

Clevedon Sustainable Development Plan Project

European Historical Assessment

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

January 2010

Contents

We are presenting in this report an account of Clevedon's European heritage in a timeline format covering three time spans:

Part 1 Te Wairoa / Wairoa South: Settling and growing, 1840–1900

Part 2 Clevedon, a confident, stable rural community, 1900–1970

Part 3 Clevedon, a lifestyle and commuting community, 1970–2009

This is followed by:

Part 4 Recommendations on the preservation and promotion of Clevedon's cultural heritage

Also available is:

Supplementary material, retained by Clevedon & Districts Historical Society

For a considerable time now the Clevedon and Districts Historical Society has been accumulating research material and in 2008 commissioned Jessie Munro to research and write for publication a history of the Clevedon area. For more detailed background and greater insight and analysis, we are also making available a preparatory brief version of the projected book as we consider that this material, also presented here in three parts for the same three time spans, will be invaluable information for those involved in planning the future of Clevedon.

- 1 A preparatory brief version of the projected book, presented in three parts for the same three time spans as above (copyright Jessie Munro and Clevedon and Districts Historical Society)
- 2 Location map and historical background to Clevedon village buildings and other sites. (from F. Murray, *Yesteryears*, ed. S. Gorter, Auckland 2009 (copyright Clevedon and Districts Historical Society))
- 3 Clevedon 150th Anniversary Heritage Walk (copyright Clevedon and Districts Historical Society)
- 4 Summary of archives held by the Clevedon and Districts Historical Society (copyright Clevedon and Districts Historical Society)

Introduction

In Manukau City Council's District Plan (6.1), heritage is defined as: 'those attributes, from the distant or more recent past, that establish a sense of connection to former times, contribute to community identity, sense of place, and spirituality, that people have a responsibility to safeguard for current and future generations.'

The brief given to the Clevedon and Districts Historical Society is Clevedon's European history and cultural heritage. The history and heritage of iwi is in another assessment. The rich accretions of these dual and joint heritages accumulated over 150 years are handed on to current and future generations for safeguarding with responsibility and respect, caring and kaitiakitanga.

Most Pākehā who have lived more than fifty years in the Clevedon area will have shared experiences with Ngai Tai and Ngāti Paoa neighbours and companions in school, work, sports and leisure. In the 1950s, after the closure of outlying schools, between a quarter and a third of Clevedon School classes were Māori. There were kainga both in the Umupuia area and in Kawakawa Bay, while the stretch of road between Luke's Bridge and the Ness Valley turn-off had very significant Māori land ownership and occupation. As Pākehā, we were brought up to recognise the import of the World War II memorial monument to Pat Reuben on the Thompson farm, the cemeteries at Waitarata (we did not use 'urupa' then), the award of the Bledisloe cup to the Brown family dairy farm, the Mataitai Te Tokotoru Tapu Church and the awe-inspiring trenched outlines of the pā at Turei's Hill (though few of us would have known its name, Pāwhetau); and to respect the knowledge and mana of people such as Rachael Zister, Harry Turei and George Brown.

Despite this overlap of school, work, sports and leisure, we nevertheless lived parallel lives in the main. Māori held considerable bicultural knowledge of our farms, homes and customs, but there was little reciprocity in domestic socialising. We did know of the standing certain people had in the Māori community, but most of us knew them by their English names and we did not then have a true comprehension of 'kaumatua' or 'kuia'.

Typically – with a few notable exceptions – most Māori worked for Pākehā: 'you had the money; we had the time'. Farm cashbooks document this relationship. Many farmers did, however, honour the importance of tangihanga.

In the 1960s, the growing industries of Auckland, the condemnation of some housing conditions, and the rates burden on land took many of Clevedon's tangatawhenua population away, both as residents and landholders. This more recent alienation from the land echoes that set in train in the nineteenth century.

The mention of Umupuia, Kawakawa Bay and Ness Valley is a signal that this study will reach out further than the delineated zone of the Clevedon Sustainability Plan Project. The village of Clevedon has, and always has had, an interwoven relationship with the micro-communities of the many roads converging at either end of the street. They include the valley and almost sea-level estuary families and their Devon, Shorthorn, Jersey and now Friesian cows on the one hand; on the other, the marginal bush families on 45 degree-ed slopes up the surrounding hills with their Romney-Southdown sheep, their poll Angus or Hereford cattle; they include the drovers, roadmen, scowmen, timbermen, shopkeepers, carters, builders and all who would keep a farming district viable; the women and children in milking sheds, sheep yards and hay paddocks; the many community organisations from the earliest times pulling in people to meetings and socials from far afield; they include Anglicans and Presbyterians; Māori and Pākehā. Clevedon's heritage is the sum of all these.

Aims and methodology

The brief given to the Clevedon and Districts Historical Society was to provide a European historical assessment for Clevedon, and give recommendations for the preservation and promotion of its cultural heritage. Three distinct periods are covered in timeline format and in supplementary full documents: ‘Settling and Growing, 1840-1900’; ‘A stable rural community, 1900-1970’; ‘A lifestyle and commuting community, 1970-2009’. Recommendations, with context and explanation, are presented in Part 4.

Parts 1 and 2:

Information for the periods covered in Parts 1 and 2 has been gathered mainly in local archives and from personal contributions, in particular the primary sources of the archival collection held in the McNicol Homestead, supplemented by my ongoing research for the book: local histories, manuscript records such as minute books, oral history transcripts, family survey documents, and records contributed by families such as diaries, farm ledgers, letters. As well, material from national and municipal archives and from web-based sources such as PapersPast has been consulted. Bruce Ringer’s ‘Manukau’s Journey’ from Manukau City Research Library and Graeme Murdoch’s reports for ARA/ARC have been valuable resources.¹ Published works of history have given important information on both local context (such as Fraser Murray’s historical columns over a twelve-year period, now available in *Yesteryears*, edited by Sandra Gorter, 2009) and on wider contexts (for instance Paul Monin, *This is my Place, Hauraki Contested 1769-1875*, 2001, and Wood, Brooking and Perry’s recent paper, ‘Pastoralism and politics: reinterpreting contests in territory in Auckland Province, New Zealand, 1853-1864’ in the international *Journal of Historical Geography*, 34, 2008.)

Part 3:

Historical analysis and archived records have, however, been lacking in the main for the recent period of Part 3, ‘A lifestyle and commuting community, 1970–2009’. As well as accessing available records, we therefore consulted widely among Clevedon’s community, with six meetings out of which often came additional important information. The meetings were organised to enable people to share and discuss varying facets of experience across this forty-year span, and to contribute to recommendations. Participants were mainly people who had grown up here, except for the essential last group of those who chose during this time to come and live here.

¹ Graeme Murdoch, ‘Historical Perspectives on the Southern Kaipara, Lower Waikato and Wairoa Valley, ARA 1988; ‘A Brief History of the Human Occupation of the Hunua Catchment Parkland’, ARC 1993; ‘A History of the Human Occupation of the Whakakaiwhara Block’, ARC 1996.

The aims were to:

- Gather views of those who in the main have grown up in Clevedon, on how they have experienced/contributed to change
- Gather information on milestone events c 1970-2009 affecting their life patterns

Topics discussed here included:

- The creation of Manukau City in 1965 and the implications for the almost wholly farming community of Clevedon
 - Local body and national legislation affecting farming (land use, land subdivision and amalgamation, building construction, rating and rating relief); affecting homes and housing, commercial activity, transport.
 - National/international/ political developments affecting the economy and life pattern of Clevedon (Britain fully joining the European Economic Community and the impact of this on dairying and sheepfarming; the oil shock of 1973; Muldoon's subsidies; the removal of subsidies in 1984...)
 - Societal/economic changes (such as a family expectation to continue farming; 'the return to the land' of 1960s/1970s idealists; 10-acre blocks; the later attraction of Clevedon to wealthier purchasers (horse estates, pilots...); town supply supplanting cream; women in paid work of choice and/or to supplement farm income; the decline of the village centre as main grocery supply; increasing population and need for social services...)
- Gather information (data and views) on how people who arrived near the beginning of this period have experienced living in Clevedon
 - Discuss what makes up Clevedon's cultural heritage and gather recommendations on its preservation and promotion.

The range of contributors covered:

- 1 Local body experience and representation on primary industry bodies, to speak for local and national legislative changes, international events driving change, and specific aspects of Clevedon life

2 Farming experience and life in Clevedon, both in general and in different geographical and land-use areas

- a. The dairying radius around the village: Monument, Skyhigh, Clevedon-Papakura, Creighton's, West Rd, Twilight Rd, McNicol, Otau Mountain Rd, Tourist Rd and subsidiary roads.
- b. North Rd, dairying with some sheep and cattle
- c. The sheep and cattle farms of Ness Valley, Kawakawa Bay and Orere.

3 Occupations outside farming but largely servicing a rural community: transport, garages, electrician work, building, plumbing, shops, post office, hotel trade, teaching, childcare, quarrying/roads, farm contracting, shearing etc.

4 New occupations (horses, viticulture, horticulture etc); lifestyle and commuting choices; also current paid and voluntary social services: ministry, health, fire service, police and other community organisations.

Contributors:

Colin Bull, Gwen Bull, Alec Smith, John Ryburn, Carol McKenzie-Rex, Warren Shaw, Philip Bell, Ann Richardson, Jessie Munro, Milton Lane, Diane Cunningham, Doug Hunt, Judith Hunt, Jim Scorrar, Dianne Duder, Anne Mead, Linette Morgan, Laurel Jenkins, Terry Jenkins, Robert Orum, Dorothy Street, Stan Street, Shirley Jones, Muriel Atchison, Scott Cooper, Fraser Murray, Jan Sanders, Gerry Holmes, Christine Whetton, Rodger Whetton, John Karl, Sandra Gorter, Peter Walker, Sheryn Walker, Judith Narbey, Wallace Narbey, Maureen Johnson, Peter Clark, Bill Cashmore, Duncan Munro, Cliff Deery, Jennifer Kelly, Keith Kelly, Malcolm Sharp, Maxine Sharp, Beverley McPherson, Donald McPherson, Pat Chamberlin, Peter Chamberlin, Ken Mason, Mike Kelly, Fiona Shaw

I would especially like to thank Ann Richardson, my co-worker in the planning and carrying out of this project; Jess McKenzie for invaluable help in scanning and formatting images; Andy Kenworthy for photographs; and Warren Shaw for constant help and support.

Jessie Munro
January 2010

Part 1: Te Wairoa / Wairoa South: Settling and Growing, 1840–1900

1836	William Fairburn purchased an estimated 45,000 (in reality over 80,000) acres of Ngai Tai land in South Auckland. This included land bordering the Wairoa River.
1837	Fairburn establishes the Church Missionary Society mission station at Maraetai.
1840	John Logan Campbell ‘presented his credentials’ to Tara Te Irirangi, rangatira of Ngai Tai at Umupuia, seeking their backing and help in the establishment of his and William Brown’s enterprise on Motukorea.
1840	The family of Joshua and Sarah Thorp came from Australia to live on the Hauraki Gulf and by 1842 were settled on the Waihou River.
1842	Thomas Maxwell, the husband of Ngeungeu Te Irirangi, daughter of Tara Te Irirangi, drowned and Ngeungeu returned to Umupuia with their children.
1840	Thomas Duder remained in New Zealand after the wreck of the <i>Buffalo</i> as signalman and customs officer for the new capital of Auckland.
1847-1852	The Fencible veteran soldier defence villages were established in Howick, Panmure, Otahuhu and Onehunga in the aftermath of the Northern Wars. There would be no parallel defence line in the Wairoa Valley through the seemingly prosperous and quiescent 1850s.
1849	The Rotopiro flourmill was built near Kawakawa Bay, owned by Ngāti Paoa under Governor Grey’s scheme. Wheat was grown at Kawakawa Bay and Waiheke; Scottish William Clow was millwright and miller.
1853	Māori trade flourished; canoe numbers via the Waitemata peaked with 1,812 arrivals, although the peak in the value of produce would be in 1854: £12,417. Hauraki tribes generated about two-thirds or three-quarters of this trade.
1851–1853	Gold was discovered in Victoria, Australia in 1851 and the rush was underway.
1852	The New Zealand Constitution Act was passed, implementing representative self-government and creating the Provinces, each with its provincial assembly and Superintendent. Auckland was now not only the colonial capital but also a provincial capital.
1853	Governor George Grey’s Land Ordinance opened up land in Te Wairoa. In March 1853 he reduced the Crown minimum freehold price from £1 to 10 shillings an acre.
1853	Attorney-General William Swainson’s book publicised Auckland Province and favourably described the Wairoa Valley.
1853	Scottish George Hoyer and Duncan and Marion McNicol settled on the east side of the Wairoa River, buying 1,100 acres at the lowered price of ten shillings per acre, and apportioning the land by lot, each in the partnership having 550 acres.

1854	The Fairburn Purchase, challenged and disallowed in 1848, was finally settled, with £500 paid to Ngai Tai in February. Land on the northwest side of the river was now available for purchase.
1854	The Thorps bought land opposite McNicol and Hoyer. They were seasoned settlers now with adult children to help at either their Paeroa or Wairoa farms. Their boat the <i>Scotch Lass</i> regularly sailed and traded the Auckland-Wairoa-Waihou stretch.
1854	Settlers flooded in; maybe some as speculators but many stayed with descendants still here: (Dow, Wallis, Cochrane, Wilson etc...). Several acquired boats, James Sangster Wilson being one. The Thorp diaries has given a daily record of these early years.
1854	A first road was surveyed, from Howick to the coast and over the hills to the Wairoa River on North Road; this rough track was used over the years but the primary means of communication until the 20 th century was the river.
1854	Udenominational church services started being held in settlers' homes, initially at the McNicols', but as most settlers were on the other side of the floodable river, they began gathering at the Craigs' home (since 1860 the Bell property). By 1856, Thomas Norrie had arrived and there was soon talk of building a kirk.
1856	The Crawford family arrived from Scotland to join Mary Crawford's sister Marion McNicol. Marion and Mary were Bannatynes by birth, also from the island of Arran. The Crawford family settled on adjoining land to the McNicols. In 1855 George Hoyer married the daughter of the nearby Cochrane family. The eldest Thorp daughter and her husband Francis Browne would live next to her parents. Family unification was an early feature and there were first cousins, aunts, uncles and grandparents. It was not an 'atomised' society.
1856	Auckland as a province with representational government was new at the time the Wairoa was settled. Landholders had the right to vote and on 15 April 1854, as soon as they made their first land payment, Joshua and Hampton registered their claim to vote. In September 1856, Wairoa men held a meeting about roading while at a political meeting for candidates for the Superintendent of Auckland Province.
1857	The first postal service for Wairoa was run by William Steele.
1858	In December the Wairoa Presbyterian Church was opened, on land bought from James Wilson. The kahikatea building did not last and was replaced c.1887.
1859	A school was opened in the church and a house for the teacher built close by.
1860	War broke out in Taranaki and alarm was high in Auckland and in the Wairoa valley at an expected imminent attack on the capital. The district was militarised, the militia boundary for Auckland extended to the Wairoa River and Drury, and on 23 April twenty-three Wairoa men were sworn in to the Volunteer Rifle Corps.
1861	All Souls Anglican church was built in kauri and rimu on land donated by Joshua and Sarah Thorp. The builder was Archibald Cochrane, George Hoyer's father-in-law.
1861	The Wairoa Road Board met for the first time. This continued until taken over by Manukau County Council in 1918, when the Wairoa Road Board area became the Wairoa Riding.

1861	In May settlers signed a memorial requesting a line of defence, with blockhouses, to be prepared for the Wairoa. In October George Grey replaced Browne as governor and set in train a far more ambitious plan for war.
1862	The Wairoa had its library, a service unbroken since then.
1863	The first bridge was built across the Wairoa River.
1863	There were now 40 farms producing butter and cheese for the Auckland market.
1863	On 9 July Grey ordered all Māori living between the Waikato and Auckland either to take an oath of allegiance to Queen Victoria or be compelled to vacate the territory. Three days later, the invasion of the Waikato began.
1863	In July and August women and children were evacuated from the Wairoa and most did not return until about March 1864.
1863	By August, the Wairoa Rifle Volunteers comprised 60 men, nearly the whole male Pākehā population, and was commanded by Captain W. Lyon.
1863	An expected attack by Koheriki took place on 15 September and counter attacks on the following two days, with Māori casualties especially at the Otau kainga.
1864	On 25 October the government proclaimed an amnesty to 'rebel natives' in the Wairoa-Hunua area.
1865	The 1863 New Zealand Settlements Act authorising the taking of land from Māori, with the intention of punishing 'rebel' Māori, was put into effect in the Wairoa-Hunua area. Out of the 1,600,000 acres finally confiscated, 1,000,000 were in the Auckland Province, and the Wairoa-Hunua block of 58,000 acres, officially confiscated on 16 May 1865, was the biggest of the 'Northern Waikato' blocks.
1865	The Native Land Act of 1865 established the Native Land Court as a formal court of law. More land would be alienated by the processes of the court. Speculators James Mackelvie and William Aitken bought large blocks (Nos 4 and 6) of Mataitai land.
1865	In April, the <i>Viola</i> brought from Glasgow a shipload of immigrants under the Northern Waikato Immigration Scheme. Half would be placed at Kirikiri near Papakura; the other half on the site of the former Otau kainga, on 'Settlement Road'.
1865	Auckland was in a serious depression; the imperial regiments, with their financial input, withdrew and the capital went to Wellington. The chances for the <i>Viola</i> settlers to succeed were very slight.
1866	Thomas Hyde built a store by the bridge and in partnership with George Couldrey built the cutter <i>Rapid</i> , a small vessel of fifteen tons, which had a regular run up and down the coast.
1867	Quartz gold in large quantities was discovered in Thames. Wairoa men tried their luck while their families kept the farms going. The Wairoa economy revived by supplying the mining communities.

1872	The Wairoa Public Hall was constructed on land bought from W. Hampton Thorp, and formally opened in June 1873. The school was transferred here from the church and taken over by the Education Board of the Province of Auckland.
1876	The population of Wairoa reached 500 by the 1876 census, 656 by 1878. Māori population was down to 57 by 1878.
1877	The McNicols in 1877 and the Thorps in 1879 gave an area on each side of the river as public landing places in perpetuity.
1877	A church was built in Ness Valley, the building also used for the school.
1878	The McNicols built the present-day McNicol Homestead, in solid kauri. Many settlers had to rebuild their initial buildings constructed in kahikatea. The Presbyterian Church was rebuilt c. 1887 in kauri.
1879	A separate school building on its own property was built, two years after the Education Act established a free, compulsory and secular school system for the whole country.
1881	A second bridge was built to replace the 1863 bridge.
1884	The Wairoa South Butter and Cheese Factory opened.
1886	The postal district was renamed Clevedon, with few clues as to the choice of name.
1889	Wairoa Rangers Football Club was formed. In 1912 it became part of the Manukau Rugby Union.
1890	A combine threshing plant began being used in Wairoa South.
1892	Tennis started, at first played in the village area on land owned by the church, then next to the dairy, then in 1912 shifted to its current location.
1893	56 women signed the Suffrage Petition in Clevedon.
1896	Frank Dickens built the shop that was later owned by Holliday and Holloway.
1896	The Clevedon Steam Navigation Company was founded and the construction of its own steamer commissioned.
1897	The <i>Hirere</i> began its service in river and coastal trade.
1899	The Clevedon Polo Club began.
1900	Nine Clevedon men would eventually serve in the Boer War in South Africa.

Part 2: Clevedon, a confident, stable rural community (1900–1970)

1900	The New Zealand Farmers' Union was founded in New Zealand in 1899. Sam Browne, an orchardist from North Road, was a forerunner in this on a regional and national level, and a Clevedon affiliated club with 100 members was meeting monthly from 1900 and fully incorporated in 1905. Sam Browne contributed articles on farming matters to journals.
1900	The Franklin Mounted Rifle Volunteers were accepted into service.
1900	The Ashby homestead was built in what is now Tapapakanga Regional Park. The family had been in the area since the 1860s.
1901	The census showed a population (not including Māori, however) of 12,206 in Manukau County. Wairoa (Clevedon) is the third largest centre with 792 people. Papakura has 373.
1904	The Clevedon Medical Association, a local medical insurance scheme, was formed and within a few years Dr Wheeler was the first doctor appointed. Later Dr Walls, then Dr Cheesman would be independent private practitioners and the Association was discontinued.
1906	Mataitai School, operating under the Native Schools system, was opened. It would close in 1935 when the Mataitai schoolhouse was transferred to Orere School. (Ness Valley School would close in 1933.)
1907	The Whitechurch flaxmill at Duders Beach burnt down, ending a significant industry in local terms.
1908	In January a new bridge, the third to span the river, was opened, the previous bridge having been washed away in a flood. (It was retrieved and re-erected for a time at a lower level, underwater at a time of high spring tide.) The 1908 bridge was one of the first ferro-concrete bridges in New Zealand and McCallum shingle was used in its construction. The following year a new wharf was constructed. Also in 1908 the Tourist Bridge further up the river in Otau was opened, so named because of tourist potential for the Hunua Falls and the Wairoa Lily Falls.
1909	The post office was opened in January, the first government building in the district (now the Clevedon District Centre).
1909	Hawthorn and Munro Ltd gained a licence to operate an abattoir along East (Monument) Road, near the boundary of the Bell and Munro farms. This would service butcher shops in Clevedon, Papakura, Manurewa and Papatoetoe, the business supporting twelve or more employees.
1909	The Clevedon Agricultural & Pastoral Association was formed, holding its first annual shows in Bells' paddock and Buckland's saleyards in East (Monument) Road, before acquiring its grounds in 1912.

c.1910	The dairy-cum-billiard room was built.
1911	The Otau Hall was built by local residents on land donated by Thomas Hyde, situated at the junction of Tourist, Quinn's, Wairoa Gorge and Settlement (McNicol's) Rd.
1912	The Empire Hotel, later the Boarding House, was built on the site of the previous Wairoa Hotel, which had burned down around 1909.
1912	Te Tokotoru Tapu Church at Mataitai was built on land donated by Rahera and Tete Paraone (Brown), with local contributions including labour. The timber was from W. Cashmore and Sons. After World War II Rahera and Tete's son Henry Brown would win the Bledisloe Cup for the best-developed Maori farm.
1912	A Croquet Club was started, with lawns laid down by the A&P Association on their grounds. These were in between the Tennis Club courts established there also in 1912 and the greens of the Bowling Club established later, in 1922.
1913	A private Clevedon Telephone Association was formed, the first lines erected in Otau. Eventually it had 120 subscribers from the district of Ardmore to Orere before it closed in 1929. Orere retained a private system until 1949.
1914	In May, the Wairoa Road Board purchased Thorp's Bush and Thorp's Quarry for a scenic reserve from Hampton, and then Charlotte Thorp. The quarry continued to be used for many years by council. Manukau County Council took over the functions of the Road Boards in 1918 and this reserve, with added area over the years, is now Manukau City Council's Clevedon Scenic Reserve.
1914	The Wairoa Rangers Football Club's senior team won the Manukau Rugby Sub-Union Championship, gaining the Hawke Cup outright, after three years' successive wins. From the fifteen players, ten would go to World War I and only five would return.
1914–1918	72 men went overseas to war from the Clevedon area and 19 lost their lives.
1915	Robert Munro was the first Clevedon soldier killed in World War I, at Gallipoli. His mother unveiled the war memorial in 1922.
1915	Clevedon Presbyterian Church became a separate parish from Papakura-Drury. A manse was then built in 1916 on land offered in 1857 and donated in the 1870s by the McNicol family. The minister from 1919 to 1923, Rev. J. Thompson, was popular with local young men – he was a rugby enthusiast and managed the Junior team. His successor, Rev. D.R. McDonald, was also a keen rugby player.
1918	Clevedon raised the greatest sum of money in the World War I fundraising Manukau Red Cross Queen Carnival. Their total of £3,554 was one and a half thousand pounds more than the closest rival, Mangere, and Elsie Dow, later Elsie McCallum, was crowned Queen of Manukau.
1919	546 acres were set aside in Moumoukai for future water reserves and further blocks added in 1926 and 1928. From the 1950s the history of Auckland's water catchment areas would have a great impact on the Wairoa River and adjacent farms.

1919	The New Zealand Co-operative Dairy Company was formed with the amalgamation of Wesley Spragg and William Goodfellow's two companies. Clevedon's butter factory was one of ten others in this new company. Goodfellow's pioneering of home separation spelled the end to the creamery system around the Clevedon area and elsewhere. The East Tamaki Dairy Company established in 1921 would be an exception to the overall predominant position of the New Zealand Co-operative Dairy Company.
1920	The grocery store, for a long time The Farmer's Trading Co and now the Superette, was built.
1921	Pukekohe Technical High School opened. Clevedon pupils could now go there by train, or board there, rather than having to go right through to Auckland to schools such as Seddon Memorial Technical College or private schools. With transport difficulties, few children had little more than one year of secondary education if that. By 1933 secondary education would become available through to senior level at Otahuhu Technical High School and more Clevedon children, still with transport complications, would go through high school.
1921	Women's hockey began and was very popular, with strong teams fielded for many years.
1921	The Clevedon Horticultural and Industrial Society was formed and would be a strong feature of community life (as was also the Daffodil Show organised by the Presbyterian Church), continuing into the 1980s, with gardening clubs then subsuming part of its role.
1922	Clevedon Anglican Parish became a separate Anglican Parish. Previously it too had been part of Papakura Parish. Rev. W. Rattray was the first vicar of the new parish and in 1926 he would establish a monthly newsletter, <i>Onward</i> , which ran until 1931, providing news across denominational borders.
1922	The Clevedon Bowling Club was formed.
1927	Butter was no longer being made locally and shipped by water transport. The Clevedon Steam Navigation Co. was therefore wound up and in 1928 the <i>Hirere</i> ended its service on the river and a year later left the coast.
1928	Road transport was now taking over and Ivan Jones established I.R. Jones transport service, which ran until 1977. Whytock & Lees, later J. Whytock, was another transport firm, handling much of the livestock from the districts around.
1928	Electricity reached Clevedon. Electricity supply to milking sheds was a major development in dairying families' lives.
1930	Clevedon women, notably Eileen Adams from the Hauraki Coast at Matingarahi (who would be awarded the MBE in 1950) and Jessie Munro, were among the founders of the Women's Division of the Farmers' Union, later the Women's Division of the Federated Farmers (WDF). Clevedon women formed the first South Auckland branch and the district has had a long commitment to this organisation, from 1999 known as Rural Women New Zealand.

1930	A golf club was formed in Clevedon, with golf played on various farms in the district before members such as Jack Alexander became instrumental in helping to establish the Manukau Golf Club in Takanini.
1931	Boy Scouts were first formed in Clevedon in this year, and after a lapse and a period of Lone Scouts from 1935 to 1944, reformed in 1946, led by Leonard Sladdin after whom Camp Sladdin is named.
1932	Clevedon Returned Servicemen's Association was formed as a branch of Franklin.
1934– 1935	Depression relief scheme workers constructed the Maraetai to Duder's Beach and Kawakawa Bay to Waiti Beach roads.
1936	Hawthorn and Munro Ltd opened a new building in Clevedon, which served as local butcher's shop and central office for the firm's other shops in Papakura, Manurewa and Papatoetoe.
1938	The street through Clevedon village was tarsealed.
1939	Clevedon Young Farmers Club was formed, with Fred Atchison as first chairman. In 1968 Philip Bell, Ron Blundell and Tom Mandeno were awarded YFC exchanges in Australia and Canada and in 1971 Philip Bell won the national Skellerup Young Farmer of the Year Competition.
1939– 1944	World War II took 123 men into the services from the Clevedon area, 111 of them having gone through Clevedon School or the small outlying schools. A high proportion of locally educated men still living in the district at the time emphasises the stability of Clevedon over these decades. The Clevedon minister, Rev. K.L. Warren, wrote a regular letter of Clevedon news to the men, sending copies to each with a personal message added.
1942	The airforce planned a seaplane base at the river mouth on Duder farmland. Instead, a rocket range for the training of pilots was constructed.
1942	The entry of the USA into the war brought many American servicemen to Ardmore and Papakura, and on exercises and recreation into the Clevedon area. The presence of the Americans opened people's eyes to another world. In 1943 the airfield at Ardmore was built for the US Army but not used and subsequently taken over by the RNZAF for an Ardmore station. Large double barge-loads coming up the Wairoa River brought material for the heavy base course needed for the runway on Ardmore's peat soil.
1944	A Plunket sub-group of Papakura started in Clevedon, with a Plunket nurse beginning regular visits soon after in a room at the Boarding House made available free of charge by the Billman family. In 1949 Clevedon was a branch of Papakura, and in 1952 Plunket Rooms were built by the Clevedon Public Hall Committee in the hall grounds and leased to Plunket.
1949	A new school building provided new classrooms for the school, relieving the burden on the original 1879 building and just in time for the first intake of baby-boom children. Alec Smith and Alf Allen became energetic leaders on the school committee and by 1953 a war memorial swimming pool was opened at the school.

1949	A New Zealand Railways bus service began along the Kaiaua coast from Waitakaruru to Auckland. The 'town bus' provided an essential service for many years.
1952	The centennial of Clevedon was celebrated in October (half a year early) and a memorial cairn unveiled on the McNicol and Hoyer side of the bridge.
1953	Ian Duder was chosen as one of the CMT soldiers representing New Zealand at the coronation of Elizabeth II. He stood guard at Buckingham Palace just prior to Coronation Day.
1953	One of the most memorable floods for many years was held by many locals to be partly a result of earthworks in preparation for the new dam and reservoir. A newborn baby was brought home across the floodwaters in the council grader.
1954	Papakura High School was opened. The choice of Papakura for this new school was largely due to the efforts of local Clevedon parents, in the forefront Jim Lane and Jack McPherson. Nearly all Clevedon teenagers would go to this school, which had a very fine level of attainment for many years in both scholarship and sports, benefiting to some extent from the many families grouped in the 1950s and 1960s around Ardmore Teachers' Training College and Auckland University's Ardmore Engineering School. Papakura High School's early intake was predominantly rural from a whole circumference of farming districts. This was reduced in 1973 with the opening of Rosehill College. By the beginning of the 21 st century the school's profile had declined and by 2009 most rural Clevedon children travel by bus, paid by their parents, to Howick College or in some cases to private schools.
1955	Cossey's Creek Dam was opened, at the time the largest earth dam in New Zealand and the first of four reservoirs planned to supply most of Auckland's water. Upper Mangatawhiri in 1965, Wairoa in 1975 and Mangatangi in 1977 would complete the foursome of dams. Over the years the Wairoa River would eventually lose 40% of its water, resulting in silting and other detrimental effects on the health of the river.
1957	Following a public meeting in October 1957 under the auspices of Clevedon Federated farmers, at which Frank Luke, the local county councillor, recommended the setting up of a Ratepayers and Progressive group. An equivalent association had been formed a year earlier in Kawakawa Bay. The Clevedon Progressive Association was then founded with energetic leadership from Bill Brown, Alec Smith and a strong committee. On the first agenda to discuss with the Town Engineer were: 1) Provision of town water; 2) Proposed convenience [public toilet]; 3) Public Hall; 4) Storm water; 5) Footpaths.
1957– 1962	One of these first priorities was the extension and proposed replacement of the old Public Hall. This building and land, which also served the library and Plunket, was owned by Clevedon and held in a Trust. The trustees' resolve on the one hand to honour the trust, protecting local interests and ownership, and the Progressive Association's wish on the other to provide modern, larger facilities subsidised by council and with Council ownership requiring less financial input and manpower from the community for upkeep, were finally negotiated with respect on both sides. The new hall (the present hall) was opened in 1962, with some later modifications including the relocation of the library in 1985 to a separate building in the grounds.

1957	<p>By the latter part of this centennial decade, the first baby-boom children were reaching adolescence. A need was perceived not only for a larger public hall but a larger church and church hall. The second Clevedon Presbyterian Church, a typical Protestant church of its late 19th century era, was demolished and the flooring reused in a new hall built mainly by the congregation while the new church was also under construction. The present brick St Andrew's Church was opened in 1958 as a centennial memorial church and extended to its present size in 2000.</p> <p>Across these decades, church activities in both Presbyterian and Anglican parishes played a large part in people's lives, from the essential contribution of women's groups, to Sunday Schools, children's and youth groups (the Bible Class movement was influential throughout New Zealand), flower shows, and instrumental music, congregational singing and choirs. Clevedon has always been keenly musical and singing is a long tradition well upheld today by musicians of the calibre of Gina Sanders.</p>
1957	ICI bought the property at Waitawa Bay and transferred their explosives operation from Magazine Bay in Maraetai. Explosives shipments came directly to the Waitawa Bay wharf.
1959	A hotel, owned by Merv and Kath Hart, was opened in Clevedon after half a century as a 'dry' district.
1960	Gerry and Rum Holmes' Holmes Bros Ltd garage was fully operational on the present Shell garage location, after a decade in other premises. Other garages of the 1950s were run by the Dills and the Brisbanes, the latter in the premises originally owned by Tom Roberts, now the Real Estate office.
1963–1964	The sealing of the road to Kawakawa Bay was completed, and soon North Road. Commuting became a more attractive proposition but other lesser roads such as Ness Valley and McNicol Roads would be slowly sealed in stages over two or three more decades. The sealing of West Road in the 1980s would especially facilitate travel to and from Clevedon.
1965	Camp Sladdin was officially opened as a campsite and outdoor facility for the 21 scout groups of South Auckland District. Its buildings are part of the former headmaster's house and the former North Road school. The Scouting and Guiding movement have had considerable input in Clevedon life.
1965	Clevedon's pop group, the Clevedonaires (mostly from one family: Graham, Ron and Gaye Brown), released their first single with the songs "How you lied" and "Rooftops and chimneys" and went on to considerable international success under a different name. Their music in their formational period was part of Clevedon Young People's Club activities. For many years through the 1940s–1960s the Young People's Club ran popular dances in the Otau and Clevedon Halls, continuing the long tradition of regular entertainment and socialising centred on the public halls owned and administered by the people.

1965	On 24 August, the final meeting of Manukau County Council was held. Frank Luke JP was then councillor for Wairoa and Jim Aplin JP for Clevedon. In the first elections for the new Manukau City Council on 9 October 1965, Hugh Lambie, the former chairman of Manukau County Council, was chosen unopposed as mayor. Manukau was formally constituted as a city with Clevedon as one of its five wards. The far-reaching consequences of this were quickly felt in the changes to the rates set for Clevedon farms.
1966	The current bridge was opened in July. This had been still under construction when yet another huge flood struck. Its arch had only just reached a secure stage of construction the day before the flood so it narrowly missed being swept away.
1967	Modern developments in dairying were publicised with the opening by Alf Allen, former resident and then Speaker of the House, of Kevin McNamara's large and innovative milking shed. In 1973, Bernie Ross would also construct a state-of-the-art milking shed. Both were relatively new farmers in Clevedon, McNamara coming from a background as a surgeon. This signalled a change in Clevedon's dairy farming tradition.
c.1967	Wyn Ryburn recalls a meeting about this time at Peg McCutcheon's home, the old McNicol homestead, where she and Peg, with Dennis Adams of the then IGA store, Kath Hart of the Clevedon Hotel and Vic Glaysher from Ness Valley formed a Drama Club in Clevedon. The first production, c.1970, was three one-act plays, and the first in a series of successful pantomimes was <i>Jack and the Beanstalk</i> .
1968	The Clevedon Pony Club was established.
1970	The <i>Roundup</i> , Clevedon's community newspaper, was launched on the initiative of Wyn Ryburn and Margaret Lane and still delivers to over 1,000 households forty years later.

Part 3: Clevedon, a lifestyle and commuting community (1970–2009)

1970–2009	<p>At the beginning of this period, many sons were still joining and succeeding their fathers on an active family farm. The buffer zone created by the subsidies of the late 1960s to 1984 helped these family farms to remain viable and even sometimes to expand. The introduction of town supply quotas, an important asset in the valuation of a farm, also allowed town-supply farms to continue reasonably profitably into the mid-1980s, after which there was rapid change. 1985 saw the cessation of a guaranteed price.</p> <p>Statistics of change: Clevedon Bobby Calf Pool registered suppliers (indicating the number of dairy farms through the wider Clevedon area)</p> <table> <tr> <td>1948</td><td>213, with 20 in North Road alone</td></tr> <tr> <td>1954</td><td>161</td></tr> <tr> <td>1971</td><td>110</td></tr> <tr> <td>1984</td><td>54</td></tr> <tr> <td>2009</td><td>8</td></tr> </table> <p>In 2009, despite Clevedon's rural character and dairying history since 1853, there are only eight dairy farms in the area.</p>	1948	213, with 20 in North Road alone	1954	161	1971	110	1984	54	2009	8
1948	213, with 20 in North Road alone										
1954	161										
1971	110										
1984	54										
2009	8										
1973	<p>On 1 January, Britain became a full member of the European Economic Community (EEC) and New Zealand lost its traditional meat and dairying market. In the same year, OPEC countries raised world oil prices and there was a resultant stock market crash. New Zealand and its principal economy were vulnerable. Clevedon had been, like every other farming community, dependent on the British market and felt the loss. It was also close to a spreading city with rising rates impacting strongly, but this was mitigated somewhat for dairy farmers until 1985 by the town milk supply system.</p>										
1970–2009	<p>In the mid-1960s Manukau rating had already begun a shift from capital value to unimproved (land) value, which would have a detrimental effect on Clevedon farmers and accelerate the trend to subdivision and lifestyle blocks. Farmer representatives succeeded in obtaining first a rates postponement scheme, which gave relief but was not a long-term solution. Through the 1970s efforts continued to obtain rating relief and central government passed legislation allowing councils to impose differential rates. In 1978 Manukau City phased out rates postponement and rated farmland at a lower rate, with rates remission on higher values and allowing rebates for bush blocks.</p> <p>On 14 June 2006, Manukau City Council voted to change its basis of rating from land value to annual value. The move had gone from capital to land to annual, a formula whereby the potential annual productivity of the property is the deciding factor in rating – not always realistic in many farming situations.</p>										
1970–2009	<p>Subdivision gradually took the place of the amalgamation of the 1950s and 1960s, the criteria being retirement block, bush block, lifestyle block. Existing or reactivated old 1860s settlement titles were also taken out of traditional farming properties and sold. Clevedon gained a real estate business, in the old service station premises.</p>										

1970s – 1980s	Diversification was a buzzword for surviving. Many farming families tried growing a variety of horticultural produce, but most ventures were not profitable in the long term. People coming into the district onto smaller blocks brought more specialisation, establishing vineyards and wine-making, equestrian and marine businesses, commercial kitchens, hydroponic horticulture. Some were temporary, others more long term. Progressively much of Clevedon families' income has come to be largely earned outside the area. This is the commuting and lifestyle nature of the present younger community.
1970	An Anglican Home for children was opened in the former home of the Stoddard family in Kawakawa Bay.
1971	Clevedon's and Kawakawa Bay's telephone exchanges were automated.
1971	On 28 January, the names of Settlement and East Roads were changed to McNicol Road and Monument Road to avoid confusion with Papakura's equivalent roads.
1972	Clevedon Lions Club was founded, with Merv Hart as the first president. It would play an active role in community projects for many years.
1973	The two-storeyed boarding house, on its prominent site at the northern end of the village, was demolished and would be replaced in 1978 by the Clevedon Woolshed and Country Craft Market, an architecturally designed retail outlet for mainly woollen wear produced by Garth Cumberland and Judy Donovan, using the Perendale wool they promoted. This was a period when the craft movement was underway in Clevedon, the Anvil shop was selling local production, and a Spinners Group had keen and skilled members, among whom were Muriel Smith, Nola Rapley, Molly Blundell, Avis Kennedy and Joyce McGregor.
1974	Auckland Polo Club opened a major extension to its Clevedon grounds and continued to expand. Polo interests own several other holdings in the Clevedon area.
1970s–1980s	Clevedon had an active drama group for many years. Wyn Ryburn and Vic Glaysher were prime movers behind this.
1975	The Clevedon Volunteer Fire Brigade was formed and the station opened in January 1976.
1977	The Clevedon Historical Society was formed and in 1980 took over the management of the old 1878 McNicol Homestead, which had been donated to Manukau City Council by Bernie Ross, a former councillor. He had bought the McNicol property from Peg McCutcheon (née McNicol) who was instrumental in having the home designated a historic building. A museum was established soon after.
c.1979	A kindergarten service was begun as a mobile unit using the Hall as premises. This continued until separate kindergarten premises were opened in 1997 on the site of the old dairy factory.
1980	In November Clevedon RSA passed a resolution for its branch to be voluntarily wound up.

