



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Report for a Historic Place **Te Kāinga Aroha (Former), Freemans Bay, AUCKLAND (List No.9681, Category 1)**



Te Kāinga Aroha (Former), viewed from Smith Street
(Alexandra Foster, HNZPT, 11 February 2022)

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EXECUTIVE SUMMARY

Purpose of this report

The purpose of this report is to provide evidence to support the inclusion of Te Kāinga Aroha (Former) to the New Zealand Heritage List/Rārangi Kōrero as a Category 1 historic place.

Summary

Te Kainga Aroha (Former) has special significance as a very rare surviving twentieth century hostel which was dedicated to accommodating and supporting young Māori women for over seven decades. Located in the inner Auckland suburb of Freemans Bay, the hostel was established by the United Māori Mission, a pan-Christian organisation, during the Second World War (1939-1945), to house single Māori women moving to the city for work opportunities presented by the war. The twentieth century urbanisation of Māori, which has been referred to as the Second Great Migration, was one of the most important events in New Zealand history. The residence was initially created for prominent Auckland entrepreneur and politician Andrew Entrican in 1898 and reflected his commercial success in its grand scale and extensive of Italianate influenced villa design features, which were later an influential factor for its selection for use as a hostel after an intervening period as a Presbyterian manse. The place is further associated with wider aspects of women's history including increased workforce participation from the mid-twentieth century, the mission work of leading missionary Sister Jessie Alexander, and the Little Sisters of the Poor.

Te Kāinga Aroha (Former) lies within the Tāmaki isthmus, on the slopes above Waiatarua which later became known as Freemans Bay. The area is important to a number of iwi. The bay was a plentiful food gathering area with fishing stations and gardens alongside a number of pā including an important headland fortification at Te Tō overlooking the western end of the bay. After the land was transferred in 1840 from Ngāti Whātua to the Crown for the creation of a colonial capital, Freemans Bay developed as an industrial centre. Residential housing was built on overlooking slopes, including on a large site at the corner of Hepburn and Smith Streets. In 1898, a subdivided corner lot on the site was purchased by Andrew Entrican, a successful merchant and local politician, for construction of a large new, Italianate-influenced residence.

Entrican built a substantial corner bay villa of grand proportions with extensive decorative features, which reflected his commercial success. The residence incorporated a largely symmetrical design with a projecting gable wing on each street frontage, joined by a double return verandah. Decorative elements included turned columns, brackets, fretwork and friezes, and a prominent front portico. After Entrican sold the property in 1918 it operated as the manse for St James' Presbyterian Church,

Wellington Street, before it was identified as a potential new hostel in 1943 by Sister Jessie Alexander and the United Māori Mission (UMM) who were seeking to support young Māori women to find secure housing when they came to Auckland for work opportunities during the Second World War (1939-45). The movement of young Māori to New Zealand's cities, especially in the North Island, during this conflict formed an important early stage in the extensive migration of Māori communities from rural to urban environments in the mid- to late twentieth century. Managed accommodation for Māori women was considered especially essential to assist with this transition.

The large residence had substantial space for use as dormitories and its visual spectacle as a richly decorated villa associated with the commercial success of its owner was thought by the UMM to provide an aspirational example to new residents. Its location in an industrial suburb with an increasing Māori community connected young women to social networks in the city while providing a stable, Christian support structure. After some alterations to convert the building into a hostel, Te Kāinga Aroha (Former) operated until 2014 – facilitating many generations of young Māori to transition to a new urban environment. The residence has since been returned to use as a private residence. A subsequent owner subdivided the large property, repositioning the former hostel within its pre-existing land parcel to enable subdivision while maintaining its strong corner presence on the street frontage. Renovations modified the interior and extended the building, while much of the original external design was restored and preserved.

1. IDENTIFICATION¹

1.1. Name of Place

Name

Te Kāinga Aroha (Former)

Other Names

Entrican House

St James's Manse

Hepburn Street Hostel

Heppy

1.2. Location Information

¹ This section is supplemented by visual aids in Appendix 1 of the report.

Address

29A Hepburn Street and 1 Smith Street
Freemans Bay
AUCKLAND

Additional Location Information

NZTM Easting: 2666518.5
NZTM Northing: 6481429.5²

Local Authority

Auckland Council

1.3. Legal Description

Lot 1 DP 512558 (RT 789632), North Auckland Land District

1.4. Extent of List Entry

Extent includes the land described as Lot 1 DP 512558 (RT 789632), North Auckland Land District, and the building known as Te Kāinga Aroha (Former) thereon. (Refer to map in Appendix 1 of the List entry report for further information).

1.5. Eligibility

There is sufficient information included in this report to identify this place. This place is physically eligible for consideration as a historic place. It consists of land and a building that is fixed to land which lies within the territorial limits of New Zealand.

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Not scheduled in Auckland Unitary Plan, Operative in Part 15 Nov 2016 [as amended]

2. SUPPORTING INFORMATION

2.1. Historical Information

Early history

² Approximate centre of main building.

Te Kāinga Aroha lies within the Tāmaki isthmus, on the slopes above Waiatarua ('the reflecting waters') which later became known as Freemans Bay. The area is important to a number of iwi. The bay was a plentiful food gathering area with fishing stations and gardens alongside a number of pā including an important headland fortification at Te Tō ('the dragging of waka') overlooking the western end of the bay.³

After the signing of Te Tiriti o Waitangi / the Treaty of Waitangi in 1840, Freemans Bay was part of the first land block transferred by Ngāti Whātua leader Āpihai Te Kawau (c.1780-1869) to the Crown for the creation of a new colonial capital. The area formed one of the earliest parts of Auckland settled by early European migrants, as well as a place where many Māori arrived by waka from outlying areas to barter goods.⁴ Freemans Bay became industrialised over the subsequent decades with sawmills, brickmakers, and boatbuilders, as well as a brass and iron foundry, glassworks, asphalt works and coal and lime dealers operating around the bay by 1883.⁵ On the slopes overlooking the bay working-class cottages and other houses were built, with wealthier residences especially erected higher up the ridge, including along Hepburn Street.⁶ From the 1870s to the early twentieth century reclamation of Freemans Bay gradually extended along the shoreline, disconnecting the area from the sea.⁷ During the 1870s the affluent intentions for parts of the neighbourhood led to the creation of Western Park via a design competition.⁸ The park, which ran down the slope from Ponsonby Road to Howe Street, parallel to Hepburn Street, was a prominent green space which came to be overlooked by many wealthy residences.

In 1852 Frederick Merriman purchased two large lots known as Allotments 10 and 11, Section 51, Town of Auckland, at the corner of Hepburn Road and Smith Street.⁹ By 1866 a single-story residence had been built in the centre of the lots.¹⁰ This was replaced by a large

³ Ngarimu Blair, 'Te Rimu Tahi: Ponsonby Road Masterplan – Māori Heritage Report', for Auckland Council, Jun 2013, p. 4; Jenny Carlyon and Diana Morrow, *Urban Village: The story of Ponsonby, Freemans Bay and St Mary's Bay*, Auckland, 2008, p. 20.

⁴ Blair, 2013, p. 4; Rod Clough and Tania Mace, 'Harbour Bridge to City: Assessment of Environmental Effects – Heritage', Oct 2005, Auckland, p. 4.

⁵ Clough and Mace, 2005, p. 4.

⁶ Carlyon and Morrow, 2008, p. 14.

⁷ Clough and Mace, 2005, p. 4.

⁸ Carlyon and Morrow, 2008, pp. 47-49.

⁹ DI 1A.685, DR 1D.646-7, Archives New Zealand.

¹⁰ J. Vercoe and E.W. Harding, 'City of Auckland, New Zealand, from actual survey by J. Vercoe and E.W. Harding', 1866, Map 1097, Auckland Libraries.

two-story residence by 1882, following the creation of Western Park.¹¹ The new building prominently occupied the higher, south side of the lot – Allotment 11 – and appears to have been oriented to face Smith Street, from which there was direct access to the park.

