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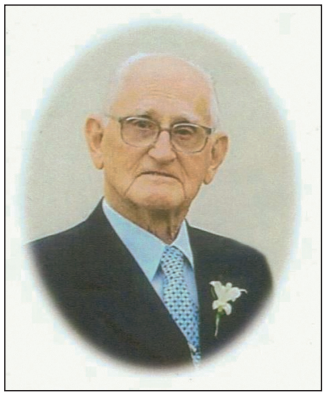
Epsom memories

By Harold Stone



Harold Walton Stone
29 July 1923 – 20 April 2007

Having been asked to set out a few notes regarding my memories of growing up in Epsom, the old brain started to tick over; primarily with the thought of where to start and how far to go, etc. I was born on 29 July 1923 and my memories really start from the late 1920s and the period of the Great Depression. But first of all some of the stories I heard about earlier days.

Sometime during the 1860s, Epsom was attaining a reputation for horticultural activities, such as the exotic plantings around Mountain Road and Brightside Road. That property—located between Owens Road, Epsom Avenue, Gillies Avenue and Manukau Road—was renowned as being the market garden for the town of Auckland and was known as the J.J. Craig estate. (Later this activity transferred out to Panmure and today is concentrated in the Pukekohe region.) The main homestead was located on the site currently [2002] located behind the drycleaners midway between Owens Road and Kipling Avenue on the Manukau Road frontage.

I recall when the early Epsom Girls Grammar School (EGGS) was experiencing growing pains. The caretaker at the time was named MacGregor. His son Don was a mate of mine and we got along well together. The MacGregors were a very sociable family who were well known for their hospitality. I recall the EGGS swimming pool being constructed and the many occasions when we were entertained there and of course, a swim in the pool was almost mandatory.

Amburys Ltd's milk bottling factory was between EGGS and Manukau and Owens roads, and during the early thirties still used horse floats for delivering the milk during the early morning. There was a stable at the back of the dairy factory where the horses and floats were kept. (Floats were the term describing the two- or four-wheeled carts used by the milkmen.)

On one corner of Owens Road was an old grocery (I think called Beales)

Aerial photo of Epsom c. 1945–47
Whites Aviation WA-05190-G

where the basics of housekeeping were catered for, long before supermarkets were promoted. On the opposite corner of Owens Road was the corner dairy operated by Ted Turner and his mum, who emigrated to Australia in the early thirties. Next was the bootmaker's shop owned and operated by (Old) Tom Pointer, later taken over by Harry Allen.

My dad, Jack Stone, was employed as a tram motorman for 33 years, right through the Depression, and was held in high regard for his policy of giving accommodation to his brothers and their families during these trying times. Jack was not a builder but nevertheless he built the first Mount St John Service Station as an investment in the early 1920s. [Harold later purchased it from his father. At that time, Colin Hill had the lease of the garage.]

Next door, on the property where the service station is located today, was Magnolia Cottage, owned by Miss Dudley, a spinster daughter of Bishop Dudley who had built the large two storey house on the corner of Kipling Avenue. This house was subsequently leased firstly by Dr James

Reid, then after he died, by Dr Crkvenac, then Dr Whitly F. Otway. (I understand Dr Crkvenac left New Zealand to take up a post with the World Health Organisation.) In later years I, under the auspices of Mount St John Garage Ltd, was able to acquire the three properties from the drycleaners to Kipling Avenue. Then years later a two storey office block took the place of the large doctor's house.

On the opposite side of Kipling Avenue, an old butcher shop (which for some reason had never done well) was taken over by Leo Hart and turned into an ice cream factory. Here I was introduced to that 'Harts Delight'—the Choc Bomb—of which I must have packed thousands during part-time employment binges.

Further up Manukau Road was the St John's Ambulance hall; no—not next to Domett Avenue but next to the library. In later years it was moved to behind Harts Ice Cream in Kipling Avenue, then later still to the site by Domett Avenue. In recent years the library has been rebuilt on the same site but my memory of the library includes taking twin brother and sister along to afternoon story telling, done I believe by volunteers.

This whole block, which had been known as the J.J. Craig estate, was at some stage way back converted to Hospital Board leasehold. How and when I have no knowledge but I do know that around the 1950s, the board did agree to allow these sections to become freehold. Besides Owen Road and Epsom Avenue this included all the properties in Kipling, Domett, and Bracken avenues. Rowie Osborne, neighbour at the back of the property, had an entrance from Owens Road while Miss Perry's entrance was from Kipling Avenue.

My earliest memory of the Ranfurly Road/Manukau Road intersection includes an experience in the little park on that corner. His Majesty's Band of the Coldstream Guards were doing a tour of New Zealand and they staged a concert there. The park had standing room only. Manukau and Ranfurly roads were packed solid with people. How on earth the authorities came to authorise such an event in such a small venue has remained a mystery to me ever since.

Doctor Abbot was in the large house on the corner of Kimberly Avenue, opposite the post office. My main memory of this doctor was his public dislike of Sir John Logan Campbell. "And they had the cheek to put up his statue right across the road from my house!" To me, this doctor was very old and a bit weird.

The corner of Alba and Manukau roads in recent years has been

intersected by the enlarged extension of Greenlane Road. It is interesting to note that there used to be a stone cottage located on the spot by the motorway currently set out as lawn. I often think this cottage could have been left in place, but at least it was saved and relocated into the village at MOTAT. I understand the cottage was originally constructed in the late 19th century.

If we now retrace our steps back down to 'the junction' of Manukau and Great South roads, on this corner was the remains of the 'Pig and Whistle' a 19th century hotel, rather dilapidated in my time but still in use. During World War II, one of the first hamburger bars in New Zealand was established on these premises, which appeared to be an instant success, especially when young people were returning home after pictures or a dance. Straight opposite on the corner of St Marks Road in a block of old shops, traded the fruit and vegetable man Ah Chee. This man must have had vision. I understand that soon after the war [1958–Ed] he started to build what was then a massive shop on Great South Road between Otahuhu and Papatoetoe. This became the first 'Foodtown' and the first shop to become known as a 'supermarket'. [Thomas Henry Ah Chee 1928–2000, was inducted into the New Zealand Business Hall of Fame in 2002.–Ed.]

Just up Manukau Road from the Junction was W.H. Bonds 'tin' factory which specialised in producing cake tins and many configurations of cooking/baking tins. They probably produced many other lines also of which I was not aware. On the corner of Clyde Street, as I remember, was a large furniture factory which soon after World War II was converted into a bakehouse by Findlays. An engineering workshop at the rear was demolished when the bakehouse was extended over that site. In later years these premises were re-converted into Te Unga Waka Marae. The house behind in the Clyde Street frontage (home of the Clark Family) was jacked up and I understand became its administration unit.

Three shops in a block opposite Owens Road come to mind. The one on the Epsom (southern) side was promoted as a fish and chip shop by my Uncle Bill Stone and his family during the early thirties. In later years however it became notable for the fact that it was the childhood home of radio and TV personality Angela Cerdan (D'Audney.)

A few doors further along Manukau Road (opposite the garage), was the Dawkins family home. Dawkins had a furniture and household fittings shop in Remuera Road just round the corner from Broadway, Newmarket. Along by the corner of Mount St John Avenue, three 19th century cottages

are still notable today. My sister Iris was born in one of them—I think the middle one.

To my age group, the Epsom Tram Barns had been there forever but to the younger fraternity they had possibly never existed. These were located on the eastern side of Manukau Road by Greenlane Road, between that road and the [former] Oceans Restaurant, which is trading in what was the original tram barn administration block. I believe that over 100 trams were parked in these barns overnight. The building itself was very dated, having been erected early in the 20th century, and was of massive construction, clad in corrugated iron. While on this subject the tramway workshops, another set of corrugated iron buildings, were located in Manukau Road, midway between Greenwoods Corner and Royal Oak, and were demolished as late as the early 1990s. Today a medical centre is located on that site along with a small subdivision of modern homes.

By now it will have become evident as to where my interests lie: mainly along Manukau Road. No doubt others will have anecdotes to do with other regions of the suburb. One other aspect of the area also comes to mind, the types of people who have lived in the area from time to time.

Selwyn Toogood of 'In the Bag' radio and TV fame, when in Auckland, used to stay with Robert Steel, the photographer, in Owens Road. I believe the actor who played 'Len Fairclough' in Coronation Street stayed for a period in Bracken Avenue.

An American who lived in Belvedere Street (off Mount St John Avenue) claimed at one stage during the late 1950s that his house guest was on a private visit and was named Richard Nixon, Vice President of the United States. Many well known celebrities have from time to time resided or at least stayed within the region, not least that family who from time to time also have made use of Government House in Mountain Road during official Royal visits to this country.

So you see, Epsom has a lot going for it. They say Remuera is the place to be but one could shed doubts on that claim. A glance at a map will reveal that Epsom lies in the very centre of the Auckland Region. No matter where you want to go it is quite likely you are almost half way there. But who wants to go anyway. EPSOM IS THE PLACE TO BE!

Since starting this exercise I have had occasion to recall other aspects, other personalities who have been associated with the area—such as Lloyd Thorn, a bandsman much renowned for the sessions he put on weekly over 1ZB who lived on the corner of Gillies Avenue and Silver Road. (Silver

Road no long really exists as it has been absorbed by EGGS.) Seabrook Fowlds Ltd, Austin agents, had a car assembly plant along with a truck building facility in Mortimer Pass off Manukau Road. Allister Martin of 'Martins Toys' fame lived with his family in Kipling Avenue. His son is today renowned as the coach of the All Blacks. The artist Greer Twiss grew up in the family home in Albury Avenue. Harold Stone grew up in the J. J. Craig homestead in Manukau Road and in his youth spent much time as a St Johns Ambulance Cadet, to the relief of all his victims. But then that is another story . . .

[Harold Stone died on 20 April 2007–Ed]

Tenth anniversary of *The History of Epsom*

Epsom in the decade since 2006: an outsider's random impressions

By Graham W.A. Bush

In 2016, the Epsom & Eden District Historical Society marked the 10th anniversary of the publication of its groundbreaking study, *The History of Epsom*. It was my privilege to be appointed editor of the project, which took five years to complete and drew on the research efforts and writing talents of some 55 contributors.

While the work ranked as *the* definitive study—actually the only study of Epsom's history to that point—it is but to state the blindingly obvious that the suburb's writeable existence did not come to an end in 2006. Indeed, the preface stated that 'Epsom post 2006 will change, will keep on developing, and will eventually accumulate enough further history to make its writing as worthwhile as this pioneering task has been.'

It would be utterly nonsensical to argue that another near-identical project on the scale of *The History of Epsom* could be contemplated after only ten years. The sole exception would be if the original study had essentially been a polemic, and subsequent understanding had come to expose it as outrageously false. However, a more reasonable proposition is whether in the decade since 2006 Epsom has changed or developed sufficiently to warrant some relevant observations.

While freely acknowledging his serious limitations—among them not having lived in Epsom since 2009—the writer believes an attempt could

produce something in the nature of an extremely restricted addendum, updating some of the material in *The History of Epsom*. It is, of course, very recent history and the result cannot pretend to be anything more than selected and embarrassingly random impressions. No doubt a committed team of present Epsomites would be able to compile a much wealthier list of noteworthy changes and developments that have occurred in the suburb. Volunteering for such a task is invited!

Overall condition/feeling of the suburb

Let us confront the impossible question first! How a suburb feels to its inhabitants will nearly always be a complex mix of perceptions, reactions, attitudes, experiences and observations, pretty unique to each individual resident. For many it will revolve around people, for others on what is seen on the streets, for some community participation and for yet others, shopping and commercial centres. Conclusions may be reached about prosperity, traffic, the social mix and scene, desirability and livability. They are bound to be highly subjective but nevertheless genuinely held. To be categorically told that 'Epsom isn't what it was' may be undeniable, but really conveys virtually nothing meaningful to the listener. What just might is the change in values of Epsom residential property: at the market peak of October 2007 the median figure was $908,000 and by May 2016 the median E-value estimate was $1,712,000.

Population changes

The difficulty of determining the size and composition of Epsom's population is a consequence of the difficulty in determining the geographical extent of Epsom itself. This obstacle having been accommodated however, the results of the 2006 census were published too late to include in *The History of Epsom* and the 2011 census was aborted because of the Christchurch earthquakes. That leaves the 2013 census to search and compare.

As measured by the three census meshblocks of Epsom North, Epsom Central and Epsom South, the suburb experienced only a very modest increase of 4.9% in population between 2006 and 2013 (10,533 to 11,046). Responses to the question of ethnic identity allowed for multiple selections, e.g. Maori and Polynesian, resulting in an overrun of proportions beyond a total of 100%. However, statistical niceties cannot obscure the fact

that Epsom has become a truly multi-ethnic suburb, but with a definite qualification. The qualification is that residents who identified themselves as Maori or Polynesian constitute only a couple of per cent of the total—in 2013, 372 Maori and 249 Polynesian. The big but wholly unsurprising news is the continuing growth in the number of residents who identify themselves as Asian, principally Chinese or Indian. Irrespective of whatever terminology is acceptable—European, Caucasian, White—the central fact is that Epsom is no longer populated by a majority owning to this ethnicity. In 2006 the numbers were respectively 5,044 (European) to 4,473 (Asian) and at the 2013 census 4,998 to 5,139. Those wholly or in part of Asian ethnicity probably now comprise at least half of Epsom's population—in 2013 it was Asian 49%, European 48% and Maori/Pasifika 6%.

Education

One only needs to stand outside Auckland Grammar or Epsom Girls Grammar at the end of a school day to become convinced that massive change has occurred, at least as far as the ethnic origin of pupils is concerned. Diversity is paramount. And the physical fabric of schools is being expanded and upgraded too. Two prominent examples are the Joyce Fisher Sports centre at EGGS, opened in 2011, and the artificial turf hockey arena and aquatic centre at Diocesan School for Girls. The EGGS website proudly notes that 'the majority of teaching spaces and many facilities have been developed or refurbished in the past fifteen years.' No doubt other major schools such as Dilworth and St Cuthberts could put forward similar examples of blossoming campuses. The focus on secondary institutions should not obscure happenings in earlier education such as the architecturally-striking Peacock's Early Learning Centre in Manukau Road.