1983	A health clinic was opened in Kawakawa Bay. A medical practice and later a pharmacy were also very welcome arrivals in Clevedon in this period, after many years without a doctor.
1986	The McCallum family established Clevedon Coast Oysters.
1987	Lenise Ranstead of the Clevedon Presbyterian parish saw the need for community childcare and with the help of Avis Kennedy and Monica Payne started a creche in St Andrew's Church Hall. This became Clevedon Kidz, which began a full preschool programme by the late 1990s, and by 2006 had been licensed by the Ministry of Education to operate as an all-day Early Childhood Centre offering under-tuos service as well as the Get Set for School programme.
1989	Clevedon Post Office was closed. There was then no full post office to service an area from Papakura right down the Hauraki Coast. The building, however, was rescued for Clevedon by urgent action taken by Alec Smith and others and is now the Clevedon District Centre.
1989	Community Boards were introduced.
1990	Governor General Sir Paul Reeves rededicated the Umupuia Marae, which then had a wharenui, a wharekai and the former pioneer Catholic Ararimu church for its whare karakia. Rahera Ngeugneu Tara Te Irirangi Beamish (Rachael Zister in her married name in Pākehā circles) was the ariki kuia of Ngai Tai instrumental in the establishment of this marae centre and in promoting Ngai Tai claims before the Waitangi Tribunal (introducing WAI 96). Rachael Zister was a respected Justice of the Peace, and held the CBE, and in this year would receive the New Zealand 1990 Commemoration Medal and later the 1993 New Zealand Suffrage Centennial Medal. She would also be Patron of the Clevedon and Districts Historical Society as well as holding many other offices before she died in 1997 at the age of 103.
1992	The old dairy built around 1910 was demolished and replaced by the present dairy and liquor outlet.
1994	Arahura Vineyard in Ness Valley, owned and operated by Ken and Diane Mason, produced its first wine, made by Diane and their son Tim Mason. Wine critic Michael Cooper gave this pioneer Clevedon wine a good report and later wines would win awards. This was the beginning of the present significant wine industry in the area. Neighbours and family members Nip and Mary Neville introduced another venture growing gherkins and gourds, and producing pickles and similar products in a commercial kitchen.
1995	ARC bought the Duder family's property on the Whakakaiwhara headland for a Regional Park. In the same year the Ashby former farm was also opened to the public as an ARC Regional Park, Tapapakanga.
1996	Both the Clevedon Business Association the Clevedon Residents Association were formed in this year.

1999	A new Anglican vicarage was built within the church grounds and the former vicarage, built on the site of the Galloway Redoubt, was sold. The church hall, built in 1952, was also extended further and renovated at this time. Over the generations the original All Souls church has been enlarged and modified in stages by the parish, always carefully retaining the character and architectural integrity of a typical Selwyn church.
2000	A boat harbour, launching facilities and watch house were opened at Kawakawa Bay alongside the public boat ramp. This has brought greatly increased weekend recreational boating traffic through the Clevedon area, with marine supplies businesses operating in the village.
2001	The 17.4 hectare Richardson Reserve at Kawakawa Bay was donated to the Department of Conservation at the same time as two further large bush blocks, the 108-hectare Kelly block in Ness Valley and the 227-hectare Munro block north of Kawakawa Bay) were acquired by the government to increase the area of the existing reserve and form the Mataitai/Whakatiri Scenic Reserve.
2003	Clevedon celebrated 150 years of Pākehā life. Events were centred on the McNicol Homestead and Museum.
2003	Bruce Pullman Park was opened and much of district and school sports would now be focussed on this centralised regional amenity. Clevedon Tennis Club has, however, continued in full strength and is one of the most successful, long-running clubs in New Zealand. Children's soccer is played locally and Wairoa Rangers Rugby has been recently revived. Equestrian sport is a major feature of Clevedon life.
2004	Cossey's Dam reopened after major upgrades on the old earthworks. By 2008 the Lower Wairoa River Landcare Group was actively promoting measures to restore the health of the river and its banks.
2005	From this time, All Souls Anglican Parish has been running community projects with Periodic Detention groups, as well as setting up after-school and holiday programmes, providing school-age childcare arrangements complementary to the Presbyterian Church's pre-school Clevedon Kidz.
2005	The Clevedon Farmers market began its weekly markets at the showgrounds; a crafts market had also previously begun, based at the Hall.
2007– 2009	Manukau City Council carried out a restoration and refurbishment project at McNicol Homestead. In 2009 the Clevedon and Districts Historical Society launched <i>Yesteryears</i> , the publication in book form of Fraser Murray's 12-year contribution of articles on Clevedon history to the <i>Roundup</i> .
2008– 2009	The major slip and potential collapse of the hillside of Turei Hill closed off Kawakawa Bay for some weeks; the work on making the hill safe, an engineering feat in itself, was reaching a conclusion in 2009.
2008– 2009	Work was well underway on the new and relocated amenities of the showgrounds, now owned by Manukau City Council and significantly enlarged by purchase of 22 hectares from the original Munro farm. Ten associations make use of these grounds.

Clevedon Sustainable Development Plan Project

European Historical Report

Supplementary Material 1, Part 1

Te Wairoa / Wairoa South: Settling and Growing, 1840–1900

(Clevedon & Districts Historical Society)

Note:

For a considerable time now the Clevedon and Districts Historical Society has been accumulating research material and in 2008 commissioned Jessie Munro to research and write for publication a history of the Clevedon area. To provide more detailed background to the European Historical Report and greater insight and analysis, we are also making available a preparatory brief version of the projected book (copyright Jessie Munro and Clevedon & Districts Historical Society) as we consider that this material, also presented here in three parts for the same three time spans, will be invaluable information for those involved in planning the future of Clevedon.

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

December 2009

Clevedon & Districts Historical Society

Preparatory outline for book

Part 1

Te Wairoa / Wairoa South: Settling and Growing, 1840–1900

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

December 2009

This account is based on prior research carried out by me for a forthcoming published history of Clevedon, commissioned by the Clevedon & Districts Historical Society.

I would especially like to thank Ann Richardson, my co-worker in the planning and carrying out of this project, Jess McKenzie for invaluable help in scanning and formatting images, and Warren Shaw for constant help and support.

Jessie Munro, December 2009

Illustrations, Part 1:

(CDHS: copy sourced from Clevedon and Districts Historical Society archives)

Grave of Younger Bain, photo: Jessie Munro, CDHS; lychgate plaque to William Hyde, photo: Jessie Munro, CDHS archives; Māori placenames – Te Wairoa, map: Graeme Murdoch, ARC 1996; Duncan McNicol, photo: Bartlett, Richardson Collection 129, AIM M 741 32/33, CDHS; Marion McNicol, photo: Rayner, Richardson Collection 129, AIM M741 34/35, CDHS; George Hoyer, CDHS; John Wullathorn Thorp, diary extract, 19 Apr. 1857, Rod Thorp collection; Wilson home, photo: Andy Kenworthy, CDHS; grave of Joshua and Sarah Thorp, photo: Jessie Munro, CDHS; Charlotte Thorp, photo: Bartlett, CDHS; Hampton Thorp, photo: Webster, CDHS; ‘Beckby’, Thorp homestead, CDHS; first church, CDHS; Thomas Norrie, CDHS; Vicesimus Lush, from back cover of A. Drummond, *The Waikato Journals of Vicesimus Lush*, Christchurch, 1982; All Souls Church, sketch: A. Horne, CDHS; All Souls today, photo: Clevedon Anglican archives; April 1861 extract from Presbyterian Church Minutes, Vol. 1, p. 65, Clevedon Presbyterian archives; sketch map of redoubts and stockades, Wairoa Valley, from Fig. 16, ‘The War at Wairoa’, J. Bartlett, *The Emigrants*, Auckland, 1992, p. 73; Galloway Redoubt, drawing by Lieut. Col. Morrow, AIM P.D. 42(1), CDHS; settlers’ stockade, sketch: A. Messenger, CDHS; Hēni Te Kirikaramu, from back cover of A. Foley, *Jane’s Story*, Auckland, 2003; John and Grace Paton, CDHS; Hyde and Couldrey, store and *Rapid*, CDHS; Wairoa Public Hall, CDHS; George Hoyer’s flax mill, Auckland City Library Photograph Collection A1342, CDHS; Wairoa South Butter and Cheese factory, CDHS; Ness Valley creamery, CDHS; McKnight letterhead, CDHS; the *Hirere* at Clevedon Wharf, David Bryan Collection, CDHS; the *Hirere* on the Wairoa River, David Bryan Collection, CDHS.

1.0 Introduction

In the graveyard corner closest to the little park over the road from the Clevedon dairy there is a simple grey flat tablet with these words:

In loving memory of George Hoyer,
First settler in Clevedon,
Born 1825, died 28.8.1905,
And his beloved wife Mary.

George Hoyer was a twenty-eight-year-old bachelor when he came here in 1853. Mary Cochrane was nineteen when they married in January 1855. He was Scottish from Fifeshire and Mary, though born in England, was also from a Scottish family. In 1871 Mary died giving birth to her ninth child. She was only thirty-four years old.

Not far away from the Hoyes' grave you'll find a grey column against the hedge marking the graves of George's companions as the first Pākehā settlers in Te Wairoa: the McNicols. Duncan and Marion McNicol's names are on one side, on another their daughter Elizabeth's. Her birth here in 1856, and her baptism on 11 March 1856 by Thomas Norrie, had been recorded in the diaries of their Thorp neighbours over the river. Young Alfred Thorp also recorded with compassion her death in 1861: 'Tuesday 16th August. Betsy McNicol fell into their well and was drowned. She was about five years old. Her mother takes it very much to heart. She was buried the next day in the kirk burial ground by the Rev Thos Norrie.'¹ The 'kirk' was the Presbyterian church, while the graveyard of the newly-opened English All Souls Church along North Road had had its first burial only three months earlier: also a child, nine-month-old John Scott Wallis on 12 May 1861.

Between the McNicol and Hoyer graves is a red granite tombstone shaped into logs, with clearly marked sawn-off branches. The unusual design of this tombstone is 'Precious to the memory of Younger Bain, wife of John Bain', who on 6 November 1861 took tea out to the men felling a tree near the house, 'did not hear their warning, and was caught in the branches as the tree fell, and was killed.'²



The grave of Younger Bain.

¹ Alfred Thorp, 16 August 1861, diary extract 7.4 in 'The Thorp Family settles in New Zealand, 1839–1989', compiled by Rod Thorp, 1989 (copy in CDHS archives).

² Thora Parker, *And not to yield, the story of a New Zealand family, 1840-1940*, Auckland 1987, p. 142.

Other graves nearby include three young brothers: George Bell who died in 1876, aged two, David in 1878 aged six, Alex in 1879 aged fifteen, of peritonitis.

In the corner by the road is the red pillar of Henderson family graves, including fifty-one-year-old John Henderson who died on 20 July 1863 while on Volunteer Militia duty during the war engagements. But he was not a war casualty as such; his death was accidental. He, Thomas Hyde, James Crawford and George Bell had been galloping back from drill and nearly reached the Hendersons' place on Creighton's Road when 'his horse lost his footing and fell, at the same time Mr Henderson fell over the horse's head ... he never spoke, nor did we see him stir after the accident.'³ The Acting Coroner's finding was a broken neck. His widow Christina was left to manage as best she could.

These graves are predictably of Scottish families. People of English stock are mostly buried at All Souls, where Sarah and Joshua Thorp's were the third and fourth burials, within six months of each other in January and July 1862. 'We are now orphans,' wrote John Thorp.⁴ The Thorp parents would join the little Wallis boy whom Vicesimus Lush had buried the year before: 'Walked [to] the Wairoa to bury a little child – the first interment in our new burial ground there: the Chapel is being built.'⁵

Te Wairoa-Clevedon would be remarkably Scottish and English, with very few Irish or Welsh settlers. But it would not be too long before there were Scottish-English marriages, such as when Mary Sutherland, who spoke Gaelic as well as English, married English Thomas Hyde, the energetic and entrepreneurial owner of the store at the wharf and partner with George Couldrey in the boat the *Rapid*. Close to Younger Bain's memorial is a slim white tombstone: 'In memory of Mary, the beloved wife of Thomas Hyde', who died in 1871 just after the birth of her first child, William. She was twenty-nine.

These are only a few of the graves holding the story of Te Wairoa-Clevedon, in just one corner of the Presbyterian Cemetery. Several are not easy to read; lichen fills the grooves. Up at All Souls are many more: other babies, children, four young men accidentally drowned off Ponui Island, childbearing women, and then the very old. Mary Sutherland's little boy grew up to be the William Hyde honoured as long-serving vicar's warden on the tablet in the lychgate entrance.

³ AJ63/702 Papakura; B Fleetwood's research on Henderson family. CDHS copy.

⁴ 'The Thorp Family settles in New Zealand: first-hand accounts from original diaries, letters & memoirs', compiled by Rod Thorp, 1989, copy in CDHS archives, 7:1.

⁵ *The Auckland Journals of Vicesimus Lush, 1850–63*, ed. Alison Drummond, Christchurch 1971; entry for 13 May 1861, p. 219.



William Hyde's mother died after he was born but he lived a long life.

Deaths came from the events that created this place: a young wife helping build one of the high haystacks slipped and fell from the top; a man died in the tripping of a kauri dam; a boat never arrived at its destination; a father was caught in a shell-crushing plant; a toddler was scalded and died when the evacuees crowded into Auckland in 1863; Younger Bain died in the clearing of the bush near the heart of the village of Clevedon. But death from old age prevailed; many seemed to have lived long lives, good lives, and died well into their eighties surrounded by family.

1.1 First arrivals

The Tainui waka, after reaching the shores of Aotearoa, entered the Wairoa estuary and sheltered from stormy weather in the lee of the Whakakaiwhara Peninsula before continuing to Tūranga (present Whitford). Ngai Tai and Ngāti Paoa, and other precursors, are tangata whenua of this land and once occupied Tamaki-Makaurau so numerous that it was recorded in a whakatauki: ‘Ngā waka o Taikehu, me he kahui kataha kapi tai’ – ‘The canoes of [Tainui ancestor] Taikehu are as a shoal of herrings filling the sea’.⁶ Te Waiohua was the tribal grouping unifying Tainui of this area, and specific to Te Wairoa were Ngāti Kohua and Te Uri o Te Ao. Their complex pre-European and early contact-era history extending over twenty generations will be in the iwi historical assessment. Their kāinga along the river, especially Otau, are also important in the Pākehā and dual culture history of Clevedon.⁷

Ngai Tai were also closely related to the Ngāti Paoa hapū Te Uri Karaka, who occupied the area east of the Wairoa. The relative roles of Ngai Tai and Ngāti Paoa in the 1860s New Zealand Wars would have differing impacts on each iwi in the aftermath.

In 1821 near present-day Panmure, Ngāti Paoa had been defeated in the devastating musket-reinforced attack by Ngāpuhi under Hongi Hika.⁸ At this time Ngai Tai also suffered crushing defeat on land bordering the Wairoa when powerful Tirirau led a Te Parawhau party against them. Both Ngai Tai and Ngāti Paoa only had traditional weapons at that time. Ngai Tai withdrew to the Waikato, leaving a remnant to hold the mana of the land at the ancestral marae at Umupuia.

Umupuia, under ariki rangatira Tara Te Irirangi, was both the heart of Ngai Tai governance of this area, and the point of contact and entry for Pākehā. Te Irirangi’s daughter Ngeungeu, whose puhi (of high-ranking bloodline and virginal) status made her important in peace negotiations and alliances, had been taken north by Ngāpuhi. As happened to other women like her in that significant contact time in the Bay of Islands,⁹ she was married to a Pākehā, Thomas Maxwell of the whaler *Harriet*. They returned to the Tamaki Gulf, living on Waiheke and Motutapu. After Maxwell drowned in 1842, Ngeungeu brought her children back to live with her father and family at Umupuia. Her descendants have been at the forefront of Māori and bicultural life in Clevedon.¹⁰

⁶ G. Murdoch, ‘A History of the Human Occupation of the Whakakaiwhara Block’, ARC 1996, p. 2.

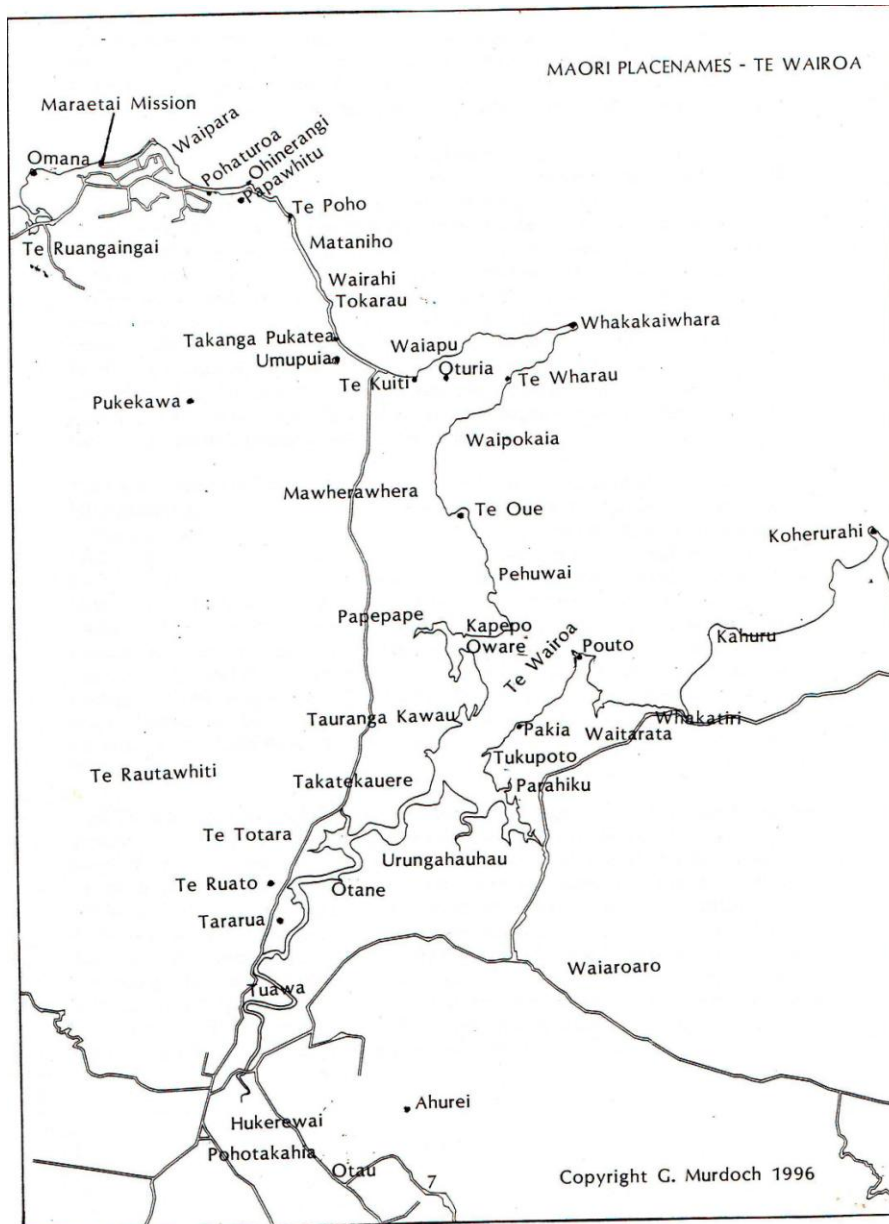
⁷ See map, Murdoch 1996, p. 7.

⁸ See D. Cloher, *Hongi Hika, Warrior Chief*, Auckland 2003, and A. Ballara, *Taua: ‘Musket Wars’, ‘land wars’ or tikanga? Warfare in Māori society in the early nineteenth century*, Auckland 2003.

⁹ After the battle of Mokoia, Te Arawa puhi Maraea, the mother of Hēni te Kirikaramu/Pore (Jane Foley), was taken north by Hongi, and married to Thomas Kelly, captain of the whaler *Kiowa*. Hēni plays a significant role in Te Wairoa’s 1863 war story.

¹⁰ One of her sons, Anaru Makiwhara (Andrew Maxwell), was tohunga tattooist and holder of tribal knowledge at Umupuia. Her great-granddaughter Rahera Ngeungeu Tara Te Irirangi Beamish married William Zister and lived at Umupuia. Rachael Zister JP, CBE, holder of the 1990 New Zealand Commemoration and 1993 New Zealand Suffrage Centennial Medals, and Patron of the Clevedon

In 1832 the Church Missionary Society sent a party into the Hauraki area. Mission stations at that time were considered by chiefs to provide diplomatic ‘neutral’ zones for re-establishment of peace. But Henry Williams and Thomas Fairburn found few people living along the coast and when they ‘went a few miles up a small river called the Wairoa, to gain an interview with the natives’, they found only a man and a child, fearful that the incursion represented a Waikato attack.¹¹ By 1835, however, Ngai Tai and Ngāti Paoa were reclaiming their district or rohe, partly through the protection of Te Wherowhero of Tainui.



Historical Society, was one of Clevedon’s outstanding leaders, with great mana through birth and achievements.

¹¹ CMS Mission Book, Vol. VII, 339, quoted in Murdoch, op. cit., p. 11.

1.2 The Fairburn Purchase

Ownership of the Tamaki land remained in dispute, however, and ‘peacemaking’ was a reason given for the missionary ‘Fairburn Purchase’ in January 1836 of an estimated 45,000 acres of land (later surveyed as over 75,000 and more recently as over 80,000 acres), and the foundation in July 1837 of the Maraetai mission station. Effectively, Ngai Tai no longer then owned land north of the Wairoa, though they remained in occupation. The Maraetai mission was now closely bonded to the Umupuia kāinga; Christian observance was strong in their lives, as sceptic John Logan Campbell described graphically and not very positively in *Poenamo*.¹² The young chiefs of Umupuia – Hori Te Whetuki being one of them – benefited from the talented teaching of expertly bilingual Elizabeth Fairburn, later Elizabeth Colenso.

The Fairburn Purchase, with its important implications for the metropolis of Auckland, and especially Manukau City, has been the subject of close analysis over the years from its first examination in the 1840s to a recent Treaty of Waitangi case study. The Fairburn story impinges directly on the history of Te Wairoa-Clevedon. In the post-Treaty Land Claims investigations, Fairburn’s purchase was challenged and by 1848 disallowed, leaving him with a much smaller grant of just under 5,500 acres. The Crown kept the rest as ‘surplus land’ to be sold to settlers. ‘The assumption of Crown ownership over, and subsequent sale of, ‘surplus’ lands was an important part of Colonial Office policy.’¹³ Hori Te Whetuki protested against this and in 1854 the Commission granted just over 6,000 acres around Umupuia to Ngai Tai chiefs as a ‘Native reservation’ and paid them £500 compensation for the loss of all their other land.¹⁴ There was a condition, however, that they sign an agreement to vacate all other lands within the original purchase boundaries, and require other iwi to do the same. They signed the Crown Deed on 21 February 1854.

Relevant to Clevedon’s overall story is also the Commissioners’ recommendation to return a third of the Fairburn purchase land to iwi, as originally informally undertaken in 1837. This was approved in principle but not implemented.¹⁵ Also, Ngāti Paoa and Ngāti Whanaunga, despite

¹² John Logan Campbell, *Poenamo*, first pub. 1881; this ed. 1973, pp.164–172. What outraged him most was that the great wave of foreign mission was at the expense of the poor in dire need at home. Social welfare was less glamorous than foreign mission:

Oh! Ladies of Exeter Hall [the Mission Society], why look you not nearer home? Have you no bowels of compassion for your own sex who are daily driven by cruel starvation beyond the reclaiming aid of any missionary, who sell both body and soul for the means of subsistence, dragging through a living death, and you might assuage their sufferings and save their souls from perdition? But you will not. “Convert the heathen!” is your motto...’ (p. 171).

¹³ ‘Case Study: the Fairburn Purchase’, accessed online:

<http://www.waitangi-tribunal.govt.nz/doclibrary/public/researchwhanui/theme/a/Chapt03.pdf>

¹⁴ Hampton Thorp on 24 Feb. 1854 noted a sum of £550: ‘The Government have paid Wairoa natives £550 for their land.’

¹⁵ John Salmon, an early absentee and unusually large landowner in the Wairoa (2,000 acres), on whose land a redoubt would be built in 1863, was mentioned in 1851 in this context. He could not yet take up land on the grounds that ‘the land formerly purchased by Mr Fairburn cannot be touched, except under the authority of the Trustees of Native Reserves, who are not yet embodied’. ‘The Fairburn Purchase’, op. cit.

being among the five iwi named in this regard in Fairburn's 1837 deed, did not receive payments in the settlement of February 1854. They had more reason for seeking redress against the Crown in the 1860s.

1.3 First European settlement in the Wairoa

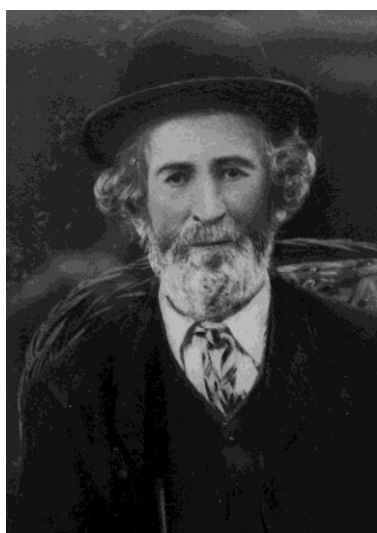
Pākehā immigrants were poised for this land to open, some already here before the grants were official. First among them were George Hoye and Duncan and Marion McNicol with their three daughters, the eldest born on the island of Arran in Scotland before they left for Australia in 1847. (Another little daughter died in Australia.) McNicols and Hoye had worked in tandem on the goldfields and crossed the Tasman together on the *Will o' the Wisp* in April 1853.



Duncan McNicol



Marion McNicol,
born Marion Bannatyne



George Hoye

Many Wairoa settlers had gone first to Australia, most following the gold discovered in Victoria in 1851. McNicol, Hoyer, Wilson, Munro, Matheson, Hyde, Henderson, Sutherland, Smith and Chamberlin¹⁶ are only a few names of those who reached here after time spent in Australia. The McNicols had come from an established tenant farmer background but others were less secure. The eviction of Highlanders from their homes peaked in the 1840s and early 1850s; to mitigate this, schemes such as The Highlands and Islands Emigration Society arranged for emigration to Australia subsidised by the colonial governments. A landlord could secure a passage to Australia for a nominee at the cost of £1. Many young men left Scotland in this manner, though not necessarily from eviction per se. Most Wairoa settlers were Scottish or English, and economic circumstances also lay behind the departure of the English. Some were successful at the diggings and/or made money provisioning and servicing the goldfields, and were able to move on with enough savings to reach out straightaway for a more permanent goal: land, farm and family in New Zealand.

Changes happening in New Zealand were being discussed in Australia; prospects in Auckland became far more attractive than previously. Despite being the capital since 1841, Auckland had had long periods of depression and was seen as the 'poor cousin' in terms of immigration in comparison with Port Nicholson, Nelson, Christchurch and Dunedin. But on 30 June 1852 the New Zealand Constitution Act was passed, implementing representative self-government and creating the Provinces, each with its provincial assembly and Superintendent. Auckland was now not only the colonial capital but also a provincial capital, and the boom markets of Australia had finally brought prosperity to this city of two ports. The new settlers to the Wairoa might have left Victoria but Victoria would still be a major source of their income. What is more, as settlers with title to land, they would have a vote. Their lives seemed secure and full of promise in the Wairoa valley, on this navigable river close to the ports of Auckland.

By 1852 Governor George Grey had acquired nearly 30 million acres of Māori land in the South Island and about three million in the North Island. Donald McLean, who had spent his early years in New Zealand in the Hauraki Gulf area, was land purchase commissioner for the Crown. Because of Auckland Province's greater density of Māori population, far less land was available, however, and what was available was often harder to work, needing to be broken in. Land negotiations with the Marutūahu were complex but within this tribal group 'Ngāti Paoa had been more willing land sellers in Hauraki and in 1854 Waiheke and Wairoa land became available for settler purchase.'¹⁷

¹⁶ Coming to Ponui Island in 1854.

¹⁷ P. Monin, *This is my Place: Hauraki Contested, 1769–1875*, Wellington, 2001, p. 147.

Grey favoured smallholders and in March 1853 reduced the Crown minimum freehold price from £1 to 10 shillings an acre. Crown land sales in the Auckland Province leapt from 6,900 acres in 1852 to 40,400 in 1853 and 74,100 in 1854.¹⁸ This reduction timed well with the settlement of the Fairburn Purchase and Ngāti Paoa sales and is largely what brought the McNicols and George Hoye, and other settlers in their wake. McNicols and Hoye acquired land across the river from the Fairburn blocks so were able to settle earlier. Although McNicol and Hoye had over 500 acres each, most parcels bought by settlers coming to the Wairoa were less than 200 acres in size, with forty acres the minimum allowed. Auckland's situation held promise for small farmers who could combine arable farming to supply wheat and potatoes to Australia, with pastoral farming for Auckland's butter and cheese.¹⁹

Attorney-General William Swainson's promotional book *Auckland, the Capital of New Zealand, and the country adjacent*, was published in London in 1853. 'The province of "Auckland", comparatively unknown, has, meanwhile, been growing in the shade,' he wrote, and 'nearly one-third of the European population in New Zealand are settled within sight of Auckland. The progress made by the district in agricultural pursuits; the value and variety of its exports; the amount of its shipping, and of the trade and commerce of its port, will also be surprising to many.'²⁰ He wrote of the islands of the gulf enclosing the Waitemata 'in which shelter and anchorage may at all times be found' and 'the river Wairoa – navigable for about fifteen miles by barges and canoes, and having well-wooded, good land upon its banks.'²¹ He was 'selling' the Clevedon-Ardmore Valley's natural features and farming prospects:

The centre of the district comprises a plain or flat valley running inland in an easterly direction from the Papakura Pa for many miles, until it reaches the Wairoa River. About one half of this plain is densely timbered, the remaining portion being clear and open, but agreeably diversified with clumps and belts of trees, which give it a park-like appearance. These belts and clumps consist of a rich variety of wood; the graceful tree-fern, and deep green glittering-leaved karaka, clustering in unusual profusion around the tall stems of statelier forest trees. Surrounded by these ornamental woods, melodious with song of birds, are here and there clear open spots of ground of various size, sheltered from every wind; choice sites for homestead, park or garden.

The soil of the plain is of various character – a considerable portion consists of a light, dry vegetable soil, well adapted for clover paddocks or for the growth of barley; about an equal quantity is dark-coloured, good, strong flax land, suitable for wheat and potatoes; the remainder being rich swampy land, for the most part capable of drainage. On the north and on the south the plain is bounded by rugged ridges densely covered with kauri and other timber – and it is watered by a small but never failing stream of excellent water. The plain of Papakura is best seen from the highest point of the southern ridge, about four miles to

¹⁸ V. Wood, T. Brooking and P. Perry, 'Pastoralism and Politics: reinterpreting contests for territory in Auckland Province, New Zealand, 1853–1864', *Journal of Historical Geography*, 34 (2008), p. 226.

¹⁹ Cheeses were also sent to Australia.

²⁰ Swainson, op. cit., pp. v–vi.

²¹ Swainson, pp. 14–15.

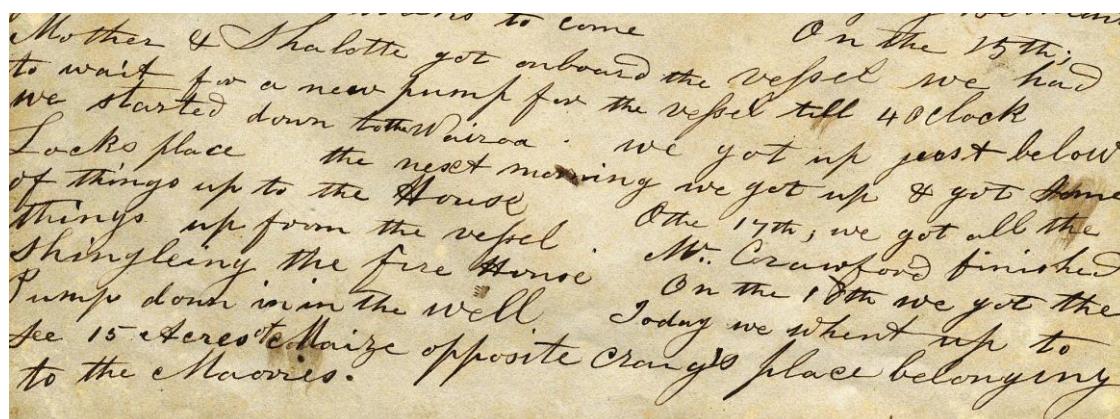
the south-east of the site of the old Pa. There may be seen on a bright sunny day a panoramic view than which, in the whole of New Zealand, there are few more beautiful.²²

1.4 Māori trade

What Swainson's book also did was to emphasise the strong Māori trade infrastructure that would bolster the incoming settlers in their crucial first years.

The Waitemata is well adapted for boat-sailing. Canoes from all parts of the Gulf are continually arriving and departing; and with nearly 100 vessels from distant ports, upwards of 600 coasters, and nearly 2,000 canoes yearly entering the port, its sheltered waters present a lively, business-like appearance. But never, perhaps, is it seen to so great an advantage as when once or twice a year the native chief Taraia and his tribe, from the eastern boundary of the Gulf, pay Auckland a visit in their fleet of forty sail of well-manned war canoes ... pigs and potatoes, wheat, maize, melons, grapes, pumpkins, onions, flax, turkeys, geese, ducks, fowls, and firewood are exposed for sale in great abundance, and meet with a ready market.²³

Canoe numbers via the Waitemata peaked in 1853, with 1,812 arrivals, although the peak in the value of produce was in 1854: £12,417, with the Hauraki tribes generating about two-thirds or three-quarters of this trade.²⁴ George Grey, through the government Māori newspaper *The Maori Messenger – Ko te Karere Maori*, had been calling for more wheat and potatoes to be produced for the Australian trade. His funding of Māori-owned schooners and flourmills supported this enterprise. The *George* was one such schooner to feature in the diaries of Wairoa settlers,²⁵ while Ngāti Paoa's mill built in 1849 on the Rotopiro creek (near Luke's Bridge north of Kawakawa Bay) serviced the wheat grown extensively at Kawakawa Bay, on Waiheke Island and elsewhere.²⁶ William Clow was the Scottish wheelwright and miller at Rotopiro and his descendants have lived in the area ever since.



John Thorp's diary, 19 April 1857

²² Swainson, pp. 38–39.

²³ Swainson, p. 34.

²⁴ See Monin, op. cit, pp. 153–157.

²⁵ John Thorp's diary 1856–1862; also Hampton Thorp, 10 Nov. 1857: 'I ordered the things for the Thames to go by the Maoris ...'; and memo for John, 10 June 1858: 'Whitten to be sent to Auckland, to go by a Maori vessel to the Thames for John.' Copies in CDHS archives.

²⁶ See Monin, p. 156–157 for more on this venture.

James Sangster Wilson, who came to the Wairoa in 1854, recorded in his diary his participation in this trade circuit. In January 1855 he had gone ‘on a journey to Ngafapa and Howraki to see the country, was very hospitably received everywhere by the natives.’ From January to April, his notes are all about harvesting, cutting, stacking and thrashing oats,²⁷ and digging potatoes.

- 1 May 1855: ‘Delivered in Auck. 111 bus[hels] oats and 53 [bushels] to parties on the Wairoa also 1 ton potatoes at £10 & 5cwt at £2/10/-. Bought a boat for £18 would carry [two and a half] tons and sailed her down to the Wairoa alone.
- 10 May 1855: ‘Sailed up to Auck with 2 tons of firewood and brought down a general cargo of settlers chattels.’
- 27 June 1855: ‘Sailed to the frith of Tames to trade with the maoris.’²⁸
- 30 June 1855: ‘Arrived at the Wairoa with a cargo of wheat, maize and potatoes.
- 1 August 1856: ‘Went to the Mill took in a cargo of flour to Howick, then went along the coast to the Firth of the Thames to trade with the maoris, got a cargo of wheat in barter for goods (30 bus[hels]) took the wheat to Auckland and brought back a general cargo to the Wairoa calling at the mill with goods and for flour.
- 22 August 1856: Went to Auckland calling at the mill for flour which I sold on commis[ion] at A., brought back a gen. cargo.

This pattern continues through the diary, at the same time as he was developing his own farm. On 23 July 1857: ‘Went to Auck in Walker’s boat [previously his own which he had sold to Walker] calling at the mill with my wheat to grind.’²⁹ James Wilson’s home still stands on his original farm bounding the river where he sailed his boat. It is two-storeyed, set back in the paddock opposite the Presbyterian Church.



James and Anne Wilson's second home.

²⁷ The settlers all used the older terminology for threshing.

²⁸ Note that any spelling anomalies through this document are as they were originally written. ‘Frith’, however, was an accepted variant on ‘firth’. Wilson has used both.

²⁹ ‘The Diary of James Sangster Wilson, 14 February 1852– 5 September 1859’; copy in CDHS Archives; see also Alfred Thorp’s diary entry for 4 June 1857: ‘Steele and Wallis went down to the Mill to get some wheat ground.’ in ‘The Thorp Family settles in New Zealand: first-hand accounts from original diaries, letters & memoirs’, compiled by Rod Thorp, 1989, copy in CDHS archives, 7:4.

1.5 Scots and English

McNicol and Hoye's land purchases were finalised on 5 November 1853. They divided equally the 1,100 acres they had chosen and tossed a coin to decide the allocation of the two blocks. Duncan McNicol purchased two grants from the Crown of 222 acres and 299 acres bordering the eastern edge of the Wairoa River.³⁰ The property ended at the far side of the present polo ground. George Hoye's continued from that point. The farms were in between two significant kāinga: Otau upriver and Urangahauhou downriver.

George Hoye, and Duncan and Marion McNicol were new immigrants. Although they came with the advantage of colonial experience in Australia, neither they nor James Wilson and most of the settlers, whether via Victoria or straight from Scotland and England, knew much if anything about Māori, their culture and society. But they would soon be joined by a family who had considerable experience of remote settler life in the midst of Māori culture and industry. The contribution of the Thorp family to Clevedon's history cannot be overstated.

The Thorps, as English in heritage as McNicol and Hoye were Scottish, first inspected land on the Wairoa on 13 July 1853, when they noted that McNicol and Hoye were already living there. On 15 October they returned and 'in the afternoon, with the tide flowing, we got to Hoye's and McNicol's place and went ashore to their house and got tea. The natives enquired what we had come for. We told them we had come to look at the land on the opposite side of the river. They said we had no business coming there to look at the land as the Government had not paid them for it.' The Thorps were challenged again the following day, but did observe the prospects from the top of Hoye's hill: 'The land appears pretty good but rather hilly and very densely wooded but the plain up the river appeared open and clear except next to the river where was plenty of kahikatea.'³¹ They immediately applied for 'a cattle run'.