Allotment 10, the future site of Te Kāinga Aroha (Former), formed part of a large front garden. In 1888, the recently-erected residence and its grounds were briefly leased as the first New Zealand home for the Little Sisters of the Poor before they acquired permanent lodgings the following year.¹² Originating in France in the 1840s, the Little Sisters of the Poor focussed on care for the destitute elderly and spread to many other countries including New Zealand in the later nineteenth century, eventually becoming one of the largest organisations of religious women in the Catholic Church.¹³

Andrew Entrican's residence

At the end of the century, the large double allotment was subdivided, possibly reflecting how sought-after residential property was in the more affluent parts of this suburb. Allotment 10, the front garden with corner street frontage, was purchased by prominent Auckland businessman and local politician Andrew Jack (A.J.) Entrican (1858-1936).¹⁴ Entrican, who had completed an apprenticeship in London under a general merchant, emigrated to Auckland in 1880 where he married Elizabeth Mackay in 1883. After travelling overseas during a period of severe economic depression in New Zealand in the late 1880s, Entrican returned to Auckland in 1887 and established A.J. Entrican and Company, a successful importing, general merchant and manufacturing agent business. Entrican was joined in his business by his younger brother by the end of the century.¹⁵

Reflecting contemporary bay villa design as a symbol of the status and material achievement of New Zealand's rising middle class, Entrican built a grand, two-storey timber corner bay villa which incorporated extensive exterior decoration and large internal rooms. Italianate design, from which the new dwelling extensively drew, was frequently adopted by wealthy merchants, who drew parallels with high status housing of the mercantile élite in the Italian

¹¹ T. W. Hickson, 'Map of the city of Auckland, New Zealand 1882', Map 91, Auckland Libraries.

¹² *New Zealand Herald (NZH)*, 6 Jul 1888, p. 3; *Auckland Star (AS)*, 14 Jan 1889, p. 1; 17 May 1889, p. 2; *Thames Star*, 1 Jul 1889, p. 2; Carlyon and Morrow, 2008, pp. 64, 248.

¹³ Nicole R. Korbrowski, 'Little Sisters of the Poor', *Encyclopedia of Indianapolis*, revised March 2021, [Little Sisters of the Poor - indycyclopedia.org](https://indycyclopedia.org) (accessed 20 May 2022). The order maintains a presence in New Zealand through its Auckland establishment: [HOME | Mysite \(littlesistersofthepoor.org.au\)](https://home.littlesistersofthepoor.org.au) [accessed 20 May 2022].

¹⁴ DI 1A.646, DI 21A.177, Archives New Zealand.

¹⁵ Salmond Reed Architects, 'Conservation Plan: Australis House: Former A.J. Entrican & Co Building, 36 Customs Street East Auckland', Auckland, May 2002, p. 9.

Renaissance. Situated on the higher southern side of the lot, the residence was designed to be viewed from the street with prominent, symmetrical gabled wings on both sides with faceted bay windows connected by a return double verandah and had a hexagonal faux tower at the middle corner. Other details included extensive use of turned columns, fretwork, and brackets around the factory-made sash windows and verandah. The house entrance was highlighted by a substantial portico. Stained glass was prominently used in many of the upper window panes as well as on the south side overlooking a grand staircase. Internally there were five rooms downstairs and five rooms upstairs, both levels arranged around a central hallway. The grandeur of the residence reflected Entrican's commercial success as a merchant in the growing city of Auckland.

Entrican resided at his new residence for approximately two decades. During this time his business success continued, and he served the first of his terms as deputy mayor of Auckland, a role he held for a total of seventeen years.¹⁶ He was also a long-serving member of the Auckland Harbour Board and was closely involved with the nearby St James' Presbyterian Church, Wellington Street as an Elder and the superintendent of the Sunday School for 47 years.¹⁷

In the early twentieth century, many wealthy Aucklanders moved to properties on the fringe of the city, leaving industrial inner suburbs such as Freemans Bay to become more distinctively working class. Entrican sold his residence in 1918 to Alex Youngson, a baker, who owned it for three years before it was acquired by the Presbyterian Church Property Trustees to be used as a new manse for St James' Church which was celebrating its 60th year.¹⁸ At this time the rearmost portion of the property, which joined Western Park, was subdivided and sold. Over the next twenty years it was home to various church reverends, and fundraisers for the church were held in the grounds.¹⁹

Although the Presbyterian Church was predominantly a settler church, it became more involved in social justice issues during the Great Depression of the 1930s.²⁰ It also expanded engagement with Māori communities, with Presbyterian women being particularly

¹⁶ *NZH*, 20 Feb 1936, p. 12.

¹⁷ *ibid.*

¹⁸ DI 21A.177, Archives New Zealand; *AS*, 29 Jul 1922, p. 13; *NZH*, 28 Oct 1922, p. 1.

¹⁹ *AS*, 16 Dec 1927, p. 6, 27 Apr 1935, p. 6, 14 Dec 1935, p. 1; *NZH*, 27 Nov 1926, p. 7, 5 May 1928, p. 5.

²⁰ Allan Davidson, '1931-1960: Depression, War, New Life', in Dennis McEldowney (ed.), *Presbyterians in Aotearoa 1840-1990*, Wellington, 1990, pp. 103-5.

prominent in the denomination's Māori Mission.²¹ Canada-born Sister Jessie Alexander (1876-1962) had for many years been an influential member of the latter, including through her healing and educational skills and fluency in te reo Māori.²² In the early 1940s, Alexander was instrumental in the conversion of Entrican's former residence from a manse to a hostel for young Māori women, facilitating their transition from traditional rural communities to city environments in response to increased needs for urban labour during the Second World War (1939-45). Forming a gateway to urban life, the residence's continued use for this purpose over the next 70 years reflected enduring demographic shifts that transformed both Māori communities and New Zealand's cities.

Māori urbanisation

The widespread urbanisation of Māori during the twentieth century has been referred to as the 'Second Great Migration'. This was a period of great change for Māori who moved from their traditional lifestyle to becoming an overwhelmingly urban people, a shift which had both positive and negative impacts on Māori communities.²³

At the beginning of the twentieth century Māori lived predominantly rurally with limited interactions with Pākehā living in towns and cities. Following the Māori population reaching its lowest recorded level in the 1896 census, the population gradually increased from the early years of the new century.²⁴

As many rural communities transitioned to predominantly farming based industry in the early 1900s, many Māori found that their remaining land holdings were unable to support their growing, young population.²⁵ In response to this pressure many young Māori men and women chose to move to towns and cities to take advantage of new opportunities from the 1930s onward. With the advent of the Second World War this trend accelerated as war service-related labouring and manufacturing work in cities became available to young Māori

²¹ *ibid.*, pp. 113-114.

²² James Veitch, 'Alexander, Jessie', Dictionary of New Zealand Biography, 1998, in *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/4a7/alexander-jessie> [accessed 1 Feb 2022].

²³ Michael King, *Maori: A Photographic and Social History (Revised Edition)*, Auckland, 1996, p. 249; Bradford Haami, *Urban Māori: The Second Great Migration*, Auckland, 2018; Aroha Harris and Melissa Matutina Williams, 'Māori Affairs: 1945-1970', in Atholl Anderson, Judith Binney and Aroha Harris, *Tangata Whenua: an Illustrated History*, Wellington, 2014, pp. 333-357.

²⁴ Ian Pool and Natalie Jackson, 'Population change - Māori population change', *Te Ara - the Encyclopedia of New Zealand*, <http://www.TeAra.govt.nz/en/population-change/page-6> [accessed 9 Mar 2022].

²⁵ King, 1996, p. 250.

with significant facilitation from the Māori War Effort Organisation (MWEO), a pan-iwi entity which supported recruitment of Māori for the forces and war-related service.²⁶

Reflecting the wider changes in women's workforce participation in this period, Māori women joined the workforce in higher numbers than they had previously with the percentage of Māori women in work rising from 49.9% in 1936 to 76.5% by 1945.²⁷ This influx of young workers increased pressure on accommodation in cities, including Auckland – the country's largest urban centre and a major early destination for Māori migrants.²⁸ In 1936 only 11.5% of the Māori population was urban, rising to 19% by 1945 and rapidly increasing further to 68.2% by 1971.²⁹ Māori often faced discrimination in the cities including difficulties in obtaining rental accommodation and few early state houses were allocated to Māori in need.³⁰ Many Māori, later joined by Polynesian immigrants, settled in low socio-economic areas including Freemans Bay and lived in crowded, run-down housing.³¹ Urban Māori came together for mutual support often based around community groups, sport and religion which fostered inter-iwi links.³² Many young Māori met their future spouses through these networks and settled permanently in their new community.

United Māori Mission

Many groups were concerned about the need to support young Māori, particularly Māori women in Auckland, as this pressure grew on accommodation. Multiple bodies worked to establish facilities including the Women's Christian Temperance Union (WCTU), United Māori Women's Welfare Society, and the United Māori Mission (UMM).³³ Created in 1936, the UMM was a pan-religious organisation that aimed to address the 'spiritual, social and material requirements' of young people, ultimately setting up a network of hostels in Auckland during the 1940s that have endured in amended form to the present day.³⁴ The

²⁶ *ibid*; 'Maori War Effort Organisation 1942-1945', URL: <https://nzhistory.govt.nz/war/maori-war-effort-organisation>, (Ministry for Culture and Heritage), updated 5-Aug-2014 [accessed 21 May 2022].