Social welfare

Among the many hospitals, elderly care and private medical establishments, there are bound to have been lots of improvements since 2006, but many of them will have been internal, known mainly to their staff and patients. One that is visible from the road is Nikau House, the latest addition to the Elizabeth Knox Home & Hospital in Ranfurly Road. Completed in August 2014, it consists of 60 hospital-level bedrooms, designed to provide home-like support in a living environment which maximizes the residents' independence.

Alexandra Park developments

While the last, lingering trotting training stables vanished from Epsom half a century ago, Alexandra Park remains the centre of Northern harness racing. And let's not forget that it is just a decade or so since it was in a somewhat parlous financial position. Thanks partly to the fact that its management realized that it was sitting on a potentially enormous asset—land space strictly unnecessary for holding trotting meetings—a dramatic change in the Auckland Trotting Club's prospects has occurred. First was the construction of the Auckland Blues training establishment on the site of the former stables, but of infinitely more significance for Epsom is the current construction of the Alexandra Park Urban Village, the first stage of which is now in progress, with 70% of the apartments reportedly pre-sold. The promotional website modestly describes the development as a 'must-live, must-visit destination that will only enhance Epsom's status and desirability'. It might be unfair to add that, when all the stages are fully completed, it will also make traffic in that Greenlane Road–Manukau Road sector out of this world for congestion.

Traffic worsening

In the absence of authoritative traffic counts, impressions of changes in traffic density can only be speculative. However, against a backdrop of Epsom's strategic location in the middle of the Tamaki Isthmus, two external factors suggest a steadily-worsening volume of traffic along Epsom's four principal arteries. One is the record volume of private motor vehicles being registered in Auckland in recent years and the other is the staggering growth in passenger throughput at the Auckland International Airport, for which Manukau and Pah roads serve as principal access approaches.

Cornwall Park and One Tree Hill

Two developments in this unparalleled oasis of urban greenery must be mentioned. The first, down on the flat, is the immensely-popular café, rebuilt after the first was destroyed by fire before it had opened. The second, now gracing the summit, is the small protected grove of native seedlings, planted as a result of Treaty settlement, and from which the hardiest will be chosen to eventually become the new 'One Tree' of Maungakiekie.

Public transport

The most important change in public transport can be observed just by looking. It is the two-way Outer Link bus service which since mid 2011 has traversed Epsom every 15 minutes; the distinctive orange vehicles are heavily relied upon.

Retail commerce

Change inevitably occurs in the mix of retail outlets comprising clusters of suburban shops. Goings and comings in Epsom include, regrettably, the closure of the Epsom Post Office. Closer to Newmarket the opening of the service station has altered the character of that part of Manukau Road. Greenwoods Corner would merit closer study of retail trends. At first glance, eating and coffee bar establishments seem to have increased and, more controversially, a proposed liquor outlet was notified (but subsequently failed to materialize).

Once a suburb of trees par excellence

A decade ago *The History of Epsom* referred to 'the retreat of trees' in the suburb. A safe surmise is that with the continuing intensification of housing, the relative prominence of trees has continued to diminish. At one extreme is the partial loss of the historic stand of pine trees on the escarpment overlooking the Windmill Road reserve; at the other is the removal of one or two mature trees on an unknown number of individual sections. Because of the presence of the three mountain reserves, Cornwall Park, Government House and Eden Gardens, Epsom will never be remotely close to treeless, but the trend is understandably disturbing to tree lovers.

Conclusion

Alphonse Karr was a French critic and novelist whose life spanned most of the 19th century. Among the cornucopia of memorable sayings and witticisms he coined, quoting the one which stands pre-eminent is particularly apt for ending these observations—'The more things change the more they are the same'.

Buying a house in wartime

By Jeanette Grant and Olive Clarke (1907–86)

I have lived in the same house in Mount Eden Road since 24 January 1944. This is how it came about.

Both my parents were born in New Zealand. My mother—Olive Beryl Stubbs (1907–1986), the youngest of the three daughters of William and Teresa Mary Stubbs—was the only one born here. The family left Priory Farm in Staffordshire and sailed on the *Omrah* on 22 September 1905. Olive was born in Hamilton, and grew up there and in Wellington and Opotiki before training as a primary school teacher in Auckland. While doing her two years' Country Service in Dargaville she met her future husband, Eric Reay Innes Clarke (1902–80), and they got engaged in September 1929, although the Depression meant they did not get married until January 1933.

Reay's father Eric Manley Clarke JP (1857–1932) had come to New Zealand on his own in 1878, and Reay was the eldest of the four sons born in Feilding to his second wife—Edith Marion Knowles (1871–1950). Edith had been born in Kaikoura where her father Henry Hamilton Knowles (1833–1915) was the head teacher of the Kaikoura Town School. He arrived in New Zealand on the *Oriental* in 1841 at the age of eight, with his parents and four younger brothers. In 1859 he married Emma Jane Gundry (1839–1915) who had come out to Christchurch in 1851 on the *Steadfast* with her parents and four siblings.

Dad was a professional photographer—a partner in an advertising business in Wyndham Street in the city—while Mum taught at Meadowbank Primary School and later at Maungawhau District School. When in January 1933 the Auckland Education Board finally gave my mother an assurance that she would not be sacked if she got married, they were married at St Judes Anglican Church, Avondale, within the week and found a flat in Grange Road, Mount Eden. They later bought a house in Jerram Street, Mount Albert, where they lived for seven years.

When World War II started in 1939, Mum was pregnant and the headmaster, Mr Woods, refused to accept her resignation but insisted she took maternity leave instead, as he realistically said there was going to be a shortage of male teachers. Nana Stubbs, Mum's mother, looked after me while Mum went back into the classroom at Maungawhau, and later at Owairaka Primary School.

Dad joined the Home Guard and then in 1942, at the age of 40, he was

'called up'. Fortunately he was tagged 'Home Duties' and spent the next couple of years in the 9th Heavy Artillery stationed at the guns on North Head. This meant he was able to come home on leave, so we saw much more of him than most families were able to manage.

In 1943, Mum became pregnant for the second time. Nana was living with us and the house had only two bedrooms. This is how Mum described the decision to move:

> I continued teaching [at Owairaka–Ed] for another 4½ months and this time I resigned. It was just as well I did too for not long afterwards my mother developed pleurisy and was very ill. At the same time Reay was sent home to recuperate from a particularly virulent 'flu. He had the most dreadful cough and was also confined to bed, so I had two patients to look after. I found the stairs most exhausting. Barbie (the future baby) was now making me profoundly uncomfortable and quite often I would make my way half-way to the landing and crawl up the rest. Why she wasn't premature I'll never know!
>
> When things came back to normal, other unexpected problems arose. My nextdoor neighbour Madge Darby (née Ware) had a visit from her mother-in-law. The said lady fell in love with our house and wanted to buy it. At that point of time, we had no intention of selling as Reay was still in the army and I was expecting Barbie.
>
> The timing was quite wrong. Money was no object so far as she [Mrs Darby] was concerned. Her husband (Darby of Darby Street) was in a mental hospital and she had power of attorney so there would be no problem there. She came over daily and did her best to persuade us to sell. She pointed out that we only had two bedrooms (which was true) and that it was time Jeanette had a room of her own instead of an alcove off ours (which was also true) and that the new baby would also need his/her place (very true). She then brought over the newspaper with suitable places for sale marked in it.
>
> These houses were few and far between for a Land Sales Act had just been brought into force to prevent people from making a profit when selling property. We had paid £1150 for our house seven years previously, and as land had increased in value we expected to get £1650 if we sold. This price suited her beautifully and please, please would we sell?? When she finally came up with a house in Mount Eden at £1600 we agreed to look at it. It was everything our present

house was not. It was twice the size, old fashioned instead of modern, was up a long right of way and had twice the land.

We liked what we saw and asked if we could view the interior. The wallpaper was appalling but we could see the possibilities and as a swap we thought we could cope by doing any alterations ourselves.

We discussed everything with Mrs Darby and queried as to what would happen if the Land Sales Dept cut our price. She brushed that aside and said she would pay our price regardless. She shook hands with us to cement the deal and when we told her son, he said that her word was as good as her bond.

We accordingly paid a deposit on the Mount Eden place and sat back to await the decision of the Land Court. This was in late October and we expected to move out in a month. Reay was still in the army, so I (and he when on leave) began to pack until we were in a state of baching.

We stayed that way for three whole months living among packed boxes and at last we were notified that we could sell—but at a reduced price. They cut our price by £150 because of its 'proximity to the Avondale Asylum'—and we were 1½ miles away from it! We could do nothing of course but wait for Mrs Darby to come up trumps which she DIDN'T! We were packed, we had paid a deposit and my baby was due in three days. What could we do?

We had no choice. Reay applied for compassionate leave and on 25th January 1944 we moved in here. The lorry went first while I remained to clean up and then I was picked up and deposited here. I'll leave you to use your imagination as to what went on next. Fortunately Barbie arrived late and was born one day before Reay's leave expired.

Jeanette with Barbie
Photo: Reay Clarke

I (Jeanette) turned four years of age a week later. I have clear memories of the house in 1944. The wallpaper was hanging off the scrim which sagged and billowed in the wind. There was one—yes ONE—power point in the whole house. The whole place was in need of paint, inside and out. There was a meat safe but no refrigerator, open fireplaces, and no telephone. DIY must certainly have been in our DNA because we became a family of painters, gardeners, paperhangers, etc, etc. I was handed a paintbrush at the age of six and given the job of painting the 46 turned verandah railings—and that was after I had helped strip the bottom sections of the wallpaper so my parents did not have to bend down to skirting level.

By the time I married in 1967, both my parents were retired and beginning to find the maintenance a burden. However, both had moved around a tremendous amount in their childhoods and had finally put down roots in Mount Eden. They had no desire to move to a smaller 'more manageable' place. It therefore suited us all when John and I stayed on in the house. Our three sons were born between 1968 and 1972 and got to know their grandparents on a daily family basis. Dad had missed so much of my and my sister's childhoods during the war that he loved this second chance to see babies develop into individuals.

As Nana Stubbs had lived with us for a couple of years after we moved in, our grandchildren are therefore the 5th generation to sleep in the house. Dad died in his sleep with no warning in 1980 and my mother died within weeks of being diagnosed with cancer in 1986. Both were able to die in their own room in the home which had been theirs since 1944.

Annie Mona Burgin, a vicar's daughter

By Cynthia Landels

Being a vicar's daughter usually means regular moves, as vicars tend to change parishes fairly frequently. For Annie Mona Burgin it was no exception. She was born at Kirk Michael on the Isle of Man on 11 March 1903, the youngest child of John Robert Burgin and Henrietta Jane Burgin (née Woollcombe). Incidentally, Henrietta was also a vicar's daughter, her father being the Rev William P. Woollcombe. Mona had an older brother Eric, born 1898 in Torquay, and an older sister Irene, born 1900.

A month after her birth, her father John became the assistant curate at Peel, having completed his studies at the Bishop Whelan Theological School. Next they were off to Douglas, the Isle of Man capital, before moving in 1906 to Ireland where John Burgin became vicar of Gartree in County Antrim. From there, in 1907, they moved to Devonport in the south of England. However, they were not to put roots down as on 15 March 1909 they arrived in Wellington, New Zealand. So by the age of six, Mona had not only moved four times but had arrived on the other side of the world.

The Rev John Burgin, Annie Mona Burgin, Eric, Henrietta and Irene
Sourced from internet, origin unknown

But the moving continued, from Havelock North, then Wellington. She commented that Havelock North, with a mud floor in the kitchen and no inside water supply, was quite different to an English vicarage with servants. Next it was to Auckland, where after being a curate at the Cathedral, John Burgin became Vicar of St Andrew's, Epsom, for almost a year. The next move, which was to be their longest stay yet, was to Ashburton where they stayed for three years. However war intervened and John became Chaplain Major to the New Zealand expeditionary forces in 1914, and in 1915 he went overseas, leaving the family in Parnell, while he was serving in Egypt and France. On his return in September 1917 he was again curate at St Mary's Cathedral before becoming the Vicar of St Peter's Onehunga in 1919, where he remained until his premature death in December 1920, as a result of being gassed on the Somme.

All this before Mona, as she was known, was out of her teens! But this intelligent and independent girl was to go on and become not only a school teacher, but a youth leader in the Girl Guide movement, well known throughout the country and internationally.

Mona attended Melmerly Collegiate School in Parnell before going to Diocesan School for Girls in 1912, and again from 1916 until 1920. At 17 she left school to train as a teacher at Auckland Training College.

Mona while still in her teens heard about Girl Peace Scouts, a New Zealand movement begun in 1908. She wrote to Colonel David Cossgrove, who had founded it to keep his daughters happy! With the approval of Lord Robert Baden-Powell, the founder of Scouting, he had organized it along Scouting lines. Cossgrove replied that he would meet Mona in Queen Street on a certain day and she would recognize him by the red flower in his buttonhole. She duly met him, and the rest is history. She began the 1st St Andrews Girl Peace Scout Troop at St Andrews Church in Epsom on 6 July 1921.

The Girl Peace Scouts wore khaki uniforms, skirts down to their ankles, a lemon squeezer hat and a red tie. All carried a five foot pole, to be used for jumping ditches when hiking, or to stop runaway horses, or two together could make a stretcher for carrying the wounded.

In the early days there were few rules and regulations, but they did have *Peace Scouting for Girls* by Colonel Cossgrove to guide them. The troop camped in August on a farm at Kaukapakapa. Very conscious of security, they had posted sentries armed with a bugle, which was just as well as some of them, walking along the country road in the dark, were not too

sure where they were, until they heard the bugle! They next held a camp at Cornwallis at Christmas and from then on camped every year.

First Aid was extremely important, as was home nursing. In 1922 the troop won the Townend Home Nursing Shield and from 1922 to 1925 held the Boswell Cup for Home Nursing. The Guide Unit still has these trophies today. They also learned judo to protect themselves from unruly men. Marching and drill played an important part.