By March 1854 (that is, after the 20 February payment to Ngai Tai) they were surveying their chosen block and on 13 April paid £100 for one portion, then on 19 June £100 for another. They would finally have almost 900 acres running along the river from about the hall site to Browne's Bridge and back up to the Rautawhiti range. 'Thorp's Hill' would enter Clevedon's terminology.

Their land looked across the river to the McNicols and Hoyes. McNicols would donate the landing area, manse and glebe site on their side of the river; the Thorps would donate the landing reserve on the village side, as well as the land for All Souls Church and grounds.

Joshua Thorp was born in 1796 into a Yorkshire Quaker family. He trained as a surveyor and civil engineer, which made him immediately in demand on arrival in the Wairoa. His writings even as a very young man show quite clearly that he wished to escape the stricter

³⁰ Crown Grant 27B Grants 7F and 6F LINZ Auckland.

³¹ Hampton Thorp, 'A Daily Journal, June 1853–December 1858', typescript copy in CDHS archives, p. 23.

aspects of his Quaker upbringing by emigrating to Australia. (Quite a few of Wairoa English settlers had non-conformist or dissenter backgrounds.) By 1825 he was in Sydney as Assistant Engineer to Governor Charles Darling, and married Sarah Garratt in 1827.

Interest in New Zealand land was very high in 1838–1839 just prior to the Treaty of Waitangi, before Crown pre-emption curtailed individual sales. Joshua Thorp was one of the many who came in 1839 to investigate land potential and he negotiated a purchase on the Coromandel Peninsula. He returned to settle up affairs in Australia, and the family finally arrived in May 1840. The Thorps had eleven children, seven born in Australia including the eldest Catherine (Kitty) who would marry Francis Browne in 1860 and live nearby in Clevedon, and whose descendants are still in the village. Next was William Hampton, whose diaries give a daily record of Wairoa life during the 1850s and 1860s. Joshua himself kept a diary, as did Catherine, Alfred and John. These records bring early Wairoa alive, and by cross-referencing them, we have an invaluable check on accuracy. Charlotte, born in New Zealand, headed up her farm notebook: ‘Charlotte Thorp, Farmer.’



Joshua and Sarah Thorp's grave at All Souls Church



Their daughter, Charlotte Thorp



Their son, Hampton Thorp

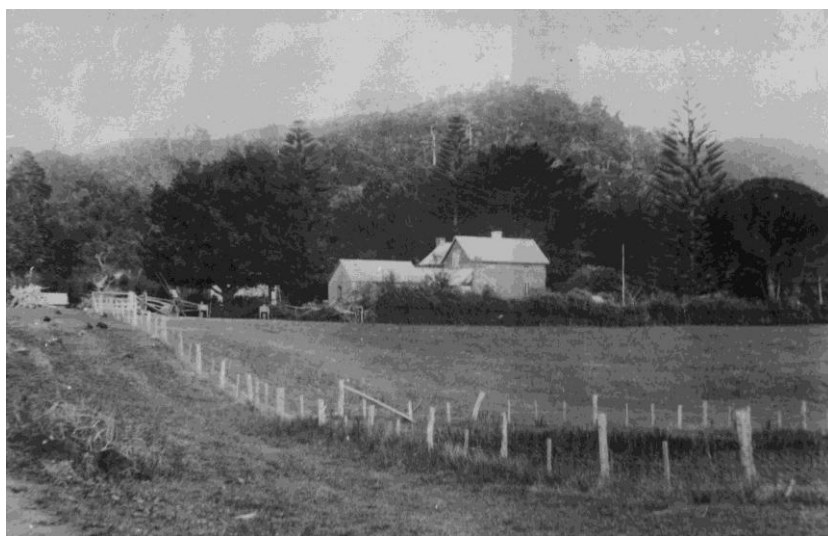
Thorp diaries, personal and official letters, articles to the newspaper, essays, and reminiscences document their lives from 1840. By 1842 they had left the peninsula and settled on a property, which they called ‘Belmont’, up the Waihou River near present-day Paeroa. Their twelve-year experience in mixed arable/pastoral farming and orcharding, in navigating the Waihou River and the Hauraki Gulf to and from Auckland, and in dealing and co-existing with Ngāti Maru, Ngāti Whanaunga and Ngāti Haua, meant that by 1854 they would arrive well-equipped for success in their parallel situation on the Wairoa River. What is more, they now had young adult sons to pitch in.

They did not leave their Paeroa farm when they bought on the Wairoa; they kept both and went back and forth farming each one and trading the coast in between. Hampton remembered that:

We wanted to get land nearer Auckland, so in 1853 father and I went to Otahuhu to look at the land there but we did not admire it. Cole, who kept the inn there, told me that Wairoa South was the place to settle at. He said, 'Go soon or it will be all snapped up.' And he was right. After I had had a look at Drury, we returned to Auckland and went from there to the Wairoa River. Father bought the land on the side of the river up to where others had begun to buy. McNicol and Hoyer had bought the land on the other side between them ... Cochrane came just after us, and Logan came when we were cutting our lines and bought 200 acres opposite. Ours was the first wooden house; the other settlers had whares.³²

Settlers engaged Ngai Tai or Ngāti Paoa to build their first shelters. On 30 July 1855, James Wilson noted: 'A native began to build my house of fern trees and "niko" roof'. On 17 August: 'Native finished my house 16ft by 14ft cost of ditto £3/10/-'.³³

But Hampton Thorp's family set about building 'Beckby', a two-storeyed dormer-windowed house and outbuildings. Their experience showed. They did not build in kahikatea as many others went on to do, but brought kauri from Coromandel and also felled their own from the hills behind, forming a corduroy road and bridge to get the timber to the flat-topped rise where two Norfolk pines that Hampton would plant in 1859 still mark the site today. The house had a brick wall and a detached kitchen as a fire precaution, because their first Paeroa home had burned down. The bricks were hand-made on site, oyster shells from Pakihi being burnt in a kiln for the lime. The first trip to the island brought back 90 sacks; another brought 150. The diaries record local settlers bringing their skills to the job: Boyd was brick-nogging the chimney then whitewashing it, Coutts was lining the house, Creighton built the windows and other woodwork; Crawford would place the thousands of shingles cut by two sawyers.



'Beckby', with Thorp's Hill behind.

³² 'The Thorp Family settles in New Zealand...', op. cit., 3:4.

³³ 'The Diary of James Sangster Wilson ...', op. cit., p. 77.

1.6 Farming in the 1850s

The prosperous market of 1854 and 1855 catapulted the settlers into cropping and building up small dairy herds. To do this required energetic clearance. The Wairoa's floods would sweep their dinghies downstream, but would also carry away the flax they had cut. The language of arable and pastoral farm industry filled page after diary page year following year. Horses, dogs, cows and calves were named individually – Charity, Comely, Rainbow and calf ... Reaping, stooking, thrashing, winnowing, grubbing up roots with stumps, digging potatoes, sowing grass seed, harrowing in the seed, burning off and cutting firewood, grafting fruit trees³⁴; a vine walk and gooseberry bed formed, roses planted, asparagus, corn and melons in; oats, barley and wheat.

22 Dec. 1856: 'Whitten mowing, John turning grass to dry, Alfred riddling grass seed and hilling corn with John. I turned grass and cut nikau.'

25 Dec 1856: 'Christmas Day. McNicol and Hoye at work as usual.'³⁵

Oats were needed in the horse-dependent nineteenth-century. A heavy two-horse thrashing machine sent from England by uncle Joseph Thorp 'nearly broke the deck of the *Scotch Lass*' when loaded at the wharf in Auckland in November 1856.

The boom ended by 1856–1857, but Wairoa Pākehā were established enough to weather the recession probably better than their Māori neighbours. Some farms changed hands at this time, however. In 1857 George Boyd sold his cattle and his farm on the river to George Munro, who like some others would row his butter to Auckland. The Thorps, however, had bought a 16-ton cutter, the *Scotch Lass*, more seaworthy than their previous *Woodlark*, and could now take bigger cargoes up and down the river.

20 May 1858: Loading the vessel with oats, 36 bushels, and wheat, 35 bushels, and 6 jars of butter. Also 11 bags of oats from Steele and 24 of wheat and 16 of oats from Hoy, making in all 97 bags. With this full cargo we started for Auckland. 24th May Queen's Birthday, went to see the firing. 25th Finished unloading the boat and took in cargo for home, 15cwt flour, 6 bags sugar, 12 empty kegs, and the two carpenters who are going to build the Presbyterian Church for £70.³⁶

1.7 Family links

Most of these people had come to settle. They married and began their large families. George Hoye had married Mary Cochrane by January 1855 and their first child was born by the end of the year. The little girl was named Hannah for Mary's mother, Hannah Cochrane. The next child, a little boy, was named Archibald, for Hannah's father. The Cochrane parents,

³⁴ Some of the young apple trees were sold in Auckland a couple of years later. They also brought in 'large trees': two walnuts, two loquats, two mulberries, one greengage plum, peach trees, 'and peach, plum and cherry stocks, small ones, about a thousand or more of them.' (Hampton Thorp, 16 Aug. 1854) This was the beginning of grandson Sam Browne's orchard.

³⁵ Alfred Thorp, in 'The Thorp Family settles in New Zealand...' op. cit., 7:4.

³⁶ Alfred Thorp, *ibid.*

already in New Zealand since 1840, had acquired land near the Thorps by April 1854. So grandparents were already there for the Hoye children. The Thorps' married daughter Catherine Browne would raise her family next to her parents: once again, grandparents, aunts and uncles were nearby for these children.

Across the river, Marion Bannatyne McNicol's sister Mary would join them from Scotland in October 1856 with her husband James Crawford and their children. They would live next to the McNicols and both women had more children. The McNicol and Crawford first cousins could keep in step as they grew up. James Sangster Wilson had married into the Matheson family by 1859. As John Matheson, a widower, had also come out from Scotland to join his son, again there were three generations in this family.

George Munro married Janet Sutherland in 1858. Her brother Hugh Sutherland brought his wife and family from Waipu to join them a decade later, and with them came the elderly Sutherland grandparents. They settled not far away from the Munro farm on present-day Monument Road. Janet and Hugh's youngest sister Mary married Thomas Hyde and had a son, William Hyde, before she died. The Munro and Sutherland cousins were being born almost in parallel years. Mary Munro and Mary Sutherland were both born in 1871 after their young aunt's death. The choice of name for these little cousins will not have been a coincidence.

Most children, especially among the Scottish families, were traditionally named after their grandparents. And when a child died, the next-born of the same gender usually took on the mantle of the name. Kate McNicol, who died aged three in Australia in December 1851, passed her name to Kate, born exactly a year later, who grew up to marry James McKnight. Likewise, little Hector Campbell Munro, who died aged three in 1863 during the wartime evacuation to Auckland, was remembered in Hector Ferguson Munro, born in 1865.

There are many other cases of family reunification, of three-tiered generations, and generous supply of cousins from early times. The Wairoa could not have been an unsupported 'atomised' society for many people. Where there might not be family, there would still be the sympathy and community of neighbours. Alfred Thorp noted on 15 May 1856: 'We have just heard that the ship *Josephine Willis*, bound for this country, is lost, with some of Logan's and Walker's relations among the lost.' People sent money home to parents, sisters and brothers; they sent cheeses across the Tasman to family still in Australia.³⁷

³⁷ eg George Munro to family in Scotland; Mathesons and Wilsons to family in Australia.

1.8 Church

Neighbourliness was a powerful unifier from the very beginning of the settlement. The speed with which people came would have created a climate of openness and cooperation and very few at that stage of Clevedon's history would have had barriers of precedence in their path. In the first five years without any church, neighbourliness almost had its spiritual dimension and people walked quite long distances to exchange visits. 'As it was Sunday,' Hampton Thorp wrote one February, 'we took a walk to see our neighbours.' Another Sunday: 'We took a walk round. Saw Mrs Dow and Dow. His wheat and oats look very fine.'³⁸ Another Sunday took them up to Creightons' place on the hill, from where they admired the view.

Rev. David Bruce, the first Presbyterian minister to arrive in Auckland³⁹, began to come out to the Wairoa on a monthly Tuesday. On 31 October 1854, Hampton wrote: 'I finished repairing the handle of the plough. In the middle of the day, Joe and I went over to McNicol's to have prayers and a sermon, as their clergyman, Mr Bruce, had arrived to baptise their baby. There were about 10 or more persons present.' By 1855, Rev. John Macky had also arrived in Auckland and was taking his turn at what Hampton called 'divine service', or 'prayers' or 'prayers and a sermon'. Rev. Thomas Norrie passed scrutiny on Sunday 6 January 1856. Norrie was young, touching 30, and had only arrived from Scotland in October. He had visited in November but this was his first Sunday service.

Mr Norrie held a service at McNicol's, we all went over to hear him; the house was quite full. Mrs Coutts and Mrs Dow were there. Hoyer had his child baptised Hannah. Mrs Hoyer looks quite well ... Mr Norrie preached a very nice sermon, the text was from Ecclesiasticus 'Whatever thy right hand finds to do, do it with [all] thy might.'⁴⁰

In February the Wairoa crossed the threshold from a frontier to a church society. On 17 February Rev. Bruce's sermon gave them the message 'that the people about here must give something towards keeping a minister for preaching'. Walker and Wilson went around the settlers the following week to see what the families would give towards a minister's stipend. Lizzy Thorp gave £3 for the family for the year.

The winter weather and swollen river saw the services transferred to the near side of the river, at the Craigs' house at Hukerewai,⁴¹ and at the same time, plans were underway for building a church. In December a meeting agreed to buy two acres from James Sangster Wilson for £10 'as it seemed to be the most central'⁴² and 'to build the church in kahikatea, the kauri

³⁸ Hampton Thorp, 13 Jan. 1856. John Dow had come from Scotland in 1854, leaving his wife and daughter in Scotland to join him later. She had recently arrived, which explains Hampton's wording 'Mrs Dow and Dow'. The Dows had land next to the Thorps as well as on East (Monument) Rd.

³⁹ On 8 June 1853.

⁴⁰ Hampton Thorp, 6 Jan. 1856.

⁴¹ James Bell would buy this property from Craigs in 1860.

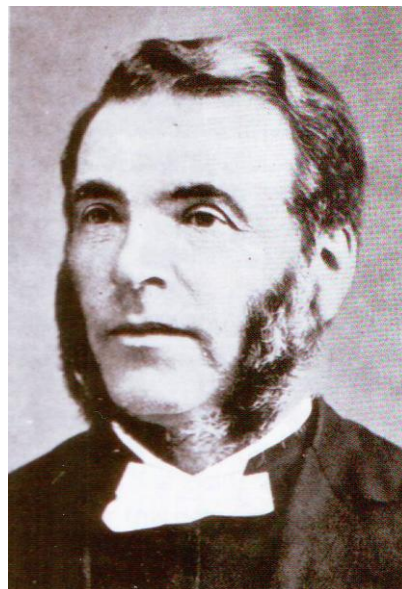
⁴² 'Minute Book of Wairoa Presbyterian Church, Volume 1', p. 3.

being too far to fetch.’⁴³ Norrie’s report put it this way: ‘Proceeding on what they reckoned the most economical method, your committee resolved to have the timber cut in the district and this plan led to greater delay in the work than might otherwise have been the case.’⁴⁴

Finally, Sunday 26 December 1858 dawned fine and very hot. Revs Bruce, Macky and Norrie were there for the church’s formal opening: three founding ministers in chronological order, one member of parliament Thomas Forsaith, one master of the Auckland Presbyterian School John Stables, and ‘a good many’ of the district. Sarah Thorp, along with Marion McNicol and other women, made the essential contribution of ‘furnishing’ tables of food. In his report Norrie called the entertainment that followed a ‘soiree’, the first of a century of Presbyterian soirées replete with ‘furnished tables’. On the list of subscriptions were 75 names, nearly all local with a few Auckland political or merchant contributions.



The first church, opened in December 1858, and Thomas Norrie, the Presbyterian minister

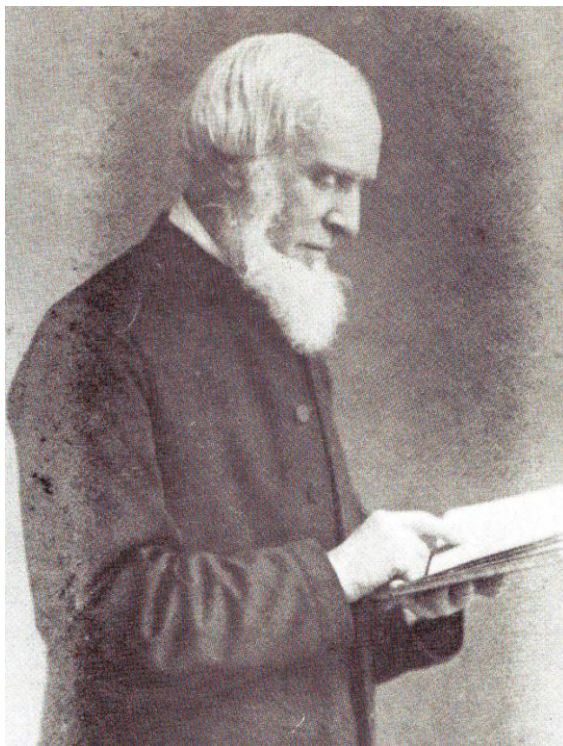


In deciding to buy Wilson’s two acres, the settlers effectively confirmed the main location of Clevedon village. Duncan McNicol had offered five acres for church and school, and although this site’s location across the floodable river was not chosen, McNicol nevertheless remembered his offer and on 4 April 1872 the five acres were gifted to the ‘Congregation of Christians’ per Rev. Thomas Norrie (James Bell as mortgagee, and Robert Coutts, James Crawford, George Munro, James Matheson, all ‘farmers of Wairoa’, as Trustees). This would be where the manse and glebe were later built when Clevedon became a separate Presbyterian parish.

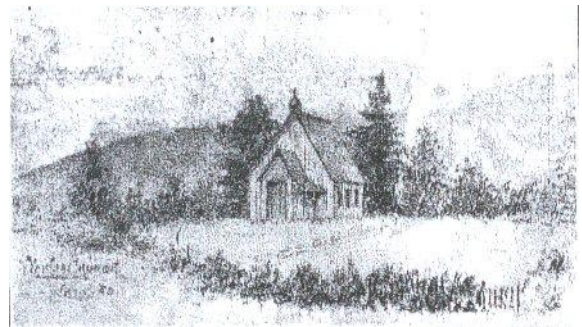
⁴³ Hampton Thorp, 7 Dec. 1857.

⁴⁴ Report of Wairoa Church Building Committee, 5 March 1860, Clevedon Presbyterian Church Records, copy in CDHS archives.

After the 'kirk' was built, there was still a cooperative ecumenical element. Anglican Rev. Vicesimus Lush preached services there and, occasionally, Hauraki-based Church Missionary Society Rev. Lanfear. Bishop Selwyn, however, was already canvassing the districts to build the little English churches bearing the stamp of his design: Selwyn churches. All Souls Church is one of these, built in 1861. Joshua Thorp, despite Quaker forebears and a certain sceptical objectivity, was largely within the Anglican fold by the time his younger children were being educated at St John's in Auckland, and it was the Thorp donation of two acres that gave All Souls its beautiful site overlooking the river. Kauri was their timber of choice. Local man Archibald Cochrane had the contract to build the church and his experience largely accounts for its long-lasting strength, aided by skilled voluntary labour from the Thorps and others in oiling and painting the woodwork. Rev. Lush would continue to preach a monthly service there on his circuit from his base in Howick.



Vicesimus Lush



An early sketch of All Souls Church



All Souls, today

1.9 School and Library

Where there was a church in Calvinist Scottish tradition, there would be a school for the ‘virtuous education and godly upbringing of the youth’ and a schoolmaster would be appointed to every church. This was what made education in Scotland well in advance of England and most other countries in Europe.⁴⁵ Many of Auckland’s schools began in the 1850s as ‘Presbyterian’ schools, though not denominational as such. The Wairoa church straightaway set about opening a school in the church and subscriptions were gathered towards a teacher’s salary.⁴⁶ Schooling was not free prior to the Education Act of 1877, though subsidies were available from the Provincial Council Board of Education set up in 1857. Te Wairoa’s school was accepted into connexion with this and so was eligible. By 3 April 1859 Mr Melrose, ‘just arrived from Scotland’, was appointed and a teacher’s house planned for next to the church. Timber was cut and by July the teacher’s house was ‘nearly erected’.⁴⁷ By October the school had the all-important map of the world. But Mr Melrose did not prove successful, parents of the schoolchildren showing disquiet at his methods, and by May 1860 he was replaced by Alexander Bremner, again ‘just arrived from Scotland, being sent out by the Colonial Committee of the Free Church’.⁴⁸

One of the first records of leisure or entertainment in the settlers’ lives was intellectual rather than sporting. A Mutual Improvement Society was formed by the end of the decade. Debates were held: ‘Which has conferred the greater benefit on mankind, Navigation or Printing?’ and talks given: ‘An essay was delivered by Munro, on “Fiction”’.⁴⁹

In April 1861 ‘the Minister at the Soiree expressed the hope that the congregation might soon see their way to start a library’; ‘the committee resolved to start it as soon as £10 shall have been realised to purchase books.’⁵⁰ The library was soon underway: under the management of the Congregational Committee, open every alternate Tuesday, no more than two books at a time, two weeks turn-around but renewable if no one was waiting for the book, penny per day fine for overdues. Wairoa’s library, transferred to the Hall Committee in 1873, would be a permanent part of village life, with committee minutes, subscription lists and

⁴⁵ See Gina Sander’s Clevedon School 150th Anniversary Service Address for more background, copy in CDHS.

⁴⁶ Lists of names are in the Minute Book of Wairoa Presbyterian Church, Volume 1, copy in CDHS.

⁴⁷ McNicol’s offer of five acres, if not needed for a church, still held good as a teacher’s house or manse site, but the teacher’s first house was next to the church.

⁴⁸ Presbyterian Church Minutes, Vol. 1, pp. 47–48.

⁴⁹ Alfred Thorp, 16 Sept. 1861; 10 Oct. 1861. See also MCC Research Library, ‘Manukau’s Journey’, Record: 273.

⁵⁰ Presbyterian Church Minutes, Vol. 1, p. 65.

yellowing docket of purchase orders surviving in the archives. 'Its record of unbroken service since 1862 qualifies it for the title of the area's "oldest public library".'⁵¹

*As the Minister at the source
expressed the hope that the
congregation might soon see their
way to start a library: & as
several gentlemen connected with
the district expressed the same
sentiment; the Committee resolved
to start it so soon as £10 shall
have been realized to purchase
books*

*The meeting was then
closed with prayer*

Thomas Norris, Chairman

A. Bremner Secretary

1.10 Politics

Auckland as a province with representational government was new at the time the Wairoa was settled. Landholder men exercised their right to vote. On 15 April 1854, as soon as they had paid down £100 for their first lot of land, Hampton Thorp and his father registered their 'claim to voting.' Several diary entries discuss national and local politics. Alfred wrote on 29 September 1856:

We went up to a meeting at Papakura, convened for the purpose of deciding who would be the most eligible man for Superintendent. Two candidates have come forward to compete, Gilfillan and Williamson. The former belongs to the Progress Party and the latter to the Constitutional. Several speeches were made but none touching the right points, and then my father got up and said that neither he nor his sons intended to support a merchant, nor did he intend to support Mr Williamson, until he had made an explanation of their views, which was done...⁵²

The pragmatic issue of roading and bridging was important. On 21 February 1855 Hampton

⁵¹ 'Manukau's Journey', Record: 392.

⁵² Alfred Thorp, 'The Thorp Family...', 7:4. For discussion on these two parties, their stand on ownership, use and acquisition of land, see V. Wood, T. Brooking and P. Perry, 'Pastoralism and Politics: reinterpreting contests for territory in Auckland Province, New Zealand, 1853–1864', *Journal of Historical Geography*, 34 (2008), p. 226–231. Constitutionalists were basically in favour of smaller yeoman-farming mixed arable and pastoral; the Progress party wanted to emulate the sheep successes of southern provinces, and eyed Waikato land.

had written: 'Father, Henry and I went to Cole's to the Poll to vote for Williamson ... All the rest of our neighbours were there voting for Brown. As many of the Wairoa settlers were there, we had a meeting about the road [reported in *The New Zealander* of 10 March] and the £500 for it; passed two resolutions, one for the money and one for the road. Our party returned and got home about dark.' The settlers held many meetings about roads and bridges; routes were settled on, surveyed, paid for. A road down to the landing place needed to be determined and surveyed. In December 1856 it was 'fixed that the road should come between us and Wallis's, thence through Wilson's to the river. Logan is getting up a subscription to have the road cut 16 ft wide through the bush. The Government will give as much as is subscribed.'⁵³ Gradually the spider web of Clevedon's roads crept out: the road to Papakura, the bridge now called Ryburn's,⁵⁴ the beginnings of Monument⁵⁵ and North Roads. A Road Board was informally constituted by 10 August 1860: 'A meeting of the Wairoa settlers was held at Miller's place, about the roads. They formed themselves into a Board to tax themselves. They put 2d [two pence] an acre on all the land. But the Board was found to be illegal.'⁵⁶ The Public Roads and Works Ordinance of 1845 was still theoretically in force at this time; perhaps there was something irregular with regard to this. In any case, a Wairoa highway district was formed on 6 November 1860.⁵⁷

By 1863 the Wairoa River was taking the butter, cheese and other produce from forty farms to the Auckland market,⁵⁸ and it had its first bridge. In November 1862, John Matheson had written to his daughter in Melbourne: 'the place is a great deal improved we are about getting a bridge on [the] river at the landing place at Mr McNicols place. We expect it to be up about the new year. It is contracted for and will cost about 100 pounds.'⁵⁹ In Ensign Morrow's 1863 sketch of the Galloway Redoubt, the bridge is there on the left, with the landing shed pictured nearby, and the mast of a boat moored in the river.

1.11 War

Late in 1857 the Thorps had recorded both the distribution and collection of census papers, a census which would reveal that New Zealand's Pākehā population had now overtaken Māori. Te Wairoa's Māori population was given as 230.⁶⁰ The pressure for land

⁵³ Alfred Thorp, 30 Dec. 1856, op. cit., 7:4.

⁵⁴ Wilson, 13 Oct. 1855: 'Superintending the building of a bridge on the road to Auckland, creek a mile off.'

⁵⁵ Alfred Thorp, 20 July 1860: 'A meeting was convened at Miller's to see about opening up a road by Dow's and Walker's.' op. cit., 7:4.

⁵⁶ Alfred Thorp, 10 Aug. 1860, op. cit., 7:4.

⁵⁷ See B. Ringer, 'Auckland's Earliest Highway Boards', in *NZ Legacy*, Vol. 21, No. 1, p.19; also 'Manukau's Journey', Record: 269.

⁵⁸ *The Daily Southern Cross*, 20 Nov. 1863.

⁵⁹ John Matheson to Isabelle and John Smith, 12 Nov. 1862, in 'Paparimu Matheson Family Tree', compiled by Graeme and Robin Matheson, and Keith and Shirley Matheson, 2007, copy in CDHS archives.

⁶⁰ 'Manukau's Journey', Record: 2704.

was inexorable and along with land was the inevitable question of sovereignty. The editorial of the *Daily Southern Cross*, 28 July 1863, stated: 'The question which has now to be decided on the banks of the Waikato, or on those of the Wairoa, is resting on no other basis than that of Maori sovereignty.' Back in May 1860, Vicesimus Lush had written in his journal: 'There seems more and more certainty of war; the Militia are being called out and there will soon be 4000 civilians under arms, besides soldiers. Poor Maories, what numbers will perish.'⁶¹

In 1860 as the war in Taranaki got underway, the west-east Wairoa valley was the undefended parallel line to the Fencible military settlements closer to Auckland. It was in the path of a possible major attack on Auckland from the eastern side of the Maori frontier established along the Mangatawhiri from its junction with the Waikato River to the Hauraki coast near what would become Miranda. The Wairoa was the one Pākehā community in this eastern area, exposed beneath the virgin bush ramparts of the Hunuas, still then seen as Māori stronghold. In fact the elusive guerrilla-type attacks from the bush that would be a feature of Wairoa conflict succeeded not so much in casualty numbers as in Māori capability to paralyse the local economy for almost a year and to divert thousands of troops from active engagement into constant defensive vigilance.⁶²

Wairoa's access to the sea was also of strategic importance. Supplies and ammunition could make their way to the Waikato hinterland from boats waiting off the coast.⁶³ Māori along the coast were under surveillance. In 1860 Alfred Thorp, who was recording full entries on the Taranaki hostilities in his diary, noted that on 7 April the 'Rev Mr Wilson came down on behalf of the Governor to see the Mauris at Taupo,⁶⁴ whether they were warlike or not.' In essence, Ngai Tai under Hori Te Whetuki would maintain a neutral stance, while a significant number of Ngāti Paoa would support the King movement. James Belich notes, however, that:

'Neutrality' is not an entirely appropriate term because most of the tribes supporting the King Movement sent fighting contingents. But it is quite true that a filter of 'neutral' tribes around the war zone not only improved the capacity of the neutrals to support their own contingents, but also provided a vital source of supplies particularly ammunition, for the tribes within the war zone. With their own trade with Auckland at a standstill, the Waikatos must have relied heavily on this source. The system of neutral areas feeding the war zone did not work as well as in Taranaki,

⁶¹ 5 May 1860, *The Auckland Journals of Vicesimus Lush, 1850–63*, ed. Alison Drummond, Christchurch 1971, p. 215.

⁶² See J. Belich, *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*, Auckland 1986, this ed. Penguin 1998, pp 140–141.

⁶³ See Belich, p. 103. And Lush on 18 June 1863: 'the natives are selling everything they have for any money for the sake of having the wherewithal to buy powder and shot. The French and the Americans, it is reported, supply them. Their vessels sail slowly along the coast about three or four miles out and then the canoes paddle out to buy powder, shot and guns.' See also reports of 23 July, 31 July and 4 Aug. 1863, *Daily Southern Cross*.

⁶⁴ Ngāti Paoa and some from Tauranga then based at Kawakawa Bay.

because the Waikato War was much larger in scale, but it did help to prolong the Maori resistance.⁶⁵

A number of Ngai Tai young men led by Te Ruato and Te Maungarongo would in fact join the king, Tawhiao Te Wherowhero. But most of Ngai Tai gathered at Maraetai and Umupuia with Honatana Te Irirangi and Hori Te Whetuki, who would give advance warning to the military based in the Wairoa about the Koheriki attack on 15 September 1863.

Three years before any war came to the Wairoa the district became 'militarised' in early 1860. The militia boundary for Auckland extended to the Wairoa River and Drury and on 23 April twenty-three Wairoa men were sworn in to the Volunteer Rifle Corps, and straightaway began regular drilling practice, paying six shillings a week for their drillmaster. 'We went through our facings with a good many blunders of course.' 'We had a bugler at the drill to teach us to move by its calls, but I think it will be some time before we learn all the notes.' Enfield rifles and ammunition were issued. 'The Volunteers fired at the target at 100 yards. They did it pretty well, but none of them hit the bulls-eye. They fired 5 rounds a piece.' Dispatches were planned for:

Major Speedy came down to appoint persons to carry dispatches for the Government, and to communicate any reliable information about the Maoris, in case they were going to rise and attack Auckland. In such a case Major Kenny will be stationed at Papakura with 600 men. Hampton will carry the dispatches up to Smith's [Ben Smith's at the 'Travellers' Rest'] and he [will] carry them to Well's and bring them down here.⁶⁶

By May 1861, a memorial signed by settlers requested a line of defence, with blockhouses, to be prepared for the Wairoa. John Dow refused to sign 'because he said "the soldiers would steal his fowls"' – a justified suspicion as it turned out.⁶⁷ In June 1861 General Cameron, Colonel Mould and Major Whitmore inspected the district. Māori from the Otau kāinga, expecting the outbreak of hostilities, had sold their corn and were now having to repurchase it. Alfred noted: 'Two of their children have died, I suppose from want of food, and the inclemency of the winter.'⁶⁸

Any initial preparations were to wait while George Grey, replacing Browne in October 1861 as governor, set in train a far more ambitious war plan that would have great impact on Clevedon's history as for the whole of New Zealand. Alfred's comment on 10 October was: 'No one knows what the new Governor is going to do, he keeps his own counsel ... Report says that the troops are to be marched out towards the Waikato to make roads on to the river.' Grey, with virtually total control on communication with the Colonial Office, was in fact to

⁶⁵ J. Belich, *op. cit.*, p. 129.

⁶⁶ Alfred Thorp's entries for April, June, August, and 6 Oct. 1860, *op. cit.*, 7:4.

⁶⁷ John Dow had sent 50 turkeys to market in one Thorp diary entry of the late 1850s.

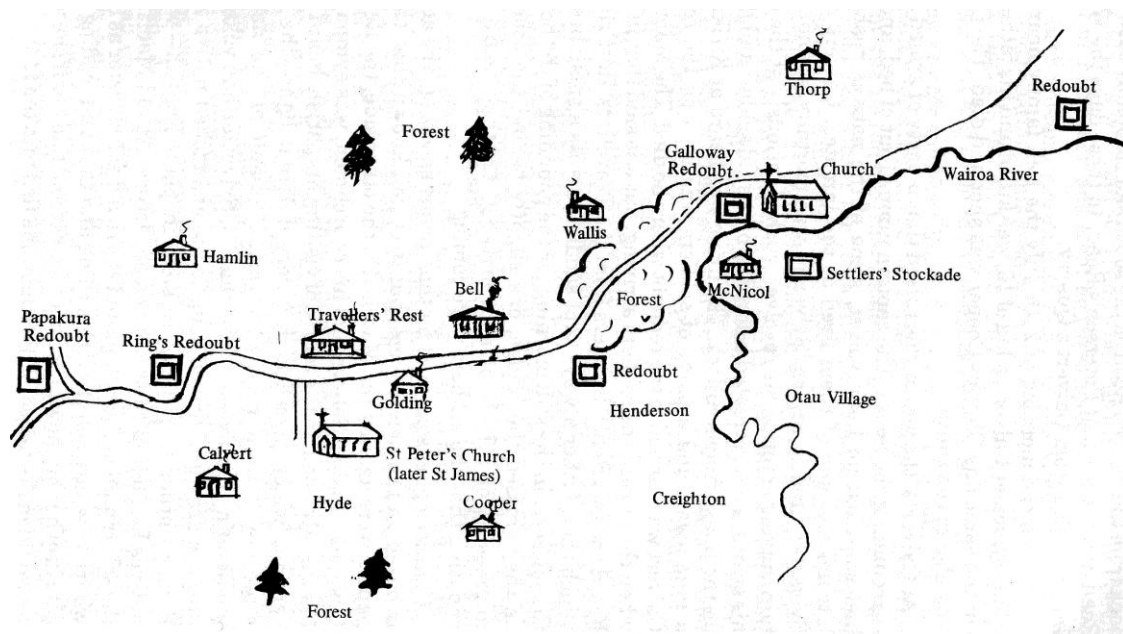
⁶⁸ Alfred Thorp, 25 June 1861, *op. cit.*, 7:4.

succeed in bringing to New Zealand the greatest number of Imperial troops in any nineteenth-century British colonial conflict. He brought 9,000 imperial troops to join 4,000 colonial troops in Auckland, to reach a peak of about 14,000 by March 1864, and a final total of about 18,000 men. Within this count were the few pro-British Māori combatants. Against these were 4,000 Māori.

The Wairoa would see all four categories of military: the Imperial (65th Regiment and the 18th Irish); the Colonial Cavalry and Forest Rangers (founded in this district and joined by some local young men, including John Thorp); the Waikato Militia (men recruited for the most from the Australian and Otago goldfields and who would become known as ‘Military Settlers’) and the Auckland Militia and Volunteers. Confiscated land would pay for this vast force and for compensation for war disruption, thus ‘settling’ the issue of land and sovereignty. It was partly this goal that had the war taken decisively into the Waikato and lessened conflict around the Wairoa.

On 9 July 1863 came the famous order from Grey to all Māori living between the Waikato and Auckland either to take an oath of allegiance to Queen Victoria or be compelled to vacate the territory. Only three days later, General Cameron led the first invading force across the Mangatawhiri tributary of the Waikato.

Four military redoubts were quickly built in the Wairoa-Papakura valley: Ring’s Redoubt near Kirikiri; Wairoa Redoubt on Henderson’s farm about half a mile up Creighton’s Road; the Galloway redoubt next to All Souls Church, which could take up to 500 men; and another halfway down towards the river mouth on Salmon’s property (by the present boat moorings). On 7 August, ship’s boats from the 533-ton steamer *Auckland*, anchored off the river mouth, brought men of the Auckland Volunteers initially to this redoubt.⁶⁹



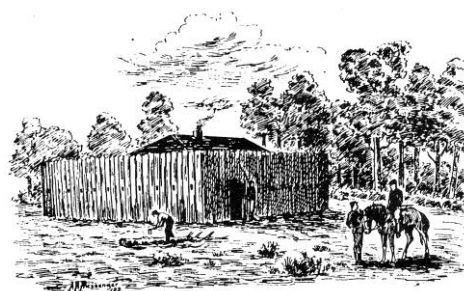
⁶⁹ W. Laxon, *Steamers down the Firth*, Auckland, 1966, p. 7.

Some buildings – the Presbyterian church in Papakura, Ben and Martha Smith’s two-storeyed home the ‘Travellers’ Rest’ on the Wairoa Road to Papakura, and the Thorp home were enclosed and reinforced, and a stockade was built on McNicols’ farm for the settlers. The stockade measured sixty by sixty feet, with thick-planked walls, loopholed and ball-proof. The *Southern Cross* correspondent on 25 August 1863 wrote that the Wairoa Volunteers were dismantling and re-erecting the McNicol barn within the outer walls of the stockade. This building was of corrugated iron, forty by sixteen feet, and provided bunks for 56 men. It was here that the men stayed by night while trying to see to their farms by day. John Matheson wrote to his daughter and son-in-law in Melbourne:

Mrs Matheson and Mrs Wilson [his daughter-in-law Jane and his daughter Annie] and all the children are still at Auckland. I hear regularly from them but I have not seen any of them since they went. I have not even been at Springbank [his farm] for a month or more for it is not safe without an escort to go out of sight of the st[ock]ade or the redoubt. Our stockade is in front of Mr Mac Nicols house about 150 yards commanding the river and the bridge and a good lookout all [around. The] bush between Mr Wilsons and the landing place and Thorps and all there is cut down ... There is a great change since you were here so James and I are through the night in the stockade and we take our meals in [it] ... there are about 150 men in the redoubt and about 50 in the stockade.⁷⁰



Galloway Redoubt, 1863, as seen from McNicols’ property; the bridge can be seen on the left, and the mast of a boat in the river.



The settlers' stockade, on McNicols’ property

⁷⁰ J. Matheson to Isabella and John Smith, 28 Oct. 1863, op. cit.

The first deaths in the Wairoa occurred only a fortnight after Grey's proclamation. On 25 July in separate incidents Charles Cooper and sixteen-year-old Sylvester Calvert were killed. Lush recounted reports that Sylvester and his father had unwisely provoked retaliation: 'All this aggravation on the part of the Calverts – the Father making a parade of having captured two of their [Māori] horses and the son deliberately pillaging their village – is suppressed by the newspapers and the Maories set down as a set of blood thirsty savages, ready to kill the first white man they see.'⁷¹ Both Charles Cooper's and Sylvester Calvert's bodies had been burned, however, with ignited kauri gum.

As news of these deaths and other attacks came, women and children were hastily assembled and evacuated to Auckland, a first lot going in mid-July. The cutter *Sydney* came up to the bridge on 3 August and took another group away.⁷² In mid-September other groups went to Papakura by bullock drays. One lot had to leave their homes at an hour's notice, with little more than the clothes they wore, and on this occasion Mrs Wallis gave birth to a daughter half an hour before reaching Papakura, where they took shelter in the church. Vicesimus Lush wrote of these women 'refugees living where and how they could, crowded and hard'.⁷³ They would have to remain away from home until about March of the following year.