²⁷ Hannah Barlow, 'More than a trickle, not yet a flood: Māori Employment and Urban Migration during World War Two', MA Thesis, University of Otago, 2021, p. 7.

²⁸ Emma Campbell, 'The Māori Hostel Movement', 16 Aug 2020. URL: <https://www.maorihomefront.nz/en/whanau-stories/maori-hostels/> [accessed 20 May 2022]; Haami, 2018, p. 49.

²⁹ King, 1996, p. 249.

³⁰ Jenny Carlyon and Diana Morrow, *Changing Times: New Zealand Since 1945*, Auckland, 2013, p. 32.

³¹ *ibid.*, p. 31; Haami, 2018, p. 51.

³² Carlyon and Morrow, 2013, p. 34.

³³ Campbell, 2020.

³⁴ Haami, 2018, pp.75-7.

body was co-founded by Sister Jessie Alexander, who after retiring as a Presbyterian missionary took a leading role in the hostel movement.³⁵

Sister Alexander expressed particular concerns about young Māori women, desiring to provide them with a sanctuary after arrival in the city, a goal shared by many Māori elders and parents. She also saw a need to help them achieve ‘good citizenship’, often modelled on ‘wholesome’ Pākehā perspectives and extending to Māori men.³⁶ The significant role of Māori women in urban migration has been noted by Bradford Haami who has observed, ‘between 1942 and 1969, the strongest response to urbanisation and integration came from Māori women who were charged by the state with guiding men into becoming ‘ideal’ Māori citizens’.³⁷ Hostels – both those operated by religious organisations, and later directly by the state – promoted model behaviour as gateways to urban life.³⁸

The UMM led by Sister Alexander opened the first dedicated hostel for Māori women in Auckland in May 1941.³⁹ Known as Te Kāinga Rangimarie (The House of Peace), the hostel was located on Union Street near Freemans Bay and could house up to twelve women. Within a couple of years it was clear that more space was needed and the manse on Hepburn Street was identified as the preferred residence for this expansion.⁴⁰ The villa had multiple features in its favour including the size of the building and rooms and its proximity to an existing Māori community in Freemans Bay and Ponsonby. The grand villa design of the house, with its associations with Entrican’s commercial success, was believed to be an aspirational example for the hostel residents.⁴¹ The long association of the place with the church was also seen as advantageous for its use as a Christian hostel.

Te Kāinga Aroha

Despite initially planning to sell Te Kāinga Rangimarie to purchase the new property, this proved unnecessary as, reflecting increasing levels of direct state involvement in Māori urbanisation policy from the 1940s, the Māori Affairs Department Māori Trustee, H.G.R.

³⁵ Veitch, 1998.

³⁶ *ibid.*, pp. 38, 75-6.

³⁷ Haami, 2018, p. 20.

³⁸ Haami, 2018, p. 69. The importance of hostels as gateways is also noted by Haami, 2018, p. 39.

³⁹ Haami (2018, p. 76) notes the date of opening as 1940. However, contemporary newspaper accounts refer to formal opening of the hostel in May 1941: *NZH*, 17 May 1941, p. 17.

⁴⁰ *Te Ao Hou*, Aug 1957, pp. 36-9.

⁴¹ *ibid.*

Mason, stepped in to purchase the manse in late 1943 which was then leased to the UMM for £4 a week.⁴² In the following months some alterations were made to outfit the building as a hostel including creating dormitory spaces in the bedrooms. In April 1944 the hostel, frequently called Heppy before becoming known as Te Kāinga Aroha later in the century, was formally opened by Mrs Allum, the mayoress, at a well-attended ceremony. Speakers at the event included Mr J.O. Sanders, the chairman of the UMM; Reverend Kahi Takimoana Harawira (c.1892-1963), a vocational guidance officer who had served overseas as chaplain to the 28th Māori Battalion between 1939 and 1942; and Lieutenant Paikea Henare Toka, president of the Aotearoa Māori Club who had also served in the 28th Battalion, and who attended on behalf of the United Māori Women's Society.⁴³ The new hostel could house up to 26 young Māori women at a time.

Life at the hostel was guided by the Christian faith of the UMM. Residents were supported in their transition to living in Auckland with organised sport, social activities, and bible study as well as assisted to find employment and apprenticeships.⁴⁴ Te Kāinga Aroha was one of three UMM hostels by 1957 when they were featured in *Te Ao Hou* as being good Christian homes that Māori parents could feel confident sending their children to live in, with curfews, conduct requirements, and a strong community focus. The location of Te Kāinga Aroha, in close proximity to the Māori Community Centre, which operated in Freemans Bay from between about 1948 and 2002, enabled connection with the wider Māori community in Auckland.⁴⁵ In 1947 Sister Alexander was awarded an MBE for her services to young Māori, including as a leader in the hostel movement.⁴⁶

Further physical changes were made to the hostel over subsequent decades, including in 1950 when the Union Street hostel was sold and money was invested in Te Kāinga Aroha (Former).⁴⁷ Changes included the addition of a large kitchen in a rear extension, fire escape

⁴² *NZH*, 17 Apr 1944, p. 5; Harris and Matutina Williams, 2014, p. 334.

⁴³ *ibid.*; 28th Māori Battalion, 'Kahi Takimoana Harawira' and 'Paikea Henare Toka', URL: [https://28maoribattalion.org.nz/soldier/kahi-takimoana-harawira; Paikea Henare Toka | 28 Māori Battalion \(28maoribattalion.org.nz\)](https://28maoribattalion.org.nz/soldier/kahi-takimoana-harawira; Paikea Henare Toka | 28 Māori Battalion (28maoribattalion.org.nz) [accessed 17 May 2022].) [accessed 17 May 2022]. Reverend Harawira had also served in the New Zealand (Māori) Pioneer Battalion at Gallipoli in the First World War, and in his obituary was noted as having played 'a prominent part in the work of Moral Rearmament' having taken part in MRA missions to India and South-East Asia, Brazil, Tonga and Europe: *Te Ao Hou*, Dec 1963, p. 63. Toka was a skilled carver and Ratana Church member, who was later the chair of the annual conference of the Ratana Movement for many years: *Evening Post*, 20 Jul 1939, p.22; *Northern Advocate*, 5 Sep 1946, p. 6; *Press*, 12 Feb 1963, p. 12.

⁴⁴ *Te Ao Hou*, Aug 1957, pp. 36-9.

⁴⁵ Haami, 2018, p. 59; Carlyon and Morrow, 2013. p. 249.

⁴⁶ Veitch, 1998.

⁴⁷ *Te Ao Hou*, Aug 1957, pp. 36-9.

stairs built down from the upper verandah, and portions of the verandah were enclosed to create new rooms and the verandah balustrades were replaced during the later twentieth century.⁴⁸ During the 1950s, Auckland Council undertook a clearance project in Freemans Bay to remove 'slum' dwellings, and many Māori and Pacific Island residents moved out to new housing areas in Ōtara and Manukau City.⁴⁹ Auckland's inner suburbs nevertheless continued to house substantial numbers of Māori and Pasifika residents until more widespread gentrification in the later twentieth century.⁵⁰

Te Kāinga Aroha continued as a UMM-run hostel through the rest of the century. Although increasing numbers of Māori families moved to the cities in the post-war period, young Māori women aged 15 to 24 remained the largest Māori migrant group until 1966.⁵¹ By this time, there were 180 hostel beds for Māori in Auckland – the city holding a position as the main focus for Māori urban migration.⁵² More generally some 20,000 young Māori enjoyed hostel life in the wider network of hostels in New Zealand cities between the late 1950s and early 1980s as part of attending trade-training schools.⁵³ In the 1990s, Te Kāinga Aroha was catering for both women in employment and university students, and being managed by an earlier boarder at the residence.⁵⁴

Throughout this period, the hostel continued to bring together Māori from many different iwi as a place where they could acclimatise to the city and provide a strong community connection for its current and previous residents as a social hub.⁵⁵ Thirteen residents of the hostel signed Te Petihana Reo Māori (the Māori language petition, 1972) in support of active recognition of Te Reo Māori.⁵⁶

⁴⁸ The balustrades were replaced between 1977 and 2014. *NZH*, 18 Sep 1943, p.4; Auckland Libraries Heritage Collections 435-09-26; Bayleys Real Estate, 'Grand Dame Yearns for Former Glory', 2014, URL: <https://www.bayleys.co.nz/1670096> [accessed 23 May 2022]

⁴⁹ Carlyon and Morrow, 2013, p. 37.