However by 1923 it was decided that the Girl Peace Scouts would become Girl Guides. St Andrew's Peace Scouts had held regular Church Parades, marching to St Andrew's with the bugle (which the unit still has, using it to wake the Guides at camp) and a drum. They would leave their poles in the porch but one Sunday, during the sermon, they fell down with a great clatter. The vicar's reaction was not recorded! In August 1923, they arrived at church in blue Girl Guide uniforms, having the day before been hiking in Girl Peace Scout khaki. These monthly Church Parades were to continue for many years, as a visible sign of the commitment of the Guides to the first part of the Guide Promise—to do their duty to God.

St Andrew's Girl Peace Scouts, with Mona Burgin seated behind the Townend Shield, 1922

1st Auckland Cavell Girl Guide Unit Archives

Many Guide and Scout groups in the years after World War I took the names of heroes, and so the St Andrew's Girl Peace Scouts became the Cavell Girl Guides, named after Edith Cavell who was executed in Belgium in 1915 for helping British soldiers escape.

So Mona became a Girl Guide Leader, something she was going to continue for the rest of her life. She enthusiastically spread the word far and wide, maybe demonstrating some of her father's missionary zeal. He had served as a missionary in both what is now Zimbabwe and in Nigeria. Mona was Captain of Cavell Guides until 1939, when at the request of some of her older Guides she started Rahiri Ranger unit. But Mona was always looking wider, beyond her beloved units. For the first 30 years or so, all the appointments and training and testing of leaders in New Zealand Guiding was done by British trainers. But Mona was to change all that.

By 1924 a test for a camper's licence was established. After practical training, the candidates had to answer a written paper which was sent to England for marking. Fortunately Mona, the experienced Peace Scout camper, passed, thus becoming one of the first qualified Girl Guide campers in New Zealand. Cavell Guides kept the camping tradition by camping every year. Many were their adventures while camping, often hiring a truck for equipment and the Guides, until a traffic officer stopped them, riding on top of the gear. When they camped at Whangateau, they went by boat. Mona, a notoriously bad sailor, always prayed, "Please Lord, don't let me be the first!"

In 1923 Miss Prior, a holder of the Chief's Diploma, came to New Zealand to train leaders and a camp was held in Takapuna. Such enthusiasm. Candles were burnt at both ends as the trainees tried to learn as much as possible. Three years later Mona was awarded a Blue Cord Diploma, enabling her to train guide leaders throughout the country. And by 1932, having spent a year in England, she had gained both a Diploma for training ranger leaders and one for camping.

As a trainer she was inspiring, with a great sense of humour, her love of people and the world around her, coupled with her unswerving belief in God, making her trainings memorable. At one training, she suggested that a certain song should not be sung at campfire as it always made it rain. However it was sung, and next morning the heavens opened. The trainees were going by bus to practise cooking on open fires. The bus was cancelled and the cooking was done in fireplaces all around Arahina, the national training centre! Her campfire stories were legendary. Mona was

adaptable and resourceful, if nothing else, no doubt due in part to her early experiences. She had a great way of making a point. She asked, "What has a heart and cannot love? The answer is a cabbage, of course, so don't be a cabbage. Be a person with a heart that loves and helps." She could breathe magic into the most mundane topics. Mona was part of the team which in 1950s developed the New Zealand system for training and assessing future trainers.

She was always to be found contributing at national events, starting with the first Dominion Camp in 1930, and later the Pacific Ranger gathering in 1951 and the BP Centennial Camp at which she planned the programme in 1957, among others.

Over the years she was very active in the Guiding organization at both a local and a national level. In the early days many rallies were held, the first in 1923 in the presence of the Governor General Lord Jellicoe and later those for the visits of Lord and Lady Baden-Powell in 1931 and 1935.

Mona, 1926
Cavell Guides Archives

Mona with Mrs W.R. Wilson, Chief Commissioner, and Cecilia O'Rorke, another pioneering leader, 1920s
Auckland Girl Guide Archives

Mona was always to the forefront in organizing them, with great displays of Guide work and interminable practices (according to one Guide)! But perfection was always her aim, so the Guides had to put up with practices.

In 1927, Otimai had been given to the Guides of New Zealand. At the opening, all came in fancy dress. The prize for the best dress went to Mona and her two assistants. Mona was a camp safe and her assistants were two blowflies, who buzzed around her all evening!

At lunch with the Baden-Powells at Otimai in 1931, Mona was awarded the Medal of Merit.

Mona, 1971,
wearing the Silver Fish
NZ Herald

Cavell Gold Cords Guides carrying the World Chief Guides' and New Zealand Chief Commissioner's standards at the 1931 Rally. Mona Burgin on the right.
1st Auckland Cavell Girl Guide Unit Archives

In 1945 Mona was asked to lead a Guide International Service team, under the auspices of the United Nations Relief and Rehabilitation Administration, to work among young people in the camps for displaced persons. This was not an easy task, as the Germans still saw those from the allies as enemies. Her work and that of the other GIS teams was funded by the Guides of New Zealand. In June 1946 she travelled to Germany, first by train to Dover, where she had to wait for several hours before boarding the boat. She rejoiced that thankfully the channel was like a millpond but regretted the segregation of the sexes on board as there were masses of gold braid about! Next it was another train to Vlotho, where she was to be stationed. On visiting the camps she was appalled by bed bugs, lice, fleas, and whole families in one tiny room. One of her first tasks was spraying new arrivals! Mona's biggest challenge was not being able to speak German or Latvian or Polish and having to work through an interpreter. Their food was either tinned or dehydrated and came from England, but occasionally they ate the food in the camps, which often was worse. She said she got fatter rather than thinner on that diet. She slept in German beds, with a sort of 'eiderdown-mattressey' effect on top, with no blankets and most slippery. Travel was a problem, with petrol rationing, blown-up bridges, roads which had been churned up by tanks, and vehicle break downs. But even while in Germany she managed to get to a church most Sundays. The Guide motto of 'Be Prepared' no doubt was what enabled Mona to cope!

Her team travelled to different camps and ran sessions for Guides and Brownies, often with more than 100 present. Some sessions were for youth leaders, and sometimes included men. One comment from a Latvian, "before we were so lonely—we didn't know anyone cared—now we know the world cares—and are lonely no more." They ran a Guide camp, finishing up with 104 campers. She invited some German youth leaders to visit, expecting about ten, but finished up with 50-odd. In discussion, she pointed out that youth of the world should learn to work together! From then on, there were several visiting the camp every day. She found that, as most of them had no ideal and no hope, they were difficult to help. Much of the team's work had also been meeting civic and military authorities to encourage international links to assist in the rebuilding of Germany.

On her return in 1946, she gained the coveted Chief Guide's Training Diploma, the only New Zealander to ever do so. The year before she had been awarded the Silver Fish, the highest international guiding award.

Back in New Zealand she continued working as a trainer, travelling the

length and breadth of the country. But after a short period working full time for Guiding, she decided to go back to teaching and keep Guiding as a hobby. New Zealand had up till the 1950s used English handbooks and publications. In 1956 Mona wrote the first New Zealand Handbooks for Guides and Rangers, based on the British programme but with local input. Her teaching and training methods were innovative and imaginative, and very effective. At all times, what was best for the girl was at the heart of what she did. She believed that the young people gave her far more than she gave them. Mona had a tremendous sense of fun and set very high standards.

At various times she was the National Camping Commissioner, National Training Commissioner (both relinquished in 1948), National Ranger Adviser (1953 to 1964), and the national Duke of Edinburgh Adviser (1964 to 1976), all of which had responsibility for all of New Zealand.

Mona was awarded the MBE in 1959 for services to youth. In 1970 she was made a Life Member of the Guide Association. Her dedication and leadership in the Guide movement over her lifetime has influenced many girls and leaders over the years.

Mona Burgin in retirement
Auckland Girl Guide Archives

As a school teacher Mona taught at Dilworth for 31 years. As she worked with girls in Guiding, she taught boys, as she said, to keep herself balanced. Later she was headmistress of Hilltop School for Girls for nine years.

On her retirement from teaching, after a trip to England, she moved to Howick. For her, though, retirement was not time to sit back. She joined Howick's Adult Education Group, was involved in church life, and many other community groups.

Of all the early leaders Mona Burgin probably had the greatest

influence on the development of Guiding in New Zealand. She had an ability to get to the crux of the matter and avoid distractions and side issues, and at all times she was guided by her strong faith. In 1932 she wrote while at Foxlease in England that Guiding should be kept simple, full of fun and adventure, with the girl at its centre. Hopefully this is still true today.

Mona died in 1985 aged 82.

Finally some advice, found in Mona's handwriting on the back of a shopping list.

After Eighty—
Pamper the body, prod the soul,
Accept limitations but play a role,
Withdraw from the front but stay in sight
Beware of reminiscing except to a child.
To forget a name be reconciled
Beware of loquacity, be crisp and concise
And avoid self pity as a cardinal vice.

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Quarries—now you see them, now you don't

Look what we've done to our landscape

By Jeanette Grant

The most visible signs of the Auckland Volcanic Field are the island of Rangitoto, the circular shapes such as Lake Pupuke and the Panmure Basin, and the many small cones dotted over the Tamaki isthmus and the North Shore. A typical eruption was comparatively short-lived—days rather than months—as a bubble of magma rose to the surface, producing both basalt flows and scoria cones.

These provided the early Maori settlers with both fertile soils and defensive bases. Subsequent European settlers however, right from their earliest years, saw these cones as a convenient source of building and roading material. Although today they are protected from further quarrying, irreversible damage was done in the 19th and early 20th centuries. Some cones, like Mount Smart and several of the 'Three Kings' complex, were completely levelled, while others have had their outlines changed drastically.

In 1928 a parliamentary committee reported that:

> Mount Smart . . . presented one of the most glaring cases of destruction. Quarries had been worked there by the Railway Department and also by local body and private interests to such an extent that it was impossible to save the hill, and the committee considered that the work should proceed to meet the existing demand for scoria until the mount was finally demolished . . . The Three Kings, it was found, were destined to be no more. Only the big King offered possibilities of future scenic value, the two little Kings having been quarried to such a point that it was questionable whether steps should be taken to preserve the torn remains. The big King, Te Tatua, was formerly a hill stronghold of the Maoris, and on his slopes loose stones were used to form entrenchments, in contrast with the common practice of erecting wooden palisades . . .

It recommended that . . . 'no new quarries should be opened up on the slopes of hills in the nearer suburbs, and that an attitude of vigilance should be adopted with regard to hills farther out.'

Modern Mount Eden is still dominated by the volcanic cone of Maungawhau but its shape has been greatly altered, first by Maori fortifications and later by European quarrying. Basalt, laid down in multiple lava flows and known as bluestone, was used for road metal and making concrete as well as for walls, kerbstones and building material. Mount Eden Prison and 'Blink Bonnie' are prime examples of two well known surviving 19th century buildings in Mount Eden.

In the earliest written reference I have found so far (*New Zealander,* 3 April 1847, p.4), an anonymous letter to the editor refers to 'the Quarry at Mount Eden' and the use of its stone in the construction of the Albert Barracks. The author seems to be describing a situation already well established.

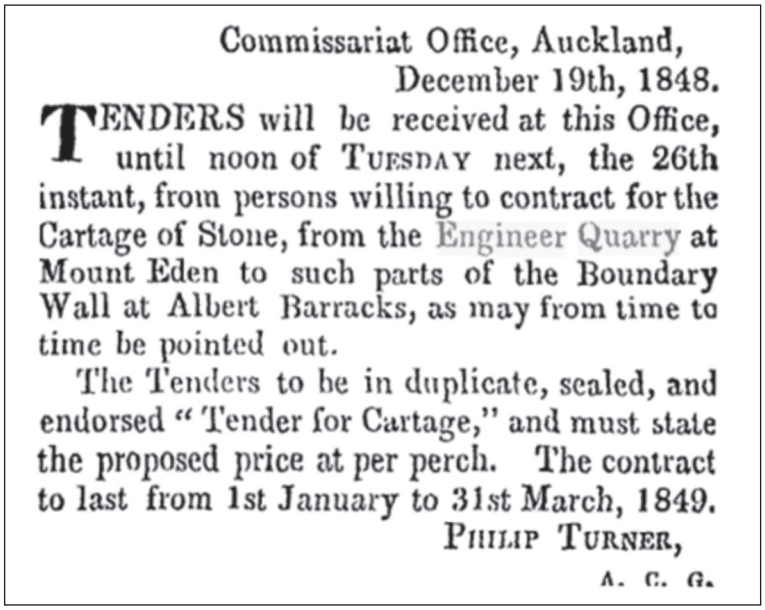
Original Correspondence.

To the Editor of the New-Zealander.

Sir,— The capability of the Aborigines for labour is, doubtless, a subject of interest to many of your subscribers. A few facts relative to their employment on the Government works, at present in progress, would perhaps be deemed worthy of insertion in your paper. The experiment first proposed, as I have been informed, by Mr. George Graham, of employing twenty Natives for preparing the foundation and dressing the stone for the Barrack wall succeeded so well, that their number has been since increased to upwards of seventy men. Of these, forty are employed at the Quarry, at Mount Eden, who are proving themselves excellent quarrymen. Of those at the Barracks, some are sinking wells, some dressing stone, and others building the wall. Many of them can dress quoins as well as most Europeans. In order to give every encouragement to permanent labourers, Mr. Graham has caused a boarded cottage to be erected and so easily do they accommodate their habits to constant and regular labour, that many who were first engaged five months back have continued at work to the present time, observing the stated hours with European regularity. The civilizing effect this has on the Native population must be great, and considered merely as a proof of their willingness and ability to perform work for us, is an assurance to capitalists and

intending emigrants of a supply of labour to any probable demand. I have pointed out the Ordnance works in particular, as I imagine that, perhaps, from the stricter surveillance under which the Natives are kept, the experiment is found more successful than elsewhere. Yours, &c, An Observer. Auckland, 2nd April, 1847.