Lizzie Thorp and Marion McNicol were so close to the redoubt and the stockade respectively that they refused to go. Lush agreed with them. 'I had a short chat with Miss Thorp, in which I told her of my approval of her resolution to abide at the farm at all risks – the risk in my opinion being small, for the house stands within 500 yards of the redoubt where there are always 200 soldiers and she is making money by selling milk, butter and eggs to the men, while her presence prevents pillaging.'⁷⁴

In fact, as more soldiers poured into the area, both regulars and colonial volunteers, the rate of looting increased. In November three men from Goldsmith's company of the Waikato Militia were put on trial when they were caught pilfering while officially on guard duty for a group engaged on urgent bush felling. On 26 September Lush wrote: 'On my way I called at many houses. All were empty both of inmates and of furniture, for what the Maoris had not taken, the soldiers had pillaged, for strange to say our brave defenders think all they come across fair game, and help themselves from friend and foe alike.' Dr Hale's home near the river mouth was ransacked in November.

The soldiers and Waikato Volunteers, who have been sent to the Lower Wairoa to 'protect' the country, have visited his house and broken his windows – tables – chairs – torn his books – stolen all his sheets, blankets and household linen; killed all his pigs, fowls, turkeys – destroyed his garden and let all his cattle loose upon the open run. The

⁷¹ V. Lush, 8 Aug. 1863, op. cit., p. 246.

⁷² Other dates indicate the cutter arrived on the 3rd but did not leave until the 5th. See 'Manukau's Journey', Record: 329.

⁷³ V. Lush, 25 Sept. 1863, op. cit., p. 248.

⁷⁴ V. Lush 26 Sept.; 8 Aug. 1863, op. cit., pp. 249; 244.

whole place is now a perfect wreck. He found two men of the 18th and one of the volunteers in his house, loading themselves with various articles and he nearly shot one of them. The others escaped. He went to report these happenings to the officer at the redoubt, who had the assurance to say: 'If the men had not done it, the Maoris would.'⁷⁵

The situation with the Waikato Militia was still raw in March 1864, when John Matheson wrote again to his daughter. People were now gradually returning but he and James were still living in a part of Bells' house. Even when hostilities were over, he would 'have more fear for the military settlers than for the maories for there are great many bad boys among the military settlers who I fear will show themselves yet and will require a strong body of police to keep them in order'.⁷⁶

It was from the Wairoa area that Von Tempsky's Forest Rangers originated. William Jackson, a local farmer, offered to raise among other farmers a corps of men experienced in the bush to follow the Maori into the ranges. This corps, based close to The Travellers' Rest, provided the nucleus of other companies of Forest Rangers, and it was in this group that Gustavus Von Tempsky, assigned first as a newspaper correspondent, soon played a more belligerent role.⁷

Both the Forest Rangers and the Wairoa Rifle Volunteers originated from colonial farmers, and both had the advantage of an intimate knowledge of the countryside. The roll-book of the Wairoa Rifle Volunteers records 35 names of those enrolled between 7 July and 1 August 1863, bringing the numbers eventually to 60 men commanded by Captain W.C. Lyon. This accounted for nearly the whole male Pākehā population.

The 'War Correspondent at the Wairoa Front' reported their activities in the *Daily Southern Cross*, especially mentioning in August a traverse of the bush from Wairoa to Drury where an encampment was found estimated to contain about 1,500 people.⁷⁷ 'The men who undertook to penetrate the Hunua on Tuesday last were purely volunteers. No obligations they had undertaken could compel any of them to perform that duty'; and they were 'the first body, accompanied by 10 men of the militia, who ventured into the Hunua, then reported to be swarming with natives.'⁷⁸ On 8 September he lobbied in his column for a ration of rum for these men. The regular troops had their ration but 'the corps composed of the settlers [is] compelled to have recourse to the nearest stream'.

With the women and children gone, and the men in the stockade, their homes were exposed to pillaging by Māori. Houses for years afterwards bore signs such as tomahawk cuts in the floor. On 15 September the long anticipated attack came, with prior intimation from Hori Te Whetuki. John Matheson told his daughter:

⁷⁵ V. Lush, 11 Nov. 1863, op. cit., p. 256.

⁷⁶ J. Matheson to Isabella and John Smith, 28 March 1864, op. cit.

⁷⁷ M. Lennard, *The Road to War: The Great South Road 1862–1864*, p. 96.

⁷⁸ 36 of Wairoa Rifle Volunteers with ten of No. 4 Company Auckland Militia, under Lt Steele.

We were attacked by about 500⁷⁹ of them ... from the back of Mr [Mc]Nicol's house from the bush in order to draw us out of the stockade but the men did not go out. Their first fire was at little A[r]chy McNicol the ball took a piece out of his cap and did not hurt him so then the work began both from the redoubt and the stockade at them ... In the evening they retired to Otau that is the settlement beside Crawfords. The next day was very rainy and our men did not go out much but in the evening some were out and saw some of the Maories crossing fields with burdens of plunder from the settlers houses so then a party went out after them and killed some of them ... next morning a company from each camp went out before daylight ... until they came opposite the whares of the Maories which were full of them. They fled to the bush and a good many left their guns ... The river being too high our men could not cross but before they were aware our men fired several volleys into their houses and killed and wounded many and among them a chief so they came home ... they saw a great deal of blood both outside and inside the whares. They suffered severely ...⁸⁰

Hēni Te Kirikaramu, later known as Jane Foley and famous for her compassionate action at Gate Pa, where she brought water to wounded Colonel Booth, was among the women and children fired on at dawn that morning.⁸¹ The daughter of puhi Arawa and Mataatua woman Maraea and American whaling captain Thomas Kelly, Hēni and her mother had histories not dissimilar to that of Ngeungeu Te Irirangi. Growing up with strong mission affiliations, Hēni had befriended a Ngāti Paoa boy, Hone Te Wahahuka, whose parents from the Hauraki Coast near the Wairoa River had also been abducted during Hongi's Ngāpuhi campaign. By the early 1860s, her marriage to Te Kirikaramu had come to an end, and, keenly alert to justice, she found her loyalties increasingly drawn to Tawhiao Te Wherowhero and the King movement. Grey's ultimatum on 9 July 1863 sent her to join the Koheriki subtribe of Ngāti Paoa at the Wairoa. Their chief was Wi Koka. She took with her from Auckland a silk flag with the name Aotearoa embroidered in capitals and her hunting gun.⁸²



Hēni Te Kirikaramu, in later life, seen with the flag.

⁷⁹ The actual estimated number has been revised downwards to about 150, although possibly more than this. See 'Manukau's Journey', Record: 7353.

⁸⁰ J. Matheson to Isabella and John Smith, 28 Oct. 1863.

⁸¹ A. Foley, *Jane's Story: a Biography of Heeni Te Kirikaramu/Pore (Jane Foley)*, Auckland 2003. See also Steven Oliver's entry in *DNZB*.

⁸² This flag was captured later and is in the Auckland Institute and Museum. There is discussion on its provenance, whether originally made for Bishop Pompallier or sewn for Hēni.

Ngāti Whanaunga mostly made up the parties attacking settlers in forays from the Hunua and Wairoa bush. But Koheriki, with some Ngāti Haua, Ngai Te Rangi, a few Ngai Tai, and Piri Rakau from the depth of the Kaimais, were a small group very skilled in bush fighting. Jane was among them as a wahine toa, with her four children, her mother and foster sister. It was these combined war parties that had first launched the series of raids on farms on the river, successfully sending Pākehā into their defensive retreats and pillaging their homes and livestock, before attacking on 15 September.

Early in the morning of 17 September Jane was stoking up the fire in an Otau whare when the firing began from across the river. Hampton Thorp remembered hearing the startled women call out ‘Te Pākehā, te Pākehā!’⁸³ Bullets came through the ponga walls and exited the other side. As they ran for the bush, rangatira Titipa from Tauranga fell dead in front of Hēni.⁸⁴

Koheriki retreated into the Hunua fastnesses, realising they now had to join the main King forces. The construction of the southern line of defence from Maramarua to Miranda would cut them off and keep them there for three months, but finally in a difficult traverse of the headwaters of the Wairoa, Mangatawhiri and Mangatangi rivers, the main group of Koheriki managed to elude the Forest Rangers (although a smaller party was attacked on 14 December) and to make their way to Tauranga. Meanwhile, Ngāti Whanaunga retaliated by further raids, such as on 13 October, when they killed elderly Job Hamlin on Creighton’s Road and severely injured fourteen-year-old Joe Wallis who would have the tomahawk scars in his head visible for the rest of his life.

The Māori retreat to the East Coast and Waikato acknowledged that from that time the war would no longer be pursued in the Wairoa-Papakura Valley and although the garrison remained manned well into the new year, the war was in effect finished as far as Wairoa was directly concerned. Boredom set in for the men at their posts; the ‘perennial dullness which here reigns supreme’. As John Matheson made clear, this continued until at least March 1864 when John Thorp would also be muttering in his diary about soldiers who were still shooting their pheasants.

⁸³ Hampton Thorp, in ‘The Thorp family...’, 3:4.

⁸⁴ For more detail see also J. Cowan, *The New Zealand Wars and the pioneering period*, Vol. 1, pp. 289–295; M. Lennard, *op. cit.*, pp. 108–112.

The aftermath of war

1.12 Compensation

Among pioneer families with comparatively little capital behind them, such an upheaval paralysing their activities for over six months inevitably handicapped the development of the area. The extensive damage carried out by both Māori and Pākehā made the recovery from the war much slower and harder. Women returned with babies born while away, possibly not yet seen by their fathers. The paralysis of the farms blocked most Wairoa farmers from taking advantage of the markets servicing the huge troop numbers in Auckland, and the cows of the forty farms, unmilked or irregularly milked for a long time, were now wild and had to be sold at a loss. Houses and farm buildings had been damaged; contents had been emptied. And families had had to be maintained away from home for over six months.

The settlers filed for the compensation available. 'The war has left many a sad mark,' wrote Lush in April 1865. In this aspect it is significant that out of 359 awards for compensation claims registered throughout New Zealand in the years 1863 to 1865, 43 went to Wairoa, a significant percentage for one district. Hori Te Whetuki received £190 and Watene te Maru £30.13.0.⁸⁵

1.13 The loss of land by confiscation and sale

The New Zealand Settlements Act gave legal foundation to the policy of confiscation (raupatu) and resettlement that became the basis of the government's self-reliance programme. This Act is directly relevant to the history of the Wairoa area, as out of the 1,600,000 acres finally confiscated, 1,000,000 were in the Auckland Province, and the Wairoa-Hunua block of 58,000 acres was the biggest of the 'Northern Waikato' blocks. This was officially confiscated by proclamation on 16 May 1865, after immigrant settlers had already been placed upon the land. On 25 October 1864 the government had proclaimed an amnesty to 'rebel natives' in the Wairoa-Hunua area, and Ngai Tai regrouped at Umupuia, although some stayed away with the King movement for some years. But they had lost Otau and all the land of the Upper Wairoa Valley in the confiscations.

The neutrality or bipartisanship of Umupuia rangatira was recognised by a compensatory £1,000 paid to Honotana⁸⁶ Te Irirangi, who said 'We did not supply food or clothing to those of our tribe who went to the King. There were some of our tribe in rebellion at Otau. We never took goods

⁸⁵ A long report taken from the 2 Nov. and 28 Nov. 1864 issues of *The New Zealander*, is quoted on pp. 68-69 of 'Ben Smith – Settler: The Story of a young carpenter who became a whaler, gold-seeker and respected innkeeper, and of his wife', by J.G. Morrison, copy in CDHS archives. The full lists are in *AJHR* 1865-66, and in the records of the Wairoa Road Board, copy in CDHS archives.

⁸⁶ Referred to as 'Jonathon' in some newspaper accounts.

from Auckland nor were any landed at our place, and forwarded by us to Piako or the Thames. There were no messages passed between ourselves, the Ngati Tai and the rebels.⁸⁷

But land would soon be alienated from Ngai Tai and Ngāti Paoa by other means. The Native Land Act of 1865, establishing the Native Land Court as a formal court of law, resulted in Māori land becoming freehold, fee simple land under Māori title. Effectively it aimed to extinguish Māori customary title and replace it with a Certificate of Title in the name of a few rangatira on behalf of the tribe as trustees. The court reported in June 1872 that in the first seven years of the Court's existence, title had been issued to 5,013,839 acres, mainly in Auckland, Wellington and Hawke's Bay.⁸⁸ Once title was established, Māori were free to sell to others than the Crown, and the chiefs whose names were on the title could and did sell on their own initiative.

Arguing and defending land rights at the Native Land Court would be a time-consuming, expensive and potentially divisive process for Māori, the implications and scale of which Rev. Lush had not really grasped in 1866.

Took Charlie to St George's Bay to see one of the largest assemblages of Maories I have ever witnessed: there were nine large war canoes and nine large whale-boats drawn up on the beach, and their tents and temporary whares made the adjoining fields look like a huge camp. These natives have come on some land dispute – not a dispute between *us* and them but between themselves, and instead of settling the quarrel in the Old-New-Zealand style by trying who is the strongest party in a fight, they have come to Auckland to plead their case before the Judge of the Native Court.⁸⁹

Auckland was in a severe depression from the mid-1860s, affecting Pākehā and Māori. The Imperial troops withdrew taking their payrolls with them; self-reliance was being applied; the capital shifted to Wellington in 1865 and the budget and infrastructure of central government agencies went with them. There were bankruptcies on all sides; the poor were out scavenging for dead carcasses to sell them to the bone merchants. Māori trade, such as the schooner trade, had been forcibly halted during the conflict, and this was ongoing further down the coast. It would be inevitable that Māori emerging from the war would have to sell.

Ngai Tai kept 1,376 acres and sold the remainder of its 6,300-acre reserve. On 16 July 1866, Thomas Duder bought the land that his son William and his descendants have continued to live on and farm ever since. Thomas Duder, like Joshua Thorp and Archibald Cochrane, had been in New Zealand since 1840, in his case staying on to be the signalman for the new capital after the shipwreck of the *Buffalo*, on which he had been a young seaman. By 1866 he had adult sons and the coastal farm would work in well with the family's other activities in Devonport.

⁸⁷ *Weekly News*, 27 May 1865, quoted in Murdoch, 'A history of the Human Occupation of the Whakakaiwhara Block', ARC 1996, p. 17.

⁸⁸ R. Boast, *Buying the Land, Selling the land: Governments and Maori Land in the North Island 1865–1921*, Wellington 2008, pp. 67–68.

⁸⁹ V. Lush, 28 Nov. 1866, *The Waikato Journals of Vicesimus Lush, 1864–8; 1881–2*, ed. A. Drummond, Christchurch, 1982, pp. 100–101.

The Duders settled and farmed and knew their Umupuia neighbours, but much of Ngāti Paoa land would go initially to two of Auckland's main businessmen speculators. They were James McKelvie (sometimes Mackelvie), a junior partner of Brown Campbell and Company and a main shareholder in the Thames Caledonia goldmine, who purchased the coastward part of the Matakaitai Block in 1868; and William Aitken, who had a long history of land development and speculation. He bought a large part of inland Matakaitai, in what would become Ness Valley.⁹⁰ With settler outreach, this land would be later sold on to farming families: Lukes, McKenzies, Murrys and others, some still resident there.

1.14 Immigration: the settlers from the ship *Viola*

In April 1865 a shipload of mainly Lowland Scots arrived in ignorance and hope into the depressed province of Auckland and into the depleted community of the Wairoa. They had come, recruited in advance before confiscation was even finalised, as part of the Northern Waikato Immigration Scheme.⁹¹ Under this scheme, two main inducements were offered to labourers and mechanics. The first was a free passage to Auckland, and free transport from Auckland to the settlement for every settler and his family. The second was free land to be surveyed at Government expense. A quarter or half-acre town grant would be given, plus a ten-acre suburban or rural grant. The immigrants were not allowed to absent themselves from the allotment and were to repay half their passage money in three years.

The *Viola* was one of the last ships to arrive under this scheme, but the surveying of the Wairoa block was not completed by the time the settlers arrived up the Wairoa River. The surveyors had been stopped several times by Ngai Tai disputing the confiscation and this partly lay behind the allocation of £1,000 to Honotana. The land confiscated in East Wairoa was bounded on the north by a line commencing at the southwest angle of McNicol's property, and it was here that the immigrants of the *Viola* were sent immediately after their arrival in Auckland from Glasgow on 4 April 1865.⁹² They were transferred from the *Viola* and brought up the Wairoa River by cutter to spend the first night or so in the abandoned stockade before moving up the river to the site of the Otau kainga. There is poignancy in Rev. Lush's diary entry of 23 September 1865:

Spent a long day visiting in the Wairoa and the new immigrant settlement of Otau where the peach trees are looking very beautiful, being covered with blossom: the native villages

⁹⁰ R. Stone, *Makers of Fortune: A Colonial Business Community and its Fall*, Auckland 1973, pp. 12–14. Aitken was experienced in negotiating with Māori and was engaged by William Morrin in the purchase of what would become Morrinsville. Stone's comment on p.19: 'The vested interest, real or imagined, of wealthy Aucklanders in the purchase of Maori lands contributed a great deal to the commercial disrepute of the town. The whole process of Maori land dealing, to those not involved, appeared tainted; and justifiably so.'

⁹¹ See S. Morton, 'The Confiscation of the Northern Blocks of the Waikato, and their settlement by assisted immigrants', Auckland University College Thesis, 1946.

⁹² Half would go on to the equivalent settlement on the former Māori kainga at Kirikiri just out of Papakura. Both places would have Settlement Roads until Clevedon's, dating from 1873, was changed to McNicol Road in the 1960s.

seem thickly studded with these fruit trees judging from Tuakau and Otau, both of which three years ago were favourite residences of a large number of Maories.⁹³

The Wairoa block was well behind in surveys. When the Superintendent visited the area on 22 May he was unable to put them on their land and therefore gave instructions for them to be housed temporarily on a twenty-acre block. Consequently the *Viola* settlers, now in mid-winter, found themselves unable to take up their ten-acre farmlets (which were, in any case covered with heavy bush and isolated up the river) and, having no capital behind them, were forced to survive on the small allowance given them at first, and which was stopped soon after. The majority of the immigrants could neither live off their land when they were finally allotted their ten acres, nor find work near the settlements. The Province therefore paid them 48 shillings per month, at a time when flour was costing thirty-three shillings per 100 pounds.⁹⁴

Immigrants were to be recruited from three main classes – labourers, mechanics and small farmers, who would be employed by local ‘capitalists’. These, however, were few and far between in rural Auckland Province and it was their ultimate absence in a war-impooverished pioneer area that was to be a major factor in the failure of the scheme. The *Viola* ship list records 28 miners, 44 labourers, 24 farm labourers, a number of masons, sawyers, blacksmiths and wheelwrights out of 142 adult males, but not one independent farmer, or anyone who could be expected to have some capital behind him. Thirteen single girls and women were listed as domestic servants, three women as housekeepers.

One of the provisions made by Frederick Whitaker in setting up the scheme was that: ‘There will be no lack of employment, as public works on a considerable scale will be undertaken in the districts in which settlers are located, and until work is available in the ordinary course of country industrial occupations, the surplus labour of the districts will be employed on such works.’⁹⁵ But public works in the Wairoa at that time were conspicuous by their absence and the ‘ordinary course of country industrial occupations’ had been retarded in the war.

Henry Wily in his book *South Auckland* commented on the scheme as a whole:

One of these trials might easily have been obviated had the official mind had a little more imagination and the official methods a little more elasticity. In a country where there was plenty of good land available, wretched areas from five to ten acres, sometimes coupled with a quarter or half-acre town section, was considered enough to settle these people on. At that time, even on the finest quality of land, a livelihood could not be obtained from so small a plot, and a certain amount of stagnation was inevitable even when it did not lead to absolute privation, as in many places it did. The older settlers, with much larger holdings, were very good in the way they tried to help by giving employment, but by this time the means of them were exhausted, partly by expenditure on their own farms, which had not yet begun to make a return, but in great measure by the ravages of the war which had just ended. Still, they found what work they could for the newcomers, and this work, often completely unremunerative to the employers, without

⁹³ V. Lush, *The Waikato Journals...*, op. cit., pp. 57–58.

⁹⁴ *Daily Southern Cross*, 18 Dec. 1865.

⁹⁵ *AJHR*, D–2, p. 18.

question saved many of the communities of small holders from extinction.⁹⁶

Evidence of local employment found for some in Wairoa appears in the farm and work diary of George Munro where, to cite three entries out of several, farm employment was given to Peter McIntyre and George Walker in 1868, and John Paton in 1869, all three names figuring in the *Viola* passenger lists. However, work was practically impossible to get. In April 1866, Rev. Lush wrote: 'What the settlers want is work within walking distance of their homes, and this is just what they cannot get.' If they left their holdings, they lost their title to the land. As a result, the immigrants were caught in an unyielding vice. Many were soon in debt to storekeepers, often mortgaging their ten acre lots to them, and when the land was finally available for purchase, almost immediate aggregation was inevitable. Flax and timber provided some living, then gumdigging on the Takanini and Papakura flats, the women and children staying on the farmlets while the men were at the diggings.

It was not till gold was discovered at Thames in the late 1860s and there was employment at good wages for every man who chose to go there that the depressed state of the settlers, established or new, really began to lift. Lush wrote in February 1867: 'My congregations are sadly diminished, as most of the male members of the communities have gone to the Thames goldfields which are but three days' walk away. Indeed, this is the only course for these poor souls if they are to preserve their wives and families from starvation. They are already sending back money to buy pigs and cows for their families.'

Quite a number of the immigrants never returned to their holdings though some did, now 'with money enough to buy up abandoned sections and become farmers instead of allotment holders.'⁹⁷ Among these could be counted the McKenzie family, who soon bought land in Ness Valley. However, the majority of the *Viola* immigrants did not stay. By 1873, 'On the Wairoa Block a very small portion on the Wairoa River about the size of the Patumahoe Block was settled. Of the rest about two-thirds was unoccupied and the remainder had been sold.'⁹⁸ But McKenzie, Murray, Paton, Shaw, Kerr, Jones and others are longtime families.



John and Grace Paton in the foreground, at Otau.

⁹⁶ H. Wily, *South Auckland*, Pukekohe, 1939, p. 205.

⁹⁷ Wily, p. 210.

⁹⁸ *AJHR* 1873, C-4B.

1.15 The 1870s: a store and a boat; a hall and a school

A photo taken in 1866 shows a new building by the bridge and landing, the roomy gabled house that was Thomas Hyde's store. The economic recovery of Wairoa, soon to be known as Wairoa South, would soon be accelerated by the discovery of quartz gold at the Coromandel. Ten tons of gold were extracted in a twelve-month period. Wairoa South could supply the Thames goldmining market the way it had supplied Auckland in the 1850s. The 1871 census gave a population of 5,792 to the combined townships of Shortland and Grahamstown making Thames the fifth biggest town in the colony. By 1872 the rush was over but it had succeeded in reviving the economy. Thomas Hyde and George Couldrey in partnership built the cutter *Rapid*, a small vessel of fifteen tons, which had a regular run up and down the coast. From 1876 it would be succeeded by a series of steamers.



This trading base at the riverside was reinforced when the two families, the McNicols in 1877 and the Thorps in 1879, gave an area on each side of the river as public landing places in perpetuity. This is the history behind the Clevedon Wharf Reserve.

By the turn of the 1870s, the first children born in the 1850s were growing up, brothers and sisters were being added to these large families throughout the 1860s and 1870s; the school was crowded, new families had arrived on the *Viola*. The population of Wairoa would reach 500 by the 1876 census, 656 by 1878.⁹⁹ There was an atmosphere of youth in the district. The *Daily Southern Cross* of 5 January 1872 gave a good write-up to the annual Caledonian games on New Year's Day in George Munro's field. There were races for under-twelves and under-tens, a tilting race for ladies won by Charlotte Thorp. Then 150 children under fourteen – 'Young New Zealand' as the paper called them, assembled in Hyde's paddock on the banks of the river, where

⁹⁹ 'Manukau's Journey', Records: 5711 and 517. The Māori population was down to 57 by 1878.

the Hydes¹⁰⁰ and Couldreys gave them tea and cakes; toys, handkerchiefs, paint boxes were prizes for more games, organised so that everyone got something. At sundown Thomas Hyde finished the day with a lolly scramble. The next evening there was a concert and ball in the McNicols' new barn with the proceeds after expenses to go to Mr James Cooper, an invalid for some months, with a wife and four children to support.

Events were being held in barns but the Wairoa Public Hall, held for the people of Wairoa South as a trust, was about to be opened in June 1873. All the tenders and dockets for the piles, shingles, timber (top-quality kauri and pūriri this time), and fittings of the hall's construction, the minutes and the receipts for its cleaning and maintenance, lamp trimmings and repairs over the years are in the archives at the McNicol Homestead. The initial impetus to build this hall came from the Wairoa Rifle Volunteers, carrying on from the Volunteers of the war period. The Hall's Trust Deed of 1877 stated that the property was to be used for a 'Public Hall, reading room and library'¹⁰¹ and among the hall documentation are all the orders sent to Auckland for books, magazines and journals. The Hall became the social heart of a very wide area.



One of its immediate uses, however, was to relieve the church of the burden of those 150 or so children to be educated. A local school district was constituted in May 1873 and the school was moved from the church to the Hall. A separate school building on its own property would come in 1879, two years after the Education Act established a free, compulsory and secular school system for the whole country, as the separate provinces had just been abolished. The

¹⁰⁰ Thomas Hyde was a widower at this time, with a baby son. His sisters and brother were helping him.

¹⁰¹ C.C. Munro, *Clevedon Centennial History*, Auckland 1952, p. 41.

school grounds have been enlarged over the years but the four community buildings of church (Presbyterian and Anglican), hall and school are all on the same sites.

In 1879, a party of entertainers from Auckland came up the river on the steamer *Kina*. The steamer missed the tide by ten minutes and stuck hard in the mud. They were rowed in a dinghy the rest of the way and had to scramble up the bank, as there was no jetty or landing stage. 'It would be as well to suggest the propriety of erecting a small pier of boards and rail at this spot which is really necessary for the safety of passengers from Auckland.'¹⁰² They may have arrived after the first bridge erected in 1862 had washed away in a flood, perhaps taking the existing landing with it. The second bridge would be completed in 1881. They made their way to the Wairoa Hotel and looked out at the hay being cut on the river flats. One of them was going to be lecturing on 'Rabbie Burns' in the 'Scotch village' in a fundraising evening to buy a harmonium for the Presbyterian Church.

1.15 The 1880s: A factory, a post office and an unlikely new name

When Anglican Vicesimus Lush first rode out to the *Viola* settlement on 24 June 1865, he wrote: '[they are] all Presbyterians. So the Wairoa will still maintain its Scotch character.'¹⁰³ The arrival of the newcomers did indeed weight Wairoa South towards the Scottish end of the spectrum, but a wave of English settlers came to North Road in the following decades, giving that road an almost entirely English heritage to counterbalance the Scottish nature of East, Settlement and Ness Valley Roads. The Stephens family had come in 1878 from nearby Maraetai and by 1894 the Lanes, Blundells, Burgoynes and Waters had joined them to fill in the stretch between the Hales and Duders of the seaward end and the Brownes and Thorps nearer the village.

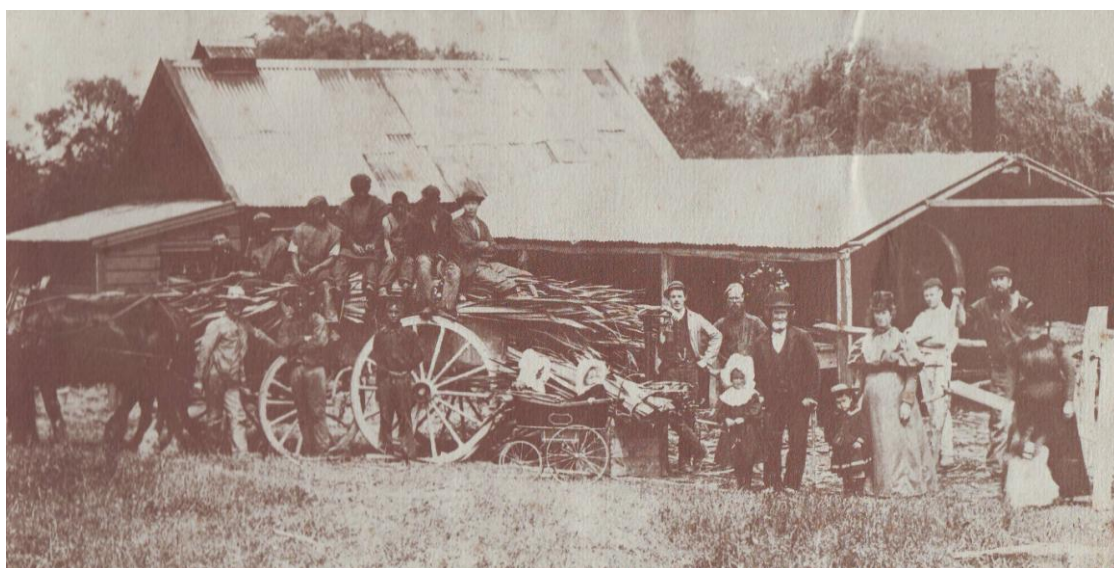
The 1880s and into the 1890s was another time of depression in New Zealand, and life could be very simple and rough up the steep bush hills of the outlying areas, where some of the younger generation were launching their own farms, operating bullock teams or pit-sawing. But the farms near the centre of the village now had the settled air they would retain right through to the 1980s and the owners had a reputation for good farming knowledge and stockbreeding. Although oats would continue to be grown in the 1880s and 1890s, facilitated by the arrival of a combine threshing plant, the emphasis was on pastoral farming. Cropping was more suited to the volcanic soils elsewhere in the Auckland region.

Ngai Tai and Ngāti Paoa, notably from the Waitarata area under Reuben Hetaraka and later Manukau, had men engaged in skilled teams working on the oat-threshing, flax-stripping, haymaking, sheep shearing, and digging the wide and deep ditches needed on the floodplains and estuary. Gerard Lane's diary of 1900 recorded a ditching contract to Manukau and his men,

¹⁰² Undated extract, *Auckland Weekly News*, 1879.

¹⁰³ V. Lush, *The Waikato Journals...*, op. cit., p. 50.

the ditch to be seven feet wide at the top, three feet wide at the bottom and four feet deep. The rate was 22 shillings per chain.¹⁰⁴



George Hoye's flax mill, with Māori and Pākehā work force.

The whole district was almost totally farming, with kauri and flax milling and shell-crushing the only other industries of note. So the main business enterprise that entered the district at this time was predictably a dairy factory. 'In 1884 the Wairoa South Butter and Cheese Factory was built, one of the first three built in New Zealand, by Messrs Fox and Ingram, with Mr C. Gillanders buttermaker. Five acres of land running from East [now Monument] Road to the river was bought from Mr James Bell on the 19th March 1884. A fully equipped factory with four separators, milk preserving and cheese making plant, grocery store and manager's residence were built, also an extensive piggery on the face of the hill down by the river.'¹⁰⁵ At this same time, on 26 March 1884, a group of Wairoa South farmers agreed to take shares in the proposed North New Zealand Farmers' Cooperative Association.¹⁰⁶

The economic climate was fragile, however, and the factory struggled under different management until 1893 when Scottish engineer James McKnight, initially with James Bannatyne,¹⁰⁷ took over with more success. He was helped by the increasing use of refrigeration, and by the improvement in regular water transport with the foundation in 1896 of the Clevedon Steam Navigation Company. Branch creameries supplying McKnight's factory were built on the

¹⁰⁴ 2. Apr. 1900, 'Journal of G. Lane', copy in CDHS archives.

¹⁰⁵ C.C. Munro, *Clevedon Centennial History*, p. 29. After separation, the skim milk was usually fed to pigs; most Clevedon dairy farms kept pigs.

¹⁰⁶ 'Manukau's Journey', Record: 7116.

¹⁰⁷ James McKnight had married Kate McNicol, and James Bannatyne was a brother of Marion McNicol and Mary Crawford.

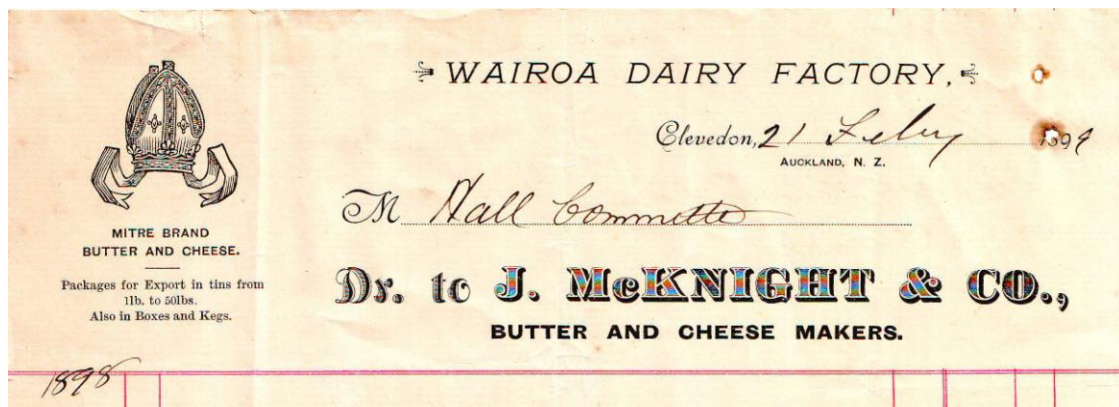
outlying roads, one still standing halfway down North RoFad, and others near Atchison's Bridge on the Ness Valley Road, at Creamery Bridge in Ardmore, and in Brookby and Alfriston.



Wairoa South Butter and Cheese Factory



McKnight's branch creamery, Ness Valley



James McKnight's letterhead, showing the factory's Mitre brand

The word ‘Clevedon’, increasingly in use from now on, emerged ‘from nowhere’ in 1886 when postal systems were being rationalised. It seems that Tūranga had to submit to a name change, out of confusion with Tauranga and possibly Tūranga (Gisborne). So it became Whitford, named for its early family. Wairoa had already ceded to Wairoa South, acknowledging the northern Wairoa on the Kaipara. But there were too many Wairoas, six rivers, an east coast growing township and a celebrated tourist location, the village of Te Wairoa about to be buried in the 1886 eruption of Mount Tarawera. So Wairoa Valley became Ardmore for the original home in Ireland of the Burnside family. But to change from Wairoa South to Clevedon? What possible connection could there be between this village and a seaside Somerset town of ancient lineage and tourist attractions including a handsome pier?

Many English settlers did come from the southwest of England, but none owned to coming from Clevedon. Versions of the story incriminate the postmistress of the town, but more often North Road farmer Charles Stephens and schoolteacher Horatio Le Gallais. Le Gallais was originally from the Channel Islands. Charles Stephens was from Devon, but his wife Ellen Wilkes, one of Wairoa South’s dependable midwives, was from Monmouthshire. Had they ever met in their courting days halfway at seaside Clevedon in Somerset? Was English ‘Clevedon’ a riposte to already-named Scottish ‘Ness Valley’? Clevedon became the name for the postal district on 1 March 1886, the name of the school in October 1894, and was slowly accepted as the name for the village, although resisted for a long time by some. It would take years for the changeover to settle down.¹⁰⁸ ‘Wairoa South’ was protectively retained for the southern part of the district on the flanks of the Hunua. It had its own post office for a while, and a school, Wairoa South School, until 1954.

1.16 The 1890s: a farming history, the *Hirere*, and the end of a century

By 1892, the Pākehā community was deemed to have a history; ‘whatever the motives were which influenced the original settlers to pitch camp at Wairoa South, time and experience has justified their choice. Many, perhaps the greater part of the farms are in the hands of the first comers and their descendants.’¹⁰⁹ The article in the *New Zealand Farmer* was headed: ‘Settled Farming at South Wairoa’. Its subject was the 230-acre Dow farm ‘Whiteside’ situated on the alluvial river flat and terrace running parallel to present-day Monument Road, in an area ‘once known by the native name of Pukehuia’.

The article’s themes ranged over the roads metalled with conveniently accessible river shingle, the floodable terrain, the natural vegetation, the financial disadvantage of arable farming in Clevedon in comparison with southern plains regions, which could support crops far more efficiently, ‘So at Wairoa, famed now chiefly for its live stock and dairy produce,

¹⁰⁸ The Clevedon and Districts Historical Society corresponds with its equivalent in Clevedon, Somerset.

¹⁰⁹ *The New Zealand Farmer: Bee and Poultry Journal*, Vol. 12, No. 9, September 1892, p. 370.

having to face the inevitable and change front,' said the article, 'the Wairoa farmer has found it imperative to accept the creamery system, the influence of which is daily extending ... The mainstay of the dairyman is good grass and plenty of it.' John Dow's mainly perennial rye pasture had been down for over thirty years. '[It has] never been reseeded and has always been in good order ... It is the very oldest piece of permanent pasture laid down with European grasses that I have seen in Australia or New Zealand.' It supported very well the herd of 30 Shorthorn and Ayrshire-cross cows. Dow was a reputed judge of livestock at the Auckland Cattle Show and his cows were in good condition.

A similar article in the August 1893 issue assessed very positively the farm of James Bell, next door but one to the Dows. The journalist also described the family home:

The house is roomy, looks cheerful without and comfortable within; it has now the general bow window and long spacious verandah which is so marked and picturesque a feature of rural house design. And it is worthy of remark that our colonial farmhouse is now a happy medium between rustic unsightliness and villa pretence. Up and down the valley, it is a pretty sight to see the string of bright homesteads visible at Clevedon.

The house is still there, second in a 'string' of four old homesteads along the edge of the river terrace: Wilson, Bell, Munro, Dow, with two of these still in the original families.

That same year 1893 was when James McKnight took up the reins at the dairy factory. To ensure its continuity and the prosperity of the farmers, a group of Clevedon people decided to found and manage their own river transport business. The Clevedon Steam Navigation Company came into being in 1896. A public meeting had been convened in the Hall on 15 November 1895 to seek out interest in forming a local company with local backing, which would build its own specially designed steamer to handle the district's trade with Auckland and Thames. The decision was unanimously favourable and James Atchison J.P., as chairman of the Wairoa Road Board, and Henry Walsh J.P., soon to be chairman, were appointed to lead a committee in canvassing surrounding districts for support in buying £1 shares. A few hours later, they already had almost £1,000 towards their goal of a £2,500 capital. They also had the support, backing and services in early stages from Alexander and Ewen Alison, bringing their experience with the Devonport Steam Company.

The Clevedon Steam Navigation Company Limited was formally incorporated on 18 February 1896, with James Atchison as chairman, and Messrs Barter, Walsh, Wilson, Burgoyne, Hyde, Granger and E. Alison as Directors and C. Stephens as Honorary Secretary. 'The organising committee had done its work well, and the Company had probably the most broad-based support of any comparable concern.'¹¹⁰ There were over 170 individual shareholders as well as some companies such as Nathans.

¹¹⁰ W. Laxon, *Steamers down the Firth*, Auckland, 1966, p. 20.

The new boat was 66 feet long, with twin screws, and a depth of just over five feet, to cope with tidal variations – ‘as handy as a dinghy,’ said James Atchison.¹¹¹ It is thought that its name, *Hirere*, was partly for Hunua’s ‘gleaming waterfall’, a growing tourist attraction. This was the era of ‘Maoriland’ tourist promotion and the company was aiming at the excursions market as well as pragmatic carrying of goods. Her first trip was on 18 January 1897, under the command of Captain E. Pearce – a summer day to make her way down the coast calling at Howick, Turanga (Whitford) and Maraetai and arriving at the Wairoa River wharf at 7.40 in the evening. A ‘banquet’ in Noble’s barn close to the wharf then a ball in the Public Hall, and the *Hirere*’s career was underway.