⁵⁰ The proportion of Maori and Pasifika residents of Auckland's suburbs was still 24% in 1986, although down from 40% in 1966: Haami, 2018, p. 60.

⁵¹ Haami, 2018, p. 66.

⁵² *ibid.*, p.77.

⁵³ *ibid.*, p.68.

⁵⁴ This was Kathy Eruera of Te Whānau-a-Apanui: Haami, 2018, pp. 66-7.

⁵⁵ 'ASB Good as Gold: Recognising Te Kainga Aroha Hostel's special parents', 26 May 2021, URL: <https://www.facebook.com/watch/?v=3012296072323109> [accessed 23 May 2022]

⁵⁶ Basil Keane, 'Ngā rōpū tautohetohe – Māori protest movements - Cultural rights', *Te Ara - the Encyclopedia of New Zealand*, <http://www.TeAra.govt.nz/en/photograph/35951/maori-language-petition> (accessed 11 October 2022); Archives New Zealand, 'Session 3 - 35th-41st Parliament Education Committee - Original Petitions - Mrs H M Jackson and 30000 others', ABGX 16127 W4731 Box 152/ 1972/42, R18369539, p. 372.

Transition back to a private residence

By the late twentieth and early twenty-first centuries the needs for hostels for young Māori had generally changed towards a focus on providing accommodation for secondary school students although Te Kāinga Aroha (Former) remained in use as a hostel until after 2013.⁵⁷ The UMM began operating hostels closer to prominent Auckland schools, and from 2011 ran their hostels as part of the InZone Project (later InZone Foundation).⁵⁸ In 2014 the hostel was being managed by community housing provider Te Tumu Kāinga, formerly Auckland and Onehunga Hostels' Endowment Trust, who then sold Te Kāinga Aroha (Former) to a private owner as it was deemed not suitable for their needs.⁵⁹ Around this time the place was used as a filming location in 'Hunt for the Wilderpeople'.⁶⁰

In 2017 the owner subdivided the large property to create a new site suitable for additional housing. The building was relocated within its original lot by 15m north toward the boundary with Smith Street which maintained the prominent visual connection of Te Kāinga Aroha (Former) to the corner of Hepburn and Smith Streets. Renovation work retained most of the building's grand external design, including cladding and decorative timbers as well as stained glass windows, and structural framing, although chimneys and the hostel kitchen were removed. A basement level, including internal garage, rear extension and external swimming pool were added.⁶¹ Internal changes involved creating large open plan living areas, although some earlier rooms were generally retained. Some of the upstairs rooms were returned to their earlier proportions prior to the formation of dormitories.

In 2022, the place remains a prominent visual landmark along Hepburn Street and is a private residence. Several publications in the early twenty-first century have noted the place's significant connections with urban Māori history and the Māori hostel movement.⁶²

⁵⁷ Ngarimu Blair, 'Te Rimu Tahi: Ponsonby Road Masterplan – Māori Heritage Report', June 2013, Auckland, p. 4, URL: <https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/place-based-plans/Documents/ponsonby-road-masterplan-maori-heritage-report.pdf> [accessed 10 June 2022]

⁵⁸ 'Who We Are', InZone Education Foundation, URL: <https://inzoneducation.org.nz/who-we-are/> [accessed 21 May 2022].

⁵⁹ RT 607623, LINZ; NZH, 1 Nov 2014, URL: <https://www.nzherald.co.nz/property/the-restoration-of-the-century/M3FXXZ6BW7BL623WR6AXI63VQM/> [accessed 21 May 2022].

⁶⁰ *Stuff.co.nz*, 7 Apr 2016, URL: <https://www.stuff.co.nz/entertainment/film/78529380/behind-the-scenes-of-wilderpeople-mud-snow-kids-and-fake-pigs>.

⁶¹ The basement level includes a substantial bedroom/media room, bathroom, laundry, wine cellar/storage area and a large garage/workshop area. Cristina Billett, Michael Billett and R Gowing, Submission Re: Te Kainga Aroha (Former), 23 August 2022.

⁶² For example, see Carlyon and Morrow, 2013. p. 248; Haami, 2018, p. 76; Campbell, 2020; Blair, 2013, p. 4.

Associated List Entries

N/A

2.2. Physical Information

Current Description

Context

Te Kāinga Aroha (Former) is located in the inner suburb of Freemans Bay in Auckland. It contains a large surviving collection of nineteenth and early twentieth-century residential housing including a substantial range of villas of varying sizes built on uphill slopes – away from land affected by ‘slum’ clearance in the 1950s. Bounded by Ponsonby Road to the west and the Auckland motorway linking the city to the Harbour Bridge on the north-east side, the southern part of the suburb is predominantly residential and incorporates Western Park, immediately east of Te Kāinga Aroha. The suburb’s northern part incorporates a greater number of commercial and some surviving industrial buildings, and formerly included the iconic Māori Community centre at the junction of Fanshawe and Halsey Streets which was demolished in 2002.⁶³

In the wide area around Te Kainga Aroha (Former) there are a number of listed places which reflect its nineteenth-century development including House, 19 Collingwood Street (List No. 4514, Category 2 historic place) and House, 50 Ponsonby Road (List No. 4581, Category 1 historic place). Other places reflecting later, twentieth-century construction include The Gloucester Court Flats on Franklin Road (List No 582, Category 2 historic place). There are also a number of places associated with religious observance around Ponsonby Road including Auckland Unitarian Church (List No. 7178, Category 1 historic place) and St John’s Church (Methodist) (List No. 643, Category 2 historic place). Places expressing Freemans Bay’s industrial and manufacturing past include the Auckland Municipal Destructor and Depot (Former) (List No. 7664, Category 1 historic place); Auckland Timber Company Building

⁶³ Haami, 2018, pp. 59-60.

(Former) (List No. 9583, Category 1 historic place) and Auckland Gas Company Offices and Workshop (Former) (List No. 542, Category 2 historic place).

The Site

Te Kāinga Aroha (Former) is located on the corner of Hepburn and Smith Streets in the southern part of Freemans Bay and is a generally rectangular site. The property boundary is marked by a low concrete wall with a higher hedge along the street frontage. The main residence extends across the width of the site from Smith Street to the boundary fence, with a small single-storey square east extension at the rear. Collectively these occupy most of the land. The western portion of the site contains a moderately large landscaped, grass front lawn. A swimming pool is located beside the rear extension.

Main building exterior

Consisting of a corner bay villa of grand proportions with extensive external decoration, the residence incorporates the 1898 two storey building atop a modern basement and internal garage, visible only from Smith Street, and a low, modern rear extension. The main part of the residence has a prominent street presence and is set back from Hepburn Street. Of timber construction with a corrugated iron roof, the building is clad with narrow weatherboards and includes sash windows. The building's street presence is emphasised by its size, its high level of ornamentation, and other distinctive features such as its wraparound double-storey balcony and front portico.

The 1898 structure is of highly ornate, Italianate-influenced design. It is generally symmetrically arranged around the two street frontages, which each feature a projecting wing with a faceted ground floor bay window. The bay windows feature extensive decoration including curved aprons, classical-influenced applied turned columns and long brackets, and stained glass in the upper window panes. Each gable also includes an upper pair of sash windows with matching long and short brackets below a cornice topped with a moulded piece echoing the higher gable angle. Each gable further features deep soffits under the eaves with fretwork around the finial at the apex.

Running between the wings is a double return verandah which runs around a hexagonal faux tower at the northwest corner. The verandah features scroll fretwork between the turned verandah posts and dentil moulding friezes around the upper level, and stickwork-influenced fretwork and friezes on the lower level. An alternating, late twentieth century, turned

balustrade is used around the upper level and on the lower level on the north elevation, with the west elevation opening onto the garden. The hexagonal corner incorporates multiple sash windows, the upper of which appear to be original. This corner is topped by a partly pyramidal hipped roof topped with a metal finial. On the west elevation, beside the wing is a classically influenced portico around the front entrance which continues the use of turned stickwork, classical applied columns, and is topped with a low pediment. Each side of the front elevations include large diamond-shaped, stained glass windows in each of the portions of enclosed verandah.

The south and east elevations are generally plain weatherboards with paired sash windows. Retained original sash windows have simpler decoration with long brackets. The large window in the centre of south side which overlooks the staircase also features stained glass in the upper panes.

Visible from Smith Street is a modern garage door below the 1893 structure which links to a new basement level. The rear extension, at the same level as the original ground floor incorporates restrained decoration in keeping with the original features including turned stickwork friezes and columns, and short brackets around the roofline.