In the Advertisements column of the *New Zealander* on 20 December 1848 appeared the following:



Commissariat Office, Auckland,
December 19th, 1848.

TENDERS will be received at this Office, until noon of TUESDAY next, the 26th instant, from persons willing to contract for the Cartage of Stone, from the Engineer Quarry at Mount Eden to such parts of the Boundary Wall at Albert Barracks, as may from time to time be pointed out.

The Tenders to be in duplicate, sealed, and endorsed "Tender for Cartage," and must state the proposed price at per perch. The contract to last from 1st January to 31st March, 1849.

PHILIP TURNER,
A. C. G.

Quarrying therefore started in the 1840s, before there was any body to regulate such operations, and continued intermittently for a century with flying stones from explosives a hazard to nearby residents. Cartage charges from the Mount Eden gravel pit were mentioned in 1855 in the accounts of the Provincial Council. The importance of this convenient source of roading material is made clear in the following extract from an item in the *Daily Southern Cross* 14 March 1854 p. 3.

> . . . We think it would exhibit a wise and prudent Economy, were a few feet more of width to be added to this road, at least as far as the quarry. No one, who will take the trouble of looking at Wakefield-street as

far as the cemetery, will fail to remark how greatly the roadway has been narrowed and impaired after a traffic of less than five years. The traffic carried on between Auckland and the Mount Eden quarries will not only prove the most active, but the most wearing of any in Auckland or its vicinity. The quarry road once available, very much of the Epsom traffic will be directed through the Kyber [sic] Pass, and thence by Queen-street to the centre of the City. Even in the recent, almost impassable, condition of that unmetalled highway, a very large amount of carriage was carried on; so that, whenever anything like a practical roadway shall be opened, the Government must calculate upon an immensely increased rate of transport. In country roads it may be necessary to limit the outlay by confining the metal to the smallest possible breadth. But the Quarry Road is no rural road; it is one of the chiefest thoroughfares, one of the vital arteries of Auckland; and as such the first cost will be the least in rendering it sound and efficient. Without any pretension to engineering skill, we *cannot* consider the plan of *arching* the metalled portion of the road from the mud parings of the side ways as the best calculated to form a solid, substantial, and *permanent* roadway. As we have already said, upon so exceedingly narrow a surface, carts must, in making way for each other, hang upon the edges, and crush and grind them down. A constant encroachment on the roadway follows — year after year it is diminished in breadth, until, at length, much of the original process of construction has to be gone over again. The question with us is not how roads may be most scientifically constructed; but how they can be rendered most *substantially* and readily available, with the means and materials at our command. We should consider that, were the road, of which we are treating, made at least a third wider than it now is, a vast saving of time and money would inevitably result; and, looking at the capital piece of road across the swamp at the foot of the Kyber Pass, from Mr. Gamble's house to its junction with the Epsom Road, we cannot but entertain a firm conviction that to fill up the prodigious ruts, occasioned by the winter's rains, with a substratum of large lumps of scoria, rather than with the half-dried scrapings of oozy mud, would be a far more certain means of rendering our roads substantial, and of incorporating the top and bottom coats of metal in one solid and durable mass.

However, not everyone was impressed by the quality of the Mount Eden stone. On 12 August 1865 the *New Zealand Herald* printed this comment:

> As is well known, the Mount Eden stone is simply an over-burnt, porous, honeycombed cinder, in the shape of scoria. A little trampling and a little rain reduce it immediately to mud or dust, and as regards the road metal the same result is brought about by heavy traffic and rain. One day carts are employed in bringing it to Queen-street, and almost the very next week it is pulverised by pressure and softened by rain, and is scarped on one side preparatory to being carried away. The Mount Eden stone, in point of fact, dissolves and becomes liquid mud. Not so granite, water will have very little action on this foundation stone of the earth, while its hardness is just the thing we so greatly require.

However, its very lack of longterm durability contributed to the busyness of the quarries and many operators were less than careful about their methods. For instance, lengthy articles appeared in the *New Zealand Herald* on 17 and 21 November 1877 describing the charges placed against John Mullally for 'willfully damaging, by excavation, certain lands at Mount Eden, to the extent of £5, the property of Her Majesty the Queen, on the 9th of November.'

Apparently he had often been warned:

> . . . but they continued to encroach up to the night in question, when a tremendous landslip occurred . . . Mr. Lawrence Cussens, a Government Surveyor, who deposed that he knew Kirby's gravel pit at Mount Eden, and had recently made a survey, and of the Government ground adjoining. The plan produced — which showed the allotment and adjoining lands — was made by Mr. Edward Tole, and he had checked it, and re-marked it on the ground with pegs on the 5th of October. At that time there had been excavation to the extent of 23 feet beyond the back boundary line. The face of the hill was not cut down, but it was excavated underneath. They had evidently cut to the base of their boundary line, and a landslip then took place, which caused the encroachment. Percy Smith, chief Surveyor of the provincial district of Auckland, deposed to having checked the plan produced. Witness placed a printed notice on the ground warning people not to take scoria from the Crown lands. Major Green, agent for the General

> Government, deposed that he lived in the neighbourhood of Kirby's gravel pit at Mount Eden. He saw the defendant there on the morning of the 9th of November removing scoria ash from the back face of Kirby's pit, which is Government ground. They were then working behind the notice board spoken of. He had previously cautioned the men who were working in the pit against encroaching.

However the defence produced their own experts and witnesses with the result that:

> 'The Bench did not think the case against the defendant proved, and dismissed it' — but did not grant the defendant costs.

It was not until 1879 that a Domain Board was formed to take care of the mountain—after much damage had been done. Boundaries then had to be marked out and fenced. Many little quarries were in a dangerous condition and were closed down in the 1880s—e.g. De Moulin's Pit became part of the reserve and Kirby's Pit on the old Pound site in Mount Eden Road was subject to further court action and later used as a tip and then a borough council depot site until 1982. In 1990 it became the Tahaki Reserve.

Quarrying was profitable as the authorities charged royalties for scoria ash and ballast taken from the gravel pits on the Mount Eden Reserve. The Turnpike Act of 1866 had authorised toll gates at the boundaries of the Mount Eden Highway District i.e. in Mount Eden, Balmoral and Dominion roads. Until 1895, when annual licensing

fees began, contractors carting scoria outside the district were charged sixpence per dray load.

From 1856 until after World War II prison labour worked a quarry on the prison reserve land and Maungawhau was familiarly referred to as 'Prisoners' Hill'. A criticism of the gaol conditions in the *New Zealand Herald* of 22 November 1865 describes how prisoners:

> . . . are marched to and from their works in silence, except from the clanking of irons by which some of the more desperate are loaded. It is a strange sight to see this gang of shoemakers marching in one direction, the stone dressers who are preparing the materials for the imprisonment of their successors in crime going another, the quarry men climbing up the rocks, each gang preceded by the warder with his deadly rifle, who stands like a statue watching every movement.

The Auckland City Council worked adjacent sites near the corner of Clive and Normanby roads and the mountain was virtually ringed by pits, most privately owned. John Udy superintended the making of the present Mount Eden Road from the mountain side to Pencarrow Avenue in the 1860s, and was the first to be given permission by the Government to use the scoria from the south side of the mountain for road work.

Winstones opened three quarries here in the 1860s—one on the west, one around Enfield Road and the third between Owens Road and Epsom Avenue where by 1890 a cone had been completely levelled and the land then sold for housing. As late as April 1908, the Epsom Road Board was giving permission for Mr Cowperthwaite to open a new quarry on 'the road leading from Epsom avenue to Disraeli street'—now the soccer ground in Nicholson Park. Much of this area was quarried, and when the Mount Eden Bowling Club was granted permission to move there in 1926 a massive amount of money and work was needed to transform the rocky wilderness into bowling greens.

Away from the mountain proper were other quarries. For 40 years from the 1880s, John Walters snr of Walters Road carted stone from a quarry at the corner of Bellevue and Dominion roads, supplying both scoria and stone for many city buildings, while the site of Bluestone Quarries (Thorley Street, part of Kingsford Road and Royce (now Marsden) Avenue was active until going into receivership in 1933. Cromwell Road (now Hillside Crescent) had a pit worked around 1900. The scars of similar early quarrying still show at the end of Charlton Avenue and on upper Esplanade Road.

A quarry J. J. Craig operated in Batger Road was also worked beyond the legal boundary, and a slippage occurred which damaged the side of the mountain. An action against the firm was withdrawn when the land was handed over to the Crown to be part of the reserve in 1884 and a concrete retaining wall built to prevent further slippage. However, little was subsequently done with the land until the Friends of Maungawhau began working their way around the iconic cone in the 1980s. Batger Quarry is a steep, unstable two-hectare site, and a long term restoration project began in 2000 with the planting of over 1500 ground-cover and under-storey plants. It was necessary in 2015 to stabilise the old quarry wall which supports a section of Puhi Huia Road leading to the summit.

Quarry work is not the safest of occupations, and over the years the papers reported accidents and even fatalities. Here are a few examples of such accounts in Auckland papers:

> 1874 An accident which terminated fatally occurred yesterday to a labourer named James Halligan. The deceased was employed working in the Mount Eden quarry, when suddenly a large stone of nearly a ton weight fell upon the unfortunate man, striking him on the abdomen. He was at once conveyed to the Provincial Hospital and placed under proper medical treatment, but never rallied. He died within two hours after his admission . . .

> 1876 EXTRAORDINARY ACCIDENT AT MT EDEN QUARRY . . . A man was driving a horse and dray near the wall of the prison, about half-past nine, when suddenly a large quantity of earth, nearly a hundred tons in weight, gave way, burying the horse and dray, but, strange to state, the carter escaped without a bruise, as he was fortunately under the wall at the moment. By the assistance of workmen near at hand the horse and dray were extricated, and, as we have been informed, without any material damage to either beyond the breaking of a shaft.

> A CARTER'S DEATH AT MT. EDEN QUARRY. A man named John Wilson was killed this morning at the Auckland city quarry, Mt. Eden, as the result of a kick from a horse which he was driving. Wilson was employed by the City Council as a driver, and was engaged at the time

of the fatal accident in driving a load of stone from the quarry, which, the City Council leases from the Mt. Eden Borough Council . . .

1924 the *New Zealand Herald* reported A COURAGEOUS ACT The splendid courage exhibited by three employees of the City Council at the Mount Eden quarry on November 12, when a quarryman, Mr R. J. Hawkes, lost his left hand and one of his eyes through an explosion of gelignite, was reported to the City Council last evening. The accident was investigated by the assistant City engineer, Mr J. Tyler, and although it was impossible to state the exact cause of the explosion, the inquiries revealed that the injured man was lighting a series of shots by means of a piece of gelignite burning on the end of a piece of wire. The gelignite having burned out, it is presumed he placed another piece on the hot wire, and this immediately exploded. The three men, Messrs T. Mulholland, W. Friar and E. Roberts, ran back a distance of 60 yards, picked up the injured man, and carried him to safety, well knowing that 16 fuses were all burning and that explosions must take place within a few seconds. Indeed, some shots actually did go off before the men reached safety. The Works Committee of the council recommended that a suitable presentation to the value of £10 each be made . . .

1925 An inquest was opened this morning on a quarryman named Edward Long, who died last week after being hit on the head by a stone in a Mt. Eden quarry.

1926 INJURIES PROVE FATAL. DEATH OF A PRISONER. The prisoner, Joseph Cooks, who sustained a fracture of the skull while coupling two stationary trucks in the quarry of Mount Eden gaol on August 16, died in the Auckland Hospital last evening. The trucks of which the man had charge were used in hauling metal from the quarry. Cooks was operated upon in the hospital, but his condition gradually became weaker. An inquest will be held.

Local residents had long been keen to see the end of quarrying and serious opposition occurred in 1916.

> PROTEST BY RESIDENTS, OBJECTION TO BLASTING. The City Council's lease of the quarry at Mount Eden, from which it derives its supply of road metal, having expired, negotiations have been entered into with the Department for Justice regarding a continuance of the use of the quarry, which forms part of the Mount Eden prison reserve. The Minister for Justice, Hon. Dr. McNab, visited the land yesterday in company with the Mayor and members of the Works Committee of the City Council, and discussed on the spot the question of whether the council should be permitted to acquire the further use of the property by way either of lease or purchase. No decision on the matter has yet been arrived at. During the visit the Minister was waited upon by a deputation of residents of the neighbourhood, who protested against the City Council being allowed to continue the quarrying works. It was represented that there was a twofold objection to this quarrying operations. One was a danger that was said to exist from flying pieces of rock when blasting was proceeding and it was also stated that the concussion produced by the blasting shook the houses in the vicinity and injured their foundations. The Minister, in reply, said that of course if the City Council purchased the property the matter no longer would be any concern of the Department.

In 1895 J.J. Craig had moved into his new house 'Omana', and when he discovered scoria deposits nearby, he bought 2¼ acres from W.R. Bloomfield and in 1909 began the quarry which was later to become Eden Gardens.

On page 8 of the *New Zealand Herald* of 28 November 1922 was a report that:

> A motion came before Mr. Justice Stringer, in the Supreme Court yesterday, under which Frank Cross Mappin (Mr. Leary) sought an interim injunction against J. J. Craig and Co., Ltd., and others (Mr. Johnstone) to restrain them from blasting or other similar acts at their quarry at Mount Eden. The evidence was by affidavit, and showed that owing to the blasting operations stones had been hurled on to neighbouring properties at distances of from 300 yds. to 500 yds. Plaintiff, in his affidavit, stated that since November, 1921, blasting operations had been taking place on the land in question, and there had been as many as 12 blasts in a day. Only the road divided his property from the defendants' land. So far as he knew no debris had been projected on to his grounds prior to August last, but in that

Men work an Auckland quarry, possibly Mount Eden Quarry

Oliver & Walker, c.1900/Auckland War Memorial Museum — Tamaki Paenga Hira PH-PR-102

Mt Eden Prison was built entirely by its own inmates, who began quarrying basalt on the site in 1883; the dark, forbidding fortress completed 35 years later. The prisoners then shaped hundreds of thousands of blocks for the city's kerbstones; some still shore up Auckland's pavements. In 1915, stone crushing was listed as the principal industry of Mt Eden Prison—the 'Convict Establishment of New Zealand'.