Two regular return trips went each week to Auckland with mainly the butter from the factory making up the outward cargo. The *Hirere* also went south to Thames and across the firth to Coromandel. Separate trips ran as far as Howick and Whitford, and a one-day service to Auckland was introduced, which was very popular with local people: four hours there; four hours quick shopping, dentists or whatever in Auckland; four hours back. If the tide coincided better with business hours, there could be a full day in Auckland. There were stops at several landings for North Road dwellers; ready for the birth of her first child, Annie Stephens got on the *Hirere*, almost like boarding a bus, to go down the coast to Thames to be with her sister and her mother Jane Luke. The Blundells and Lane women ‘went up to the flower show, they say it was not bad. They went up the river in the *S.S. Hirere*.’¹¹²

¹¹¹ Quoted in Laxon, op. cit., p. 23. See also C.C. Munro, *Clevedon Centennial History*, pp. 32-33 for more detail.

¹¹² 23 Nov. 1898, ‘Journal of G. Lane’, ed. Gerard Blundell Lane, copy in CDHS archives.

Young Gerard Lane was living in North Road at this time and kept a diary in 1898 and 1899. On 25 June 1898 he rode to a shareholders' meeting 'of the *S.S. Hirere*' in the Public Hall. 'Father was there, there was a good deal of fun with the old settlers.' On 2 July he bought fifty shares in the *Hirere*.

The Lane family had come to Auckland from Hemel Hempstead in Hertfordshire in 1891 and then lived for some time in the two-storeyed homestead previously owned by the Whitney family on the 'Woodlands' property, before buying in 1897 a nearby property called 'The Ferns'. They were undecided whether to return to England or not and there is a restless 'hiatus' tone in Gerard's writing. He was not a 'farmer born' like other young men around or his own brother James who would go on to be one of Clevedon's farming stalwarts. Gerard liked painting, music, sports, especially boating, and his diary is full of the trips he made, sailing in the boat he built, *The Scamp*: down the river and around to Sandspit or Gallagher's Point (Kawakawa Bay and McCallum's Beach) across to Ponui and Pakihi Islands, or around Baffle Point (Duder's) to Maraetai to return with oysters or fish, lots of fish. One winter Saturday afternoon:

I pulled up river in *The Scamp*, put in to Brown[e]'s Creek where I got up all sail and then put out into the river again had a grand sail home, at times it was a bit ticklish when I was caught abeam by a strong gust. Passed a heavily laden cutter (*Vina*) above Brown[e]'s hill, and just afterwards I passed the *S.S. Hirere*. Arrived home just in time for tea.¹¹³



The *Hirere* on the Wairoa River

¹¹³ G. Lane, 16 July 1898, op. cit.

His painterly eye observed a March evening: ‘glorious sunset, all the valley except the higher ground on the other side of the river being in deep shadow and the higher ground in the brightest sunlight which turned to a most beautiful orange purple then to the deeper shades of night.’¹¹⁴ He would often cross the river to ‘the other side’, to where the very musical Schmitt family lived.

And then the Blundell family came and they proved also very musical. Before her marriage, Sarah Blundell had been one of the first girls allowed into Cambridge University but her parents were opposed to this and she had gone instead to Germany for music tuition. She was a very talented pianist.¹¹⁵ Gerard Lane promptly fell in love with the Blundell daughter, Zillah. On a hot summer Sunday, instead of going to the nonconformist church service in the Hall with his parents and the Burgoynes, he stayed home: ‘Lovely day. Father and Hugh rode to the hall. Yarning in the afternoon down at the ram [water pump] under the old puriri trees. Zillah is growing interesting, exceedingly French and of a lovable nature. Music in the evening.’¹¹⁶

The Suffrage Petition had come to Clevedon in 1893 and women here wanted the vote. From all around the district, 56 signatures of younger and older women, mothers and daughters signing together, went on the long sheet.¹¹⁷ Women were not quiescent and Zillah Blundell seems to have been an independently minded young woman. On 8 February 1899: ‘Zillah, Dolly, Hugh and I went for a grand swim. Zillah jumped off the [wharf] pile, she has pluck.’ But Gerard’s parents were becoming very ‘stewed’ over his obvious affections, and four days later, ‘the Pater gave me a lecture, said I was a fool and always after Zillah. I suppose he forgets that he was young once...’

The Lane family returned to England soon after, the parents to remain, but James (known as Tim) and Gerard came back quite soon. When they landed in Auckland on 22 October 1899, Gerard wrote in his diary: ‘So glad to get back, I wonder what is in store for me.’ The brothers would buy a farm in Brookby (now Twilight) Road whose original owner was George Thorp. Gerard would marry Zillah Blundell.

There was a definite feeling of the passing of an era. Gerard had referred to ‘the old settlers’ at the shareholders’ meeting. The young people were active in clubs and associations. An Auckland Rugby Football Union was formed in 1883 and Wairoa South’s club began in 1889. Gerard did not think much of the footballers: ‘Rode on down

¹¹⁴ G. Lane, 10 March 1898, op. cit.

¹¹⁵ Interview J. Munro with Blundell family members, 20 Apr. 2009, CDHS archives.

¹¹⁶ G. Lane, 29 Jan. 1899, op. cit.

¹¹⁷ 1893 Women’s Suffrage Petition, C Sheet No. 370 (Ref Le 1/1893/7a), Archives New Zealand. There were actually 57 signatures, as John Burgoyne had also signed.

the East Road to see the Wairoa footballers practising, a very poor, half-hearted practice, the scrums were not formed at all.’¹¹⁸

Britain was approaching its zenith in imperial ambitions at the end of Victoria’s reign. Gerard had discussed foreign politics in his diary: Kitchener and the Mahdi, and the Spanish-American War. Just ten days before Gerard Lane returned to Auckland, war had broken out in South Africa. New Zealand immediately sent 214 officers and men from volunteer corps, leaving the day before Gerard’s boat docked. Because Wairoa Rifle Volunteers had been disbanded in 1893, Clevedon had no one ready to go. But four young men¹¹⁹ were accepted for the Third and Fourth Contingents and Clevedon people raised money to pay for the horses they took with them. When they returned in the new century, they were ceremonially escorted from Papakura Station by the re-formed Wairoa Volunteers, and given the ‘brass band, banquet and ball’ welcome home to Clevedon. The world of international politics had entered New Zealand communities.

¹¹⁸ G. Lane, 20 Aug. 1898, op. cit.

¹¹⁹ J. Condon, R. Burnett, C. Wheeler, C. Munro. Later would also go R. Smith, J. Ward, W. Atkins, G. Atkins and H. Atkins. See C.C. Munro, op. cit., p. 36.

Clevedon Sustainable Development Plan Project

European Historical Report

Supplementary Material 1, Part 2

Clevedon, a confident, stable rural community, 1900–1970

(Clevedon & Districts Historical Society)

Note:

For a considerable time now the Clevedon and Districts Historical Society has been accumulating research material and in 2008 commissioned Jessie Munro to research and write for publication a history of the Clevedon area. To provide more detailed background to the European Historical Report and greater insight and analysis, we are also making available a preparatory brief version of the projected book (copyright Jessie Munro and Clevedon & Districts Historical Society) as we consider that this material, also presented here in three parts for the same three time spans, will be invaluable information for those involved in planning the future of Clevedon.

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

December 2009

Clevedon & Districts Historical Society

Preparatory outline for book

Part 2

Clevedon, a confident, stable rural community, 1900–1970

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

December 2009

This account is based on prior research carried out by me for a forthcoming published history of Clevedon, commissioned by the Clevedon & Districts Historical Society.

I would especially like to thank Ann Richardson, my co-worker in the planning and carrying out of this project, Jess McKenzie for invaluable help in scanning and formatting images, and Warren Shaw for constant help and support.

Jessie Munro, December 2009

Illustrations, Part 2:

(CDHS: copy sourced from Clevedon and Districts Historical Society archives)

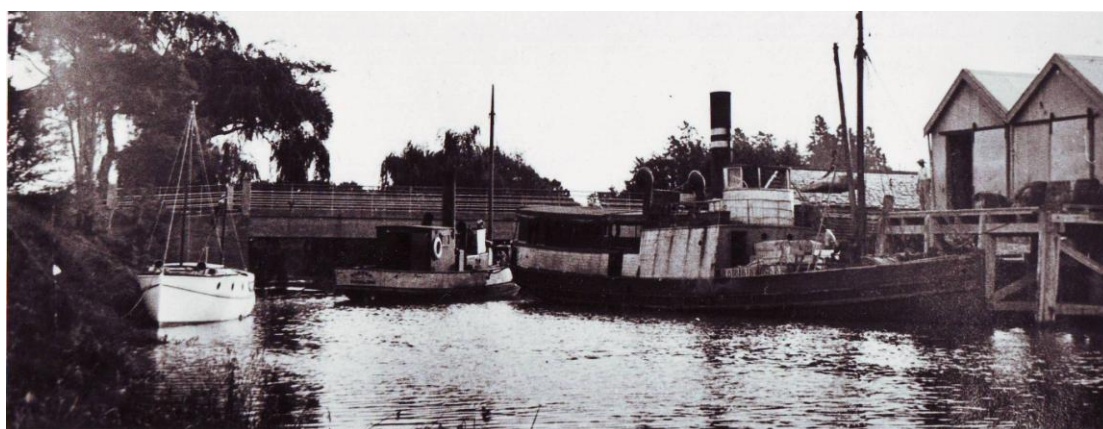
Hirere at the wharf, David Bryan Collection, CDHS; dairy factory, CDHS; first stock sale, CDHS; last stock sale, CDHS; scow on the river, CDHS; Tony Murray's wharf, CDHS; opening of the third bridge, David Bryan Collection, CDHS; Empire Hotel under construction, David Bryan Collection, CDHS; Hawthorn & Munro shop, Munro Collection, CDHS; View from the grandstand, Munro Collection, CDHS; Elsie Dow, CDHS; Queen Carnival procession with church, CDHS; Queen Carnival procession with boarding house, Munro Collection, CDHS; *Onward* cover, CDHS; unveiling of Pat Reuben memorial, left, Munro Collection, CDHS; unveiling of Pat Reuben memorial, right, CDHS; unveiling of Pat Reuben memorial, below, Munro Collection, CDHS; Plunket minutes, CDHS; 60th anniversary of the Horticultural & Industrial Society, both photos *Manukau Courier*, 4 Nov. 1982, CDHS; centennial parade, CDHS; flood c. 1907, CDHS; flood mid-1930s, Munro Collection, CDHS; flood mid-1960s, White's Aviation, CDHS; Clevedon Community Hall, Andy Kenworthy, CDHS.

Introduction

This account of Clevedon's Pākehā history from 1900 to 1970 continues to integrate chronological and thematic elements, as in Part 1. As a condensed history, it has necessarily had to distil a wealth of social and economic history, but more information on the infrastructure and life of the community – both of the village and its wider catchment – is available in Fraser Murray's twelve-year contribution of 'Yesteryear' columns to the *Clevedon Roundup*. In 2009 these were published as one volume, *Yesteryears*, edited by Sandra Gorter. Fraser Murray's work follows a thematic approach, bringing together accurate documentation, vivid oral history recall and observant social commentary across a range of topics, some specific to Clevedon while others are relevant to New Zealand rural life in general. Those who wish for more on Clevedon's story than the parameters of this present document allow will find *Yesteryears* invaluable.

2.1 1900-1910: Farmers' Union, recreation, A&P, a government post office, another bridge

'Wairoa South, of which Clevedon is the post office town, forms part of the lovely and fertile valley which stretches from the Hauraki Gulf to the Manukau harbour,' said the 1902 *Cyclopedia of New Zealand*. 'Clevedon ... is one of the most charming and prosperous districts around Auckland'.¹ The long depression of the 1880s and 1890s was over. New Zealand under the Liberal Government was now a confident role player in Britain's Empire outreach and one of the Empire's main food suppliers. Clevedon men were returning from imperial war service in South Africa back to the farms of this archetypal rural district. Under James McKnight's management the Wairoa dairy factory was finally on a sound footing, and the *Hirere* was ensuring regular delivery of butter to the Auckland markets. Between 1900 and 1901, the output was forty-five tons; within a few years Arthur Blundell's diary would record 'upwards of three tons of butter made per day at the Wairoa factory'.² The factory's Mitre brand butter was both exported to London and sold locally.



¹ *Cyclopedia of New Zealand, Vol. 2 Auckland Provincial District*, Christchurch 1902, p. 663.

² 27 Jan. 1909, Diary of Arthur Blundell, Bk 4.

Another generation was now taking up their responsibilities in Clevedon's economic and community life. Sam Browne, a young farmer and orchardist in North Road and grandson of Joshua and Sarah Thorp, was an inventive, enterprising thinker and the innovative spirit behind the foundation of the New Zealand Farmers' Union, the forerunner of New Zealand Federated Farmers. 'The first impact was made by one Sam A. Brown[e], secretary of the Auckland Cooperative Society, whose advocacy aroused the interest of A.G.C. Glass ... under whose enthusiastic guidance the first properly constituted branch of a New Zealand Farmers' Union was formed on 1 September 1899 at Kaitaia.'³ As far back as 1881, speaking at the judges' dinner following a ploughing match, C.W. Stephens had been reported by *The New Zealand Herald* as advocating a farmers' club in the Clevedon district. So with that background and Sam Browne's urging, it is not surprising that by 1900 Clevedon had formed a club with already 100 members meeting monthly in the Hall. This club was affiliated with the New Zealand Farmers' Union, the Waikato Farmers' Club and the Auckland Agricultural Association, and would be incorporated into the Farmers' Union in 1905.

'From 1900 to 1910 the Union took a party political attitude, supporting the Conservative Party then in Opposition. Captain Colbeck [of Kawakawa Bay] and the Clevedon branch were then instrumental in having the platform altered to make the organisation "non-party-political". This opened the door to farmers of all political opinions to join and from that point the Union went steadily ahead.'⁴ This was useful as several active members were also signed-up Liberal-Labour supporters. The Clevedon branch of the Farmers' Union was also instrumental in the formation of the Farmers' Trading Company Ltd. Aloys Schmitt had promoted the idea while Alexander Bell was a member of the first Board of Directors in 1911, and would go on to be Chairman of Directors.

Clevedon people have constantly been in the forefront of farmer representation, from Farmers' Union to present-day Federated Farmers, as well as being active in other farming sector groups. Clevedon women, notably Jessie Munro, and Eileen Adams from the Hauraki Coast at Matingarahi, who would be awarded the MBE in 1950, were among the founders of the Women's Division of the Farmers' Union, later the Women's Division of the Federated Farmers (WDFP) which had a strong Clevedon membership for many years.⁵

The presence of the dairy factory on the outskirts of the village advertised the essential dairying nature of the Wairoa valley. The Burgoyne family would have the first milking machine in the South Auckland area, one of the first in New Zealand. Shorthorn and Devon cows were still predominant and Jerseys would soon be a common sight in paddocks, but farmers such as

³ <http://www.teara.govt.nz/en/1966/farmers-organisations/1>

⁴ CC Munro, *Clevedon Centennial*, p. 43.

⁵ In 2009 Joy Bull died at nearly 100 years old, probably the last survivor of the many intelligent, resourceful WDFP women of the post World War II years. See Section 2.4 of this report, and F. Murray, *op. cit.*, pp. 252–56.

Christopher Fawcett were promoting Friesians, building up a pedigree Friesian herd with a prize-winning bull, the 'Star of Canada'. 'The cowshed, a large building with loft above, was formidable with its twelve-a-side bails for handmilking. What a horrifying sight to see 24 cows bailed up and bursting with milk and the only means of relief was several pairs of hands ... The large family was obviously very useful and were well drilled in the rudiments of farming.'⁶



The dairy factory

The hills rising into the distance, however, would predictably have increasing numbers of sheep and cattle in the coming years as the initial timber-milling and kauri gum years receded. The presence of two major saleyards in Clevedon, Alfred Buckland's in East (Monument Road) and NZ Loan and Mercantile's near the wharf, confirmed the importance of livestock in the districts around.



The first and last stock sales by the wharf at the stockyards where the fire station is now.

The roads converging on Clevedon from the hills were often filled with mobs of sheep or cattle being taken by drovers to stock markets in Clevedon or further afield. These numbers were swelled by stock coming from the Chamberlin farms on Ponui Island and McCallums' on Pakihi, landed by scow in Kawakawa Bay or at the present site of the Clevedon Cruising Club on the Wairoa River. Even as late as the mid-1960s, the scow *Rahiri* was bringing annually up the river about 1,500 store cattle and 15,000 sheep and lambs from the Hauraki islands to this small yet significant stock-handling, all-weather port, close to the selling centres of New Zealand's biggest city.⁷

⁶ J.F. Lane, '1883–1983: Christopher Airey Fawcett – Mary Ann Fawcett', copy in CDHS.

⁷ A. Tonson, *Old Manukau*, Auckland, 1966, pp. 250–51.

Families of Otau-Hunua, Ness Valley-Moumoukai, Mataitai-Kawakawa Bay-Orere were outlying ‘citizens’ of Clevedon and many were already involved in community matters, despite their isolation. In the coastal areas the names of Adams, Ashby, Cashmore, Clow, Colbeck, Couldrey, Deery, Gandy, Humphreys-Davies, Gallagher, Luke, McCallum, Munro, Renall, Rowland, Whitford and others feature in the stories of timber-milling, scows, shingle and shell extraction, and increasingly of sheep and cattle-rearing. The numerous kāinga families of Waitarata, Mataitai, Taupo Bay, Matingarahi and elsewhere played a large part in their lives.



A scow on the Wairoa River, 1908



Tony Murray's whare on his farm up Otau – Moumoukai c.1900

Further inland, early families high up in Moumoukai and Otau, such as the St Pauls, Murrays, Staceys, Plows, Murtaghs, Orums and Hancocks did not have the opportunity of sea transport and were especially cut off, but what emerges from their records is their determined effort, wherever possible, to keep and improve communication with the centre.⁸ John Reginald Fawcett remembered his childhood up in the steep Otau-Hunua hills:

I can remember sitting in a gunny sack on one side of a packhorse and my sister on the other with our heads poking out like a couple of baby kangaroos, to attend church in Clevedon seven miles away. The house was quite a big building, but half of it was used as a woolshed and we were lulled to sleep at night by the weird sounds coming from the other side where a couple of hundred sheep were penned for shearing.⁹

The history of Clevedon and these areas is one of outreach, whether in delivery of mail, meat and groceries, early telephone services or visits by ministers, and of reciprocity, especially in long term representatives as councillors on Manukau County Council.¹⁰

⁸ Accounts of the experience of people in these districts can be found in F. Murray, *The Murray Memoirs*, Auckland 2008 and *Yesteryears*, Auckland 2009; I. Barton, *Auckland's South Eastern Bulwark: A History of the Hunua Ranges*, Auckland 1978; A. Tonson, *Old Manukau*, Auckland 1966; H. Ashby, *The History and Legends of the Western Coast of the Hauraki Gulf*, Auckland 1961; T. Ashby, *The Phantom Fleet: the scows and scowmen of Auckland*, Wellington 1975; R. Cochrane, ed., *Chamberlin Ponui Island Reunion 1853–1986* and B. & J. Chamberlin, *Ponui and Beyond: 150 years of Chamberlins in New Zealand*, Auckland 2006; M du Feu, *Orere: the story of a small community*, Auckland 2007 and *Kawakawa Bay: the story of a seaside community*, Auckland, 2008.

⁹ J.R. Fawcett, ‘Looking backward’, copy in CDHS.

¹⁰ For instance, John Luke and Frank Luke and in more recent years, Clive Cashmore.

Added to the dairying and stockraising was orcharding, especially in North Road.¹¹ The Thorps' earliest diaries record the extensive planting and propagating on their land, and their grandson Sam Browne carried this on. His individual personality made him a rather eccentric bachelor in later life, but essentially his farsighted research from a young age led him to promote many ground-breaking initiatives such as farmer cooperatives and the use of concrete in fence posts and in roading. He was a member of the Fruitgrowers' Association, and had gone to Tasmania, as did David Bryan as well, to investigate the fruit-growing industry there. Alec Smith remembered five or six varieties grafted on the same trees. Sam Browne's boxes of fruit, picked ripe from the trees, went from Browne's Landing on the *Hirere* with minimum handling and damage straight to the markets at the Auckland wharves, some for export. Rupert Waters would continue Sam Browne's orchard and fruit marketing in the next generation and his son Mervyn recalled:

I think one of the unique things about Sam Browne's old orchard was the variety of fruit that was in it. You mainly think of orchards as just basically being apples, pears and peaches; apart from the different varieties, some of the different fruit that were grown in Sam Browne's orchard then were apples, pears, peaches, nectarines, apricots, sweet oranges, grapefruit, mandarins, plums, grapes, persimmons, medlars, loquats, figs, passionfruit, guavas, olives, walnuts, chestnuts, mulberries, raspberries, strawberries, quinces, you name it; those are just some of the fruit I can remember as a child.¹²

Sam Browne was active in many spheres, among them the Public Hall and Library, where his interests were reflected in the journals and books listed on the book orders for the period. He was also clerk to the Wairoa South Road Board and secretary to the conference of Manukau County's Road Boards. Wairoa South at this time had eighty miles of roading, of which only 30 miles were then metalled. The outreaches of North Road and the Ness Valley-Kawakawa Bay Roads would still be clay until the 1920s. The steep climb of Skyhigh Road, West Road and the other hill 'roads' were dangerously rutted, slippery clay tracks – 'forbidding' was how Minnie Lane remembered the road of her Fawcett childhood.

¹¹ See also the Blundell family's apple orchards in later years.

¹² M. Waters, talk to Clevedon Historical Society, 26. Apr. 1990.

In 1907 New Zealand ceased to be a colony and became a Dominion of the British Empire. Clevedon, like other rural centres, would match its national pride with civic pride. In 1908 a new bridge was opened. Mary McKenzie, as wife of the Chairman of the Road Board who was himself a bridge-builder, cut the ribbon to open this new 'state-of-the-art' ferro-concrete bridge, one of the first in New Zealand. In the photo of the event, her young sons, Ross and Hugh McKenzie, are sitting on the riverbank.



Clevedon's third bridge, January 1908

When in 1966 the current fourth bridge was opened, Ross would be a guest speaker and his six-year-old granddaughter, Christine Moffat, cut the ribbon as her great-grandmother had done in 1908.

In January 1909 Arthur and Sarah Blundell came to Clevedon to visit their daughter after a long holiday back in England. The first thing he had noticed on docking in Auckland was another bridge, Grafton Bridge: 'The Cemetery Gully Bridge is in course of construction at a cost of £72,000. It is of ferro-concrete...' Two days later he wrote:

- Jan. 20th. We came down to Clevedon on the *Hirere*. The landscape looked its best. By the Wairoa the homesteads are hidden by the shelter trees. S[arah] Z[illah] L[ane] with her fine baby boy met us at the wharf. G[erard] got our luggage home and we indulge in a many hour talk ...
- Jan. 21st. At the last N.Z. Election 185,335 votes were cast for continuance, 229,593 for No License, 150,852 for reduction. In 3 years 'continuance' has increased by 1451 votes. 'No License' by 30,825. Except for a short stroll, we have spent the whole day talking.
- Jan. 22nd. We called on Mrs Williams at the new Post Office.
- Jan. 23rd. Gerard being a member of the Wairoa Polo Club, we went up to see the play. The opponents were the Remuera Club. In Wairoa Saturday afternoon is a general holiday.
- Jan. 24th. In the bush down by the river we took our lunch.
- Jan. 25th. The oats are being cut. A new paddock of paspalum is a fine crop.
- Jan. 26th. [*He and Zillah go to Auckland while Sarah minds the baby.*] 'Leaving at 9am, calling at the various wharves and with a very full complement of passengers, Auckland was reached at 1:30. A chair was procured for Mr Baby. A visit to the Cemetery Bridge, a run through the Art Gallery, a call at the P.O., and half a dozen shops filled up the time until 6pm when the *Hirere* started on the return journey arriving at 10:30.
- Jan. 27th. Upwards of 3 tons of butter per day is made at the Wairoa factory. Today we returned to Auckland, the *Hirere* leaving at 10.

Several aspects emerge from this extract: the timetable of the *Hirere*, dependent on the tide and with the boat navigating the river to the wharf late into the night; the continuance of some cropping (an oat-threshing machine requiring the use of eleven horses would go from farm to farm); the brand-new post office; the issue of temperance versus alcohol; the perennial custom of picnicking; polo as recreation.

Clevedon's first public building, the new Post Office building, was opened in January 1909, creating an iconic triangle of post office, hall and hotel. But the old two-storeyed Wairoa Hotel had been the site of larrikinism over the years by free-minded, high-spirited youths,¹³ and meanwhile, as elsewhere in New Zealand, the temperance movement was strengthening. Good Templars and Band of Hope organisations had strong local membership. Several of the nonconformist families were teetotal: Fawcetts, Burgoynes, Blundells, Lanes among them. Arthur Blundell's diary, with many entries of concern over the degrading and impoverishing effects of alcohol, indicates that the subject was much discussed in their 'whole day talking' on 21 January. The Wairoa Hotel publican did not renew his licence and in 1909 Clevedon went 'dry', remaining so until 1959. The hotel burnt down soon after and in 1912 was replaced by the beautiful two-storeyed Empire Hotel, later the boarding house run by the Paton family.



The Empire Hotel, later the boarding house, under construction

¹³ See C.C. Munro, *Clevedon Centennial*, pp. 14–15 for more detail.

In 1909, the newly formed company of Hawthorn & Munro Ltd gained a licence to operate an abattoir along East (Monument) Road, near the boundary of the Bell and Munro farms. This was a further development in Clevedon's economy as it would service butcher shops in Clevedon, Papakura, Manurewa and Papatoetoe and the business would give regular employment to twelve or more people until the 1950s.



The new Hawthorn & Munro shop and office, 1936

In the same year, the A&P Association was formed with 124 members and the first annual show held in Bells' paddock and Buckland's saleyard where the cattle were penned. The present showgrounds were bought in 1912 from Cunningham Atchison, the property drained, pens and yards built by 1914, and a grandstand acquired from the old Papakura racecourse in 1916. Dismantled, carted to Clevedon and reassembled, it was a landmark until demolished in the 1970s. The A&P grounds are now owned by Manukau City Council and have recently been extensively enlarged and altered.



The view from the grandstand

The reference in Arthur Blundell's diary to Gerard Lane's polo-playing reinforces the popularity of recreational associations at this time. Polo had been introduced back in 1889 and in the 'Clevedon Polo Club's Certificate of Measurement Book, March 1900–c.1910' the opening sentence: 'This is to certify that the Pony described as below was measured by us' is followed by the owner's name; the pony's name, weight, colour, sex, height; and the names of the secretary and two committee members supervising the measurement. Clevedon youth were experienced riders and among the local polo players of this decade were Atchison, Bell, Burgoyne, Duder, Hawthorn, Lane, McPherson, Orum, Paton, Schmitt, Smith, Stephens and Ward.¹⁴ Polo lapsed after World War I until resuming in 1943 to make Clevedon the important polo centre of today.

After a seven-year gap, the Mounted Rifle Corps had been reformed in 1900 as part of the Franklin Mounted Rifles and would continue strongly until World War II, with regular competitions in mounted exercises called military sports. Leddra Wallis, William Hyde and Andrew Shaw were captain and lieutenants. William Hyde also held medals in shooting competitions while Andrew Shaw was Clevedon's famous holder of the New Zealand mile record, a record unbroken for many years. The Wairoa Athletic Club had been formed in 1893, a year after the Clevedon Lawn Tennis Club, and four years after the Wairoa Rangers Football Club and the Polo Club.

2.2 1910–1920: World War I; a Red Cross carnival

World War I

By 1910, Clevedon was definitely a confident centre of a confident district, even with its own medical association seeking the services of a doctor and offering medical insurance. Photographs taken from the upper verandah of the new hotel were available as postcards to visitors; it was especially a popular venue for visiting yachties. But it was no more 'stable' than anywhere else when World War I broke out. Seventy-two men went overseas from the district, and nineteen of them lost their lives.¹⁵ In 1914 not long before the outbreak of war, Wairoa Rangers senior rugby football team were triumphant. They had won outright the stately silver Hawke Cup after three years' successive wins in the Manukau senior competition, and lined up with their cup for a photo. Of the fifteen men in the team photo, ten went away to war and only five returned, 'four being killed within a very short time at Gallipoli'.¹⁶ Robert Munro was the first to die, on 19 May 1915. He was in the Auckland Mounted Rifles but as they served as infantrymen at Gallipoli, their mounts were left behind in Egypt. On 28 August 1921, his mother, Maria Munro, unveiled the Clevedon monument in the new war memorial public reserve vested in Manukau County Council.

¹⁴ Clevedon Polo Club's Certificate of Measurement Book, March 1900–c.1910, CDHS 14D.

¹⁵ CC Munro, *op. cit.*, p. 37.

¹⁶ T. Murray, talk to CDHS, 23 Apr. 1981

After the withdrawal from Gallipoli, the Mounted Rifles and supporting units remained in the Middle East to fight against Turkey in Palestine. Meanwhile a New Zealand Division of three brigades landed in France. Robert Munro's first cousin Ross McKenzie was only nineteen and had been in the trenches for four months when he was wounded at Mametz Wood on 14 September 1916. Two days later his leg was amputated. Back in the war hospital at Brockenhurst in England, he underwent two further high-leg amputations in January and April, leaving him with very little to support an artificial leg. From hospital in May he wrote to Hettie Goertz, whom he would marry in 1921: 'I am in a hurry to get back to the only country in the world worth counting. It is hot weather here now and the spring wildflowers are out in profusion but I can't get out in a while yet to see it all.'¹⁷

Ross came back, endured recurring post-war pain and trauma stoically, worked as accountant in the office of his uncle C.C. Munro, was treasurer and auditor for many organisations and became Clevedon's nationally and internationally respected botanist and ornithologist. He taught and encouraged countless local children and other students in these interests. In this he was supported and accompanied by his wife. Hettie had come second in New Zealand in the final nursing exams of her year despite, like most girls, having no secondary education, and for some years she was the only trained nurse in Clevedon. From the time she came here she ran a free nursing service, even caring for convalescents in her home. She was awarded a 1953 Coronation Medal.

Another first cousin¹⁸ of Ross McKenzie was Tom Murray whose war service would be in Palestine. The record of his war and other Clevedon's men's experience in the desert is compellingly told in Fraser Murray's *The Murray Memoirs* where a particularly memorable aspect is in the chapter 'A tribute to silent comrades', describing the reliance the men had on their horses, the bond formed and the distress these rural cavalry men felt when their mounts were shot at the end of the war. This reflected the similar experience of the Boer War mounted soldiers.

Tom Murray was a builder and on his return from war, he built Ross and Hettie's home for them, which still stands on the corner of North Road and Thorp Quarry Road. Over Tom's life, he built over 100 houses in the surrounding district, as well as milking sheds, shearing sheds, barns and other structures.

The Red Cross Carnival of 1918

Much of Clevedon's record of wartime patriotic work at home was lost in a fire, but the story of the Red Cross fundraising effort of 1918, which survives in eight numbers of a special-issue weekly, *Publicity*, opens a window on the whole community. Manukau County had launched a Queen Carnival competition. Clevedon chose as its representative Elsie Dow, who would later marry Alex McCallum, and set up twelve committees with a total of 91 members – women and men

¹⁷ Ross McKenzie to Henrietta Goertz, 5 May 1917, Allan McKenzie and Mary Sinclair papers.

¹⁸ Yet another first cousin, Joe St Paul, was also badly wounded. After the war, he took up a soldiers' rehabilitation farm in Moumoukai. He shared Ross's interest in ornithology, in particular the preservation of the kokaho.

from a circumference reaching out to Brookby, Duders Beach, Ness Valley, Moumoukai, Otau, Kawakawa Bay, and with Māori representation from Tete Brown at Mataitai.

Publicity was produced by Alfred (A.J.) Gandy, who owned the property at Waitawa near Kawakawa Bay. He was fully involved with the Farmers' Union, the library and other organisations, and now was the mastermind behind the 'publicity' of lobbying the district for this appeal; typing and cutting the stencil and printing the newspaper himself. With 175 subscriptions, it was full of humour, exchanges of dialogue and oblique references to people and situations, the significance of which would now be lost to most. A boat coded as the *Alexandow* is often stuck in the mud in the river, and brown bottles are cited as reasons for this; Scottish 'dialect' denotes Tom Fraser and Donald McKenzie; the 'uncles' are reported as omitting to put benzine in their cars, the inference being that this was new territory for them – the Atchison family was the first to own a car in the district. Shipping News included: 'In Port. S.S. *Hirere*. Reports sea very wet at the mouth of the river.'¹⁹ Possibly a double meaning in a dry district.

Everything was dedicated to fundraising: dances, children's sports, payment to retrieve lost items; they even 'dredged' for donations among the passengers of the *Hirere*. Peg Condon, born Peg Paton, was working in her parents' boarding house at the time and, looking back in 1990, described many activities. She also remembered:

We had a flag pole put up on the outside by the Hall. We just had to go out on the balcony and you could see it. So every morning I used to get up early to see if my flag was up the top, whether it was red or blue or black or whatever it was, and to see whose queen was on it.²⁰ And of course if it was our queen, well, we were working harder than ever. By joves, we worked hard and we got her ready and we made an awful lot of money ... We seemed to be out day and night of course, people are not as sociable now as what they were in those days. See, it was all like a big family.²¹

Mrs Gee was on the Stall committee and Gandy wrote:

Now Mrs Gee said unto me,
Please publish in *Publicity*:–
'We want things for the Jumble Stall,
From Motor Car to Penny Ball;
Papers of pins, or blocks of land,
Piano, chairs or music stand;
A pot of jam, the family cat,
The kitchen range, or front door mat,
Your separator, garden gate,
Or anything – but don't be late.'²²

¹⁹ *Publicity*, No. 1, June 1918, CDHS.

²⁰ Clevedon's colours were maroon and gold; Papakura's pale blue; Manurewa's cerise etc.

²¹ P. Condon, talk with CDHS, 16 Sept. 1990, CDHS.

²² *Publicity*, No. 1, 26 June 1918, CDHS.

The stock committee headed by Archie McNicol produced a rural list of donated items for sale:

To be sold: next Monday, July 15th, at Bucklands Yards, Clevedon on account of Clevedon Red Cross Carnival, which is shortly leaving the district: 90 HEAD OF CATTLE, comprising 10 Springing Cows and Heifers; 5 Empty Cows; 10 two and a half to three and a half Year Heifers, two to three and a half year Steers; 50 Yearlings, mostly Steers; 160 Sheep comprising 80 Sound Mouthed Ewes, 50 Wethers, 30 Hoggets. Also 30 Goats, 1 Medium Draught Mare, work anywhere. Separator; Incubator; Honey Extractor; Farm tools; Etc. Etc.²³

There were nine competing areas: Clevedon, Papakura, Alfriston, Manurewa, Mangere, Papatoetoe, Tamaki, Westfield and Otahuhu. Clevedon's initial objective was to raise £2,000 for the Red Cross, but in the event their final total was £3,554, one and a half thousand pounds more than the closest rival, Mangere. Elsie Dow was crowned Queen of Manukau, with Clevedon, robed suitably, in attendance.



²³ *Publicity*, No. 3, 10 July 1918, CDHS

2.3 1920-1930: A new era; transport and roads; *Onwards*

A new era

One of the aspects emerging from the Queen Carnival was the rise to positions of community responsibility of a generation of men whom Gandy affectionately termed 'the uncles': Uncle Alex (Alexander Bell), Uncle Barney (Charles Munro) and Uncle Cunny (Cunningham Atchison). There were also Uncle Jack (Luke) and Uncle Willie (Duder). These men were roughly in their mid-forties by 1920, had known one another from childhood, and had children the same age. They were too old to be swept into World War I and they stepped into community representation and leadership that would continue through the 1940s and sometimes beyond, with a palette of commitments to organisations such as the Public Hall (C.C. Munro also as Hall trustee), the school (Cunningham Atchison was Chairman of Clevedon School Committee for forty-two years) Manukau County Council (Jack Luke and A.D Bell were long serving Councillors, A.D. Bell becoming Council Chairman in 1918) A&P, Farmers' Union and Federated Farmers, church (A.D. Bell was Session Clerk for the Presbyterian Church for many years) and sports. But they were only a few of the many people fully engaged in numerous spheres of volunteer activity needed to keep a rural community alive and well. Minute books and record sheets record name after name of men and women.

The 1918 Queen Carnival success was in a sense an apotheosis for Clevedon, a buoyant township in the forefront of the newly formed Manukau County. From that point on it would stay on a plateau extending to the horizon of the 1960s – a confident, stable community with a post office, a telephone service (at first a private association reaching far out and ingeniously using fence wires as part of the network), a banking service and a doctor. But it would still be very much rural, over 90 percent farming, and not developing into a township, as did those along the Main Trunk Line and Great South Road.

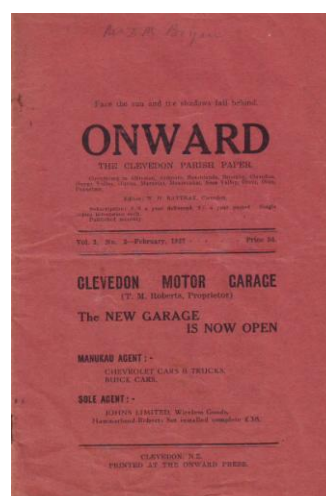
Onward was an appropriate title the Anglican vicar gave to a monthly magazine he began producing in 1926. In the case of Clevedon village, in the commercial and town-planning sense of 'development', it was now onwards, not upwards. This is not to say that business enterprise was lacking; Clevedon farmers played a strong role in the New Zealand Co-operative Dairy Company, the East Tamaki Co-operative Dairy Company, the Farmers' Trading Company and other agricultural businesses. But after home separation was well established and the New Zealand Co-operative Dairy Company was formed, the Clevedon factory became a cream depot and the branch creameries closed. Butter as a freight earner was no longer available to the Clevedon Steam Navigation Company and it was wound up in 1928. By 1929 the *Hirere* had finally left the river after thirty years of stalwart service both in trade and in passenger service. As the Duders

acknowledge: 'The *Hirere* was the family's main means of access to and communication with the outside world. That importance cannot be overstated.'²⁴

Transport and roads

Rev. W. Rattray was producing his magazine in order to raise money for a car. With the *Hirere* gone that same year and the horse and gig days fading, ministers needed cars, especially for the outreach to isolated areas. Road transport was now all-important and carrying businesses developed: Paton, Woodcock, Whytock, Jones, Bonnici, Morrison among others. Jim Lane remembered a childhood where Clevedon's buildings were 'half blacksmiths, with horse tethering rails'.²⁵ Now garage mechanics were operating: Roberts, later Dill, Brisbane, Holmes...

An advertisement for a new garage, 1927



More distant families such as the Cashmores, Lukes and Gandys had been coming on horseback to meetings, which were often scheduled near the full moon for greater visibility. Gandy's horse had come loose at one Carnival event and in the winter mud of August he had to walk the nine miles to Waitawa – 'nine solid (or at least the first four miles were solid and the remaining five liquid') and 'got home to see the sun rise'.²⁶ The state of the roads were the subject of sarcastic wit: 'Answers to correspondence: ... if you have got one mile out of nine metalled in eight years, we would say that the remaining eight miles would take sixty-four years. As you do not state your age, we cannot say exactly whether you will live to see the remaining eight miles metalled or not.'²⁷ The road in question was the four-mile stretch to the present Ness Valley corner, with only a clay track then proceeding five miles through Waitarata, Mataitai to Kawakawa Bay. Chains were regularly used by early motor vehicles.