Main building interior⁶⁴

Internally the residence retains the scale of the original design and parts of the general layout. Opening onto a wide hallway, the original grand staircase with turned balustrades and newel post has been retained along the south side along with the front room. The other ground floor rooms have been opened up into a large open plan space connecting with the modern rear extension. Upstairs the bedrooms and bathrooms are arranged around a central landing and generally retain their original proportions.

Comparisons

Te Kāinga Aroha is considered to be the earliest surviving hostel established for young Māori as part of the twentieth-century urban hostel movement, and the only example to remain from wartime Auckland – the main focus for the movement in its early stages. It is also the oldest known surviving hostel established for young Māori women, whose move to urban

⁶⁴ The interior was not able to be visited as part of this assessment. All included information has been ascertained by viewing publicly-accessible material, notably the Auckland Council Property File. Auckland Council Property File, 'Renovation – Hepburn Park Trust: 29 Hepburn Street, Freemans Bay', BCO10164204-A Approved Plans, October 2018, and interior photos in real estate advertisements – see Bayleys, 2014, URL: <https://www.bayleys.co.nz/1670096>, Ray White, 2020, URL: <https://rwponsonby.co.nz/auckland/freemans-bay/29a-hepburn-street-pon28244/>

centres formed a particularly significant aspect of widespread urban Māori migration in twentieth century New Zealand. Te Kāinga Aroha is one of the longest-used hostels linked with twentieth-century Māori migration to New Zealand's cities, having been used continuously for this purpose for 70 years, between 1944 and 2014. Although it has since been repositioned on its original property and subject to modification, it retains these notable historical associations in addition to reflecting significant aspects of the philosophy and functions of the early Māori hostel movement – and notably the United Māori Mission (UMM).

Early hostels

The earliest hostels for Māori were established during the nineteenth century in multiple colonial cities including Waipapa in Auckland in 1850.⁶⁵ This facility at Mechanics Bay predominantly provided short term accommodation for Māori who came to trade with settlers in the new city. The hostel operated until 1966 by which time it had been described as dilapidated and its use had been supplanted by newer hostels such as Te Kāinga Aroha which better catered to the needs of urban Māori.⁶⁶ The Waipapa hostel was subsequently demolished. A number of other nineteenth-century hostels created in colonial New Zealand towns and cities, including in Wellington, Nelson, Christchurch and Dunedin, also no longer exist. A 1903 replacement hostel near Bluff was the sole surviving nineteenth century hostel identified by Schrader in 2017.⁶⁷

Second World War hostels (1939-45)

At the vanguard of the twentieth-century Māori hostel movement for accommodation for urban migrants, a small number of hostels specifically for young Māori were created during the Second World War, mostly in Auckland. The earliest was Te Kāinga Rangimarie, a United Māori Mission (UMM) hostel, created in 1941 on Union Street in central Auckland. Initially a hostel for young Māori women, after the opening of Te Kāinga Aroha it was used as a hostel for Māori boys until 1946 and was sold in 1950. It appears to have been demolished at an unknown time before 2022.

⁶⁵ Ben Schrader, 'Native Hostelries in New Zealand's Colonial Cities', in *The Journal of New Zealand Studies*, No. 25, 2017, p. 18, DOI: <https://doi.org/10.26686/jnzs.v0i25.4100> (accessed 20 May 2022).

⁶⁶ Ibid, p. 34.

⁶⁷ Ibid., p. 35.

A WCTU hostel for Māori women was opened on Cleveland Road, Parnell in December 1943, a few months prior to Te Kāinga Aroha. Consisting of a repurposed two-storey villa like its near contemporary in Hepburn Street, it initially accommodated twenty women.⁶⁸ This hostel operated until 1959 and appears to have been demolished for medium-density housing prior to 2022.

A year after Te Kāinga Aroha was created in 1944, a fourth hostel for young Māori in Auckland was opened in Pentland Avenue, Mt Eden. Established in a pre-existing property purchased by the missions committee of the Presbyterian Church, the 10-roomed residence may have been utilised from late 1944 but was formally opened in April 1945 with capacity for 25 Māori women.⁶⁹ It was demolished in circa 2014.⁷⁰

Outside of Auckland, a Methodist hostel for young women known as Te Rāhui Wahine was opened in Bryce Street, Hamilton with support from the Tainui woman of mana Te Puea Hērangi.⁷¹ Created in a two-storey building previously used as a boarding house or hotel, it was proposed in early 1944 and evidently opened to boarders in early 1945.⁷² An additional cottage was erected to expand the facility around this time.⁷³ The facilities initially accommodated nine young Māori women and were staffed by Māori, who aimed to 'give the girls a cultural background in a Māori atmosphere'.⁷⁴ It is currently unclear whether any of the structures used as a hostel survive.

An earlier Hamilton hostel for general Māori use, including people visiting Waikato Hospital and friends in Hamilton, was erected as a purpose-built structure in Columbo Street in Frankton in 1941.⁷⁵ Its creation by the Waikato Māori Hostel Society was also supported by Te Puea, and originally initiated by the WCTU. The hostel was sufficiently in demand by 1945 to require additional accommodation in three army huts.⁷⁶ It is currently uncertain if any of these structures remain.

⁶⁸ *NZH*, 9 Dec 1943, p.7.

⁶⁹ *NZH*, 19 Apr 1944, p.6; 5 Apr 1945, p.2

⁷⁰ 'Mansion plan for \$4.2 million hostel site', *NZH*, 21 May, 2014, [Mansion plan for \\$4.2m hostel site - NZ Herald \(accessed 21 May 2022\)](#).

⁷¹ Haami, 2018, pp. 70-1.

⁷² *Waikato Times*, 7 Feb 1944, p. 2; 19 Oct 1944, p. 4; *AS*, 11 Aug 1944, p. 4; *NZH*, 28 Jun 1945, p. 2.

⁷³ *NZH*, 28 Jun 1945, p. 2.

⁷⁴ *ibid.*

⁷⁵ *Waikato Times*, 20 Feb 1941, p. 6; 20 May 1941, p. 4; 21 Jun 1941, p. 10; 25 Aug 1941, p. 4.

⁷⁶ *Waikato Times*, 16 Jun 1945, p. 6.

Post-war hostels

In Auckland, at least 12 further hostels for Māori operated between the end of the Second World War and 1970 with ‘the express purpose of “settling young migrants into the city in a moral, homely environment while they trained or worked”’.⁷⁷

While Māori women’s hostels were still often led by religious groups with support from Māori, a later phase of hostels for Māori boys were established combining government-led apprenticeships and trades training with the provision of accommodation.⁷⁸

The UMM operated two additional hostels in the years after the Second World War. ‘Gillies’, a hostel for young Māori men which replaced the Union Street facility, was located in the former US officers’ club on Gillies Avenue, Epsom and was in use for a number of years but does not appear have survived. In 1947, ‘Shelly’ was opened as an additional Māori women’s hostel, based in a large villa on Shelly Beach Road, Herne Bay. This was temporarily leased for about a decade but not used over the longer term.⁷⁹ It remains a private residence in 2022.

Other hostels opened in the years following the war included St Anne’s hostel for young Māori women, a Catholic hostel also in Shelley Beach Road, Herne Bay from 1953, which was opened with support from the Māori Women’s Welfare League including Dame Whina Cooper; and Seamer House in Remuera, a Methodist hostel for young Māori women which operated until 1987.⁸⁰ Seamer House was subsequently relocated to Coatesville in 1997. In 1955-1964, the grand residence Allendale at 50 Ponsonby Road, Ponsonby (List No. 4581, Category 1 historic place), was used by the Presbyterian Church as a hostel for young Māori women.⁸¹

Other centres attracting Māori populations established hostels.⁸² In Wellington, Pendennis Girls Home on Burnell Avenue, Thorndon was a hostel for young Māori women which opened in the early 1950s.⁸³ Initially government-run, this Italianate-style residence

⁷⁷ Haami, 2018, p. 75. Haami notes that, in total, at least 16 hostels of this type operated in Auckland between 1943 and 1970.

⁷⁸ Haami, 2018, p. 71.

⁷⁹ Campbell, 2020, RT NA548/163, LINZ.

⁸⁰ Melissa Matutina Williams, *Panguru and the city : kāinga tahi, kāinga rua : an urban migration history*, Wellington, 2015; Jan Bierman, ‘The Hobson-Seamer House’, Remuera Heritage, Jul 2020, URL: <https://remueraheritage.org.nz/story/plumley-house-seamer-house-515-195-remuera-road/> [accessed 22 May 2022].

⁸¹ Carlyon and Morrow, 2013. p. 248.

⁸² In addition to Auckland, Wellington and the Hutt formed significant destinations: Haami, 2018, p. 75.

