pioneers throughout the Seventy Mile Bush.

One day I was handed a brochure called *Footsteps through the Forty Mile Bush*. I quickly tracked down its author at New Pacific Studio, and proposed a new project — a Seventy Mile Bush Trail. Fortunately Kay agreed, and set to work on what has turned into a true community project with many helpers all over New Zealand.

My own heritage is Danish, Swedish and English with connections throughout the whole area, hence my interest. My paternal grandmother Kirsten was born on the island of Mors, Denmark, and was just 12 years old when she arrived in New Zealand. She travelled with her parents, Great-Grandfather Jacob and Great-Grandmother Karen Anderson-Bak, on the *Ballarat*, arriving in Napier on 15



Jacob and Karen Anderson-Bak, c.1890s.
PHOTO: CHARLES MARIBOE. EA (TED) NIKOLAISON COLLECTION

September 1872, the same day as the *Hovding*. Great-Grandfather is named as a Pioneer Settler on the Plaque in Copenhagen Square in Dannevirke. They lived on Section 28, a 40-acre block in Dannevirke now called Mathew Street.

At the age of 16, Kirsten married my grandfather Las Lassen. Las was also Danish from Als Island off the coast of North Schleswig. After arriving in Wellington on the *England* in April 1871 at the age of 19, Las soon joined the group from the *Celaeno* who were camping in Palmerston North — struggling with flooded sections. He obtained an allotment at Whakaronga, but travelled on to Hawke's Bay in search of work in the sawmills, railways, and in road building. That's how he met Kirsten (later known as Christina) in Dannevirke.

On my mother's side I am a granddaughter of Johann Petter (known as John) Jacobson, who was born in Alskog in Sweden. John arrived in Wellington in December 1882. He worked in Wellington and in 1891 married my grandmother Rhoda Ruth Feist. They travelled to the Wairarapa, and settled for some time around Eketahuna. My Uncle Victor was born at Hastwell, and my mother Grace at Newman.

Many cultures and genealogies meet here in Aotearoa New Zealand. We treasure the global links they give us, and the ways they enrich our everyday life. Our Scandinavian ancestors who travelled to New Zealand in the 1870s brought with them a good understanding of co-operative work, and an ancient tradition of hospitality towards strangers. And they found similar traditions here. The Rangitane people led by rangatira Te Peeti Te Awe Awe welcomed my great-grandfather Las and his group with a gift of pumpkins and seeds. I wish young Las had saved a bit of that pumpkin as a memento. But he was a hungry lad, and ate it.

Jean Thompson-Church, QSM

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Mauriceville West School, 1893.
WAIRARAPA ARCHIVE

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Thank you, everyone. Arohanui.

KF, New Pacific Studio Mt Bruce, 30 January 2011



Working with a steam-powered hauler and draught horse at McLeod and Wyeth's mill, Upper Opaki/Mount Bruce, c.1895. WAIRARAPA ARCHIVE

May the road rise up to meet you.
May the wind be always at your back.
May the sun shine warm upon your face;
the rains fall soft upon your fields
and until we meet again,
may God hold you in the palm of His hand.

GAELIC BLESSING

FOM

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