²⁴ Bruce and Ian Duder, 'In the wake of the SS *Hirere*', Duder 170th Reunion, 2010.

²⁵ J.F. Lane, '1883–1983: Christopher Airey Fawcett – Mary Ann Fawcett', copy in CDHS.

²⁶ *Publicity* No. 8, 14 August 1918.

²⁷ *Publicity* No. 8, 14 August 1918.

The McCallum family had farmed Pakihi Island since purchasing it and nearby Karamuramu Island from John Logan Campbell in 1894. The link between oysters and shingle in their livelihood was formed very early on. McCallums' first cow was bought with the proceeds from collecting oysters, and from the early 1890s they were working their scow, *Pakihi*, along the coast, bringing flax for the Whitechurch brothers' flaxmill at Dunders Beach and quarrying and delivering the red shingle from the islands, which would metal much of the Kawakawa Bay and other roads (as well as being marketed widely throughout New Zealand). McCallum shingle had also been used in building the Clevedon Bridge in 1908, as well as the admired Grafton Bridge of Arthur Blundell's journal.

Lime, burnt from shells, for cement was another enterprise, as a mainland farm would be purchased in 1932 from Wilson Portland Cement who had bought the 'Shellbank' property and crushing operation of the Gallagher family.²⁸

The whole topic of metalling roads, whether by shingle from the river or sea, or metal quarried and broken from various quarries in the district, is well treated in Fraser Murray's *Yesteryears*. It is hard to imagine now the constant attention roads needed in the time before sealing. A reminder exists in the beautiful Thorp's Quarry section of Clevedon Scenic Reserve, with its sheer rock walls and waterfall. The Wairoa Road Board had approached Hampton Thorp not long into the century about acquiring the quarry, and Hampton had replied that the land was under offer to the Scenic Preservation Society. This was the era when scenic preservation was becoming a priority.

In 1908 C.C. Munro for the local branch of the Liberal-Labour Federation pursued the purchase of the land as a scenic reserve; the government would give equal subsidy, but the ratepayers were not ready to make a commitment. In 1912, the subject was raised again by the Farmers' Union, the land to be both a Scenic and Quarry Reserve. Hampton died in 1913, and A.D. Bell, William Duder and John Luke approached Charlotte Thorp for approval as vendor and by 1914, with the backing of William Massey, then Minister of Scenic Reserves, the 109 acres of Thorp's Bush, Quarry and Scenic Reserve had come into public ownership.

The quarry would continue to provide aggregate for Clevedon in the coming decades. Among the County roads foremen and quarry managers were Jack Alexander, Wallis Alexander and Dave Shaw. Stan Street remembers that in later years they still had 'to climb up on the quarry face with a pick and pick the metal down and, – because I was working for Jones then, – it would fall down onto a metal plate on the bottom and when you thought you had enough, you'd get down and shovel it all on your truck ... Of course, you had to break the rock, they shot the stuff down, it was very hard blue rock up in there, you had to spall it down to a reasonable size for it to go through the crusher; the crusher wouldn't take really big stuff, I suppose about a foot across at the most.'²⁹

²⁸ John McCallum, interviewed by Jennifer Ashton, 11 Dec. 2001, CDHS. A shingle bank 190 feet deep was dredged between the two islands from the 1920s on.

²⁹ Stan Street, interviewed by Warren Shaw, 14 Feb. 2009, CDHS.

Onwards in service

In 1922, the Anglican parish of Clevedon was separated from Papakura and it now had its own vicar and a parish of around two hundred square miles – all the more reason for a car. The vicarage was built the same year on the site of the old Galloway Redoubt and Rupert Waters remembered helping to fill in the deep defensive trenches. The Presbyterian Parish of Clevedon had also been separated from Papakura back in 1915; it had its own minister and a manse was built on the site set aside long before by the McNicols in 1857, with the glebe alongside for a cow or two.

There were a few areas of theological difference, such as the doctrine of transubstantiation or the real presence in communion, which set the denominations apart, especially in the time of a High Church vicar, but in general the two denominations cohabited in harmony, sharing facilities at times of building and extension, and sharing worship at some points of the year.³⁰ This was particularly strong in the 1950s with the open, convivial Archdeacon Mayo Harris as vicar. When *Onward* ceased publication in 1931, Rattray wrote: ‘We have tried to be fair in our news, to do something for Church union, to keep before us the fact that there are other Christian people just as zealous as ourselves for the work of God. Our Presbyterian friends have recognised our good intentions by their continued support of *Onward*.’³¹

The web of intermarriage in Clevedon would see many examples of families with siblings in both churches. Annie and Jessie Luke were sisters of Scottish parents; Annie and her daughters would be members of All Souls Church in accordance with the North Road English-heritage Stephens family of Annie’s marriage, while Jessie carried on actively her own Presbyterian commitment, married into another Scottish-heritage family.

Mr Rattray’s magazine recorded the church events of both parishes, as well as the occasional visit by the Otahuhu Roman Catholic priest, Father Skinner. (Clevedon was perhaps unusual in its predominance of English and Scottish Protestants; its relative absence of Irish Catholics.) The first issue was in January 1926, announcing the aims: ‘The paper is to supplement the work of the parish priest. We realise that nothing can take the place of systematic house-to-house visitation. It helps the pastor and it helps the flock. But in a wide and scattered district like this it is impossible...’ – without a car. ‘Our Local News will give items of general interest, for we need to bring our Religion into our daily life. We shall give news of other denominations, hoping to be able to continue our co-operation with them in many ways.’³²

Among the ‘Local News’ are the advertisements of Clevedon’s 1920s years: ‘W. Cashmore & Sons for All Building Timber’; ‘S. Bryers & Co, General Storekeepers and Bakers’ (which would become the Beehive Stores); ‘Mrs Brodie, Registered Maternity Nurse’; ‘Clevedon Motor Garage:

³⁰ In the 1950s and early 1960s, when there was a fifth Sunday in the month, there would be a combined evening service; the Christmas carol service was also shared.

³¹ *Onwards*, June 1931, p. 9.

³² *Onwards*, Jan. 1926, p. 3.

T.M. Roberts, Proprietor'. Blacksmith Jack Munro, Robert's father, inserted an ad acknowledging the realities of the times. His ads would soon be mainly advertising farm implements although schoolchildren's ponies would still be shod at his smithy into the 1940s:

Alongside the Garage is still occupied by old Jack and, "though he says it himself as shouldn't", he can still shoe a horse with the next man. But as horses are decreasing owing to the proximity of the Garage, he can promptly attend to any ingenious contrivance you might require. TRY HIM OUT.³³

The paper has the notices of who married (Tom Murray and Jessie Fraser married by Rev. Raeburn McDonald on 2 December 1926), who died, who was ill, who had a significant birthday (Robert Couldrey, the bootmaker, turned 90 on 25 January 1928), who had gone on holiday. It detailed Anzac Day commemorations, church picnics of both parishes at Duders Beach, women's organisations, Sunday School and Bible Class events; Girl Guides camps in Sutherland's paddock.

In April 1926, an In Memoriam notice recorded the death of Hoera Nekewhenua, lay reader since 1913 of the Te Tokotoru Tapu church at Mataitai. This church was built in 1912, with carvings by expert carvers, first by Manukau and then completed by George Ihaka Brown. Reuben Hetaraka of Waitarata, 'well-known in the district, died early in September and was buried by the rites of the Ratana Church, after a five days' tangi.'³⁴ The death of Rahera Paraone (Brown) was also commemorated in *Onwards*.

Finally the vicar had his car, although not before the Presbyterians. Both had Chevrolets from Tom Roberts' garage. 'During this last month the car carried the Vicar to Brookby, Clevedon South, Alfriston, Ardmore, Hunua and a 75-mile trip into Moumoukai. The Chevrolet made no trouble of the hill from Paparimu up to Moumoukai, nor down into the valley.'³⁵ In July 1927: 'Owing to the state of the unmetalled roads, the Alfriston and Brookby runs are made via Papakura and Manurewa. We appreciate the concrete.'³⁶

2.4 1930–1940: The 1930s depression; women and associations; young farmers

Onward's editorial for 1 January 1931 said:

We face a difficult year in 1931. Low prices for butter, wool and frozen meat have hit the farming community hard. Yet it is with gratitude that we note generous gifts to Church funds, Church extension, home missions and social service. And in cases in which appeals for helping families have been made privately the needs have been filled cheerfully.

Let us face the future bravely and with a full trust and faith in God. The Christmas message showed that God's Son was born in poverty at Bethlehem; and His followers must be ready to follow in His example of self-sacrifice for others.³⁷

The depression was everywhere. By March, Rattray was writing: 'The call of the Prime Minister for Sacrificiant Economy is meeting with a ready response in the Dominion; we realise the

³³ *Onwards*, Feb. 1926, p. 3.

³⁴ *Onwards*, Oct.1926, p. 3.

³⁵ *Onwards*, April 1927, p. 8.

³⁶ *Onwards*, July 1927, p. 8.

³⁷ *Onwards*, Jan. 1931, p. 1.

duty of Christians to assist Government to adjust the finances of the country. Yet we feel the Government should set an example of economy and not increase taxation, especially that which falls on those least able to bear it.³⁸ Clevedon would have similar experiences as other rural communities: sugar bag clothing for some, curtailed education in an era when otherwise some secondary education might have been allowed; farmers unable to pay their young sons for farm work. To increase their income and enable their family to have secondary education, the McKenzies went to live for some years on the old Murray property in Ness Valley, so that Hettie could milk cows while Ross continued with his office work at Hawthorn & Munro in Clevedon.

The winding coastal roads between Umupuia and Maraetai, and from Kawakawa Bay to the Waiti beach were made by pick and shovel men of the Government 5B Work Relief Scheme during these depression years.

Women's Division of Federated Farmers

Both churches had active women's organisations which typically were the 'backbone' of much of church work. In the secular world, however, Clevedon was in the national forefront of the women's section of the farmers' union. The WDFU had begun in Wellington in 1925 and Jessie Munro had joined at the outset while at a Wellington conference with her husband. She was asked to call a meeting in Clevedon to gauge interest there. By November 1930 a branch was formed with already 52 members. Eileen Adams from Matingarahi was president and the names of Ashby, Burnside, Cashmore, Couldrey, Duder, Deery, Luke, Renall, St Paul and Townson, all from outer districts, indicate the commitment of these women. The WDFU began its work with supporting Napier Earthquake relief, Blind Institute, Health Camps, local depression relief, dressmaking classes, the Emergency Housekeeping scheme and, as WDFF, carried on through the years with a multiplicity of practical and policy contributions, as well as a social programme of drama, choir, balls and garden parties. Eileen Adams, who received the MBE in 1950, served as Dominion President and Jessie Munro as Waitemata Provincial President; Rachael Zister was delegate to the Pan-Pacific and South-East-Asian Women's Association. Through the war years, the 1950s and 1960s, the WDFF was a very strong presence in the life of Clevedon. In 2009 Joy Bull died at nearly 100 years old, one of the last survivors of the many intelligent, resourceful WDFF women of the post-World War II years.

Young farmers

A third, occasionally fourth, generation was now growing up, leaving school, joining parents in farming and being inducted into their occupation of heritage and choice. Archie McNicol – Duncan and Marion's son who had kept his childhood cap with its bullet-hole reminder of his narrow escape in the Koheriki attack – was now elderly and a highly awarded breeder of Clydesdale horses

³⁸ *Onwards*, March 1931, p. 1.

and Romney sheep. He encouraged young Alf Blundell who went on to win top medals in study through the Department of Agriculture's first farm school at Ruakura.

With depression conditions, parents were sometimes financially stretched to pay a wage to their son on the farm and he might take up what had been a run-off, baching in a whare while breaking in or building up the new property. In mid-depression 1932, twenty-five-year-old Alex Atchison began keeping his daily farm diary record. Over the years to 1939 it gives a detailed record of a young man working hard on his farm and managing to juggle the timetable of milking with rugby, dances, balls, picnics, Bible Class, Territorials, and – as cousin to McNicols, McPhersons and Bells – family visiting around a network of Clevedon relations. A typical entry is on 16 August 1933, when he wrote: 'Cleaned out drain at foot of shed. Little pigs had filled it in. Got cows in early at night as Ross Dow and I had to go [to] Pukekohe for football practice ... back at 11pm.'

Another person recording Clevedon events between 1932 and 1938 was Albert Greenfield, business secretary to Archibald McNicol. His entries range across consignments of lime coming by scow up the river, boat or car mishaps, Flower Show schedules, the fire which burnt down the dairy factory in 1932, combined church Anzac services in the Hall, bowls tournaments and golf. Typical entries are:

- May 26 1934. Open of Hunt Club run at Clevedon, big following and numerous spills.
- May 29 1934. The Clevedon Hall Committee held a Ball to raise funds for Public Hall, about 60 couples attended, music by Blind Institute.
- June 5 1934. The Anglican Church held a card evening in the Public Hall; about 40 were present.
- June 15 1934. Funeral of Mr Sam. A. Browne, son of one of the first Clevedon settlers. Age 68 years. Born in Clevedon, he had practically lived on property down North Road all his life building up a fine apple and peach orchard out of virgin bush.
- June 19 1934. After 24 hours solid rain the Wairoa River flooded its banks but did not do any damage or interfere with traffic, the highest flood for 10 years, very heavy floods with damage in other districts.³⁹

His diaries and Alex's more expansive ones demonstrate the busyness of combined work and recreation in the rhythm of a rural community. *Yesteryears* provides many examples of this, drawing also on the memories of Fred Duder, a near contemporary of Alex Atchison.

2.5 1940–1950: World War II

Over 110 young men, who as boys had gone through the local schools of Clevedon, Wairoa South, Ness Valley, Mataitai and Orere, went to



war, their numbers swelled to 123 by others who had not spent their childhood in Clevedon, including William Zister, the Canadian husband of Rachael Ngeungeu Beamish. The first to die of the ten killed was Doug Shaw on Crete in May 1941. Bruce Dow and Harry Hema were killed in North Africa in 1943 and are buried in Tunisia. Both were 24, as was also Pat Reuben when he died in Italy in 1944. Harry Hema and Pat Reuben were both in the 28th/Maori Battalion and had gone to Ness Valley/Mataitai Schools. A monument to Pat Reuben stands on the land at Waitarata. Because Clevedon had a strong contingent of men in the Mounted Rifles serving in the Territorials before the war, local men went with the very first volunteers.

The unveiling of the memorial to Pat Reuben: On the left is Dan Jack; on the right are Albert King, Jack McPherson, Rev. Bob Murray, George Brown and Wally Scorrar.



Clevedon community at the unveiling at Waitarata

As everywhere else in New Zealand, the community remaining at home had to close the gaps, keeping farms going, while others – men and women – were sent on essential war work to other locations. Avey Atchison, Alex's wife, had to combine the care of their little daughter and the running of the farm, helped in this by Alex's brother Fred and their father until his death in 1941, as well as resuming her pre-marriage work as a teacher, mainly at Ardmore School. Charles Munro, although in his late sixties, farmed his son's steep hill farm at Whakatiri for him and, with the input of young men from Waitarata and Mataitai, continued to clear bush and scrub, increasing the farming acreage during his son's four-year absence. At Umupuia, Fred Duder helped Rachael Zister maintain her farmlet during Bill's service in Italy. The letters, diaries and farm records of many families during these years tell their story.

Clevedon people had their Home Guard, their Emergency Precautions Scheme, and a home designated for an Emergency Hospital for which Hettie McKenzie was the matron. *Yesteryears* recounts Home Guard exercises and children's experiences, both at school and in the signals section of Home Guard. The proximity to Papakura Army Camp meant that the reminder of war was more immediate for Clevedon, with a fairly constant presence of truck convoys and marching soldiers. *Yesteryears* also covers the Air Force's use of the Duder farmland for a rocket range to train airforce pilots; the presence from 1942 of American servicemen in the district, both on exercises and for recreation; and the construction of the Ardmore aerodrome. Once more, the Wairoa River served to bring laden barge-loads of metal to lay a strong base course for this airfield sited on peat soil.

When the servicemen returned, they were helped in picking up their lives on farms or in other jobs by a Clevedon-Ardmore community project set up in 1944 by the R.S.A, the Farmers' Union, A&P Association and the Young Farmers' Club. This was the Clevedon Returned Services Welfare Scheme, administered by Gordon Bell and Fred Atchison, which operated during the war and for four years after. Stock was raised ready to hand over to the men on return, labour was contributed, for instance in building servicemen's homes, or in fencing repairs and cartage, as well as straight donations given.

2.6 1950–1960: Children and education; women; 100 years; dams and floods

Children and education

By the latter half of the 1940s Clevedon was crossing yet another threshold. The parents of baby-boom children were taking the reins from the long-serving older generation. The emphasis was on families and schools.

Already in 1944 a Plunket sub-group of Papakura had started in Clevedon, with a Plunket nurse beginning regular visits soon after in a room at the Boarding House made available free of charge by

the Billman family. By 1949 Clevedon was a full branch and in 1952 Plunket Rooms were built by the Public Hall Committee in the hall grounds and leased to Plunket. The subscriptions for Plunket were typically wide-ranging, from North Road and many from the Kawakawa Bay area, presumably well canvassed by Lily Luke, one of the founding members.

July 12th. 1944.

Present 23 Women 9 Children.

Apologies:- Mesdames J. Bell A. Atchison B. Mc.
Kenzie A. Munro B. Silk T. Hyde Cook
J. Fogarty E. Fawcett Miss Mc. Kenzie.

Mrs. C.C. Munro explained the purpose of the meeting. Clevedon would form a Sub. Com. of Papakura, which is a Sub-Branch of The Franklin Plunket Society. Mrs. Munro called upon Mrs. Bradanovich, who is President of Franklin Soc. to explain the purpose of the Soc. A nurse would be available for $\frac{1}{2}$ day per wk. Salary would be £18 per yr. Car allowance £10 for travelling. Car is paid for & the property of the Franklin Soc. Mrs. Bradanovich explained that Papakura would hold in trust any money raised by Clevedon, & gave in detail the workings of the branches.

The Pres. of Papakura Mrs. Lock spoke briefly about past help given by Clevedon.

The first page of the first minute book of Clevedon Plunket

In 1948 Alec Smith joined the Clevedon School committee along with Alf Allen who would later be MP and Minister of the Crown. In 1949 a new school building provided new classrooms for the school, relieving the burden on the old 1879 building and just in time for the first intake of baby-boom children. Fifty years later, it is now in its turn the 'old' building. Alec Smith and Alf Allen were energetic leaders and by 1953 a war memorial swimming pool was opened at the school.

By 1954 all outlying schools had been integrated into the main school: North Road in 1952 and Wairoa South in 1954 following Ness Valley and Mataitai Schools two decades earlier in 1933 and 1935. The North Road school building was moved to Clevedon School to become a senior classroom for a while, then a library and projection room before being shifted to be part of the scouting premises at Camp Sladdin.

A very important development for Clevedon families came in 1954 with the opening of Papakura High School. Behind this lay the efforts of Clevedon parents, notably Jim Lane and Jack McPherson who organised the purchase of the land and pushed the Education Department in Auckland to go for the establishment of the school at Papakura first rather than Penrose.

For at least three decades nearly all Clevedon teenagers would go to this school, which had a very fine level of attainment for many years in both scholarship and sports, benefiting to some extent from the many families grouped in the 1950s and 1960s around Ardmore Teachers' Training College and Auckland University's Ardmore Engineering School.

Papakura High School's early intake was predominantly rural from a whole circumference of farming districts. This was reduced in 1973 with the opening of Rosehill College. By the beginning of the twenty-first century the school's profile had declined and by 2009 most rural Clevedon children travel by bus, paid by their parents, to Howick College or in some cases to private schools.

Women

Clevedon's historical record is no different from any other community in that the role of women tends to be often invisible or a double-exposed shadow at best. Fraser Murray's *Yesteryears* covers aspects of family social history such as washing, shopping, haymaking, Women's Division, with a chapter also on its war contribution. But, unless specifically taking a female or family social history perspective, local history writing can be top-heavy with men's names. The protocols of the times served to emphasise this. Even minutes written by women for women have their names recorded as: Mrs W. Bull, Mrs F. Luke, Mrs J. Bell and so on. Mrs J. Bell was not Joan Bell or Jean Bell but Lucy, the wife of their brother-in-law Jim Bell. This use of the husband's initials was routine but it might not be so obvious to those born after the 1960s, and makes the woman's own name harder to rediscover for those outside her family. It was not until the Plunket minutes of the mid-1970s that women's own names began to be recorded: 'Dorothy McPherson' was president.

In any dairying community, the women were often in the shed for at least some stage of the milking. Elsa Luke would very often start the milking on her own while her husband Frank was not

yet back home from his engagements as County Councillor or on other organisational matters. This was typical of scores of other families. Haymaking, shearing and other seasonal activities kept women fully committed to the farm as well as to their household, children and community responsibilities. Like Hettie McKenzie, Rita Fawcett combined her family and farming routine with being a volunteer district nurse.

The Clevedon Horticultural and Industrial Society, formed in 1921, was part of community life for both men and women. It is important to realise that in its shows, with competitions and exhibits ranging across vegetable and fruit produce, flowers, preserving, sewing and knitting, it was for women as much an association of practising professionals as any other. Its parallel in the spring season of the year's calendar was the Daffodil Show organised by the Presbyterian Church. The Horticultural and Industrial Society continued into the 1970s, with gardening clubs then taking over part of its function.



The Clevedon Horticultural & Industrial Society celebrates its 60th anniversary. On the left, Agnes Dow and Maggie McPherson; on the right, Lorraine Renouf and Linda Lane.



Church activities in both Presbyterian and Anglican parishes played a large part in people's lives and the contribution of women was essential, whether in their own groups, in Sunday Schools and other children's and youth groups (the Bible Class movement was influential throughout New Zealand), and in entertainment (the soirées continued through the 1950s) and music – instrumental music, congregational singing and choirs. Clevedon has always been keenly musical and singing is a long tradition sustained today by musicians of the international calibre of Gina Sanders.

Clevedon's children of the 1940s to 1960s grew up with Busy Bees, an excellently run organisation for mainly senior primary boys and girls, despite its unfortunately rather 'infant' name. It was part of the wider Presbyterian Church youth focus, though open to anyone, and children were

taught to run meetings and keep full minutes, were trained in a wide range of craft activities, and researched and wrote annual projects. Clevedon was often among the prizewinners.

This was one area where the special role of unmarried women was evident. Agnes Dow was an encouraging mentor in this group; Ruth Munro in Bible Class; Cath and Dorothy Browne would be the same for Anglican children. ‘They used to stop in the middle of the road, I mean in the middle, not on the side, and pick me up and take me to Sunday School.’⁴⁰ ‘When I married and came to Clevedon, they were the people I was first taken along to meet. It was important somehow. They were very welcoming.’⁴¹ Just as Kate McKenzie had in an earlier generation, all these women had community ‘auntie’ roles, and post-war Clevedon children would admit to being brought up, moulded and socialised not only by their nuclear family.

A hundred years gone by

The children of the 1950s were introduced to Wairoa South-Clevedon’s history through a succession of centennial events: first the centennial of Clevedon, celebrated in October 1952 (half a year early), then the church and school centennials in 1958 and 1959, with 1850s families also holding their own gatherings. October 1952 was especially memorable. Re-enactments and other festive and educational activities involving the whole community, Māori and Pākehā, have left an indelible stamp on those child minds, just as the Queen Carnival’s concentrated period of total engagement had done in 1918. A permanent marker is the memorial cairn unveiled on the McNicol and Hoyer side of the bridge.



⁴⁰ Jim Scorrar, November 2009.

⁴¹ Dianne Duder, November 2009.

By the time of the church centennial, the first baby-boom children were reaching adolescence and a need was perceived for a larger church and church hall. The second Clevedon Presbyterian Church, a typical Protestant church of its late nineteenth-century era, was demolished, and the flooring reused in a new hall built mainly by the congregation while the new church was also under construction. St Andrew's Church was opened in 1958 as a centennial memorial church and enlarged to its present size in 2000.

Dams and floods

The Ardmore Water treatment Station on the slopes of Creighton's Road is a visible reminder of Auckland's water-supply dams and reservoirs in the Hunua Ranges. Preparation work was underway for the first of these at the time of one of the most memorable floods for many years, in 1952. The flood was held by many locals to be partly a result of these earthworks. Alan Atchison, a newborn baby, was brought home across the floodwaters in the council grader.

When Cossey's Creek Dam was opened in 1955 it was at the time the largest earth dam in New Zealand. Three other dams and reservoirs would follow: Upper Mangatawhiri in 1965, Wairoa in 1975 and Mangatangi in 1977. Many Clevedon residents are very aware that the Wairoa River, despite small tributaries in the area feeding into it, has nevertheless lost one third of its catchment water through the diversion of water to Auckland city. Cossey's Dam alone supplies 14 percent of Auckland's water. This has resulted in silting and other detrimental effects on the health of the river.

Schoolchildren had sometimes needed to be sent home early when heavy rain and rising tides threatened passage across the older bridge. The opening in July 1966 of a new bridge (the current bridge) happened in teeming rain, a good reminder of the huge flood of the preceding year when the bridge arch had only just reached a secure stage of construction and barely missed being swept away. The new bridge and road approach was now out of reach of most floods. By 1964 Dave Shaw and his council team had already completed the sealing of the Kawakawa Bay Road. These two factors signalled a change in ease of transport, although the sealing of Clevedon's spider web of roads would progress slowly over the next three decades. Council graders were still a part of normal life for many years yet.



Clevedon in flood: early 1900s, mid-1930s and mid-1960s

2.7 1960–1970: A new hall; a new city

A new hall

By 1957 Clevedon's Public Hall was 85 years old. Its replacement came largely through the efforts of the newly formed Clevedon Progressive Association. In October 1957 a public meeting was held under the auspices of Clevedon Federated farmers, at which Frank Luke, the local county councillor, recommended the setting up of a Ratepayers and Progressive group. An equivalent association had been formed a year earlier in Kawakawa Bay. The Clevedon Progressive Association was founded with leadership from Bill Brown, Alec Smith and a very representative committee with wide community support. On the first agenda to discuss with the Town Engineer were '1) Provision of town water; 2) Proposed convenience [public toilet]; 3) Public Hall; 4) Storm water; 5) Footpaths'.

The hall became an immediate priority. This building and land, which also served the library and Plunket, was owned by Clevedon and held in a Trust. Other communities, such as Mangere, were also going through the challenges of trying to maintain an older locally owned hall; Manukau was gradually taking on the responsibilities of these buildings and taking over the land they stood on. The Clevedon trustees' resolve on the one hand to honour the trust, thereby protecting local interests and ownership, and the Progressive Association's wish on the other to provide modern, larger facilities subsidised by council and with Council ownership requiring less financial input and manpower from the community for upkeep, were finally negotiated with respect on both sides.

Looking back, Alec Smith holds that 'if it had not been for the strong stand forcing all involved to honour the Trust, Clevedon would not have gained a new hall. Mangere and other centres did not, when their halls also went across to Manukau County Council.'⁴² The new hall (the present hall) was opened in October 1962, with some later modifications including the relocation of the library in 1985 to a separate building in the grounds.

At the back of the stage in the new hall was a large mural painted by Marie Blundell. It showed the *Hirere* making its way up the river. This mural would be the familiar backdrop behind the bands at the Young People's dances. This club had begun around 1947, and its dances in the little Otau Hall and the Clevedon Hall were popular fortnightly fixtures for many years. In 1965 Clevedon's pop group, the Clevedonaires (mostly from one family: Graham, Ron and Gaye Brown), released their first single with the songs "How you lied" and "Rooftops and chimneys" and went on under a different name to considerable international success. Their music in their formational period was part of Clevedon Young People's Club activities.

⁴² Alec Smith, personal communication, June 2009



Manukau City Council's Clevedon Hall, 2009

Manukau City

The prospering, baby-boom years of the 1950s saw the accelerating transformation of Manukau from a mainly rural county to an industrial and dormitory urban conglomeration. A 1961 district scheme made provision for increased urban zoning, although the Clevedon area was always perceived as rural. By 1965 the decision to form the city of Manukau had been made and on 7 September the Manukau City Council met for the first time. Clevedon was no longer a riding but one of five wards. Its situation was paradoxical: rated within a city but still overwhelmingly a rural, farming community.

Tonson's comment written at the time of the foundation of Manukau City holds a certain unconscious irony: 'as the centre of a thriving farming district, Clevedon still retains a certain serenity and old world charm of its own which, it is hoped, will long continue.'⁴³ The farming community would have difficulty in continuing as such when rates, with changes already underway before 1965, would rise 1000 percent.⁴⁴ The long period of Clevedon as a 'confident, stable rural community' was coming to an end. The following years would bring stress to bear upon its stability but also stimulus against stagnation.

⁴³ A. Tonson, *Old Manukau*, Auckland, 1966, p. 252.

⁴⁴ A. Smith, personal communication, March 2009.

Clevedon Sustainable Development Plan Project

European Historical Report

Supplementary Material 1, Part 3

Preparatory outline for book

Clevedon, a lifestyle and commuting community, 1970–2009

(Clevedon & Districts Historical Society)

Note:

For a considerable time now the Clevedon and Districts Historical Society has been accumulating research material and in 2008 commissioned Jessie Munro to research and write for publication a history of the Clevedon area. To provide more detailed background to the European Historical Report and greater insight and analysis, we are also making available a preparatory brief version of the projected book (copyright Jessie Munro and Clevedon & Districts Historical Society) as we consider that this material, also presented here in three parts for the same three time spans, will be invaluable information for those involved in planning the future of Clevedon.

Jessie Munro for Clevedon and Districts Historical Society
McNicol Homestead
12 McNicol Rd
Clevedon
RD 5 Papakura 2585

January 2010

This account is based on prior research carried out by me for a forthcoming published history of Clevedon, commissioned by the Clevedon & Districts Historical Society.

I would especially like to thank Ann Richardson, my co-worker in the planning and carrying out of this project, Jess McKenzie for invaluable help in scanning and formatting images, and Warren Shaw for constant help and support.

Jessie Munro, January 2010

Illustrations, Part 3:

Photos, CDHS

Introduction

There have understandably been fewer secondary sources of historical analysis or primary archived records available for this modern period: ‘A lifestyle and commuting community, 1970–2009’. We therefore supplemented documentary research by consulting widely among Clevedon’s community, with six meetings organised to enable people from a range of experiences to share and discuss varying facets of their life across this forty-year span. Additional valuable information was often made available later. Participants were mainly people who had grown up here, except for the essential last group of those who chose during this time to come and live here. Quotes are given from these meetings, without always naming the speaker.

Contributors:

Colin Bull, Gwen Bull, Alec Smith, John Ryburn, Carol McKenzie-Rex, Warren Shaw, Philip Bell, Ann Richardson, Jessie Munro, Milton Lane, Diane Cunningham, Doug Hunt, Judith Hunt, Jim Scorrar, Dianne Duder, Anne Mead, Linette Morgan, Laurel Jenkins, Terry Jenkins, Robert Orum, Dorothy Street, Stan Street, Shirley Jones, Muriel Atchison, Scott Cooper, Fraser Murray, Jan Sanders, Gerry Holmes, Christine Whetton, Rodger Whetton, John Karl, Sandra Gorter, Peter Walker, Sheryn Walker, Judith Narbey, Wallace Narbey, Maureen Johnson, Peter Clark, Bill Cashmore, Duncan Munro, Cliff Deery, Jennifer Kelly, Keith Kelly, Malcolm Sharp, Maxine Sharp, Beverley McPherson, Donald McPherson, Pat Chamberlin, Peter Chamberlin, Ken Mason, Mike Kelly, Fiona Shaw

3.1 Clevedon and Manukau City: a rural enclave within city boundaries

The turn of the decade into the 1970s was a time already pregnant with change; Manukau had been established as a city five years earlier. But the scale of change was not immediately noticeable and Clevedon's 'stable rural community' seemed to be reinforced by the almost universally accepted continuity of family farming traditions. In those years of full employment in the 1960s, it was quite usual for a son born of the World War II generation to leave straight after his School Certificate exam at the end of three years' secondary schooling, or even when he turned 15, to join his father on the farm.¹



John Ryburn remembers that for him it was: 'go back to school and do another term until lambing starts.' Milton Lane knew from mid-high school that he wanted to go on to the farm. Philip Bell's father had taken a break from milking four years earlier, but when Philip began working in the mid-sixties, they resumed dairying and went straight on to whole milk supply. Gwen and Colin Bull had returned to Clevedon in 1959 after a few years away in Hauraki, worked for Wilfrid Bull, Colin's father, on a 100-acre farm and initially made 'a comfortable living'. Often these young men represented the fourth or fifth generation on that land. By the mid-1970s, they and their wives might have bought or be buying into the farm.

¹ For example: Colin Bull, Philip Bell, Alex Bell, John Sutherland, Milton Lane, Stuart Lane, Stuart McKenzie, Keith Smith, Brian Duder, Ian Duder, Dick Duder, Bill Duder, Warren Shaw, Donald McPherson, George Richardson, Duncan Munro, John Ryburn, Cliff Deery, Bill Couldrey, William Adams, Peter Mandeno, John Cashmore, William Cashmore,

This was typical of many similar communities nationwide. But Clevedon was close to the growing metropolis and by 1965 was also within the boundary of another city, Manukau. By the time the next generation would reach adulthood around 2000, this long-time farming tradition had virtually ceased. Scarcely any pastoral farms are now economically viable in this area; only supplementary income and/or debt-free status maintain them. John Ryburn comments that ‘I would doubt there are many farms of the present generation that would go on to the next.’

In 2009, despite Clevedon’s rural character and dairying history since 1853, there are only eight dairy farms in the area. The statistics of the Clevedon Bobby Calf Pool,² with its registered suppliers indicating the number of dairy farms through the wider Clevedon area, show the movement over these years from the many smaller units of the post-war period to these eight present-day dairying properties:

<i>Year</i>	<i>Suppliers</i>
1948	213, with 20 in North Road alone
1954	161
1971	110
1984	54
[2009	8]

Nothing could be more local and ‘down on the farm’ than these bobby calf statistics but this table serves to reinforce the studies by rural economists and geographers Professor Warren Moran of the University of Auckland and Toshio Kikuchi of Tokyo Metropolitan University of the change and decrease in dairying in the Auckland area in general through these decades, a change Kikuchi termed ‘uni-directional’, irreversible.³

There were two opposing forces operating during these decades to create the dynamic of present-day Clevedon life. Manukau City was founded with the commendable ideal of preserving a green belt, a principle strongly upheld by Mayor Hugh Lambie.⁴ The quietly prosperous farming community of river valley dairying, together with the bordering hills’ sheep and cattle farms backed by native bush, provided the most significant surviving green

² Records supplied by Alec Smith and Colin Bull. Colin Bull in ‘Dairy farming in Clevedon’, 2009, CDHS, explains the bobby calf system. ‘The trend away from the dual-purpose Shorthorn breed to the Jersey meant a surplus of bull calves, unwanted as unsuitable for beef. With limited value, these were being destroyed so farmers banded together to try and find a market for these animals and the bobby calf industry started. They were called bobby calves because they were only worth one bob, the colloquial name for one shilling.’

³ Note: Several articles are cited in an online publication by T. Kikuchi, one of which is a 1994 paper in the *Journal of Geography (Japan)* 103, 1994, pp 377–397 ‘Land use changes and its characteristics in the Auckland City’s countryside, New Zealand – a case study of the Clevedon area, Manukau City.’ This is in Japanese with only the abstract in English and I have not yet ascertained if there is a translation available. See too a 1973 University of Auckland MA thesis in Geography by Dan Searle on ‘The Auckland Town Milk Supply Area: Aspects of Change on the Rural-Urban Fringe, 1962–72’.

⁴ Alec Smith, 2009.

zone within the new city. Clevedon was their major rural landscape with a then stable farming community across a very wide area, serviced by Clevedon village. They wanted to preserve it; the present-day rural character of Clevedon is partly a result of Manukau City policies.

Manukau City was incorporated as a city nine years before Waitemata, and gained control of rural subdivision at an earlier stage, limiting subdivision.

On the other hand, the pressure of Auckland's expansion made this same green area, with its land then still comparatively cheap, a desirable place for a lifestyle of diversified agriculture, combining urban employment and country living. Maintaining stability while avoiding stagnation, and introducing new stimulus that would be authentic and not a rural façade, were part of Manukau's and Clevedon's balancing-act challenges.

3.2 Rates:

On 1 April 1963, Manukau County Council had changed its rating system from capital value to unimproved (i.e. land) value. This change put great pressure on Clevedon farmers in their immediate future and would inevitably lead over time to subdivision and the creation of lifestyle blocks. Urban rating was seen as an inequitable and insurmountable burden. There was considerable advocacy on their behalf from Federated Farmers and other representative groups with some sympathetic reception within Manukau City Council. Over the years a variety of measures were enacted giving initially postponement and then relief.⁵

Postponement:

Despite Manukau's overall facilitating stance with regard to Clevedon, there was considerable struggle in the late 1960s and early 1970s to deal with the rating issue. After pressure from Clevedon Federated Farmers led by Harold Munro, later by Ken Harrison, and supported by local MP Alf Allen, central government passed legislation allowing rates postponement particularly to assist Clevedon farmers. Manukau City allowed postponed rates on farmland at first by 25 percent and later by 50 percent of value.

Under this scheme 'the postponed rates were wiped after five years (year one rate wiped in year six; year two in year seven etc.) This scheme had one major handicap in that, should the farm be sold, the previous five years became payable and the postponed rates were placed ahead of any property mortgage, including the first mortgage. Banks became reluctant to increase lending to those properties with a postponed rates debt.'⁶

Differential rating:

Central government then passed legislation allowing councils to impose differential rates. Manukau City Council phased out rates postponement and on 11 April 1978 introduced

⁵ Bruce Ringer, Manukau City Research Library, in *Manukau's Journey* cites a study by Susan J. Hogarth, 'Differential Rating and Rural Land Use: Manukau City', MA thesis, University of Auckland, 1980, which gives in-depth analysis.

⁶ C. Bull, 'Dairy farming in Clevedon', 2009, CDHS.

differential rating, intended to provide for a more equitable distribution of the rates burden and to relieve the pressure for subdivision on landowners on the fringes of the rapidly growing city. Farmland was assessed at a lower rate, with remission on higher values and with rebates for covenanted bush blocks. The system was refined and modified over the following years.

Annual value:

On 14 June 2006, Manukau City Council voted to change its basis of rating from land value to annual value. The move had gone from capital to land to annual, a formula whereby the potential annual productivity of the property is the deciding factor in rating. This is seen as a difficult and largely unrealistic regime for many farming situations.

3.3 Farming experience in a time of change

At the beginning of this period, many sons were still joining and succeeding their fathers on an active family farm. A Young Farmers Club had been formed back in 1939, with Fred Atchison as its first chairman. It was an important forum for gaining experience and Fred, Alec Smith and others now led the younger generation in many activities. A Country Girls Club presaged women's fuller participation in farm ownership and responsibility. In 1968 Philip Bell, Ron Blundell and Tom Mandeno were awarded YFC exchanges in Australia and Canada and in 1971 Philip Bell won the national Skellerup Young Farmer of the Year Competition. In this period, people throughout New Zealand married in their early twenties and these young farmers were leading mainly 'settled' lives in the Clevedon farming tradition.



The comparative youthfulness of 1970s farming families continuing on older properties meant that most women, then also caring for young children, did not work outside the farm at this time. A 1977 study showed that only 26 wives had a non-farm job from a sample of 191 holdings, and the majority of these were wives of part-time farmers.⁷ Since 1962, Ann Richardson had taught as a young married woman not yet a mother. It was not uncommon for women to work until their children came, but less common for someone further out, like Ann on a large Kawakawa Bay sheep and cattle farm. She was conscious that she had to uphold farm-wife credentials by producing all the shearers' food, etc, at the same time as teaching and having to travel long distances each day to the school.