> month the roof of his house was struck by pieces of rock. Two stones, one weighing five pounds, came through the roof and landed inside the house . . .

In July 1923 an injunction was granted to Frank Mappin to close the quarry after dynamiting sent large stones through the roof of what is now Government House.

In 1921 the *Auckland Star* reported there were two garbage dumps in the Borough of Mount Eden where all garbage of a flammable nature was burned. One was at the corner of Bellevue and Dominion roads, now the Bellevue Reserve, where street sweepings and weeds were burned and then covered with a layer of soil so:

> . . . in this way a fine area, hitherto useless through being nothing but a big cavity, is being levelled up. Ultimately it will be turned into a recreation area . . . Like the other tip in the Mt. Eden quarry, this dump is situated at a good distance from dwelling houses, and consequently is not offensive. In fact, from the road one would hardly believe that it was a tip, while the one in the quarry is surrounded by cliffs and trees at a distance from the thoroughfare. Rats find little inducement to make these areas their scampering grounds, and consequently it is no surprise to find that the Bellevue Road–Dominion Road tip is frequented by only a few of the rodents, while the quarry dump is free of them.

Eventually some legal protection was provided for the cones. The *Auckland Star* of 18 January 1928 commented that:

> An Act was passed in 1915 which compelled anyone making an excavation on slopes bounded by a domain or public reserve to leave their excavation with an angle or batter of not less than forty degrees from the vertical . . . when work was finished the slope must be planted with trees or shrubs . . .

Since the 1980s the Friends of Maungawhau have been busy removing exotic weeds, replanting with natives, constructing walkways and mitigating damage done by early quarrying.

By 1963 the worked-out prison and council quarry sites by Normanby Road had been used as tips, filled in, levelled, grassed and become AGS playing fields. One of the more visible quarry walls is the 'Auckland

Grammar School Rockwall' in the school grounds (see cover). It consists of two cliffs of fine-grained columnar basalt from the Mount Eden lava flow and today is a premier climbing attraction. The 'Long Side' has routes about 15 to 20 metres in height, and the 'Short Side' has routes of up to 10 metres. Permission is needed to climb, and strict safety regulations are enforced. By the mid 1980s, the AGS Rockwall had been recognised as 'a high-quality crag' while the steep, technical and fingery basalt grooves, as much as the urban setting, have won it the densest concentration of hard climbs in the country. In 2017 it was temporarily closed due to safety issues.

Eden Garden is the best known of the old quarries today. In 1928 the site was sold to Frank Mappin. This neglected, overgrown eyesore, full of old carts and equipment, was part of the land Sir Frank offered for a new Government House in 1962. However the eventual Deed of Gift specifically excluded it. The Eden Garden Society was officially incorporated in October 1964 but over ten years of negotiation with authorities followed before its boundaries were finalised. Under the inspiration of Jack Clark, thousands of hours of volunteer labour have transformed it into today's world class garden and tourist attraction.

Mount Eden Gravel Pit, 1886
John Kinder/Auckland War Memorial Museum

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The origins of the New Zealand Police

From the earliest days of European settlement until the Police Force Act of 1886

By Val Sherwood

A tour of the historic Newmarket Police Station accompanied by a talk given by Inspector Dr John Mitchell in May 2011 was greatly enjoyed by members of our society, and prompted research into the early days of the New Zealand Police . . . .

When Governor Arthur Phillip arrived in Australia to establish the colony of New South Wales in 1788, New Zealand was considered to be a political dependency. Within five years sealing gangs were operating in Dusky Sound, setting a pattern for traders, whalers and runaway convicts

to venture to this country. Many were absorbed into Maori society. Those who sought to escape the strictures of British law found that the indigenous society had its own Polynesian institutions. Maori had self-regulating mechanisms with the hereditary strata of chiefs overseeing the control of behaviour within tribal and hapu boundaries. These structures were supported by the tohunga. Violations of customary law and tapu were dealt with by physical or mental coercion by controllers of Maori religion. In early contact between Maori and European, difficulties arose when Europeans unwittingly violated a tapu or interfered with chiefly authority.

Europeans had no qualms about exploiting resources they considered ownerless, but which the Maori regarded as their possessions. The brutality of ships' masters and crews, and their belief in their own racial superiority, inevitably drew response. Maori instinctively employed their traditional coercive mechanism of utu—a revenge attack.

In New South Wales in 1804, Lieutenant Governor King ordered an investigation into charges of brutalities against Maori, inflicted by Robert Rhodes, master of the *Alexander*. He issued the first official British law applying to Maori. Those who had been brought to New South Wales, usually as ships' crew, were to be well treated. He insisted that 'Pacific Islanders should suffer no ill treatment'. The problem was that as soon as ships left New South Wales there was no machinery to police the activities of those aboard. Violence against Maori continued.

The most serious reprisal of all occurred in 1809. The master of the *Boyd* had flogged and humiliated a young rangatira who was working his passage from Sydney to New Zealand. The ship put in at Whangaroa Harbour for spars. The father of the young man, Te Puhi, and his braves massacred most of the Europeans on the ship. In reprisal, in 1810, the masters and crews of five whalers destroyed a village of 100 dwellings and its inhabitants. Later it was realised they had attacked the wrong village (Te Puna).

The lack of action over the massacre highlighted the non-existence of an ordered state of affairs in New Zealand. When Samuel Marsden reported a case of cruelty upon a Maori sailor in 1812, Governor Lachlan Macquarie was able to do little more than forbid the master to employ Maori. However, he issued an order that all Maori and Pacific Islanders were under the protection of His Majesty (George III). Ships departing from Sydney for New Zealand were under a £1000 bond to ensure the welfare of Maori and Pacific Islanders, but there was no coercive machinery to police the proclamation.

Governor Macquarie had appointed his first New South Wales JP in 1810 but it was not until 1814 that Thomas Kendall, a school teacher and missionary in the Bay of Islands, was appointed as Resident Magistrate in New Zealand.

The magistrate was to be the lynch-pin of a policing partnership between colonial state and Maori chiefs. The function of the unpaid magistrate was to 'reduce interracial friction and to control order and trade throughout all New Zealand'. Thus New Zealand's status was upgraded to that of a dependency of New South Wales. British subjects were by Government Order forbidden to land anyone in New Zealand, or to remove Maori from the country without permission of the local chief. This had to be certified by Kendall or any other JP sent to New Zealand. At the same time three Bay of Islands chiefs were also invested with power and authority to see that this was carried out. The chiefs, Ruatara, Hongi Hika and Korokoro were to act as the authorised policing authority of the 'independent chiefs of the dependency of NEW ZEALAND' (which really meant just the Bay of Islands at that time). They were delegated the powers vested in the JP. Each chief was given a cow and a set of military officer's clothing.

Kendall's success, however, was ephemeral for the following reasons:

1. He had no power to determine guilt and punishment.
2. If he sent documents to Sydney it would be months or years before he received a satisfactory reply.
3. When detaining serious offenders, escaped prisoners, or stowaways he had no means of holding them. Though promises were made, no lockup or leg irons eventuated. Ships' captains, when asked to lock up such offenders, tended to liberate them to make up crew numbers.
4. It was futile to appeal to the legal authorities in Sydney. When Maori chiefs brought a case against Lasco Jones, a master of notorious atrocities against the Maori race, the bench treated the testimony of the chiefs as worthless.
5. Britain had never legally endorsed the practice of appointing JPs in South Pacific territories.

To make matters more difficult, a British Act passed in 1817 included New Zealand among a list of countries deemed outside British jurisdiction.

Murders and manslaughters committed by British subjects were forbidden, but deemed to have been committed 'as if on the high seas'. Despite this statute Governor Macquarie appointed the Rev John Gare Butler as Resident Magistrate to replace Kendall, to 'keep His Majesty's Peace' in the British Settlement of New Zealand. Butler attempted to use his magisterial and policing powers. On his information, a sergeant's guard from HMS *Dromedary* arrested the infamously brutal Captain Abimelech Riggs. His ship was seized and sent back to New South Wales, where he was found guilty of transporting unauthorised convicts from New South Wales to New Zealand. He was fined £6000 and his ship detained for nine months. In general, though, Butler was no more able than Kendall to govern Europeans or Maori insolent in their resistance to 'Pakeha-isation'. Maori possession of muskets increased tribal warfare. By the 1820s the population of the Bay of Islands had increased threefold.

An official New South Wales investigation by Commissioner J.T. Bigge found that the dreadful acts of cruelty to Maori committed by Europeans were damaging to the prospects of trade and industry, though the Maori were anxious for law and order, and for trade. As a result, in 1823 he tried to impose British legal penalties on such offenders. In effect he wanted to turn New Zealand into a legal dependency of New South Wales. But his proposals were largely ignored, for the statute reiterated that New Zealand was a non-British territory. When the magistrate, Butler, was suspended by the Church Missionary Society and removed by Samuel Marsden his church role was taken over by the Rev Henry Williams. Williams was without the status of JP though he acted vigorously as an 'informal high policeman' at the Bay of Islands and nearby ports. In 1827 he evolved an irregular police/military force of 100 'missionary Maori' to cope with Maori who were raiding European property. With his personal mana he gained considerable influence over conduct in the Bay of Islands. In 1828 he negotiated peace between conflicting tribes. Maori increasingly turned to pakeha-style solutions for breaches of pakeha-style order, e.g. when a Maori slave committed robbery, a Maori assembly acted as jury and sentenced him to flogging.

An 1828 Act gave English courts the same rights as Australian courts to try offences which occurred in New Zealand, but in 1832 the Colonial Office acknowledged that the Acts of 1817, 1823 and 1832 were practically unenforceable because New Zealand was not legally part of New South Wales.

By the 1830s Kororareka had the reputation of being 'the hell-hole of the Pacific'. A number of concerned residents who were desperate to secure order in the town applied pressure for the appointment of a British Resident in the Bay of Islands. Gilbert Mair at Te Wahapu and his business partner Captain William Powditch employed a band of local Maori to act as a private police force. Powditch felt sufficiently strongly about the disorder to write to England offering himself as a Resident. At this time many petitions were signed and letters sent to King William IV and Members of the British Parliament, seeking the imposition of law and order. Although Viscount Howick, Under Secretary of State, introduced a Bill (March 1832) to pass laws dealing with the prevention and punishment of crimes in the South Pacific, this was not, at the time, taken seriously by the Colonial Office.

However, in 1832 James Busby was appointed as British Resident with the brief 'to promote Britain and produce stability'. He arrived in the country in May 1833. Twelve months later, after he was subjected to an armed attack, a sum of £60 per annum was allowed by New South Wales to provide a Maori guard. Busby was instructed to work with the chiefs and, through their authority, to induce Maori adherence to order and regularity. He was to gain influence over them by 'skilful use of those powers which educated men possess over the wild or half-civilised savage' preferably without incurring expenditure. There was no coercive machinery of any kind. The Maori said he was 'a watchdog without teeth'. The outrages continued. Still no police were sent.

In this period the first sworn policeman to set foot in New Zealand arrived. He came quite by accident on the vessel *Bee* in 1832. The ship's captain had absconded from Hobart in his ship after kidnapping the policeman who was sent to arrest him. After calling at New Zealand the ship sailed for the South Seas with the policeman still held hostage aboard.

Busby's presence did achieve certain results in the Bay of Islands in that most of the several dozen runaway convicts and sailors living there disappeared. Some, though, moved on to create trouble in the Hokianga, which compelled Busby and two chiefs to conduct a police operation, in which all but two runaways escaped into the bush. Busby was forced to call on the informal policing methods of the missionaries, including Henry Williams, to bring order. Serious trouble arose when, as the result of ill-treatment of Maori, Chief Reti made a retaliatory attack on the *Harriet*. The HMS *Alligator* and the *Isobella* were sent from New South Wales as a show of force. The Colonial Office was displeased with what it saw as Busby's

inability to keep the peace, and gave the New South Wales Governor Sir Richard Bourke authority to replace Busby as Resident, but he was aware that Busby's failures were intrinsic to the nature of his tasks and the lack of available resources.

Various visitors to the Bay of Islands, including Charles Darwin, who was aboard the *Beagle* at Kororareka in 1835, reported to British authorities on the excessive degree of vice and turmoil present in the settlement. Busby could have enlarged the Maori chief policing group, but was cautious about proceeding to do so, realising that Europeans would resent being interfered with by 'savages', resulting in more conflict.

When, in 1835, Baron Charles de Thierry, the self-styled Sovereign Chief of New Zealand, tried to set up an independent state on 40,000 acres in the Hokianga, Busby's group of chiefs, along with 27 others, gathered to sign a Declaration of Independence as The United Tribes of New Zealand, categorising the country as an independent state under British protection. This precipitately forced a Maori form of government that transcended tribal boundaries and aimed to protect the preservation of peace, good order and the regulation of trade.

By the end of 1837 repeated reports of disorder, fears of American and French competition, along with lobbying by those interested in setting up Wakefield-style societies in New Zealand, was making an impact in Britain. Lord Glenelg, Secretary of State, finally announced that the government was prepared to establish a colony in New Zealand. It was acknowledged that the Residency system, which was lacking in coercion, had proved largely inoperative. To fill the vacuum, naval visits of inspection were made to demonstrate power.

Lord Glenelg decided to replace the British Resident with a Consul and offered the position to Captain William Hobson, who had presented a report to the Colonial Office following an earlier visit to the Bay of Islands. It stressed that imposing and keeping the peace depended upon British provision of 'a form of internal police' including a 'colonial corps or militia'. However Hobson was cautious and would not respond to Glenelg's offer until the means of coercion was clarified.

In that era there were various attempts at self-policing in various countries. In Britain in the 1830s, amidst urban and rural disorder, volunteer associations had been formed with the encouragement of parliament 'for the protection of life and property'. At Kororareka, to fill the void in social controls, the principal inhabitants drew up a set of self-policing laws.