⁸³ ‘Pendennis’, Wellington City Council, Oct 2013, URL: <https://www.wellingtoncityheritage.org.nz/buildings/1-150/45->

continues to be used as a general hostel to the present.⁸⁴ In New Plymouth, Rangiatea Methodist Māori Girls Hostel operated in the early 1950s and subsequently created a large purpose-built facility at Spotswood in 1958.⁸⁵ In Hamilton, a hostel for young Māori men, Te Rāhui Tane, was added in London Street.⁸⁶

The earliest combined hostel and trade-training facility in the country was opened in Christchurch, known as Te Rehua. This institution was initially established in 1952 for young Māori women and converted for male use associated with training in 1954.⁸⁷ Relocating to Springfield Road in 1958, Te Rehua later became an inter-tribal marae and remains an important urban marae complex in Christchurch.⁸⁸ Several other church-managed hostels opened in Christchurch in the 1960s, including the Anglican-run Te Kaihanga Māori Boys Hostel in Riccarton (1962), the Catholic Te Aranga Hostel, and Roseneath – a Presbyterian hostel for young Māori women.⁸⁹

In 1969, a Girls' Training Hostel (List No. 7636, Category 1 historic place) erected on Ensors Road, Christchurch, in 1913, was converted for use by Māori apprentices who were accommodated and received some of their training there under the Māori Trade Technical Scheme over the next decade – a significant usage in terms of Māori education.⁹⁰

Some hostels were associated with other types of education, including access to prominent schools. Later UMM hostels were established at Lovelock Avenue, Epsom for Māori girls; and Dommett Avenue, Epsom and later Owens Road, Epsom for Māori boys. Hostels still assist Māori in New Zealand's main cities, continuing in amended form the hostel movement's lengthy tradition.⁹¹

Construction Professionals

Unknown Architect

[pendennis-burnell-avenue](#) [accessed 22 May 2022]. The building was reported to have been purchased by the government for this purpose in 1947: *Dunstan Times*, 12 May 1947, p. 3.

⁸⁴ *Press*, 1 Aug 1961, p. 12.

⁸⁵ *Press*, 17 Aug 1953, p. 3; 3 Jun 1958, p. 12.

⁸⁶ Ruawai D. Rakena, 'Seamer, Arthur John', Dictionary of New Zealand Biography, 1998, in *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/mi/biographies/4s18/seamer-arthur-john> [accessed 22 May 2022].

⁸⁷ *Press*, 24 Jun 1952, p. 6; 18 Aug 1952, p. 2; 5 Mar 1954, p. 3; 1 Apr 1954, p. 8; Haami, 2018, pp. 70-5.

⁸⁸ 'Rehua Marae: History', [History - Rehua Marae](#) [accessed 22 May 2022].

⁸⁹ Haami, 2018, p. 75.

⁹⁰ Pam Wilson, 'Girls' Training Hostel (Former)' HNZPT, 2014, [Search the List | Girls' Training Hostel \(Former\) | Heritage New Zealand](#) [accessed 22 May 2022].

⁹¹ See for example, Haami, 2018, pp. 68-9.

Construction Materials

Timber

Corrugated metal roofing

Concrete foundations

Key Physical Dates

1898	Original Construction
1943-4	Modification – dormitory conversion, rear kitchen extension for use as a hostel
c.1950	Modification
pre-2014	Modification - verandah railings replaced
2014	Relocation – re-sited 15 metres from initial position, within northern part of original property Demolition – chimneys and rear kitchen extension removed
2017	Modification – internal downstairs walls removed, modification to bathrooms, renovation of external fabric, some new external windows, swimming pool and basement garage constructed

Uses

Accommodation	Manse (Former)
Accommodation	Hostel (Former)
Accommodation	House

2.3. Chattels

There are no chattels included in this List entry.

2.4. Sources

Sources Available and Accessed

Primary sources available and accessed included land information such as titles and deeds from Archives New Zealand, and detailed property records from Auckland Council. Sources also included newspaper reports on PapersPast and a contemporary magazine article about the Auckland hostels written in 1957.

Secondary sources included histories of the Freemans Bay area, Māori urbanisation, and the Presbyterian church, as well as archaeological reports for places in the associated neighbourhood. The place was viewed from the street.

Further Reading

Auckland Star, 21 Sep 1943, p. 5

Haami, Bradford, *Urban Māori: The Second Great Migration*, Auckland, 2018.

Campbell, Emma, 'The Māori Hostel Movement', 16 Aug 2020. URL:

<https://www.maorihomefront.nz/en/whanau-stories/maori-hostels/>

Carlyon, Jenny and Dianne Morrow, *Changing Times: New Zealand Since 1945*, Auckland, 2013.

New Zealand Herald, 17 Apr 1944, p. 5.

Te Ao Hou, Aug 1957, pp. 36-9.

Harris, Aroha and Matutina Williams, Melissa, 'Māori Affairs: 1945-1970', in Atholl Anderson, Judith Binney and Aroha Harris (eds), *Tangata Whenua: an Illustrated History*, Wellington, 2014, pp. 333-357

3. SIGNIFICANCE ASSESSMENT⁹²

3.1. Section 66 (1) Assessment

This place has been assessed for, and found to possess aesthetic, historical, and social significance or value. It is considered that this place qualifies as part of New Zealand's historic and cultural heritage.

Aesthetic Significance or Value

Te Kāinga Aroha (Former) has aesthetic significance as an impressive and ornate residence of grand, Italianate-influenced design. It retains numerous visual features of a high-status nature. Its grand appearance is considered to have been a factor behind its choice for use as

⁹² For the relevant sections of the Heritage New Zealand Pouhere Taonga Act 2014 see Appendix 4: Significance Assessment Information.

a hostel for young Māori women from 1944 onwards, when model citizenship through association with the achievements of earlier, 'wholesome' members of urban society was promoted. The place retains a strong street presence on its corner site.

Historical Significance or Value

Te Kāinga Aroha (Former) has very high historical significance for its long, close and early associations with the widespread urbanisation of Māori communities in the mid-to late twentieth century, sometimes referred to as the 'Second Great Migration' and one of the most notable features of recent Māori history.

Te Kāinga Aroha (Former) is especially significant for its direct connections with the creation of hostels for Māori who were encouraged to take up urban employment at a time of national need during the Second World War, a conflict of national and international import. It is closely connected with the initial rise of hostel facilities for young Māori women, reflecting contemporary approaches to gender within both Māori and Pakeha communities, and perceived needs for allowing women from different iwi and other backgrounds to transition into new cultural and social environments. It is especially important as the earliest purpose-created hostel for either Māori men or women to survive from the Second World War, and the only one of this period in Auckland – the main destination for urban Māori and where most of the early hostels linked with urban migration were located. Its inner-city location directly reflects how urban Māori settlement initially focussed on poorer city suburbs, and how urban Māori connected with each other through social groups and pan-iwi networks which facilitated the Second Great Migration.

The place is connected with aspects of women's history in addition to the lives of young Māori women, this place reflects the role of religious women in assisting disadvantaged communities. It has close links with Sister Jessie Alexander, a Presbyterian missionary acknowledged for her contributions in assisting Māori youth, who was a driving force in the hostel's creation and who co-founded the United Māori Mission – which ran the establishment until the early twenty-first century. As part of the wider land occupied briefly by the Little Sisters of the Poor in 1888-9, the place also has links with the earliest charitable work in New Zealand by this religious order, which has become one of the largest organisations of Catholic religious women in the world.

The size and scale of the place, and its extensive use of villa decorative elements reflects the rise of the middle class in New Zealand during the late nineteenth and early twentieth

centuries and the creation of high-status residences for wealthy businessmen. These elements were part of the reason the place was selected as a hostel by the United Māori Mission and reflects the continued importance placed on commercial success during the mid-twentieth century. Te Kāinga Aroha (Former) is historically significant for its connections with Andrew Entrican, a notable Auckland entrepreneur and deputy mayor. The place's sequential history from wealthy residence to manse and hostel, and recent re-conversion to a grand residential home directly reflects the historical trajectory and fluidly evolving status of the Freemans Bay area.

Social Significance or Value

Te Kāinga Aroha played an important role in supporting generations of young Māori to transition and settle into urban life in Auckland. The place brought together Māori from many different iwi and supported them to form a new sense of community. The place has ongoing value to that community as a surviving example of these important social locations of twentieth-century Māori urbanisation. The importance of Te Kāinga Aroha within Freemans Bay as a significant hostel for Māori communities has been recognised in recent publications.

3.2. Section 66 (3) Assessment

This place was assessed against the Section 66(3) criteria and found to qualify under the following criteria a, b, d and j. The assessment concludes that this place should be listed as a Category 1 historic place.