But this seemingly stable pattern of life was, again as elsewhere in New Zealand, about to undergo the tectonic change to New Zealand's economy that resulted from Britain's admission into full membership of the European Economic Community in January 1973 – the loss of traditional meat and dairying markets and the application of greatly reduced quotas. This, and the oil shock of 1973 and accompanying stock market reversal, were exacerbated for Clevedon by the issue of high rates, and high death duties, on a pastoral farming community. From this time an increasing number of women have worked off the farm for economic reasons, especially in the case of sheep and cattle farms where the variable seasonal income meant that a complementary steady income such as a teacher's salary was good.

Two major factors would mitigate the worst effects of the downturn in farming until the mid-1980s:

Town milk supply:

The proximity to Auckland brought its compensations for dairy farmers with the town milk supply system. The introduction of town-supply quotas, an important asset in the valuation of a farm, allowed town-supply farms to continue reasonably profitably until the cessation of a guaranteed price in 1985. Milk tankers were seen everywhere on Clevedon's network of roads and milking sheds were being upgraded. Back in 1967 modern developments in dairying had been publicised with the formal opening by Alf Allen, then speaker of the House, of Kevin McNamara's large and innovative milking shed. In 1973, Bernie Ross would also construct a state-of-the-art milking shed.⁸

Some properties were expanded. The Lanes' Twilight Road farm was 60 acres when Milton Lane began work in 1965 (although his father Rex Lane also had a separate hill block), and they soon bought land over the road to increase their farm size. Andrew

⁷ A. Atchison, 'The use and ownership of rural land in Clevedon Ward, Manukau City', MA thesis in Geography, Univ. of Auckland, 1977, p. 84.

⁸ Both were relatively new farmers in Clevedon, McNamara coming from a background as a surgeon. This signalled a change in Clevedon's dairy farming tradition.

McPherson absorbed a neighbouring Dow farm into his original Dow family property. Brian Cunningham's original farm close to the village was 54 acres, which was always too small, so he bought a run-off in Thorp Quarry Rd where his cows calved down by the creek. He would slowly drive his little Fergie tractor back along North Rd, with the crate behind holding the newborn calf, and the new heifer mother following tranquilly behind. The town-supply quota system encouraged the amalgamation of land. The higher quota you could get, the better the value, but the land had to be one unit, therefore aggregation occurred increasingly with adjacent land rather than run-offs.

Clevedon's former supply of cream to dairy factories for manufacturing butter and cheese was replaced by the predominance of town milk supply. The East Tamaki Cooperative Dairy Company closed in 1980. Friesian cows with higher milk yield and lower fat content supplanted the smaller Jerseys, with their high butterfat count. Black-and-white replaced creamy beige in the paddocks. 'When quotas were struck, everyone was looking for one'. There was a big difference between an ordinary supplier and one with a quota,⁹ and with efficient farming you could increase your quota. 'By this time almost all Clevedon farmers had at least some of their milk going to town milk and receiving the better price.'¹⁰ But 1985 saw the cessation of the guaranteed price. Farms would have to become even larger to be viable. Twelve-month quotas finished around 1990 and farms went to winter premiums only, dropping to 26 cents a litre in about 2000, and continuing to fall.

There had been some competitive influence and benefit for Clevedon farmers when three companies were still operating. Three different tankers circulated in the district. Then ACMP (Auckland Cooperative Milk Producers) sold to NZCDC (New Zealand Cooperative Dairy Company) in 1988-1989; amalgamation removed this slight edge and prices fell. Farmers 'hung on in for a few years, believing those low prices weren't sustainable, but...' Differing prices are now being paid over the whole country.

Subsidies:

The second mitigating factor was the buffer zone created by the subsidies of the late 1960s to 1984, which helped family farms to remain viable and even sometimes to expand. While town supply bolstered dairying, the subsidies were especially helpful in the sheep and cattle farming of the hills. Under Robert Muldoon as Minister of Finance in the 1969-1972 government and as Prime Minister from 1975 to 1984, heavy subsidies were paid to farmers, for instance in fertiliser transport, drought relief, weed and pest control, investment allowances and in bringing in marginal land.

⁹ Even more profitable before the end of the milk-in-schools scheme in 1967.

¹⁰ C. Bull, 'Dairy farming in Clevedon', 2009, CDHS.

The stock retention scheme, labelled by Norman Kirk as ‘a family benefit for sheep’,¹¹ was one incentive, as was the livestock incentive scheme of 1976, which encouraged farmers to increase stock numbers and consequently to clear more scrub and bush. Subsidies were also paid to dairy farmers switching to beef and raising beef/bull calves; through this particular scheme the Hunts were able to buy land next door and add a room on to their home for a new baby – also in its way a form of ‘family benefit’.

Some of the remaining virgin bush on Clevedon’s outer perimeter, the steep hills of North Road, Otau Roads, Ness Valley and Kawakawa Bay, was felled at this time and brought into pasture. The number of animals a farm could carry was the driver. (On 23 June 1984, the Native Forests Action Council and the Royal Forest and Bird Protection Society held a joint protest meeting in Clevedon against the continued clear-felling of native bush in the Hunua ranges, specifically a 270-hectare block of forest situated between the Ness Valley and Otau Mountain roads.)

In the early 1980s, 40 percent of the average sheep and beef farmer’s income came from subsidies. It was an unreal situation and when in 1985 thirty different subsidies were suddenly removed in Roger Douglas’s introduction of the new Labour Government’s tight economic reforms, Clevedon dairy and livestock farmers felt the impact.¹² Land values halved, interest doubled and many families had to sell farms or find ways to sell part of their land.

This was a major time of change as until the mid-1980s, the number of young families¹³ carrying on farming – profiting from town milk supply and bolstered by subsidies – meant that in a sense ‘resident farmers were there with a sort of stranglehold, unwittingly’, over land available around Clevedon.

Farming now:

Today, only farmers with low debt can still farm. ‘Few pastoral farms are economically viable in this area.’ ‘On 100 acres, one can only gross around \$35,000. Even if you are not dairying, you still can’t make a living on beef or sheepmeat.’ In dairying terms, the average New Zealand dairy herd in 2008 to 2009 is 320 cows, whereas Clevedon is well below that figure with all but one of the eight herds under 200. There are few opportunities in Clevedon to increase herd sizes by amalgamating properties, because of the relatively high value of land, the scarcity now of available small blocks to acquire or lease, and because of land contour and waterways, which restrict the size of farms and prevent the ‘milking platform’ concept.

¹¹ Barry Gustafson, *His Way, a Biography of Robert Muldoon*, Auckland 2000, p. 117.

¹² By 2009 a truckload of fertiliser, delivered in Clevedon and spread, costs \$3,000.

¹³ Fathers tended to retire somewhat younger than in recent times. ‘You wore out younger in the old days of walk-through sheds; at least with herringbone sheds, our generation could stand upright!’

The 1960s was effectively the last generation of farm sons to follow into farming. By 2000 this family continuity has virtually stopped. As an economic unit, farms can no longer support a young family member.

3.4 Land subdivision

The momentum for subdivision was driven largely by the drop in income and by the burden of rates. For instance, the outlying coastal land with the cachet of sea views was seen as attractive potential for subdivision and the rateable land value of coastal properties rose, with attendant financial stress on coastal farming families. Later on, owning land around Clevedon village became fashionable in turn, as the greater ease of commuting was factored in. Then the Ardmore-Clevedon hills bounding the valley on the east and the Clevedon-Brookby hills to the west, considered poor hill blocks by farmers until the late 1970s, suddenly became desirable to lifestyle commuters largely for their panoramic views and ‘interesting’ hilly locations. Farms such as Polkinghorne’s, Montgomerie’s and Renouf’s up on Skyhigh Road, and the hills accessed by Creighton’s Road, Twilight Road and West Road were subdivided in the 1970s and 1980s, Ness Valley likewise. Values rose as people bought them for lifestyle blocks, while some introduced new ventures such as vineyards.

Parts one and two of the City of Manukau District Scheme became operative on 10 October 1973. There has been little significant alteration since then for Clevedon apart from the change from a maximum of one hectare for a retirement title to two hectares. ‘Manukau has been stricter and more responsible’ than Franklin in its administration of subdivision.

Dairying land had been comparatively cheap in the Clevedon valley for many years and was still so in the mid-1970s. The ‘marginal’ hill country was, of course, cheaper still. Back in the 1930s, the Smith family, coming from Taranaki, had paid a sum that locals considered on the high side. However, it was not expensive in comparison to Taranaki, and this was the same case in the 1960s and early 1970s. In fact, the land had been sometimes no greater in value than the farm buildings on the property; ‘the buildings were worth more than the land.’ Values had risen by 1974 when eleven acres were sold for \$22,000, big money then. By the mid-1970s, the average price was up to between \$2,500 and \$3,500 per hectare for dairy land, and it was becoming much more difficult for local people to buy local land.

Retirement Block:

Retirement was another driver for subdivision and the first new subdivision rule allowed a one and a quarter acre block to be cut off as a Retirement Block. It was an authentic move to allow older people to remain in the area, people who would otherwise have to retire into

Manurewa, Papatoetoe, Devonport or elsewhere as the second-generation elders had generally done in former times, as there were very few residential sections in the Clevedon area.¹⁴

A financial incentive also drove the concept; if farmers who were struggling to make their property economically viable had owned and lived on a farm of 50 acres for more than 25 years, they could cut off a one and a quarter-acre block without unduly affecting the productivity of their farm, thereby boosting their income and helping them carry on farming. To have a retirement block now, the farm size still needs to be 50 acres (20 hectares) but no longer with the requirement to have lived on the property for over 25 years.

Bush Block:

In 1989 came the subdivision legislation for a Bush Block, which Manukau City allowed ‘with the view that greenies’ care of these bush blocks would be beneficial to the environment.’ This was effective as bush areas were by then seen as having value; ‘the bush blocks really worked.’

Lifestyle Block:

A Lifestyle Block could be cut off a 50-acre title if it qualified by proving that the land to be subdivided would be economically viable. With this requirement, several new owners brought in diversification of land use into the district, although sometimes as a temporary stage, not always as a long-term economically viable unit.

Ten-acre blocks, old titles and leases:

In 1964 Manukau County Council had put a stop to the parcelling and selling of ten-acre block titles. Only in exceptional circumstances was there subdivision of less than 50 acres through the 1960s and 1970s. Ten-acre blocks could not be sold as of right and projects had to be submitted to Council for special approval, which was given exceptionally in some cases in the Clevedon area.

Subdivision in the Otau area had been prepared under the 1865 *Viola* settlement scheme, with titles for quarter- and ten-acre blocks. These proved uneconomic and amalgamation followed. Whether for rating purposes or simply for convenience, the farmer usually had the titles degraded to allotment status with one title only for the land holding. In the 1960s an application to the Commissioner of Crown Lands for reinstatement of titles had been denied on legal grounds. But in the 1970s, a different reading of the law in another application resulted in a ruling in favour of new titles. This was contrary to Manukau’s wish to limit titles to a minimum subdivision of fifty acres.

Some parcels of land up Otau Mountain Road had been Crown 999-year leases; by the 1980s, most of these had been freeholded. Other local landowners found they could gain title by proof of long-time payment of rates on land long ago abandoned.

¹⁴ See A. Atchison, op. cit., p. 93.

In summary, therefore:

- In general, there was amalgamation of rural land around Clevedon until the 1970s, a process reversed with the need for compensatory income and the growing demand for lifestyle blocks.
- Farmers were struggling for income with the downturn in farming in general
- Rates were heavy
- A small block cut off would bring income, 'keeping them afloat' while not greatly affecting the economic unit of the time
- A retirement block would serve the same purpose, and also allow older residents to remain locally
- Land was comparatively cheap to the mid-1970s. The land was sometimes of no more value than the farm buildings on the property.
- Rediscovery of old titles and leases released land for purchase

By these processes Clevedon and its outlying areas slowly became the lifestyle and commuting community of today. Better roading with tarsealed surfaces made commuting more viable and rural living more attractive. Not many commuters of that time went right to Auckland, but for those who did it was as commutable then as now, possibly even easier. Back in 1987, David Lange, campaigning for the general election in Clevedon, described it as a lifestyle district for Auckland commuters: 'the dormitory of Auckland'. Or, as viewed through local lenses: 'When I went to school, about ninety percent were on the land. Now ninety percent commute.'¹⁵

3.5 Diversification of land use

With or without subdividing, Clevedon farming families were diversifying and intensifying their land use by the late 1970s and 1980s. Already Wally Scorrar, who is mainly known in Clevedon and New Zealand history for his shearing prowess, had been one of the first horticulturists in the modern era. His riverside North Road property was close to the orchard enclave of old Clevedon and in the 1960s he was the first to put up glasshouses where he grew tomatoes; he 'snuck under the radar' of the times.

By the 1970s and 1980s there was considerable diversification and intensification of land use as the value of land rose and farm income could not be increased by further improving pastoral farming on the relatively small Clevedon farms. 'With the entry of England into the European Economic Community, New Zealand dairy farmers were encouraged to diversify':

¹⁵ Jim Scorrar, 2009.

orchards, kiwifruit, berry fruit, even farm-focused tourism, as well as off-farm investment. Crops – especially horticulture – were seen as good auxiliaries to farm income and were encouraged by MAF and Federated Farmers advisers. George and Ann Richardson tried citrus, sweet corn and squash; Phil and Judy Ryall also grew squash; Milton and Sally Lane kiwifruit; Alex and Lynn Bell blackberries; Gwen and Colin Bull squash, sweet corn and beans; Doug and Judith Hunt grew strawberries and their successors planted nashi pears, Bill Duder had boysenberries. Macadamia nuts and avocado were also tried. Live-sheep exports and selective breeding for ‘A2 milk’ with lower fat content, were also part of Clevedon’s experience at this time.

By the 1970s John Blundell had developed a large and successful orchard covering the whole of what had been the family’s dairy farm. Government restrictions on gate sales undermined potential income, however, and John was a supporter of the Independent Fruit Growers Association in its successful efforts to overturn this legislation. Riverhaven Orchard became very well known for the quantity and quality of its fruit.

On the tourism circuit, Alf Blundell, Philip Bell, Stuart McKenzie, Bernie Ross and especially Neil Montgomerie were among others taking part in cooperative tourism ventures, shearing sheep and demonstrating milking. Bernie Ross’s (then Phil York’s) rotary shed had been specially designed with tourist buses in mind, with a viewing platform for onlookers. In the village Terry Jenkins demonstrated his taxidermy skills. The focus was self-sufficiency; ‘we were a real community.’

But ‘none of these ventures were particularly successful, judging by the fact that except for grapes, few have been tempted to follow suit. Many who borrowed to change their farming systems were then clobbered by the interest-rate hikes of the mid-1980s. In fact these high interest rates upwards of 26 percent on overdraft and up to 36 percent penalty rates were catastrophic for many farmers, the self-employed and very many business enterprises.’¹⁶

3.6 New arrivals and changes in land use

Clevedon has always had a flow in and out of farming families. It has also had some absentee ownership and speculator investment right from the 1850s and 1860s; William Aitken’s Mataitai Block is a prime example. Property ownership has never been static despite a baseline of continuity over several generations. However, from 1960 to 1977, despite the continuing presence of family farming, sales of land within families accounted for only 13 percent of the total sales in the Clevedon Ward and this period saw the biggest change in rural holding sales.¹⁷ A new type of property owner came to the fore after 1970.

¹⁶ C. Bull, ‘Dairy farming in Clevedon’, 2009, CDHS.

¹⁷ A. Atchison, *op. cit.*, p. 62.

This had been heralded in the late sixties by the purchase of Fawcetts' farm near the centre of the village by surgeon Kevin McNamara – 'the first "Queen St farmer" to come into the block'. He was not, actually, but he was the first to be noticed in Clevedon heartland. Pre-decimal, the purchase price was said to be £45,000 – beyond the budget of local buyers and 'unheard of at the time'.¹⁸ Not long after, the price would not be unusual. A state-of-the-art cowshed was then built, costing 'the equivalent of three state houses to build', with a 'machine room three times bigger than usual', and officially opened by MP Alf Allen, then Speaker of the House, an event widely reported in local newspapers.

There was now growing evidence that newcomers were arriving with sufficient financial backing to modernise and expand farms and to be able to make the outlays necessary to diversify effectively. Several were truly farming enthusiasts. But there would also be another element for some purchasers who were aware of climbing land values: that they could run these properties as a tax loss; 'fertiliser trucks would roll in just before the end of March'. In an era of graduated tax scale and no GST when high salary earners could pay 66 percent in taxes, it would be tempting to own and manage property as a tax loss. This would be beneficial to them just as available subsidies were beneficial to farmers. The profitability of town milk quotas of one and a half gallons per acre was a further incentive to attract investors with the finance to increase their acreage.

Another significant event in the history of Clevedon was the sale of the McNicol farm, the surviving farm of the first two 1853 Pakeha families, to Bernie Ross, previously farming in Manurewa and a former councillor. He built the first rotary shed in Clevedon and is remembered with appreciation for donating in 1977 the old McNicol homestead to Manukau City as a museum and heritage building. His new home on the skyline was noticeably bigger than standard in Clevedon at the time and signalled further changes.

In a 1977 study, 'The use and ownership of rural land in Clevedon Ward, Manukau City', Alan Atchison analysed the 'back to the country' trend and summed up: 'Since 1970 only about 20 farms have been bought by people farming full-time on them ... Perhaps the most significant feature is the importance of residential and part-time farming as reasons for purchasing rural land.'¹⁹ In a survey of 206 landowners, he found that already in the 1970s 114 were categorised as part-time farmers and 87 as full-time, while five had holdings in bush, not farmed at all. This was a sign of Clevedon's urban accessibility.²⁰ More than 80 percent of part-time farmers were grazing sheep and beef on their holdings, some with horses,

¹⁸ The Lane family had hoped to buy this neighbouring farm, as the Fawcetts and they were cousins, but instead bought from Sinclair Fleming a farm over the road, which also had once been in their extended family. The price was £27,000.

¹⁹ A. Atchison, op. cit., p. 71.

²⁰ A. Atchison, op. cit., p. 77.

while others leased out land. In outward aspect, there was little apparent change, ‘but a “subtle” form of urban influence’ was modifying this rural area.²¹

Already the commuter aspect was to the fore, as his study revealed that part-time farmers with off-farm employment outnumbered those with no other employment by almost five to one, a finding reinforced by the fact that retired people living on a rural holding provided much of the remaining group.²² Over 80 percent of those in off-farm employment worked a forty-hour-plus week. Off-farm working partners would supplement some ‘genuinely’ part-time or full-time farmers, but this was not statistically significant in the 1970s.

By the close of the 1970s, Clevedon was a desirable ‘location’ and promoted as such in property advertising. Doug and Judith Hunt remember new neighbours having their extensive lawns mowed for them, an innovation. By the mid-1980s, when a West Road dairy farm was sold, the purchase price had climbed to a reported \$10,000 an acre.

Clevedon is the headquarters of Auckland Polo Club and in 1974 it opened a major extension to its Clevedon grounds and continued to expand. From around 1980, people involved with polo were buying properties in the area, and these have accounted for a significant proportion of Clevedon’s lifestyle purchases.

The 1987 crash halted these escalating prices for some time; nevertheless, high socio-economic status has been an undeniable if discreet presence in the landscape and buildings around Clevedon ever since. The 2006 census returns, together with other sources and extrapolated to 2009, show that 41 percent of Clevedon area’s households now have an annual income of more than \$100,000, while the average income is nearly \$91,000 compared to the total average for Manukau City of near \$74,000.²³

Ken and Diane Mason’s experience of coming to live in Ness Valley with their four children in the mid-1970s illustrates the most positive aspects of the ‘new stimulus’ to the area. In 1970 Ken had transferred to Auckland, working as judge in the courts in Auckland and South Auckland. A daughter in love with ponies and the dawning realisation that in town ‘our kids never really got their feet off concrete’, coupled with their own rural upbringing on the west coast of the South Island, brought them to Clevedon, a place they had never heard of before. Parched paddocks, a dusty metal road, a ‘fairly dilapidated’ property, the sun shining and the Aroaro creek running through the place – they instantly decided to buy. They shifted into the house just before one of the worst floods in the valley.

Two or three days later, they had their first experience of practical hospitality. ‘Neil Sutherland turned up at the back door and said, “You’re new here; I’ve got a calf for you.”’

²¹ Atchison, *op. cit.*, p. 4.

²² Atchison, *op. cit.*, p. 81.

²³ Property Economics’ report for the Clevedon Sustainable Development Plan project: ‘Clevedon Village Economic Assessment’, October 2009, p. 7.

He had a bobby calf on his trailer, which he dropped off at our place and said, “Here you are. Here’s something for you to learn on.” So over the years, of course, we did ... It was very friendly, very comfortable. The people were relaxed; we thoroughly enjoyed their company over the years.’

Bringing the property back into shape occupied their on-farm time over the next few years. ‘It wasn’t too long before Diane and I, like most of the people who were in the Clevedon area at that time, began to take part in the local activities. At various times we were involved with the School Committee, the Plunket, the Drama Club etc etc etc, and of course the children attended the local Clevedon School and later Papakura High School.’

In 1988 Ken retired. Up until that time they had done what most part-time lifestyle farmers did, grazing a few head of cattle, but in 1989 a trip to France set them in an entirely different direction. They decided to plant a vineyard, seeking out expert advice ‘on soil fertility, climatic conditions and a whole host of other matters that had to be sorted out before we could even contemplate going ahead with our plans’. They worked on a voluntary basis in a vineyard in South Auckland in return for tuition and advice as they went. Diane did a correspondence course in winemaking at the Eastern Institute of Technology in Napier and from time to time she would be required to attend practical courses at the institute and eventually she obtained a winemaking qualification. She also did several papers at the Open Polytech.

They planted a two-hectare vineyard of Merlot, Malbec, Cabernet Sauvignon and Cabernet Franc varieties, for a blended wine. They planted only two hectares as ‘we realised we wouldn’t be getting any younger and the question which we really had to ask ourselves was this: what acreage can be managed by a husband and wife who are currently fairly fit and active but who would obviously be ageing, and for whom full-time work would gradually become a burden.’ The first grapes were planted in 1991, with help from family and friends, and they named the vineyard ‘Arahura’, the traditional home of Ken’s hapū, Poutini Ngai Tahu.

They produced their first wine in 1994, made by Diane and their youngest son Tim. It immediately gained a good report from Michael Cooper, one of New Zealand’s premier wine critics and wine writers. ‘Our entire production for that year was two barrels. But it was a great start and we were thrilled that we were at last on our way. So it can be said that that 1994 wine was the pioneer wine in Clevedon and that was the start of the industry in the Clevedon area.’ They went on to build a winery and gain more very favourable comments and awards until they sold in December 2004.

Most of the wine was sold from the cellar door. ‘It was interesting that when overseas visitors came to the vineyard, they would come into the tin shed and usually sample our wines then they would go and hang out over the back fence. They would look to the north, the hills

in the north, and almost without exception they would make two comments: “Isn’t it green!” and “Isn’t it quiet!” You could just about bet on it that those would be the two comments you would hear. So it says something not just for Ness Valley but also for New Zealand.’²⁴

Their pioneering winemaking at Arahura Vineyard triggered the growth of several wineries in the Clevedon area, including a further three in Ness Valley. Vineyards, wineries and wine outlets are a distinctive element and a drawcard for visitors.

Ken and Diane’s relatives, Nip and Mary Neville, also living on the joint property, made creative and entrepreneurial use of their lifestyle location. On Nip’s retirement from Manukau City Council, they began growing gherkins and gourds, and producing pickles and jams in a commercial kitchen on their premises until they too sold out in 2004. Mary became known as ‘the gherkin lady’.

These two examples of experiences where lifestyle living has been combined with professional off-farm employment, graduating into intensive, productive, pioneering on-site ventures making good use of small holdings, is a good-news story replicated in several other instances in the Clevedon districts. It is important to celebrate the energy that these bring to a community, especially where the families are as fully engaged as possible in the local activities. These ventures are for the large part made possible by the availability of sufficient financial backing.

3.7 Clevedon Village and occupations outside farming

Clevedon is still very much a country village. ‘It is incredibly easy to live rurally in Clevedon’ without losing many advantages of nearby amenities. ‘It was five minutes from the cowshed to get fish and chips!’ This is an increasingly rare privilege as small villages die elsewhere and only a hall or converted church may remain. The village is an entity with a distinctive character that has evolved over the years and is still evolving, a centre catering for a wide area and supported by vibrant local organisations, clubs, sports, churches; provided with consumer and social services: hotel and cafés, markets, health centre, pharmacy, hairdresser’s, childcare facilities and school, with reasonable trades presence – yet still within the social atmosphere and geography of a village community. The village atmosphere of Clevedon is also a reality; ‘it works’.

As a living organism, not a ‘historic village’, its buildings are not always beautiful per se and belong to eras ranging across the decades from the late nineteenth century to the present. The era of the late 1950s to the mid-1960s brought the new brick Presbyterian Church, the new hall and the considerable changes at the school with the demolition of the 1878 school building.

²⁴ Ken Mason, recorded January 2010, CDHS.



In July 1973, another very noticeable change came with the demolition of the two-storeyed boardinghouse on the y-junction opposite the Post Office. The boardinghouse had begun life as the Empire Hotel, replacing an earlier similar Wairoa Hotel, so with its disappearance a typical pioneer hospitality centre was lost. Its stables had survived as Ivan Jones truck depot and continue today as the gift shop 'Acorns'.



In its place, however, came another well-designed building, now a familiar landmark in its own right with a richly accruing history. On 1 July 1978, the Clevedon Woolshed and Country Craft Market opened for business. Traditional business in Clevedon had largely been based on pastoral farming with the cream factory, rural transport and an abattoir; or else on timber, with the sawmill of North Road continuing in this period, first rented then owned by Phil Morton.²⁵ And shops had provided people with the necessities of life, which included horse shoeing and the forging and repair of farm implements, then vehicle servicing and

²⁵ Woodworking is also carried on in North Road by Woodzone.

petrol supply. So the opening in 1978 of the Woolshed on the village corner signified both continuity and change.

From there Garth Cumberland and Judy Donovan sold their Kettlewell line of heavy-duty outdoors. 'Garth was a huge believer in the Perendale sheep breed' and they produced their own yarn. Judy then started Kettlewell Cottage women's knitwear. Thirty years later, this enterprise has continued under other owners, linked to the Clevedon Café.



The craft movement was strongly underway in the 1970s and Muriel Smith opened a shop in the old home of Jack Munro, the blacksmith, hence the shop's name: 'The Anvil'. A group of skilled spinners was very active on a national level over these years, reinforcing in Clevedon the arts and crafts movement also present in the Woolshed and The Anvil.

The next major change in the village, though not so evident visually, came with the closure of the Clevedon Post Office in 1989, one of the many rural and suburban services shut down by State-Owned Enterprise New Zealand Post. Clevedon residents opposed this vigorously, pointing out that there would be no post office between Papakura and Paeroa on the Hauraki Plains. Foresight and perseverance from local representatives in the face of budgetary opposition saved the actual building for Clevedon. Manukau City bought it, the last of that distinctive quartet of old community buildings: the church dating from c.1887, the hall (1872), the boarding house (1912) and the post office (opened in January 1909). As the Clevedon District Centre, it is now the base for policing and other community services.

Three years later, another old building came down: the Clevedon dairy dating from about 1910, which had also housed over the years a billiard saloon, barber's and bank. Several older commercial buildings and homes remain, however, adapted for different businesses. In the

triangle to the north is a healthy admixture of different small-scale enterprises: high quality New Zealand clothing and giftware for both local and tourist market; local wine sales; a café/restaurant; marine supplies and servicing, vehicle repairs and servicing, a beauty agency. The eclectic nature of these businesses is matched by the corresponding cluster of small-scale businesses and trade services in the centre of the village.

3.8 Societal changes and community services: women's work; education and churches; leisure and sports

Farming women have nearly always been 'employed': in the sheds, catering food, drafting and shifting stock, but usually unpaid.²⁶ From the 1970s an increasing number of farm wives have worked, either full-time or part-time, off the farm. From 1962, Ann Richardson taught as a young married woman not yet a mother. She had to uphold farm-wife credentials on their large sheep and cattle farm by producing all the shearers' food etc, at the same time as teaching and having to travel long distances each day to the school. Others had similar experiences: 'You went to the shed and then taught and then went to the shed again when you came home.' 'And then there was PTA...'²⁷

Clevedon women were doing this mainly to supplement the farm income, although a sense of professionalism, self-worth and entitlement was also a factor, especially in the strong women's movement era of the 1970s. Traditionally, women 'helped' their farmer husband. It came as a surprise to Judith Hunt to hear a sharemilker wife in the 1970s refer to 'my hay'. The terminology and reality were in transition. Regular money from women's off-farm work was especially important in sustaining a family on a sheep and cattle farm with its very variable, seasonal income.

These women in paid work mostly still contributed as much as they could to the intricate, time-consuming, responsible, yet rewarding volunteer work that both women and men (but numerically more women) carried out in managing the social infrastructure. Through the 1970s and 1980s the voluntary nature of an active rural community was still very much in evidence. In 1970 Clevedon's community newspaper, the *Roundup*, was launched by Wyn Ryburn and Margaret Lane.²⁸ Forty years later, volunteers still produce and deliver the *Roundup* to over 1,000 households. Within its pages is the collected history of family and community events, local body initiatives, and farming, trades and commercial activities of Clevedon and outlying districts. Above all, it is a history of volunteerism.

²⁶ Children too 'were free labour on the farm, for drafting, docking...' – a workforce less available now.

²⁷ Parents and Teachers' Association

²⁸ See F. Murray, *Yesteryears*, Auckland, 2009, p. 237–242.

Childcare, education and church:

Through the 1940s and 1950s there had been no preschool facilities in Clevedon. School itself was your initiation into how to socialise with different children. In the 1960s a playgroup was started, held turn-about in parents' homes. Noeline Smith and Jan Sanders were behind this early initiative. The playgroup, by now the Clevedon Plunket Playgroup organised by Shirley Jones, Judith Hunt, Maxine Sharp and others, moved into the supper room of the hall. Toys and activities had to be taken out and stored away each time. In 1977 this group set up the Kindergarten Establishment Committee, which included Ann Richardson, Maureen Johnson, Judy Benjamin, Maxine Sharp and Marilyn Orum. They lobbied and fundraised to have a kindergarten service in Clevedon and by the end of the decade a kindergarten was established, with first a 'mobile' service coming to the public hall and going also to Kawakawa Bay and Brookby. This continued for more than twenty years until 1997 when a separate kindergarten building was opened in Monument Rd on the site of the old cream factory.

Plunket, which had begun in Clevedon in 1944, has remained very strong right up to and including the present day and has always received very generous community response in fundraising. Among the young mothers of the 1970s, now patronesses of Plunket, were Jennifer Kelly, Myra Smith and Eleanor Kells.

By 1987, Lenise Ranstead of the Clevedon Presbyterian parish saw the need for community childcare and with the help of Avis Kennedy started a crèche in St Andrew's Church Hall. This became Clevedon Kidz, which began a full preschool programme by the late 1990s, and by 2006 had been licensed by the Ministry of Education to operate as an all-day Early Childhood Centre offering under-tuos service as well as the Get Set for School programme. As women have moved progressively into paid employment and with government standards becoming more rigorous, this has become a professional, commercial enterprise. The church, also running other programmes, is now a significant employer within the village.

All Souls Anglican Church's After-School programme under OSCAR has offered since 2005 an invaluable school-age parallel service to Clevedon Kidz pre-school childcare, run by Glenis Munro and assisted by Monica Payne and others. Children of commuting parents now 'graduate' from one to the other. The fact that these services are right in Clevedon village, the hub for nearly all commuter roads, greatly lightens the stress for working families.

Clevedon School's 150-year history has been full of the volunteer contributions of parents and helpers. Over three generations, Ross McKenzie initiated school children in the native vegetation and bird life of the area. Christine Whetton came as Miss McQueen to Clevedon School in 1974 and taught new entrants until 1979. After four years at Brookby School she returned to Clevedon in 1984, and noticed a change in the intervening years. The

new entrants were now mainly from incoming families and local parent involvement had dropped away. Some self-employed farming families had been able to be reasonably flexible – as much as milking schedules would allow – in the amount of time they could contribute, but now, with mostly commuter families and many not self-employed, direct parent involvement in school activities is considerably less than previously.

In the 1980s the school had a roll of just over 300 but now has 365. It is a closed-roll zone, with boundaries at the Creighton Road junction with the Clevedon-Papakura Road; the end of North Road, and Kawakawa Bay. Out-of-zoners are able once or twice a year to respond to notices for admission to Clevedon School. In the 1990s the popularity of this high-decile school drew in a busload of children from the Red Hill area of Papakura. This ceased when the service was no longer free. For several years Kawakawa Bay's Stoddard House had been part of Clevedon School but after its closure in 2005 as a home for pre-delinquent boys, this link came to an end.

Leisure

Clevedon Library has existed since 1862 and in a symbiotic relationship with the Public Hall since the 1870s. In November 1971, Manukau City began providing financial support to all volunteer-run community libraries within its boundaries and by March 1972 Manukau City Libraries extended this to regular book loans to these 'rural' libraries. The designers of the new 1962 hall had initially overlooked library considerations and, when reminded, had put the library facilities in an upstairs loft. This proved less suitable for older readers and in 1985 Manukau City opened a separate Clevedon Rural Library alongside the hall boundary with the church, where it still continues its uninterrupted service run by volunteers.

Wyn Ryburn, Peg McCutcheon, Dennis Adams, Kath Hart and Vic Glaysher formed a Drama Club in Clevedon in the late 1960s and their first production, around 1970, was three one-act plays. The first in a series of successful pantomimes was *Jack and the Beanstalk*. Drama flourished through the 1980s, with an energetic and talented troupe including Merle McKenzie, Vic Glaysher, Dianne Duder, Phil Yorke, Barbara Duder.

Clevedon has always been keenly musical and singing is a long tradition well upheld today by musicians of the calibre of Gina Sanders. St Andrew's Presbyterian Church has been a centre for music for many years, and still is.

Sports

On 29 December 1974 the Auckland Polo Club formally opened a major extension to its Clevedon polo grounds. Polo is probably the sport making the most impact on the lifestyle of the area, with many properties owned by people involved with polo and other properties grazing ponies, especially over event times. The Clevedon Pony Club had been formed in 1968 and has continued to be keenly supported throughout the forty years since. It is one of

ten sporting associations making use of the new amenities on the enlarged A&P showgrounds now owned by Manukau City.

In the 1970s and 1980s there was a very strong netball club run by parents. Shocking pink and navy blue were the uniform colours; Anne Mead was very involved – ‘there’s still a bolt of the material if you want it!’ – and Ricky Paewai was a great supporter and organiser. Now, with the opening of Bruce Pullman Park, there are fewer individual school teams.

Jan Sanders was treasurer for ten years for Clevedon’s Gym Club in the 1960s and remembers a certain fundraising country-and-western evening ‘attended by 420 people [beyond the hall’s capacity] and a horse was ridden into the hall, all very illegal’. Dorothy and Stan Street were involved in the gym club also. In the 1970s, bolstered once by a \$4,000 grant from the Hillary Foundation, it used to have 70 children at an evening session and the Papakura gymnastics instructor would come out. A roster system ran for a while with some stalwarts among the parents. But gradually, with fewer parents giving practical help, too much work and responsibility went onto just a few parents and the club folded. Some of its equipment has found a place at the school.

A badminton club, started in the 1960s, was very active for several years and four adult teams won every grade one year. Tennis, from early times a popular sport with many families having their own grass courts, has gone from strength to strength in Clevedon and is now ‘one of the strongest clubs in New Zealand.’ Having its own grounds and facilities, as also in the case of the Clevedon Bowling Club, may have helped these two sports flourish, as the cost of hall hire is one of the reasons given for some other clubs to founder.

Associations

The Clevedon Progressive Association; A&P; Lions; Scouts and Guides; RSA (folding in 1980, when the Lions took over its community services such as firewood for widows); Women’s Division; Clevedon Residents’ Association (running the Fireworks Night and the Christmas Street parade among other activities); Clevedon Village Business Association, formed in 1996; church groups; community lunches; Clevedon & Districts Historical Society, formed in 1977; local body representation (such as Mark Balemi’s input on the Community Board, introduced in 1989) – all join associations already referred to above, and others, in making up the web of Clevedon’s largely voluntary services.

One deserving special mention is the Clevedon Volunteer Fire Brigade formed in 1975. The fire station opened in January 1976. The Southern Command of the New Zealand Fire Service’s Auckland District is responsible for the Clevedon and Kawakawa Bay stations, manned solely by volunteers.

With both parents working in many commuter households, and several with a big mortgage on a high-value property, there are now understandably fewer volunteer contributions and this will obviously have implications for the social infrastructure of a

widespread rural community. This is a factor that has been picked up in the Social Report for Manukau City's Clevedon Sustainable Development Plan:

Growth in a small community results in change. The most obvious of these changes is the increase in population. However, there is also a change in the make-up of the population. There are more people and different people. An increase in population and a diversification of the population leads to the need to accommodate for more people and more needs.

Long time residents often have one set of social understandings and expectations and newcomers bring another set in. There is a need to integrate these and make the transition to a new shared understanding, a new social culture. There will inevitably be a period during which there is a disconnect between old ways of doing things and new expectations to be met.

In the case of Clevedon, it is currently a rural community and many of its essential community services are run by volunteers (Fire Service, Community Library). For the volunteers, their primary motivation for providing service is a commitment to the community. With growth, these community services will potentially experience the stress and strain of needing to provide more of everything and with increasing population diversity, they will be called upon to do things differently, be responsive to different expectations and demands. This may not be viable for community services run on a volunteer basis. Key positions may need to become paid positions.

There may also be a need to recruit for new positions. If these positions are filled by newcomers and if they are paid positions, then the primary motivation for providing service changes. There will be a change to the quality and manner of service delivery. This is accentuated by the difference in the relationships between, and expectations of, the people providing the service versus the people receiving the service.

This suggests that there may be a benefit in retaining long time residents in service delivery positions as well as employing newcomers into new roles. This would enable the integration of different social understandings and expectations through learning shared expectations. It would put community services in a position to understand the needs of both long time residents and newcomers by having both long time residents and newcomers in positions of organisational power.²⁹

Clevedon is on the cusp of further change. Throughout the first two decades of this forty-year span, forces came to bear on farming and land use, and the end of traditional economically sustainable farming has already happened. Smaller lifestyle blocks are everywhere, retaining a very rural landscape, which nevertheless is functionally different from before. Now new forces will increasingly impact on the societal infrastructure of an old yet still dynamic rural community. 'Clevedon has always had a wonderful sense of community, and many people have been here for generations and their families and stories are interwoven.' The more we are aware of its human past, Māori and Pākehā, the more we will be able to design intelligently and sensitively its future.

'Clevedon is a great place.'

'It was before and still is a fantastic place.'

'It has a heart, a centre, a community'.

I have five kids and all of them want to live here.'

²⁹ A. Jepsen and J. Bray, 'Clevedon Sustainable Development Plan, Background Report: Social', Opus International Consultants Ltd, Jan. 2010, p. 22

Clevedon Sustainable Development Plan Project

Clevedon European Historical Assessment

Part 4: Recommendations for the preservation and promotion of Clevedon's Cultural Heritage

Clevedon & Districts Historical Society with Jessie Munro
12 McNicol Rd
Clevedon
RD5 Papakura 2585

2928 421

preservingthepast@xtra.co.nz

4.0 Introduction

We have identified heritage¹ values and made recommendations for seven topic areas. Each set of recommendations is preceded by a brief contextual discussion. While some recommendations are at present general and not specific, we ask Clevedon planners to continue to liaise with the Clevedon and Districts Historical Society as they develop their project in detail.