The local signatories agreed to keep within British law. The aim was to clean up the town by 'moral policing'. Without the element of coercion, though, these rules remained platitudes.

Increasing desperation on the part of the responsible locals in 1838 led to their formation of the Kororareka Association which claimed jurisdiction over the entire township and its environs. It was conceived partly for collective defence against riot or Maori attack and partly as a general police agency on behalf of the property owning elite, which comprised its membership. Every member was to provide himself with specified arms, subject to inspection by an association officer. No concerted attacks eventuated on the town before New Zealand was annexed by Britain in 1840. Maori chiefs supported the association, as they were aware that their own institutions for social control were long since in decline. The association went beyond the bounds of the British-style state sanctioned/private police organisations, and members did not consult with Busby.

It aimed to establish what was, in effect, a legislative and judicial regime for the Bay of Islands. Under its rules, any seven members could try 'suspect elements', and if the Resident refused to act on a 'guilty' verdict, the association gave itself the authority to punish the transgressors by methods which included tarring and feathering, and banning from the area. The association would also arbitrate in rental disputes and its decision would be binding.

Busby, of course, would have nothing to do with the association but at no time did he initiate legal action against members of the association when they apprehended and punished other British citizens. He acquiesced because the association actually reduced disorder, protected property and guarded against Maori attack. In the Bay of Islands he generally performed the duties for which he was responsible, but which he had no resources to carry out. He omitted the workings of the association in his official reports because, in his eyes, its benefits outweighed its disadvantages.

Hobson's appointment as Consul was intended to be a minimal position but this was overtaken by events, including unlawful and unruly acts, the stated intentions of the French and Americans, massive land purchases in the South Island by Europeans, and a flood of land speculators. On 4 January 1840 Governor Gipps proclaimed the extension of New South Wales' borders to include New Zealand, and his appointment of Hobson as Lieutenant Governor. Technically, in the fortnight before Hobson reached

this country Busby, as the British Resident, was the sole official, and sole policeman on the soil of the new British colony of New Zealand.

Hobson's instructions allowed him a great deal of latitude. Apart from vague suggestions of a militia or armed police, he was to appoint a superintendent of police and to consult Governor Gipps about the most appropriate form of constabulary. In New South Wales several forms of policing were functioning, including a hybridised version of the most modern system in the world, that of 'new police'. Hobson and Gipps between them chose this as the initial method for policing New Zealand; an urban beat system under the control of a police magistrate, the origin of which lay in the problems of controlling London.

The 'new police' system, which would be introduced under police magistrates, made policing a paid occupation. The proactive concept of preventative policing called for 'regular surveillance and patrolling, partly for uses of intimidation, to symbolise and, if necessary, to actualise the all pervading presence and power of the state.' Constables were placed in authority to protect, not oppress, the public. Men were to go on patrol singly, at a regulation pace of 2 ½ miles per hour.

So, when the annexation party first arrived in New Zealand, there were no land-based means of coercion at the disposal of the Lieutenant Governor. The secretary of state had suggested Hobson raise a militia among the local European, but he believed Maori would feel threatened by this. Gipps was given permission to send a few troops. Apart from the naval resources on the HMS *Herald,* there were just five New South Wales mounted policemen, who formed the entire formal police backing during the events leading up to the signing of the Treaty. When the promised troops arrived in mid-April they joined with the reactivated Kororareka Association to put down a threatening Maori crowd in town. The use of coercive force in the process of acquiring New Zealand, always implicit, became explicit.

Hobson, who had been able to choose men whom he knew, appointed first his trusted friend Willoughby Shortland as chief magistrate and superintendent of police. By early March a further five mounted rank and file constables and ten horses arrived from New South Wales along with Lt Henry Dalton Smart ex the 28th Regiment, who had been in command of the Bathurst Mounted Police, and the chief constable, Benjamin Woods. Hobson chose two friends, from the 28th Regiment, Thomas Beckham and Charles Smith as magistrates. Governor Gipps supplemented these with Charles Robinson, to take charge of the police in Kororareka, and Michael

First civilian police uniform, January 1840; not practicable as men were required to pay for their uniform, so most resigned

John Kinder/Auckland War Memorial Museum

Murphy, who had an extensive legal knowledge in law, as police magistrate in that settlement which was very briefly the capital city of New Zealand.

Lieutenant Smart was sent to the Waimate mission on the road to Hokianga, well placed for a visible show of strength to Maori and European alike. His small mounted trooper units moved from settlement to settlement in the north, conducting surveillance and impressing on the populace that the new state required and would enforce 'discipline and order.'

A major problem was that the mounted police were trained on the vast, level, forestless and virtually riverless plains of New South Wales. In New Zealand they were faced with almost impenetrable bush, gullies and rivers. There was insufficient grass for the horses, which were of limited use in the thick bush. Locals jokingly referred to them as the 'unmounted troopers'. Originally these police were quartered at mission stations but their 'arrogance' caused ruptures with the missionaries. They persistently cut down mission trees, helped themselves in mission peach groves and took pigs. Their moral standards were not high, so dismissals, especially for drunkenness, were frequent. The first police magistrate to be appointed at Kororareka was transferred to the Hokianga, due to 'difficulties in his handling of state funds' where he again fell into financial chaos. He did not pay the police constables and had taken money from Chief Koro.

The living conditions of the constables left much to be desired. When Chief Constable Woods arrived from New South Wales with his two sergeants and four constables and their families, they found that all were expected to live in tents. The sergeants, who had earned 4/- a day in New South Wales and were promised more, did not receive it. Locally recruited men were offered 3/- per day, no more than a labourer. Few of the early policemen were anything but transitory employees, either filling in while looking for better paid work, or subject to being rapidly dismissed because of various defects, notably drunkenness. While there were few career policemen, most were working-class men unversed in policing. New Zealand had been annexed with a minimum of expenditure, and was to be policed in a like manner.

At the end of 1841 the local Kororareka Association, which had disbanded, was called on to assist the police when Maketu, the 16-year-old-son of Chief Ruhe, murdered the widow of Captain Roberton, her two children, a labourer and a young Maori/European child, on Roberton Island. Although a large number of Maori gathered, former members of the association were able to assist in negotiations with the local chiefs to allow Maketu to be tried under British law, and eventually hanged in Auckland on 7 March 1842. Judge Martin believed that this indicated that Maori were beginning to accept British law.

Maketu, son of Chief Ruhe of Waimate, was the first person executed for murder in NZ
Val Sherwood/Wikipedia

When Hobson transferred his capital to Auckland the duties of his detachment were largely confined to those merely symbolic of state coercive powers. Although New Zealand bore all expenses relating to this detachment, the troopers were still officially members of their regiment in New South Wales. Once it was realised that the detachment was little more than a bodyguard for Hobson, its return to Sydney was ordered. Most colonists were glad to see the mounted police, who were trained to deal with New South Wales convicts rather than free settlers, depart from the settlement.

Three weeks after Waitangi, Hobson suffered a stroke resulting in paralysis. He appointed the police magistrate, Willoughby Shortland, as

acting colonial secretary to assist him in his duties. When Governor Gipps became concerned about Hobson's illness he sent a small detachment of 100 men of the 80th Regiment under Lieutenant Colonel Bunbury who was to assume the government of the colony should Hobson become incapacitated. His troops gave the necessary support when Maori were expected to revolt at the time of the Maketu incident.

Hobson was given little opportunity to recuperate from his illness. Various trouble spots around New Zealand caused great concern. For instance at Wellington. New Zealand Company settlers had arrived at Port Nicholson on the *Tory* in January 1840. Despite Colonial Office statements that such actions would be illegal, company officials claimed independence, establishing their own governmental, judicial and policing organizations. The state could not countenance such a system of competing authority. Trouble arose with Maori over land ownership. Under their self-policing plan, all male settlers were obliged to muster and drill ready for call-up by Colonel William Wakefield. This force was intended to be reactive to danger from the aggrieved Maori, but had the potential to be proactive and likely to produce inter-racial strife. For his police force, Major Richard Baker, of the New Zealand Company, selected a police magistrate and then two steerage passengers as constables, James Smith and G.J. Cole. The latter were in turn authorised by the company to select 'petty constables' as necessary. With forethought, prior to leaving Gravesend, the New Zealand Company had forced working-class colonists to sign an agreement not to breach the laws. The wooden lockup at Petone did have customers, though, mostly a few lawless wanderers from other parts.

John Gare Butler, previously titled the Reverend, the failed missionary/JP in the Bay of Islands, reappears here. Now aged 59 he had been employed as a clerk in Sheffield. He was unearthed by the Wakefields for a purpose and sailed on the *Tory* with the New Zealand Company to Wellington. By an oversight his name had never been removed from the New South Wales list of police justices. He was therefore still a JP for New Zealand in the eyes of the New South Wales state. As such he could appoint constables, imprison offenders and conduct a host of activities under mandate given to magistrates. He was a 'front' to legalise the activities of the New Zealand Company's council and its coercive agencies.

When Hobson learned of the 'republic' which had been established in the south he hastened to declare full British sovereignty over all New Zealand. He promptly sent the vessel *Integrity* in a show of force to 'put the

people in order'. Aboard were the Colonial Secretary Willoughby Shortland (police magistrate) and a bona fide police magistracy force— the head of the Mounted Police detachment Lieutenant Smart and five of his men. They were backed up by Lieutenant A.D.W. Best and 30 soldiers of the 80th Regiment. Hobson's instructions to Shortland were that he should not irritate the Wellington leaders unduly, but should point out to William Wakefield the need for regulation of the new settlement within the law of the colony.

The Port Nicholson settlers did not welcome the troopers, regarding them as symbols of overt state coercion, suitable only for a convict colony. As it happened, Chief Constable G.J. Cole who had arrived in Wellington at Hobson's behest, was able to put together a legitimate police magistracy patrol force of 16 men from among the settlers, half of them tradesmen. The symbolic occupation by the forces of the state did not end when regularity was imposed. Patrolling by the heavily armed mounted police continued and there was an obvious presence of troops quartered in the barracks for some time.

It also became necessary to set up a small out-station at Cloudy Bay where two constables were sent from Wellington to quell troubles between Maori and dissolute Europeans. A further crisis arose in June 1840, when Hobson, to pre-empt French territorial aspirations, took the imperative action of directing two police magistrates to Akaroa, Banks Peninsula. They were Charles Barrington Robinson and Michael Murphy, who arrived there on 11 August and quickly ran up the British flag. Five days later the French frigate *'L'Aule'*, complete with French colonists, arrived. Murphy enrolled four local British citizens as constables in Robinson's force, setting up the first South Island police station at Akaroa. Amicable relations were established between French Commodore Charles Lavaud and the British authorities; agreement was reached that the commodore would look after French interests but would not contest British sovereignty. The combined French, German and Maori population at Banks Peninsula at that time totalled over 100.

The French settlers were of the opinion (wrongly of course) that they were on French soil. Robinson, for the sake of peace, did not fly the British flag over his house. When the rowdiness of the drunken whalers became too great, Robinson supplemented his police patrols with French marines. Governor Hobson, when he visited the site in 1841, endorsed Robinson's tactful policies. The major police problem at that time was that no wages arrived for the men during most of the first year.

Hobson was not particularly satisfied with the calibre of some of the police magistrates sent to New Zealand by Governor Gipps, but the pool of men of pedigree was limited. A young English barrister from the Inner Temple, London, named Henry Augustus Thompson, having been recommended by Lord John Russell and other dignitaries, was appointed as police magistrate at Nelson. He was told that his establishment would consist of a clerk, chief constable, sergeant and two constables. When he arrived at Nelson, Thompson found that due to the shortage of land colonists were camping on the government land he had been allocated. When the colonists refused to move he 'cried and stamped'. Forced to operate from a tent, he regularly stamped his feet and tore out his hair. Those who claimed he was totally unsuited for colonial administration were vindicated when it was Thompson who organised and led the fatal expedition which led to the Wairau affray, though he was supported by the New Zealand Company.

By 1841, then, the police magistracy in New Zealand had been established in Russell, with smaller stations at Hokianga and Auckland; in Wellington, which had the country's largest civil police force; a smaller station at Akaroa, and at the temporary station at Cloudy Bay. By 3 May 1841, when Hobson became Governor of the Crown Colony of New Zealand, and the settler population moved to Waitemata, the size of the force in the far north was reduced, as police were transferred to fill the need in the new capital which had a population of more than 1000.

With the crises faced by Hobson, both major and minor, the inept advice he was given by his New Zealand advisors, and the unrealistic Colonial Office advice on setting up the new colony, as well as the unrest of dissenting local merchants, it is not surprising that his less than sound health deteriorated. Hobson had another stroke on 1 March 1841, after which he recovered to almost full duties. He died on 10 September 1842.

Few of the earliest policemen were what you would call career men. Many dropped out of the force when better employment opportunities were offered. Others were dismissed because they failed to meet the minimum standards expected of them. But the outlines of New Zealand policing put into effect by Hobson which would be evident for much of the 19th century had become apparent. Apart from the few semi-careerist employees, constables were working-class men who were unversed in policing. They faced a tough pioneering society with minimal human and material resources, and in so doing became alienated from their own

people through conducting surveillance over them, and attempting to impose state modes of behaviour on them.

Policing was introduced gradually around New Zealand to meet pressing demand. In the early 1840s the lack of law and order among the whalers in the far south caused concern. The saying then was 'in Otago men do not die a natural death'. They tended to succumb to the ravages of liquor and the gross acts of violence committed with impunity by the European population. But the area was not important to the government and its interests, and the tribes were determined not to be provoked into armed confrontation. John Watson, the resident magistrate at Akaroa, did visit occasionally, but to little effect.

When the staunchly Scottish Presbyterian settlers arrived in 1848 at Port Chalmers the need for a resident police team was obvious. The settlers were not concerned with Maori troubles, but with the drunkenness of Europeans, though most of these men congregated mainly at the 'Kaik', the old Maori village at the mouth of the harbour.