- (a) The extent to which the place reflects important or representative aspects of New Zealand history

Te Kāinga Aroha (Former) has special significance for its early, close and long associations with the twentieth-century Māori hostel movement, which assisted young women and men to acclimatise to New Zealand's cities during the Second Great Migration by providing a sanctuary and model for urban citizenship. Te Aroha Kāinga (Former) reflects these associations through its position in Freemans Bay; its surviving scale; and its visual expression as a product of successful urban enterprise. The widespread move of Māori from rural areas to New Zealand's cities had a major impact both on Māori communities

and this country's urban centres. Auckland was a particular focus for Māori migration, with large numbers of new arrivals settling in its inner suburbs, including Freemans Bay.

Te Kāinga Aroha (Former) has particular importance for its connections with the migration of young Māori women. The latter formed the largest Māori migrant group until 1966, and were often charged by the state with guiding men into becoming 'ideal' Māori citizens. Te Kāinga Aroha (Former) is of special significance as the earliest known surviving hostel created to specifically accommodate young Māori women within the hostel movement, occurring at a time when female labour was in demand for wartime work. Of the hostels created by church movements to assist urban Māori, Te Kāinga Aroha appears to have been in operation for the longest. The movement of single Māori women during the Second World War to take up new work opportunities in the cities formed an especially important aspect of early urban Māori migration. It intersects with broader gender histories involving increased prominence in the workforce for women of varying backgrounds as the twentieth century progressed.

Te Kainga Aroha (Former) also directly reflects the changing history and nature of inner suburban life. Initially constructed as a prestigious residence for a major Auckland entrepreneur and politician, it subsequently became a manse as wealthy citizens moved to the outer urban fringes; and later became a hostel as Māori migrants moved to the inner suburbs. It has since been reconverted to a residence as the inner city has gentrified. Its ornate design reflects aspirations linked with all of these phases.

- (b) The association of the place with events, persons, or ideas of importance in New Zealand history

The place is significant for its long and close associations with the United Māori Mission, a pan-religious organisation that worked closely to support Māori to transition safely into urban life in Auckland. The place is directly associated with their work to support young Māori from the mid-twentieth to the twenty-first century, throughout much of the period known as the Second Great Migration.

The place is also important for its close associations with Sister Jessie Alexander who was a founding member of the United Māori Mission, and who was also previously a key figure in the Presbyterian Māori Mission. As a leading individual in the twentieth-century Māori hostel movement in Auckland, Alexander was instrumental in creating Te Kāinga Aroha (Former) and received an MBE for her services to young Māori in 1947. The place additionally has some associations with figures associated with the 28th Māori Battalion,

two of whose prominent members – Reverend Kahi Takimoana Harawira and Lieutenant Paikea Henare Toka - attended the opening and spoke of the place's importance.

The place is also associated with a significant businessman and local politician, Andrew Entrican, who created the main building as an expression of his commercial success in 1898, and remained in residence for a prolonged period – including while deputy mayor of Auckland. The place additionally has close associations with the Presbyterian Church through its lengthy use as a manse; and with the Little Sisters of the Poor, who occupied the wider property before the house was erected for care of the elderly poor – the first of their institutions in New Zealand.

(d) The importance of the place to tangata whenua

Te Kāinga Aroha (Former) is of importance to tangata whenua as a place that facilitated and supported the urban migration of young Māori to Auckland through the mid- and late twentieth century as part of a significant shift towards urbanisation by Māori nationwide. Its importance to Māori communities is reflected by factors such as its longevity for this use, and the adoption of affectionate names for the place, including Te Kāinga Aroha and Heppy.

(j) The importance of identifying rare types of historic places

Te Kāinga Aroha (Former) is of special significance as a very rare surviving hostel dedicated to the accommodation of young single Māori created during the Second World War. Both the widespread migration of Māori to New Zealand's cities and the Second World War are events of high importance in this country's history. It is the only surviving hostel of this type to survive in Auckland – New Zealand's largest city and the main focus for such hostels during the Second World War. It is a rare example of a hostel whose use for this purpose extended from the earlier phases of widespread urban Māori migration into the twenty-first century, reflecting its important service for this function.

Summary of Significance or Values

Te Kāinga Aroha (Former) is of special significance as a very rare surviving hostel dedicated to the accommodation of young single Māori created during the Second World War; the earliest known hostel of this type specifically dedicated to accommodating young Māori women; and one of the longest-occupied hostels linked with the twentieth-century Māori hostel movement. Both widespread Māori migration to the cities and the Second World War were

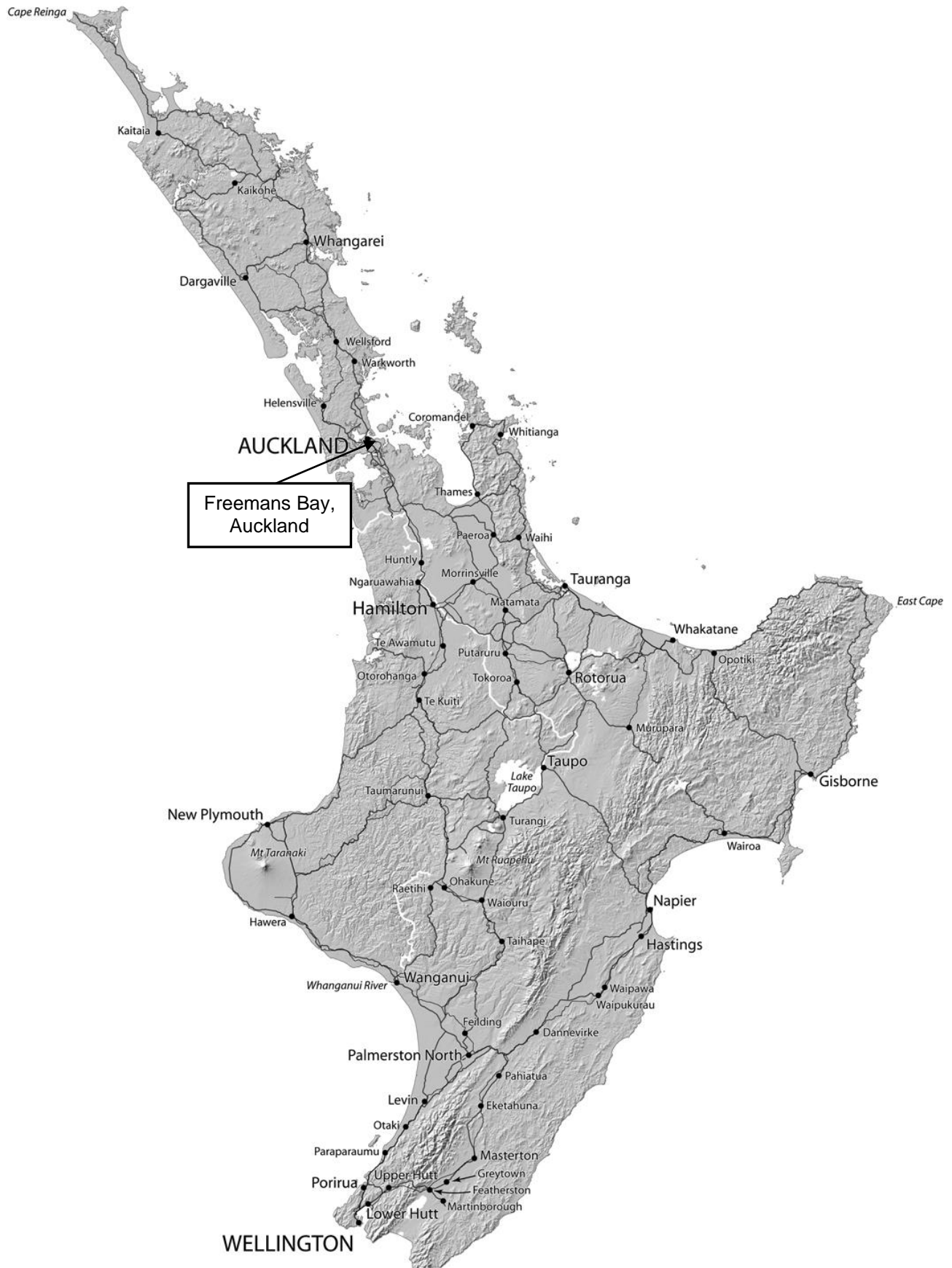
important events in twentieth-century New Zealand history. As well as retaining ongoing meaning for wāhine Māori and other Māori communities, the place retains significance in relation to wider women's history for its associations with increased opportunities for formal employment during the twentieth century; Sister Jessie Alexander and her role in the Māori hostel movement; and the earlier connections of the site with the activities of the Little Sisters of the Poor – one of the largest organisations of Catholic religious women internationally who undertook their first charitable deeds in New Zealand on the wider historically-associated property.