We have consulted widely among members of the society and community for their interpretation of Clevedon's cultural heritage and their recommendations for its preservation and promotion. Clevedon & Districts Historical Society realise and emphasise that not all contributors will have the same interpretation of cultural heritage, nor share the same views of how to treat it. Most long-time residents already respect heritage elements and voluntarily manage their protection, while Clevedon's older buildings in a living, active village reflect the ICOMOS² Charter's stance that a 'place of heritage value is usually facilitated by its serving a socially, culturally or economically useful purpose.'³

However, the presence on privately owned land of culturally significant items, whether buildings, trees or sites, can be a contentious subject regarding the very issue and/or expense of their preservation, removal or alteration. Most people are already protective and considerate of aspects of heritage value; nevertheless the possibility of a welter of prescribed activities with the scheduling of such items, or their inclusion on a non-scheduled register, can cause concern. The effect of possible rate rises resulting from the expense of implementing a plan change for

¹ Cultural heritage: 'those attributes, from the distant or more recent past, that establish a sense of connection to former times, contribute to community identity, sense of place, and spirituality, that people have a responsibility to safeguard for current and future generations.' MCC Heritage Policy 6.1.

² ICOMOS: International Council on Monuments and Sites

³ MCC Heritage Policy 6.5.2

Clevedon, including heritage recommendations – rises which would impinge more on surviving farms, brought a strong note of caution from one group. Nevertheless, we are conscious that ‘heritage resources are vulnerable to change and once lost cannot be replaced’.⁴

Our recommendations represent as much of a consensus as possible within the scope of this project, in fact a surprising degree of consensus.

4.1.1 Topic 1: Residential focus

Context for recommendations

‘It is incredibly easy to live rurally in Clevedon’ without losing many advantages of nearby amenities. ‘It was five minutes from the cowshed to get fish and chips!’ This is an increasingly rare privilege as small villages die elsewhere and only a hall or converted church may remain. The village is an entity with a distinctive character which has evolved over the years. ‘Clevedon is almost unique’ as a centre catering for a wide area, supported by vibrant local organisations,⁵ clubs, sports, churches; provided with consumer and social services: hotel and cafés, markets, health centre, pharmacy, hairdresser’s, childcare facilities and school, and with reasonable trades presence – yet still within the social atmosphere and geography of a village community.⁶ ‘The local churches provide a lot of community facilities, and there are numerous special interest groups in Clevedon which welcome and absorb new people into the village.’ The village atmosphere of Clevedon is also a reality; ‘it works’. We must preserve its character, its quality, as it continues to evolve.⁷

Practical measures could include screened areas for parking with easy foot access to the main street, as are found overseas to avoid crowding in village centres. However, there is a note of caution about the potential that parking at the rear of shops may hold for crime. Some parking for cars at both ends of the existing village would serve commuters if there were any future public transport/connecting shuttle to Papakura Railway Station.

The geography of Clevedon, as an outlier ‘shoulder’ of Thorp’s Hill sloping on either side to partial floodplain, could unfortunately lead to ‘ribbon’ development – with a longer 50-kph zone

⁴ Ibid, 6.4.2.

⁵ For example, the volunteer Fire Service, responsible for a very wide rural area, has members with more than 25 years contribution.

⁶ For instance there is a healthily eclectic mix of different enterprises in the small north angle of the village: high quality New Zealand clothing and giftware for both local and tourist market; local wine sales; café/restaurant; marine supplies and servicing, vehicle repairs and servicing, a beauty agency, corresponding to a similar cluster of small-scale businesses and trade services in the centre of the village.

⁷ Additional comment from a sixth-generation 34-year-old: ‘I would be heartbroken to see large chain stores edge their way in. Clevedon village has always been characterised by small-scale local entrepreneurs. Shopkeepers have usually been known to, and supported by, local people. They are an intricate part of the community and their presence makes the village feel small-scale and friendly. The shops in Clevedon still have the same feel that they did when I was a child. The Clevedon Business Association does a great job in uniting and providing a face for our local stores.’

at either end diminishing the sense of village centre – unless access to subdivision was thought out carefully.

Recommendations:

- **We must preserve the character, the quality of the ‘village of Clevedon’ which works as a supportive, interactive heart to a real community. It is not just ‘atmosphere’ but reality.**

- **Clevedon had a public transport system and banking facilities for many decades. There is clear need for improved infrastructure now: access to public transport in a sustainable world; an ATM for banking; issues of water supply and human waste disposal. For a rural district, such public service utilities would be preferably funded by a uniform charge.**

- **Parking and traffic flow are controversial issues⁸ in preserving the sense of village and community. Practical measures could include screened areas for parking with easy foot access to the main street. Some parking for cars at both ends of the existing village would serve commuters if there were any future public transport/connecting shuttle to Papakura Railway Station. We also recommend care to mitigate negative community and traffic effects of residential ribbon development.**

- **Public transport facilities, as they were historically, would be presumed to be private enterprises.**

4.1.2 Clevedon buildings, historic sites and village appearance

Context for recommendations

Clevedon is a living organism, not a ‘historic village’. Its buildings are not always beautiful per se and belong to eras ranging across the decades from c1890s to the present.

We have identified buildings and sites with rich stories across a long time period. Most are privately owned and respected for their part in the village’s history while some are in public ownership. This latter group may seem to be automatically under heritage value protection, but the McNicol Homestead provides a case study for the stance that ‘nothing can be taken for granted’.

This 1878 home has been preserved since 1980 as a museum, owned and well maintained by Manukau City Council, and run by the Clevedon & Districts Historical Society. It stands out very distinctly in the landscape. In recent years the land in front was to come on the market and could have been bought and developed, potentially screening the image of McNicol Homestead that features in most Manukau City local promotions. When this possibility was brought to the attention of the city, it acquired the land with commendable promptness to add to the overall property. This has served as a wake-up call for ongoing vigilance to protect its ‘iconic’ visibility.

⁸ The question of a bypass or not is an obvious example.

Recommendations:

• We recommend that alterations and new constructions be sympathetic to the fact that Clevedon has historical depth. Without trespassing unduly on the freedom of owners or artificially recreating the past, planners could require attention to relative aesthetic merit (as Arrowtown has developed), such as restrictions on height, scale and style of building.⁹

• We identify these buildings and sites to be of historical significance to Clevedon, recommend plaques for some, with the permission of owners, and provide a suggested heritage walk. However, we do not foresee that most would need classification as listed historical buildings and we advocate negotiation with the landowner whenever Council has intentions to classify a building, tree or site on private land.

- All Souls Church¹⁰ and graveyard
- the former vicarage which was the site of the Galloway Redoubt
- the Scout buildings (once the headmaster's house and the former Clevedon North schoolhouse)
- the site of the Thorp family 'Beckby' home signposted by tall Norfolk pines planted by Hampton Thorp in 1859, and nearby oak trees (possibly a little park?)
- the Thorp quarry within Clevedon Scenic Reserve
- the former home of Ross and Hettie McKenzie, built by Tom Murray
- McNicol Homestead museum¹¹ and trees
 - the former Paton cottage¹² in Otau
 - the former Quinn cottage¹³ in Otau
- the former Jones cottage in Otau
- the former Tom Fraser cottage by the bridge
- the Wairoa Wharf Reserve where a butter shed, store and post office were sited, and saleyards nearby
- the former Patons' stables which became IR Jones' truck depot and now 'Acorns'
- the Woolshed and Clevedon Café, the site of the hotel and boardinghouse
- the former McKenzie home (built by Jack Henderson in 1911-1912), now that of Stan and Dorothy Street
- the old 1908 Post Office building¹⁴, saved for Clevedon in 1989 by the perseverance of a local councillor and now the District Centre
- the Presbyterian Church, church hall, and graveyard

⁹ Suchlike guidelines resulted in a more sympathetic style for the pharmacy and café.

¹⁰ Already a NZHPT listed building and included on MCC Heritage Schedule 6A.

¹¹ Already a NZHPT listed building and included on MCC Heritage Schedule 6A.

¹² On MCC Heritage Schedule 6A.

¹³ On MCC Heritage Schedule 6A.

¹⁴ On MCC Heritage Schedule 6A.

- the former James Sangster Wilson homestead (possibly 1860s), now Cunninghams', set back in the paddock opposite
- the former Hawthorn & Munro butcher shop dating from 1936, now the hairdresser's and takeaway shop
- the grocery opposite, dating from c.1920
- the former grocery, which had become the 'Beehive Store' by 1940 and is now Clevedon Rural Supplies (who have replicated its original façade)
- the former home of Jack and Maria Munro, and the oak tree behind it
- the former home of Robert Couldrey, Billy and Bessie Dawe (presently the flower shop and photographer's studio)
- the former Ward home
- the war memorials and the memorial reserve
- the former Alexander home (dating from c 1860s)
- the former Hyde home (built by Jack Henderson and Tom Murray in 1914)
- the former Henderson home
- the Monument Rd house owned originally by George McKenzie
- the former Wallis home by the tennis courts
- the original Bell, Munro and Dow homesteads and barns in Monument Rd
- the memorial avenue of totaras at the A&P grounds
- the corner posts still marking the sites of the Bucklands saleyards in Monument Rd and the Loan & Mercantile yards near the wharf

In more outlying areas:

- the Duder homestead¹⁵ at Duders Beach
- the derelict creamery and/or its site on North Rd as the last vestige of local creameries
- Hamlet Orum's ensilage silo, c.1930, on West Rd
- the old farm whare on Donald McPherson's property, where occasional farm workers stayed, notably Wi Rupene/Reuben of Waitarata.
- the site of the Ness Valley church and school
- the King homestead at Mataitai, built by Tom Murray just before World War I
- the 1912 Tokotoru Tapu Church¹⁶ at Mataitai, within the Māori Pastorate but with long association with Clevedon Anglican Parish
- Ashby homestead and graveyard¹⁷ at Tapapakanga
- Stoddard House,¹⁸ Kawakawa Bay

¹⁵ MCC Heritage Schedule 6A.

¹⁶ MCC Heritage Schedule 6A.

¹⁷ MCC Heritage Schedule 6A.

¹⁸ MCC Heritage Schedule 6A.



All Souls Church



All Souls graveyard



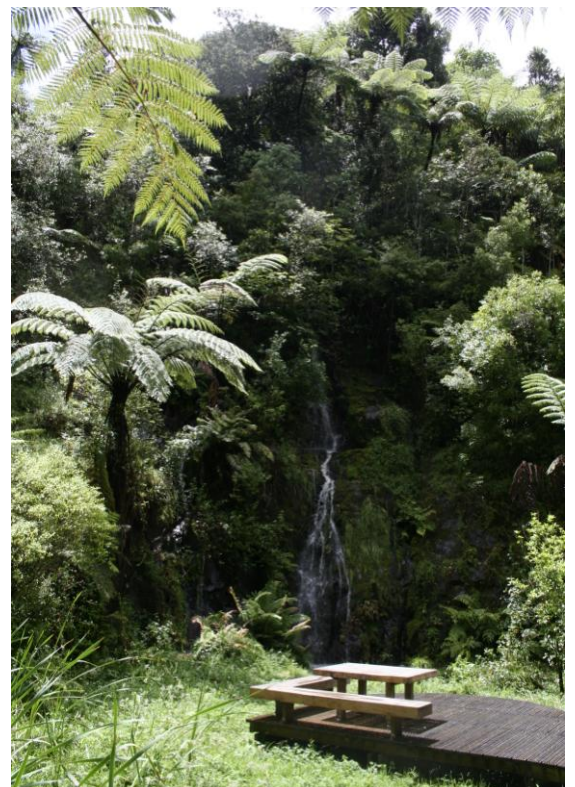
Norfolk pines planted in 1859 mark the site of the Thorp home, 'Beckby'



Camp Sladdin's historic buildings



Thorp's Quarry walkway



Thorp's Quarry waterfall and picnic area



The former Paton stables



The former Post Office



The Woolshed on the site of the first hotel



The present hall in the original location



St Andrew's Presbyterian Church,
Hall and graveyard



The second home of the Wilson family



Tiles representing Hawthorn and Munro Ltd



The grocery dating from about 1920



The former Beehive store



The former Dawe home



The War Memorial Monuments



The former Hyde home



The former Alexander home



The former Wallis home



The Bell homestead and barn

4.1.3 Clevedon as a rural centre: farm liaison

Context for recommendations

Clevedon's rural character intrinsically reflects its farming environment. The several roads leading into Clevedon from a wide catchment have from early in its history made it comparatively easy (disregarding the poor state of road surfaces then) to gather for meetings or socialising, thereby forging strong bonds and enabling a long tradition of effective and efficient communal self-management.¹⁹ Clevedon's natural features and its farmed history have together created the now desirable countryside landscape that many wish to live in. Farmers have practical and entrepreneurial experience and knowledge, and an important role in the current story of Clevedon; they are not just 'park-keepers'. But in a climate of recent high rates and steep land value rises, it is increasingly difficult for farming to be at all viable and very difficult for the next generation to buy into the farm. Yet Environment Court and resource consents procedures make change very expensive.

Recommendation:

- **We recommend a farming liaison group, such as ARC has, where there will be regular interchange between local authority staff and consultants, and people across the farming spectrum with practical knowledge of the land. This group would be consulted before any Council endeavours affecting the farming community were set in action.**
- **We recommend that Council adopt a more supportive approach to farmer proposals for land use changes and that they consider these on their own merit, rather than against prescribed rules.**

4.2 Topic 2: Visitor focus

Context for recommendations

The village of Clevedon, with no other nearby settlement of any size for a very wide circumference, has historically been the dynamic heart of a large area, easily captured visually. Stand by the entrance to Clevedon School and you can see the hills at the far end of Ness Valley. There are hills on all sides creating secure, clearly defined boundaries without overwhelming the valley.

The open countryside bequeathed by Clevedon's almost exclusively rural history offers vistas that are varied and beautiful. The river, estuary flats, and undulating terrain have the reassuring aesthetic of pastoral farming. The settlers did what everyone was doing: they confidently felled 'the white pine', fenced, ditched, drained and grassed paddocks for their cows, made their high haystacks, built homes and sheds and domesticated their new setting. Beautiful and loved, it was less 'landscape' for them than simply 'neighbourhood'. Yet as 'countryside', 'landscape' and

¹⁹ These roads now hum with the rhythm of commuting. 'Once it was silent at morning milking; now there are cars and headlights.'

increasingly as treed ‘parkland’, it now offers food for the soul to increasingly urbanised visitors. The Hauraki Gulf, with the islands and the Coromandel Peninsula in the distance, adds ‘seascape’, while the many steep hills standing out in skyline relief, with their remaining bush a good reminder of the dominance of nature, gives yet another ingredient: ‘natural scenery’.

In December 1990, a Manukau City Council-funded tourism audit identified five areas within the city with potential for tourist development, one of which was the rural vicinity of Clevedon and the Hunua Ranges. The breadth and variety of the countryside make our whole area potentially a major **regional** tourism destination – already a cyclist location of choice. Clevedon itself, the only centre for many kilometres around, is already a specific **village** destination, as a rendez-vous for recreational cyclists²⁰ and with its markets two additional drawcards. Wairoa Valley/Clevedon is also a major **thoroughfare**, whether for commuter travel, boat travel to the coast, cycling, campervan etc tourist travel to Coromandel etc. All three aspects bring people to Clevedon, now among the top 20 destinations in Auckland Province, and need to be considered in planning.

The fact that Te Araroa, the national walkway under development from North Cape to the Bluff, is to come through Clevedon via Twilight Rd and Clevedon Scenic Reserve, to proceed then into the Hunuas via McNicol Rd, reinforces visitor potential.²¹

Views and sightlines

As well as the view platform accessed by foot at the top of Thorp’s Hill (Clevedon Scenic Reserve) with information boards showing maps and directional lines to important features, and the other superb 360-degree view from the trig on Duder’s Regional Park/Whakakaiwhara, there are many other beautiful panoramic views from high on roadsides and from many different angles – all part of our cultural heritage to preserve and share with visitors. This scenic value was recognised by William Swainson in 1853 when he described:

a plain or flat valley, running inland in an easterly direction from the Papakura Pah for many miles, until it reaches the Wairoa River. About one half of this plain is densely timbered; the remaining portion being clear and open, but agreeably diversified with clumps and belt of trees, which give it a park-like appearance ... On the north and south, the plain is bounded by rugged ridges, densely covered with kauri and other timber, and it is watered by a small, but never-failing stream of excellent water. The plain of Papakura is best seen from the highest point of the southern ridge, about four miles to the south-east of the site of the old Pah. There may be seen, on a bright sunny day, a panoramic view, than which, in the whole of New Zealand, there are few more beautiful.²²

²⁰ An informal survey by CDHS among Saturday cyclists reported that Clevedon’s variety of hills and flat land was a drawcard, as well as it being an easy meeting-place (eg some coming from Mission Bay to meet up with others from Weymouth.)

²¹ The fortunate acquisition of the land in front of McNicol Homestead also relates well to Te Araroa as people will be able to pause here as well as at the Wairoa Wharf Reserve.

²² W. Swainson, *Auckland, the Capital of New Zealand and the Country Adjacent*, London 1853, pp. 38-9.

Swainson's 'panoramic view' corresponds to the vista from Creighton's Road, which Hampton Thorp remarked on in his 1857 diary: 'Sunday 20th September 1857. Fine SW. We took a walk up to Creighton's, and saw his place. He has a fine view.'

High-point roadside lookouts would serve also as historical commemoration of the lives of so many Clevedon families who lived isolated, hardworking and in some cases almost subsistence lives up in these hills (and the further Moumoukai area) in the 19th and well into the 20th centuries. The steep roads were slithery, rutted clay tracks for a long time, and many stories recount the experiences of these families.²³

Recommendations:

- **We recommend the preservation and promotion of Clevedon's open landscape.**
- **In view of the route of Te Araroa through Clevedon, we recommend thought be given to a small DOC-style camping-ground for walkers, campers, tourist-cyclists.**
- **We bring attention to the issue of cycling safety on the narrow country roads and suggest Council investigate the feasibility of a one-metre cycle strip on the three major roads.**
- **We suggest a communal area, a paddock for riding as much for locals as visitors, especially for children who can no longer ride safely on the roadsides. A farm-park location could suit, or in or near the A&P grounds.**
- **We recommend lookouts, preferably with an information board and room for vehicles to pull off the road:**
 - from the top of West Road before it drops steeply into the valley
 - from Twilight Road down to the village
 - from Skyhigh Rd, looking down on Clevedon at the foot of Thorp's Hill
 - from Otau Mountain Rd following the sweep of the river valley and overlooking a line of old settler homes on the far side of the river, and on the near side the original location of the Otau kāinga and the *Viola* settlement
 - from Creighton's Rd, the view extending from the Manukau Harbour to the Hauraki Gulf.
- **Views upwards are also very striking. We recommend a place for cars and bikes to pull off North Rd near the site of the former Clevedon North School to look across to the site of Te Oue Pa, the promontory of Duder's Regional Park / Whakakaiwhara, and up to the background of high ranges across the river.**
- **We recommend the protection (see eg MCC 6.9.2) of these sightlines:**
 - the clear view shaft across the river between McNicol Homestead and the 1861 All Souls Church; each historic location has a striking view of the other with the river as a baseline

²³ See for example G. Murdoch, 'A Brief History of the Human Occupation of the Hunua Catchment Parkland', Auckland 1993; F. Murray, *The Murray Memoirs* Auckland 2008 and *Yesteryears*, Auckland 2009; I. Barton, *Auckland's South Eastern Bulwark: A History of the Hunua Ranges*, Auckland, 1978 and *Hunua, the place and its people: a view from 2000*, Auckland 2001; St Paul family memoirs, copy in CDHS archives; K.V. Kelly's eulogy for Mary Parker née Stacey.

- the visibility of the monument corner
- the visibility of the old Post Office
- the visibility of McNicol Homestead
- the visibility of All Souls Church and graveyard
- the stretch of North Road running between the faultline and the river near Browne’s Bridge.



The sightline between All Souls Church and the McNicol Homestead



The view from West Road

4.3 Topic 3: The Wairoa river and wharf reserve

Context for recommendations

The river is a major feature in the cultural heritages of both Māori and Pākehā, the ‘jewel in the valley’, and needs to be protected, enhanced, used and shared wisely. With its wide estuary, it is the largest east coast river in the region. The Auckland Regional Coastal Plan defines the Wairoa River mouth with its intertidal flats and shellbanks as a ‘regionally significant landscape’ and the Department of Conservation has selected the Wairoa River and Estuary as an Area of Significant Conservation Value (ASCV).

At present there are between 200 and 240 boats moored on the river and at high tide their masts are outlined against a backdrop of distant hills. The tide reaches beyond Clevedon Bridge and the upper reaches of the river stretch way up the narrow Wairoa Gorge and beyond the Hunua Falls – a historic pathway into the interior. The river is regaining prominence in the community and there are possibilities for increased use by river cruises and canoeists/kayakers. ‘It’s really nice looking out my window, seeing kayaks.’ The only public access at present, however, is at the Clevedon Wharf Bridge.

Many Clevedon residents are very aware that the Wairoa River, despite small tributaries in the area feeding into it, has nevertheless lost one third of its catchment water through the diversion of water to Auckland city, first by the 1950s Cossey’s Dam which supplies 14% of Auckland’s water, then by others, the Wairoa dam being opened in 1975.

The health of the river has been compromised, and this is a good opportunity to revisit certain issues.²⁴ Types of trees, plants, shrubs need to be carefully considered. We advise close liaison with the local community over plans for the treatment of the river and its banks, considerations of water quality, tidal flow²⁵, issues of flood patterns, and visitor facilities.

The **Wairoa Wharf Reserve**, originally donated as community landing facilities by the Scottish McNicol family on the east and the English Thorp family on the west, encapsulates the shared European cultural background of Clevedon. It also holds the key to its economy from the 1850s beginnings to after World War I: transport services by sail and then by steam, a depot for butter and other goods from the late 1850s, a bridge from 1862, a sizable store by 1866, its own Clevedon Steam Navigation Company and commissioned boat, the *Hirere*, from 1896, and its initiatives within New Zealand’s early tourism era in promoting tourists and holidaymakers from Auckland.²⁶

²⁴ Historically, the regular movement of boats and scows along the river helped keep the banks clear. Long-term residents note the increase in mangroves and sedimentation. There is only one to two-feet clearance at low tide at the river mouth. The silting of tributaries adds to the problem.

²⁵ The tide reaches normally about level with the sheds on the Bell farm, sometimes higher with a big tide. With less fresh water in the river, the tidal outflow is now very fast.

²⁶ See Tourist Bridge, on the way to the Hunua Falls. For more, excellent background, see Murray, *Yesteryears*, pp 82–91; 173–183; 378–380.

It also commemorates the arrival of the first Pākehā settlers in 1853 and of Scottish settlers arriving in 1865 in Auckland on the *Viola* under the Special Waikato Immigration scheme, to be sent straightaway to the Wairoa and landed by cutter at the bridge. They were to occupy the former Ngāti Paoa kainga of Otau on raupatu or confiscated land. Both cultures hold this history.

This reserve and its picnic areas will be visited very frequently by walkers of Te Araroa, who will pass it on their way from Twilight Rd to the next stage on McNicol Rd up the river valley and into the Wairoa Gorge. It is already used regularly by visitors and by kayakers who plan to extend similar recreational activity on the river.

Recommendations:

- **We recommend the constant monitoring of the health of the river and its banks for their protection and improvement.**
- **We recommend that council planners liaise with the local community, including the Lower Wairoa River Landcare Group, over the treatment of river banks, planting, clearing of ‘crack’ willows, considerations of water quality, issues of flood patterns and visitor facilities.**
- **We recommend the encouragement of careful boating and ‘paddler’ groups.**
- **To try to increase access points to the river, we recommend Council negotiate with landowners for more entry points. All entry points need to have clear signage.**
- **We recommend improving riverside access, with some development of riverside pathways along the lines of the newly-opened Hawea River pathway.²⁷**
- **As walkers of Te Araroa will cross the river at the bridge, we recommend safety considerations for foot traffic and more signage information on cultural heritage at the approaches of the bridge itself.**
- **We recommend extending recreational facilities at the Clevedon Wharf Reserve and reinforcing its integral role in Clevedon’s economic and cultural heritage.**

²⁷ Queenstown Lakes District Council

4.4 Topic 4: Reserves

Context for recommendations

Clevedon Scenic Reserve

This hill reserve with the Taitaia stream at its foot is already identified by Manukau City as one of its ‘most stunning reserves, with significant natural and cultural heritage value’, a ‘Gateway Heritage Area’. It is rare to find a village nestled so close to a major hill reserve of native bush, with kauris noticeably reappearing above the canopy. This area near the confluence of the Taitaia and the Wairoa contains significant Ngai Tai history and, as Thorp’s Hill, is of major importance also in Pākehā history, with multiple references to its timbered slopes in the early Thorp diaries of the 1850s onwards.

Thorp’s Hill was acquired by the Wairoa Road Board as a quarry reserve in 1914, gazetted as a scenic reserve in 1930, and taken under the control of Manukau County in 1957. The scenic reserve came from the initiative of local people, first the Liberal and Labour Federation who approached the Road Board in November 1908 with a proposal to purchase Thorp’s Bush as a scenic reserve. They had been in discussion with Hampton Thorp who had indicated his willingness to sell. The Government would pay half the purchase price. In December 1912, a remit to the Wairoa Road Board from the Clevedon Branch of the Farmers’ Union pursued the matter. Charlotte Thorp (Hampton had meanwhile died) and W.F. Massey, Minister in charge of Scenic Reserves, were favourable, and on 2 May 1914, the purchase of Thorp’s Bush and Quarry Reserve went through.

From the 1850s Charlotte Thorp lived and farmed in Clevedon for the rest of her life, so whenever Wallis Alexander, the county roads foreman who as quarry manager knew Thorp’s Quarry well, looked out the window and saw fog settling around the hill at night, he would say to his children, ‘Charlotte’s got her nightcap on.’

Clevedon Scenic Reserve is easily accessible from the village and is used on a regular basis by many. It has been a place where local children across several generations have come to appreciate botany and ornithology, memorably under the tutelage of Ross McKenzie whose expertise and willingness to impart his knowledge have been recognised nationally and internationally but so far not locally by a memorial sign.

The home for the Scouts, Camp Sladdin, named to acknowledge the contribution of Scoutmaster Leonard Sladdin, has been here for fifty years, with their premises in two historic buildings, the former headmaster’s house and the original Clevedon North schoolhouse. The heritage value of these is perhaps not fully realised and more care needs to be given to their preservation and presentation. The recent building of toilet facilities right in front of one of them is regrettable.

While to all intents and purposes the Clevedon Scenic Reserve may appear to be already safely protected, nothing is definitive and we recommend vigilance in its preservation and enhancement. Its contours and bush cover are distinctive.²⁸

Ngaheretuku Sanctuary

On Twilight Road is an area of about 37 acres of bush presented by Hugh Alexander in 1951 to the Forest and Bird Society of New Zealand. A good view of this steeply sloped reserve is from the highest point of the hill.

Ruato reserve

In North Road near the foot of Pukekakaho (the hill upon which Te Totara Pa historically monitored river movements and where many Ngai Tai died during the wars of the 1820s), is Ruato Reserve, one of Ngai Tai's most ancient and significant wāhi tapu, the burial place for highest rangatira and the final resting place of Tara Te Irirangi. As paramount chief during the first half of the nineteenth century, residing at Umupuia Marae, he led his people in crucial initial contact with Pākehā, in commerce, facilitation and mission involvement.²⁹ This reserve of about five acres, donated by Rupert Waters, is an important part of our shared history.

Reserves of MCC, ARC and DOC

Clevedon residents as well as the wider public enjoy access to further parks and reserves in the area: Clevedon Scenic Reserve; the A&P Grounds; Duder's Regional Park / Whakakaiwhara; Tapapakanga; Tawhitokino; Mataitai/Whakatiri; Te Morehu; Richardson Scenic Reserve. Waitawa Park will join these in the coming years. These coastal and bush parks hold cultural heritage value for the families and occupations associated with them.

There are also other unmarked 'pocket reserves' around Clevedon, which could be opened for some recreational points.

Recommendations

- **As in the case of the McNicol Homestead and other historic sites, we recommend ongoing care and vigilance by Council, and continuing liaison with Clevedon and Districts Historical Society for the preservation and promotion of the cultural heritage of Clevedon Scenic Reserve, which will be part of Te Araroa.**
- **We recommend a plaque or other memorial within the Clevedon Scenic Reserve to Ross McKenzie and his contribution to New Zealand botanical and ornithological knowledge.**

²⁸ It would be even more aesthetically satisfying if there is encouragement wherever possible to keep pine plantations from interrupting the overall silhouette of indigenous forest.

²⁹ John Logan Campbell acknowledged this in *Poenamo*.

- We recommend more signage/information boards about the Thorp family who owned the Clevedon Scenic Reserve land and whose diaries provide the richest source of early Pākehā history.
- We recommend improved maintenance of the Thorp's Quarry area (the duckwalks are sometimes slippery) and an explanation of its heritage value as a major quarry in a rural community dependent on a network of roads.
- The two Camp Sladdin Scout buildings within this area are of heritage value and we recommend avoiding the siting of toilet blocks in front of historic buildings.
- We commend the information channels MCC, ARC and DOC have at present to publicise developments and events in their parks, and recommend that liaison with the local community be maintained and widened wherever possible for acknowledgement of community history and donation, and for best use, local engagement and sense of commitment with these public parks that Clevedon is privileged to have nearby.
- We suggest that MCC clear and maintain some of the small reserves where appropriate, and provide access, with consideration for traffic safety and parking. Ruato Reserve is one instance but would need sensitivity for its cultural and archaeological and importance.
- We recommend heritage zoning for major reserves.

4.5 Topic 5: Trees³⁰

Context for recommendations

Kahikatea, New Zealand's tallest tree and one of the very oldest species, remains only in a few sparse stands representing the original lowland forest of the valley floor. New Zealand's lowland forest has largely disappeared, as Geoff Park has made clear in his 1996 book *Ngā Uruora*. Over 98 percent of the North Island kahikatea forests existing at the time of European settlement have disappeared. The surviving stands around Clevedon, Orere and notably in the Ardmore area are therefore precious and part of our human heritage. Many early Clevedon settlers in the 1850s used the easily obtainable but borer-vulnerable softwood kahikatea for their homes and first church, and had to rebuild in the 1870s-1890s. Kahikatea then featured strongly in the local economy as boxes to take butter and fruit down the river to the Auckland markets. John Thorp's diary 1858–1862 has several references to felling 'kikertare', also for fencing.

Kahikatea also represents the swamp areas of the Wairoa's early landscape. Janet Hunt's 2007 book *Wetlands of New Zealand: a bitter-sweet story* describes how 'they are a tight lot, the kahikatea, a shoulder-to-shoulder band with roots so interlocked in a surface plate that if one fails or falls, all are weakened.' 'Ideally they would be bordered and protected by other native water-loving plants'.³¹

³⁰ We realise that restrictions already apply in regard to native trees and that many farms have covenanted blocks; and that tree preservation or disposal can be expensive and the subject contentious.

³¹ Hunt, op. cit, p. 38.

Kauri is an integral part of the area's history, obtained from the many hills around. In the rebuild after the original kahikatea generation, kauri was always used. The 1878 McNicol Homestead is solid kauri. The Kauri Timber Company and the Ness Vale Timber Company operated in the late nineteenth and early twentieth centuries; milling, kauri dams, bullock teams and pit-sawing fill the family histories of Ness Valley, Moumoukai, Otau, Hunua, North Road, Kawakawa Bay and Orere.

Clevedon is fortunate to have close by in the Clevedon Scenic Reserve beautiful areas of kauri as young rickers, maturing and mature trees, while not far away in the Mataitai/Whakatiri Scenic Reserves are several forest giants which because of their steep situation escaped felling. You approach them through their attractive slender rickers, a promise of continuity.

The **totara memorial avenue** at the A&P showgrounds, planted to mark the men from Clevedon who served and died in New Zealand's wars, is now closed to vehicles in the plans for the new enlarged grounds.

Recommendations on trees

- **We raise awareness of kahikatea collections as part of both Māori and Pākehā heritage. While the perimeters of the Clevedon Sustainability Plan zone no longer have stands such as in the Ardmore area, we identify significant collections at the corner of Twilight and Kimpton Roads, near the junction of Creighton's and Clevedon-Papakura Roads and especially a very old stand in Chesham Lane. There are a few surviving in the paddocks off Tourist Road.**
- **We support the work done by MCC in the Clevedon Scenic Reserve and by DOC in the Mataitai/Whakatiri Scenic Reserves in preserving kauri. This is part of our shared guardianship / kaitiakitanga with tangatawhenua.**
- **We recommend rates relief for areas of native bush which meet specific height and area criteria (as in MCC 6.6.2.3).**
- **We recommend the A&P totara memorial area be kept as a quiet grove or glade.**
- **We identify these other native trees around Clevedon as part of our cultural heritage, commend those caring for them and recommend ongoing care:**
 - Mature rimu, kahikatea and totara in front of the Anglican Church Hall
 - Puriri trees behind the McNicol Homestead
 - A grove of native trees in the Clevedon School Grounds, including another recently planted to commemorate Frederick Lownsbrough, a former headmaster and interested botanist. We recommend that these continue to be nurtured by the school and community.
 - A wetland grove below All Souls Church
 - Native trees planted at the Polo Grounds.

• **We identify these exotic trees:**

- Two Norfolk pines planted on 18 September 1859 by Hampton Thorp, with oak trees nearby, which mark the site of the original Thorp home, ‘Beckby’.
- Two Norfolk pines³² in the Anglican grounds, planted by Bishop Selwyn.
- Oaks in the Anglican grounds planted by Archdeacon Mayo Harris and Frederick Lownsborough
- An old oak tree in the village at the rear of the cottage once owned by John Munro.
- An oak tree planted in the grounds of Clevedon School by Janice Alexander (Jan Sanders) at the time of the centenary of Clevedon.
- An oak in McNicol Road behind the former Presbyterian manse.
- Old gnarled macrocarpas on the McNicol Homestead represent the ubiquitous use by settlers of macrocarpas and pines as windbreaks, after felling the original tree coverage. These are good specimens and on a reserve and, it is hoped, will be safeguarded as much as considerations of macrocarpa lifespan permit.
- Two century-old Norfolk pines, and an oak, at 150 McNicol Rd.

4.6 Topic 6: Open space and subdivision

Context for recommendations

Clevedon, as Manukau’s green belt, has already been conceptualised as ‘quality lifestyle’ with emphasis on horses, and is no longer in reality the landscape of traditional pastoral farming. ‘Countryside living’ is the present definition of ‘rural’. Farms cannot now be kept unchanged and farmers have had to become reconciled to the end of traditional pastoral farming as such. They need in many cases to subdivide, not necessarily in large developments.

Subdivision here is of varied acreage so we still have a green open character, which needs to be preserved by empathetic policies. It is good to have a variety of subdivision types to avoid regimentation: for instance, ‘closes’ with their identities such as Mark Williams Place or the Presbyterian Church project, ‘hamlet-type’ groupings such as the homes clustered in Otau; or individual one-to-two hectare lots. Farms might also be sold in a farm park development, where purchasers have a residential section and a share in the larger park acreage, which continues to be farmed. Such a development could work well where river flats are concerned (and walkways would still be possible without the complications of the Queen’s Chain process). A farm park has

³² MCC Heritage Schedule 6A.

already been proposed within the Clevedon area, and elsewhere there is the example of Closeburn Station³³ and a successful collaborative venture in Mahurangi.

There is a misconception among urban people and some life-stylers that rural farming people make a good income. Several in MCC administration share this perception. But they don't perceive the reality of now and of the future, that subdivision is looking farmers in the face as farming becomes less viable, yet the potentials for other uses are also governed by restrictions and disincentives; you can't theoretically take land out of 'productive' use. It is a costly exercise to try and meet these demands.

The reality of the threshold nature of Clevedon, with fading traditional farming at one end of the spectrum and possible intensive subdivision at the other, is a sensitive topic to broach, as it will have been for other communities facing the outreach of the metropolis. But Manukau has for a long time signalled that Clevedon's strong community character, not just its attractive geographical setting, is integral to its concept of the role this district plays in the overall city.

It is very difficult to develop a village without turning it into a town but one recommendation to keep existing village social structures and enable Clevedon long-term families to afford to continue living in the area is to allow further block(s) to be cut off remaining farm properties of above a certain acreage (at present 20 hectares). This would not reduce greatly the green countryside feel of the district and would go a long way to helping the younger generation who want to remain in their native district. These young people are not themselves in farming (no longer economically viable), but in the varied occupations of present-day Clevedon. Family continuity is a criterion for heritage value. It is living history.

Recommendations

- **We recommend retaining the concept of countryside and open space in potential development.**
- **We recommend varied subdivision options, in order to preserve and promote Clevedon's village vitality, its countryside heritage and its attractive visitor potential.**
- **We recommend family continuity as a heritage criterion for consideration in submissions for land use change and subdivision.**
- **We recommend that landowners 'of some longevity' be able to divide off a further block or blocks, without great change to the overall nature of Clevedon.**

³³Queenstown Lakes District Council.

4.7 Topic 7: Archives and artefacts

The McNicol Homestead Museum has for thirty years been the repository for a rich and growing record of Clevedon history. Its collections include a range of artefacts of both community and family importance. It also holds a valuable archive including the early minute books and other records of many community organisations; copies of school rolls and Road Board records; an oral history record of over 100 recordings; family histories, letters and diaries; farm diaries and ledgers; folders of significant realia (receipts, dockets etc); a family survey study in progress; maps and photographs.

Archival systems adequate for small collections now need updating and computerising to cope with the volume and value of the museum's collections. The Clevedon and Districts Historical Society, through an ASB grant in 2008, acquired the technology to enable this record to be archived digitally. It has reached the stage of development when museum volunteers would benefit greatly from help and support in utilising this technology to provide easy access for researchers and interested public. The society is also aware that archival storage is an important consideration.

Recommendation

• We recommend that Manukau City make financial provision for the ongoing support and assistance of the Clevedon and Districts Historical Society in recording, conserving and storing Clevedon's history.

Acknowledgements

Many people have contributed to these recommendations for the preservation and promotion of Clevedon's cultural heritage.

I would especially like to thank Ann Richardson, my co-worker in the planning and carrying out of this project: Jess McKenzie for invaluable help in scanning and formatting images; Andy Kenworthy for all photographs except the sightline between McNicol Homestead and All Souls Church (Jessie Munro); and Warren Shaw for constant help and support.

Contributors:

Colin Bull, Gwen Bull, Alec Smith, John Ryburn, Carol McKenzie-Rex, Warren Shaw, Philip Bell, Ann Richardson, Jessie Munro, Milton Lane, Diane Cunningham, Doug Hunt, Judith Hunt, Jim Scorrar, Dianne Duder, Anne Mead, Linette Morgan, Laurel Jenkins, Terry Jenkins, Robert Orum, Dorothy Street, Stan Street, Shirley Jones, Muriel Atchison, Scott Cooper, Fraser Murray, Jan Sanders, Gerry Holmes, Christine Whetton, Rodger Whetton, John Karl, Sandra Gorter, Peter Walker, Sheryn Walker, Judith Narbey, Wallace Narbey, Maureen Johnson, Peter Clark, Cunny Atchison, Bill Cashmore, Duncan Munro, Cliff Deery, Jennifer Kelly, Keith Kelly, Malcolm Sharp, Maxine Sharp, Beverley McPherson, Donald McPherson, Pat Chamberlin, Peter Chamberlin, Ken Mason, Mike Kelly, Fiona Shaw

Jessie Munro, January 2010