By this time the country had been divided into two provinces: New Ulster and New Munster. Sub-inspector Alfred Strode, son of a rear admiral, was chosen to go from Wellington, which was then part of the southern district, New Munster, to set up the Dunedin barracks. He, in turn, carefully chose a team of six constables from the Wellington police, to avoid any associated with the 'Free Church'.

Captain Cargill, as leader of the settlers, had made his own informal plans for self policing but greeted the arrival of the appointed police warmly. Even after their arrival the immigrants felt unsafe. For the first six months the 'gaol' was a tent. When replaced with a flimsy weatherboard hut, its first prisoner escaped by kicking out a wall. It was necessary to send two police officers to Port Chalmers. As order was gradually created, John Barr, the first constable in charge of the Dunedin gaol, with a multiplicity of other duties, came to an understanding with non-dangerous prisoners that they could wander at large as long as they returned by 8pm each night. Eventually, unhappy to be subject to the rigidities of the 'Free Church' society, the rough elements from pre-1846 drifted away to other areas, and the expense of an armed police force became superfluous.

The Scottish settlers detested Sub-inspector Strode whom they saw as the head of the 'Little Enemy' in Dunedin i.e. the upper class English Anglicans, who dominated officialdom and the bench of JPs. Police became bored with the lack of work and tended themselves to create disorder by

drinking, gambling and quarrelling. Strode was glad to leave Dunedin in November 1848. He was replaced by Sub-inspector Arthur McDonagh who was not known to be entirely trustworthy in pecuniary matters. Four years later, after gambling away the total pay for his men, he committed suicide by gunshot.

The first state official to reside at Lyttelton was Henry Gouland, a former civil servant in India. He was appointed in 1849 as customs officer, sub-treasurer, deputy postmaster and JP. By the end of that year 200 labourers, half of them Maori, were constructing roads and buildings in readiness for the Port Victoria (i.e. the Canterbury) settlement. Gouland also filled an unpaid role of resident magistrate. Rapidly growing disorder led the Lieutenant Governor of New Munster, Edward Eyre, to direct the resident magistrate in Akaroa to send one of his constables to Port Victoria.

A Maori policeman, 1850, apparently playing a long flute influenced by the British fife
Cuthbert Clarke/from *The Lively Capital* by Una Platts/Avon Fine Prints, 1971

The first two of the famous four ships of the Canterbury Association arrived in Lyttelton in December 1850. With their arrival a total of 1100 people were living in the area. John Robert Godley, the settlers' leader, was a follower of Robert Peel. He set up a private policing system which flowed on from the strict arrangements which imposed firm order and discipline on the immigrants. Governor Grey directed James Edward Fitzgerald, a 32-year-old Irishman, to Christchurch as a temporary sub-inspector, though he had no police experience, being an ex British Museum official. Grey envisaged the police role being grafted onto the association's private police. But the detachment of five privates and a corporal he sent had great difficulties controlling the hundreds of people

of troublesome and notorious character as settlers spread out into the Canterbury Plains. Police were called on to patrol nine hours a day and then carry out police work such as guarding the gaol and serving summons and warrants.

Meanwhile, following Hone Heke's attack on Russell, the population of police, citizens and rabble headed for Auckland, including Police Magistrate Arthur McDonogh. Fearing a Maori attack on Auckland itself, Governor Fitzroy increased police coverage. Auckland was split into two police districts: one to cover the one mile radius around the police station in Victoria Street, and the second from the edge of the central district to the fringe of the town's limits.

Governor George Grey had a strong influence on New Zealand policing. Arriving in the country in April 1845, Grey inherited the problem of Maori resistance in the lower North Island. He immediately opted to set up an armed police force as a way of overcoming the virtual ineffectiveness of the police mandate outside settlement boundaries. He wanted a specialist police to complement his military forces. In April 1846 he carefully selected a sound military man of good breeding, David Stark Durie, as the colony's first inspector of armed police based in Wellington, in charge of a 50-man militia unit. He was joined by Sub-inspector Strode, the key man who later went to Otago. Maori were included in this blue-jacketed force. Grey's aim was to accustom them by degrees to take an active part in the administration of the laws of the land.

In May 1846, Grey reshaped the Auckland police on the same lines, appointing as inspector Captain Thomas Ringrose Atkins. This early force was deployed during the Land Wars of 1846–47. Grey gradually perceived that the police magistracy forces were becoming anachronistic and should be abolished.

On 7 November 1846 the necessary legislation was passed phasing out the old system and replacing it with the institution of resident magistracy. Their collective authority was to cover the entire colony. Grey kept personal control on the three inspectors now operating in New Zealand under the general direction of Superintendent Mathew Richmond in Wellington. By May 1847 the old dual policing was phased out, so that the resident magistrates no longer had control of the police.

Although Grey's force was described variously as an 'armed constabulary', or an 'armed police', Grey intended it to be much more. This was a body of men capable of taking the field at short notice, anywhere or

Officers of the New Zealand Armed Constabulary at Parihaka, 1881

Alexander Turnbull Library, William Andrew Collis Collection (PAColl-3032), 10x8-1070
www.teara.govt.nz/en/photograph/697/officers-of-the-new-zealand-armed-constabulary

at any time he might direct. Importantly, though, it was also to maintain socio-racial control, more a constabulary than a fighting corps. However, the insurrections on both the western and eastern coastlines in the North Island retarded development of the policing design.

Grey extended his planned reshaped force to include Taranaki, believing it to be essential that Maori were part of the constabulary. In New Plymouth itself the policing was effective, but duties became onerous when men were sent into the countryside on specific missions or on mail delivery/patrol work. Involvement in the mail delivery brought benefits in surveillance and knowledge of activities in the wider areas outside settlements. It became apparent, though, that the 'Queen's Maori' who joined the constabulary had little influence on the aggrieved majority of Maori.

Under Grey's ministration, in 1852 the first rules and regulations governing police were issued; these were largely in line with those prescribed by British law. With the setting up of Provincial Councils in 1853 the provinces gradually took over responsibility for policing. Auckland and Wellington each had a force of about 20 smartly turned out police.

The discovery of gold in the south in the 1860s put the police under stress. A detachment of 110 men of the 70th Regiment was sent to Otago where they were based in barracks on the site where the Otago Boys

Gold Escort armed with carbines, revolvers and sabres, at Clyde, leaving for Dunedin; these escorts were established in the early 1860s to prevent hold-ups between the goldfields and Dunedin, the provincial capital

Otago Settlers Museum/www.teara.govt.nz/en/photograph/33846/otago-gold-escort-1860s

The uniform of the Auckland City Police Force, 1864

Owen J. Cherrett, *Without Fear or Favour*, NZ Police/L. Patrick Hunter, 1989

High School stands. The expected trouble in the city, though, did not arise. Men from the newly founded Otago Mounted Police, however, dealt capably with crime on the goldfields, and, when called on, rode 'shotgun', one at each corner of the rumbling coach conveying gold through the wild countryside of Central Otago to the assayist in Dunedin. In the same decade, when a large contingent of so-called Hauhau prisoners, including Te Kooti, was despatched to the Chatham Islands, Captain William Thomas, the resident magistrate, appointed three policemen to deal with the sudden influx in population. They were stationed at Waitangi, Kaingaroa and Tupuangi and paid £25 to £30 a year plus a coat, hat and belt.

The Armed Constabulary Act was passed in 1867. Under the Act, the armed constabulary, a para-military force, became the first national police service. Troopers, constables and their officer, both mounted and unmounted, served in the Land Wars as well as keeping civil order. When the fighting diminished in the 1870s, men of the armed constabulary were kept employed on roads, bridge building, swamp draining and other works. The abolition of the provinces in 1877 saw the end of the dual system of policing. Provincial

forces were absorbed into one, the whole force renamed as the New Zealand Constabulary Force, though there were two branches: the police and the armed constabulary.

Up until 1882, Epsom residents, living as they were between the City and Onehunga police stations, would make a choice of riding, often at speed, to either of those stations for assistance when occasion demanded. In August of that year, however, a constable under the command of the inspector of the Auckland District was stationed in a simple rented cottage in Manukau Road, Newmarket.

Without the presence of the Irish, who originated from the Irish Constabulary, from among the soldiers of various regiments, or were drawn from various trades, and even from the ranks of Australian convicts, it is hard to see how the New Zealand Police Force would ever have been established. New Zealand's first chief constable, Benjamin Woods, was born in King's County, Ireland, and served in the Irish Constabulary. Some, like John Watson at Akaroa, were Anglo Irish. Charlotte Godley described him as being 'quite the gentleman'. St John Brannigan, though from a poor Irish family, became the armed constabulary's first commissioner. Robert Stearman, who was Hobson's nephew, became commissioner of the Canterbury Armed Police. Then there was Inspector Thomas Broham of Limerick, a hard liner popular with the public who could be relied on to overcome riots. Thomas Weldon from Cork became inspector in charge of the Southland force which was said to be composed principally of Irishmen.

It was not until 1886 that New Zealand achieved its first national civil police force when parliament passed the Police Force Act. At that date the police put away their guns and concentrated on duties in a civilised community which had grown, generally, to respect the law. Thereafter firearms were called upon only in grave emergencies.

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Mount Eden police station, built 1879–80

Owen J. Cherrett, *Without Fear or Favour*, NZ Police/L. Patrick Hunter, 1989

The creation of our NZ heritage and our NZ identity

By Mavis Fénelon (née Cooper)

A talk given at the Epsom Library as part of the 2016 Heritage Festival Week

A wide-ranging Heritage Festival brief has given me the opportunity to present a talk**,** which I hope 'just goes with the flow'—and whether some of that 'flow' appears to be relevant or not, I can assure you it has everything to do with the 'why' and 'how' of the formation of the Anzac Day Service at the Epsom War Memorial at Ranfurly Road, and its part in the creation of our New Zealand heritage.

What is heritage? It is our inheritance, our birthright—it has shaped our future and honed us into what we are today. As New Zealanders, we have evolved from differing backgrounds into an amazing race of people, who have developed the propensity to create harmony and goodwill wherever we are to be found. A facet of our identity of which we can feel justly proud.

With the unfolding years we should not just recognise and acknowledge our heritage, but should also confirm its position in our lives, and build on it to create a proud identity for our children.

How I would enjoy talking to you today about my amazing life married to a French Count, from one of the ancient French noble families. The French know how to handle everything—from their demands for Liberté, Egalité, Fraternité, to love and beauty in their lives and their desire to live life to the full, but most of all their determination to retain their identity and their heritage. My address today, however, will be about a developing heritage in this new country, not one established over centuries of strife and resultant wisdom, but one which is wholly our style, wholly applicable to 'The Land of the Long White Cloud'.

In recent years, I have often been asked what Epsom people are really like, so when the developers of a new complex announced it as the 'Heart of Epsom' I wanted to assure them that Epsom has always had a heart. In fact, many hearts. Its spiritual heart is its people—reserved perhaps, but single minded in regard to their families, their caring for others, their sound disciplined approach to life, their self-containment (if something needs doing**,** they do it!), their significant contributions to making Auckland the city it is today, their ethic to remain unpretentious—which

is in effect 'Old Auckland'. All of which have earned them much respect over the many decades this suburb has been in existence. It is they, who have created and fostered the numerous entities which are the physical hearts of Epsom and which have been of major significance in the lives of generation after generation of Epsom families, and continue to remain significant—Cornwall Park and One Tree Hill, the Observatory, the churches, the schools, the sports and other clubs, Greenlane Hospital, the Teachers' College, Alexandra Park Raceway, the Tramway buildings, Epsom shopping centre and the villages of Greenwoods Corner, and Ranfurly Road with its Epsom War Memorial Archway and the beautiful little Marivare Reserve, with its magnificent oak trees. We still see at work in this stable community the obvious effects of a proud history, as witnessed in Graham Bush's *The History of Epsom* and the annual *Prospect* journal produced by Jeanette Grant, Helen Laurenson and John Denny for the Epsom and Eden District Historical Society.

Had I been speaking to you in 2013 I would have ad-libbed this entire talk, but from 2014 to 2016 Louis and I, like many others, have been assailed by so much technical jargon and data relating to the changes to our computers, and requests, rules and regulations from OSH, Council, and the Charities Commission, to say nothing of our establishing the Epsom Anzac Service, setting up its charitable trust and presenting a submission to the Auckland Unitary Plan for Heritage Status for the Epsom Memorial Archway and the Marivare Reserve**,** that to give myself a break, I now read from notes.

As you get older, don't let anyone tell you that age brings on a slowing down. My generation and maybe yours, actually grew up in 'the best of times'. Today we can attest to having been exposed to so much knowledge and wisdom—and so many skills!!—that we have the ability to continue taking on more and more, so it is not necessarily a case of slowing down with age but actually speeding up, and having to learn to cope with 'activity overload'.

One of the enjoyable aspects of delving into the happenings of 100 plus years ago, is the opportunity to relate to the temper of those times. They were no less onerous and demanding than today, but it all took place in the space of a different mind-set. I consider members of my family to have been strong, independent, hard-working, eccentric individuals who 'called a spade a spade', cared mightily for their families, were gentle, generous and kind, and knew how to have tremendous fun in simple ways. People

laughed and joked and whistled a great deal, and it was I suspect, the time of the birth of a fierce grounding in egalitarianism, in a country where people unaccustomed to pioneering were having to take on any job required, just to get everything up and running.

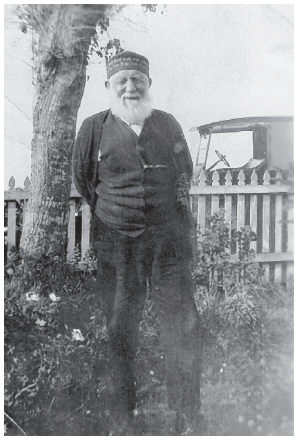
I come from generations of women who were already liberated and certainly comfortable with their situations, but even so, one particular tenet I espoused from Germaine Greer's Women's Liberation writings, was her single sentence—'The greatest service a woman can render her community is to be happy'—in fact, the greatest service anyone can render their community is to be happy! Regardless of the anguish we are all required to deal with in life (anguish we often never get over, but that in time we learn to live with) we should continue to embrace happiness and love, and accentuate the positive. It was in that positive frame of mind, and with enthusiasm, camaraderie, excitement and duty, that those 28 young men, now listed on the Epsom War Memorial, took leave of their families and left their Epsom homes—never to return—and headed for a war which 'would be over by Christmas'. As it transpired, it was not 'over by Christmas' and I have often wondered what part those fine young men would have played in the future of Epsom, and indeed Auckland, had they survived.