The place is also significant as the residence of prominent Auckland entrepreneur and politician Andrew Entrican between 1896 and 1918, and for its aesthetic values as a grand house of ornate, Italianate-influenced design.

4. APPENDICES

4.1. Appendix 1: Visual Identification Aids

Location Maps



Map of Extent



Extent of Te Kāinga Aroha (Former), outlined in red (Google Earth with QuickMap overlay).

Extent includes the land described as Lot 1 DP 512558 (RT 789632), North Auckland Land District, and the building known as Te Kāinga Aroha (Former) thereon.



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Search Copy**



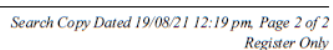
Identifier **789632**
Land Registration District **North Auckland**
Date Issued 12 October 2017

Prior References
607623

Estate Fee Simple
Area 635 square metres more or less
Legal Description Lot 1 Deposited Plan 512558
Registered Owners
Michael James Billett, Cristina Beatrice Billett and Rachel Gowing

Interests

Subject to a right to drain water & sewage over part marked A on DP 512558 created by Easement Instrument 10919939.3 - 12.10.2017 at 2:00 pm
The easements created by Easement Instrument 10919939.3 are subject to Section 243 (a) Resource Management Act 1991
10919939.4 Consent Notice pursuant to Section 221 Resource Management Act 1991 - 12.10.2017 at 2:00 pm
11993699.4 Mortgage to Bank of New Zealand - 28.1.2021 at 2:55 pm



4.2. Appendix 2: Visual Aids to Historical Information

Historical Photographs



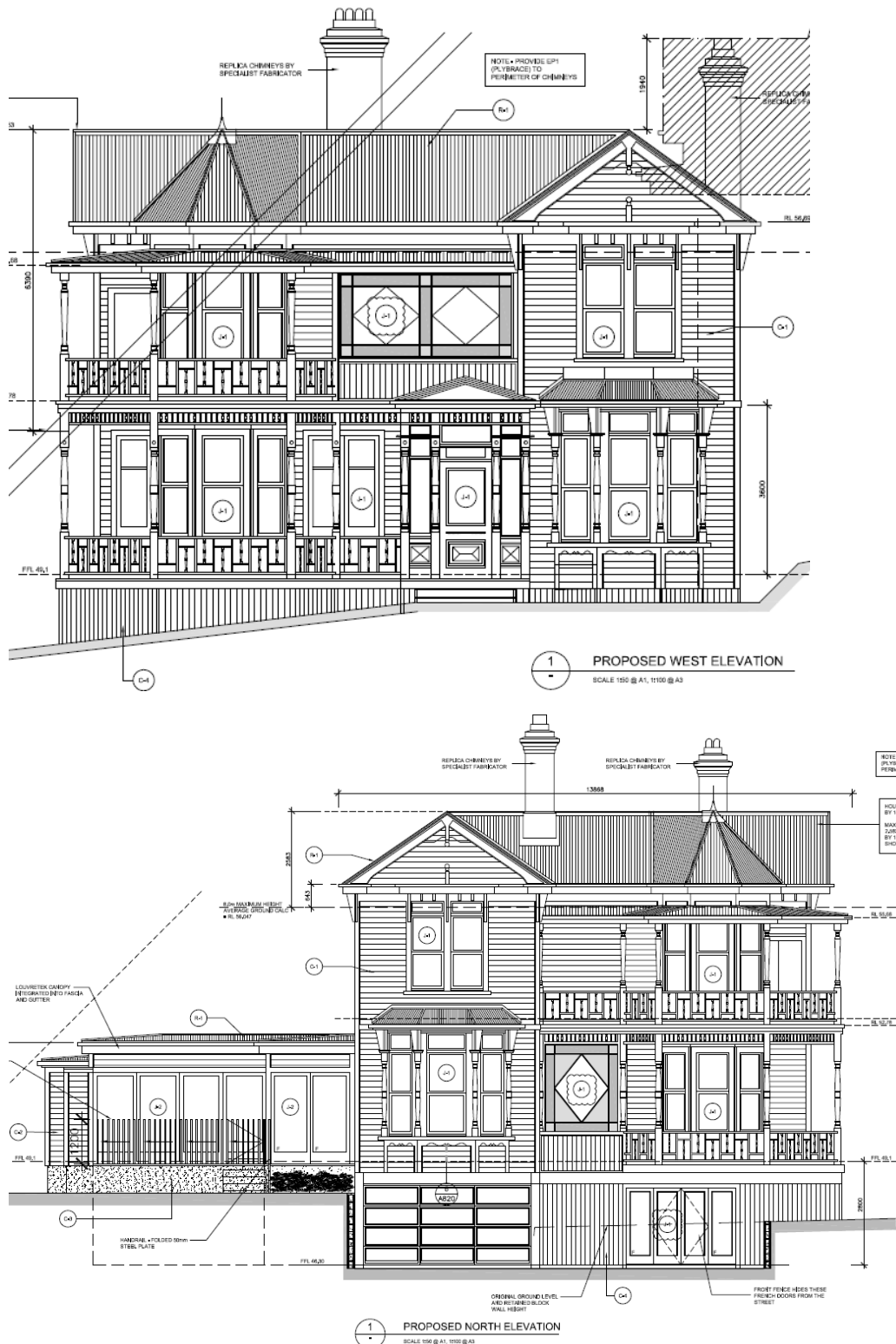
Te Kāinga Aroha in September 1943, shortly after it was purchased for use as a hostel
(*New Zealand Herald*, 18 Sep 1943, p.4)



Te Kāinga Aroha in 1977
(Auckland Libraries Heritage Collections 435-09-26)

4.3. Appendix 3: Visual Aids to Physical Information

Current Plans



Plans showing street frontages, as proposed in 2018, prior to renovation. (Auckland Council Property File, 'Renovation – Hepburn Park Trust: 29 Hepburn Street, Freemans Bay', BCO10164204-A)



Detail of north gable with bay window. Note extensive decorative features including columns, brackets, cornice, fretwork, and stained glass.



West elevation viewed from Smith Street. Note portico and double return verandah and gable bay decoration



View of staircase between ground floor and first floor. Note turned balustrade and newel post, and stained glass in upper window panes.

4.4. Appendix 4: Significance Assessment Information

Part 4 of the Heritage New Zealand Pouhere Taonga Act 2014

Chattels or object or class of chattels or objects (Section 65(6))

Under Section 65(6) of the Heritage New Zealand Pouhere Taonga Act 2014, an entry on the New Zealand Heritage List/Rārangi Kōrero relating to a historic place may include any chattel or object or class of chattels or objects –

- a) Situated in or on that place; and
- b) Considered by Heritage New Zealand Pouhere Taonga to contribute to the significance of that place; and
- c) Proposed by Heritage New Zealand Pouhere Taonga for inclusion on the New Zealand Heritage List/Rārangi Kōrero.

Significance or value (Section 66(1))

Under Section 66(1) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may enter any historic place or historic area on the New Zealand Heritage List/Rārangi Kōrero if the place possesses aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological, or traditional significance or value.

Category of historic place (Section 66(3))

Under Section 66(3) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may assign Category 1 status or Category 2 status to any historic place, having regard to any of the following criteria:

- (a) The extent to which the place reflects important or representative aspects of New Zealand history
- (b) The association of the place with events, persons, or ideas of importance in New Zealand history
- (c) The potential of the place to provide knowledge of New Zealand history
- (d) The importance of the place to tangata whenua
- (e) The community association with, or public esteem for, the place
- (f) The potential of the place for public education
- (g) The technical accomplishment, value, or design of the place
- (h) The symbolic or commemorative value of the place

- (i) The importance of identifying historic places known to date from an early period of New Zealand settlement
- (j) The importance of identifying rare types of historic places
- (k) The extent to which the place forms part of a wider historical and cultural area

Additional criteria may be prescribed in regulations made under this Act for the purpose of assigning Category 1 or Category 2 status to a historic place, provided they are not inconsistent with the criteria set out in subsection (3)

Additional criteria may be prescribed in regulations made under this Act for entering historic places or historic areas of interest to Māori, wāhi tūpuna, wāhi tapu, or wāhi tapu areas on the New Zealand Heritage List/Rārangi Kōrero, provided they are not inconsistent with the criteria set out in subsection (3) or (5) or in regulations made under subsection (4).

NOTE: Category 1 historic places are 'places of special or outstanding historical or cultural heritage significance or value.' Category 2 historic places are 'places of historical or cultural heritage significance or value.'