World War I had not only a huge negative impact on that generation, and the previous one, but also on the one which followed. It affected our country greatly and many of us have lived in the shadow of that war all our lives. For those who lost members of their family in the war it was not just a case (as it may have appeared to be) of 'getting over it and getting on with life'. It lived with them forever, and with that following generation—my generation! It was a 'strife happening', which along with other significant 'strife happenings' to follow, added their negative weight to our growing heritage.

The vessel Sir George Seymour
From a photo of the painting displayed at the Howick Historical Village

In 1847 my paternal great-great-grandparents, from Nottingham, England, sailed to Auckland, New Zealand,

with their children, and other Fencibles and their families, aboard the *Sir George Seymour*. Their youngest child, Susan, was two months old, and at 16 years of age married Henry Bushell, who owned a farm at Howick. He was also the Captain of the *Zingra,* and on returning from sea, would berth her at the port of Onehunga and walk the long distance home to Howick. He stopped, I might add, at every pub en route, and by the time he arrived home**,** was being followed by a string of stray dogs which had kept him company due to his feeding them along the way.



Henry Bushell
Photo: Fénelon family

My father, Leonard Worrall Cooper, born 1902
Photo: Fénelon family

Around the same time, my maternal great-great-grandparents were sailing, at regular intervals, from London to Melbourne, Australia, to visit their daughter who was living there.

Susan and Henry Bushell had thirteen children, many of whom contributed in no small measure to the establishment of Auckland and its greater area. It was their daughter Amelia, my nana, who at 18 years of age married Albert Henry Cooper, a member of the Epsom Worrall family who owned the farm between Onslow Avenue and Rangiatea Road and bounded by Manukau Road and The Drive. Amelia and Albert lived in a cottage in Ranfurly Road and had three sons, Harry born 1891, Josiah born 1896 and my father Leonard Worrall Cooper born 1902. When I was young, my father took me to visit the cottage. In recent years it has been extensively renovated but I wonder if the little round holes in one corner of his bedroom ceiling are still there. They were drilled when he was just a baby, to allow for the free flow of fumes from the balsam mixture being used to assist his breathing. There are many living today, in humid Auckland, who are all too familiar with that situation.

The boys attended Epsom School, and St Andrew's, St George's, the Baptist, and Central Mission sunday schools where they received books as prizes for good attention and attendance. On one occasion, Amelia took my father along with her to a séance at the Central Mission, but after listening for some time, this young boy informed everyone in a clear voice, that the 'spiritual voices' they were hearing were actually coming from behind the piano!

One of their older cousins, Charles Montgomery, was a boarder at St John's in Pah Road (the forerunner of King's College) and walked from there on Saturdays to spend exeat weekends with the family, at their home in Ranfurly Road.

Amelia was fond of horses, and grazed her racehorses on the land which was subsequently used for Epsom Teachers' College. She bought from the Grattan Stables (my favourite being Grattan Thorpe) and would send her horses to race meetings throughout the country. When Harry and Josiah

Leonard Cooper with Grattan Thorpe
Photo: Fénelon family

joined up for World War I, Josiah enlisted as a driver. He and Leonard were both accomplished horse riders so when my father was old enough, and with encouragement from family friend Colonel Soar, he joined the

Mounted Rifles. Harry returned from the war, but Josiah died at the age of 22, three months before its cessation, and was buried at St Sever Cemetery in Rouen, France, and has his name inscribed on the Epsom Memorial Archway.

Amelia was a competent business woman with enterprises from Mt Albert to Onehunga. The two little shops in front of what came to be Dr Gillet's rooms at Greenwoods Corner were started by my father. One was a sweet shop, and I still have a book of the carefully hand-written recipes which were used to make the sweets. Incidentally, the future home of Dr Gillet was on the market during the Depression at an asking price of £500. Amelia was a friend of Charles Frederick Goldie, who at one time gave her several of his paintings. During the 1990s one of my cousins rang my mother to ask if we had them, but my mother knew nothing of them and suggested that my nana, being a very generous person, would most probably have given them away to someone she liked.

Guide Susan, from a photo at the souvenir shop at Whakarewarewa, Rotorua
Photo: Fénelon family

Nana also had a close friend, Susan Hunt, who was a Guide at Whakarewarewa and who gave her a greenstone tiki and pounamu pendant in acknowledgement of Nana having named one of her daughters. I had been keen to make contact with the Hunt family, so not long ago on a trip to Rotorua with three of our grandchildren, we visited Whakarewarewa and made enquiries—a wonderful experience where we were welcomed as whanau and given free admission and sat at the meeting house with William Hunt listening to his amazing

At the Whakarewarewa meeting house with William Hunt, Rotorua, September 2008
Photo: Fénelon family

stories of how the Hunts came to Whakarewarewa from Tarawera at the time of the eruption. We were then invited to join with some American tourists on a tour which included Pohutu's wonderful display.

William gave me the phone number of John Marsh and suggested I should contact him, as he was a direct descendant of Susan. John and I talked and talked. What an incredible man! The first CEO of Te Puia [formerly the New Zealand Maori Arts & Crafts Institute] and then responsible for the restoration of Mokoia Island. An eminent person in Maoridom and a major in the 1ST Battalion Royal New Zealand Infantry. It was a great sadness to me when he died recently, without our having met.

John said that Susan's family had ties to a tribe on the East Coast. Hongi Hika, on his return from England with gifts he had received there, sold them in Sydney and bought muskets with the proceeds. When he reached New Zealand, he discovered that 130 of his people had been killed by a tribe living at the Green Lake in Rotorua, so accompanied by Tamati Waka Nene, he took off to exact utu. He also killed some of the people in the tribe living on Mokoia Island. Having completed the mission they began their journey home, but on the East Coast captured four sisters who were beautiful singers, and took them with them. The East Coast tribe set about carving an enormous canoe to offer in exchange for the four sisters and named it Te Toki a Tāpiri. Hongi Hika died before its completion but it was

offered to Tamati Waka Nene. That waka now sits in the Auckland War Memorial Museum. One of the four sisters was to become Susan Hunt's grandmother.

John Marsh hosting dignitaries, including the Queen and the Duke of Edinburgh
Photo: John Marsh

At the end of our talk, John said I must speak to Susan and Nana, as they would be listening in to us and having a good chuckle about what was going on. He also said, 'An important thing—is that we continue to tell the stories of the past, so they remain in the future.'

From the time I was a little girl I recall my father keeping a vigilant eye on the state of the Epsom Memorial Archway at Ranfurly Road. It was created as a simple yet touching memorial from the natural scoria/basalt rock of the area, and dedicated in 1924 to the boys of Epsom who gave their lives in World War I and now have their names inscribed on the two plaques of Coromandel granite. Along with the great oaks, it sits on land given to the Council by the Carr family, who lived at Marivare. Whenever it was becoming too overgrown, my father would contact the Council to have the matter rectified. After his death, my caring for it and for those fine young men, was to have my family place a simple box hedge wreath on the archway every Anzac Day, and to remember Josiah buried in Rouen, France. In fact, my daughter Sue-Ellen reminded me some while back, that when she and her brother Raoul and sister Catherine were young children they never passed that Archway without my telling them, yet again, about Josiah. As a family, we have visited his grave in Rouen on many occasions, and already three of our grandchildren have been there, in fact, two have been there twice. It is now, however, enough for me to see with pride and much love his name inscribed on the plaque on the memorial arch, and recall the stories of Josiah and my father sitting beneath the Marivare oaks eating bananas, and playing with their father, when they were little boys.

At one point I considered the possibility of bringing Josiah's remains back to the country of his birth, but even as a fourth generation New Zealander it seemed better he should continue to rest beside his New

Zealand comrades, incredibly one of whom was Charles Sweet, who also has his name on the Epsom Memorial Arch and is buried only a short distance away from Josiah in that peaceful place surrounded by graceful trees and gentle gardens, features of the war cemeteries on the Western Front.

On a visit to the Somme, all Louis, our daughter Catherine and I could manage, was three days. The enormity of the situation and the emotion it evoked, were beyond description—especially when we reached the Menin Gate at Ypres (a huge edifice engraved with 54,395 names), and then surveyed the row upon row of 11,954 graves and 34,000 Memorial names at the Tyne Cot cemetery near Passchendaele. Most heart-warming, however, was to find that no matter where the district or its size, every name on the graves and memorials was being afforded the respect and honour deserved. Every monument and every cemetery was beautifully planted and presented and enfolded in the daily comings and goings of the inhabitants, just the way our Epsom memorial, honouring our young men, is placed within the daily round of this district.

In France, gratitude towards our country and other countries involved has never waned. Perhaps some little consolation for the lack of realisation by the authorities in Britain that there was gross ineptitude by their commanders at headquarters and in the field. Too late the British Government came to realise the colossal sacrifice being made, and for whatever reason, along with King George and Queen Mary, came to look upon the men and women involved in the war, and their families, in a more personal light.

The huge surge of empathy by the British and New Zealand governments can be seen in their efforts to keep families informed through telegrams, letters and photos, and to honour those involved with medals and certificates. King George's Scroll, and the Memorial Plaque, were sent to the families of all those who lost their lives, and Queen Mary involved herself in the conflict by sending Christmas tins of 'goodies' to every person serving.

In 2003, with a growing interest and respect being shown by the younger generations towards their forebears, who had sacrificed so much for their future well-being and written this country into the pages of world history, I came to think we should be holding an Anzac Service at the Epsom Memorial—and then one Anzac Day there appeared, at the archway, something like 30 handmade poppies stuck into the ground with

ice block sticks. Two or three years later, a simple ivy wreath appeared. It was obvious others also cared, so I proceeded to turn my idea into a reality. It took a fortuitous chance meeting with the other wreath-laying family, Shirley and John Hunter and son Chris, who lived at Pakuranga and were descendants of Charles Sweet of Owens Road, and patient door-knocking at schools and churches, to solve the biggest mystery of all—the 30 handmade red poppies from the Ranfurly Care Centre.

In September 2013, before Louis and I left for Paris for two months, I discussed with the Rev Martyn Day of St George's my proposal for an Anzac Service to be held at the Marivare Reserve the next year. At his suggestion I approached the Baptist minister who said he would be pleased to conduct the service and to make a booking for the reserve. Later, in Paris, I heard of a group at Greenwoods Corner who were looking for somewhere to put their white Anzac crosses, so I invited them to place them on Anzac Day 2014 at the Epsom Memorial Archway. Younger generations have since added their special tokens to the services, and recent immigrants have enquired if their families may attend so they could come to understand our New Zealand 'ways'. This year, one such family laid home-grown flowers and a wreath at the Memorial Archway and we welcome others of our new, wider community to join with us each year on April 25th. Epsom people are heartened and proud that this Anzac Service, honouring our young men, has created great goodwill, which is spinning off into other areas of the community and taking positive flows in those directions as well.

I shall digress for a moment to tell you a special story. The uncle of one of my Chinese students was in partnership in a very substantial law firm in Hong Kong and each year the senior partner and his wife would take the uncle and his wife on a cruise on the *Queen Elizabeth*. One afternoon, when the uncle's wife and I were having afternoon tea together, she asked if I could suggest where she could find an unusual New Zealand 'something' to take back to Hong Kong for the senior partner and his wife. I suggested the One Tree Hill Observatory, as they sometimes came up with creative ideas. When my friend left, she went straight there, and found they had recently discovered a new galaxy of stars and were selling the naming rights. She bought 30 and took them all back to Hong Kong to give to her friends—what a gift! Sometime later, Louis and I and our family were invited to a very moving powhiri and opening at the Observatory, followed by an enormous gathering and impressive dinner at Sky City, where each guest found a fabulous gift at their place at the table.

You may have noticed that for many years now, the Observatory has been called the Sir Po Shing Woo Observatory—named after the senior partner, who was so impressed by my friend's star gift and the admiration she showed for New Zealanders as a people, that he donated a substantial sum of money which allowed for the construction of the Stardome and additional buildings. We should never underestimate the varied positives, which many new families to our country are pleased to contribute, in return for the friendship and welcome they receive from us.

Although 2017 will see the fourth formal service at the Epsom War Memorial, the serenity and the very essence of these services are the long term legacy of the past ten to ninety years, of people (in their own way) honouring the men listed on this memorial. It has been their profound and continuing respect and love which have developed this heritage and created the 'Spirit of Place' which we are blessed to experience at the Marivare Reserve on Anzac Day—April 25.

We have strong support from interested young people whose sound ideas for the future direction of the Anzac Services are 'To not glorify war, but to express sorrow and promote the significance of peace'. On 25 April 2015, after having arrived back in New Zealand two days before from a trip to France, four Epsom Grammar students spoke at our Anzac Service. Their addresses were superbly written and superbly spoken. They spoke of the serenity and peace of the cemeteries, of taking time to stand where soldiers once stood, where lives were lost, where bodies of our boys from the 'Uttermost Ends of the Earth' lie at peace, that they came to know of family members who had served and had the opportunity to acknowledge them, that there are young people who care so much they track every headstone in those massive rows, just to show someone cares about each and every one of those soldiers. One of those Epsom Grammar students, Rachael Banbury, is now involved in our Epsom Memorial Archway Charitable Trust Board.

It was a wonderful surprise last year when Pamela Dahlin presented us with a dossier containing military details of the 28 men listed on the Archway. We are very grateful to her for her kindness, and also for that of Jack Baker, a well-known Epsom historian, who gave us valuable personal leads. We are now hopeful of eventually making contact with all the families of the 28 men.

In 2014, with generous assistance from lawyers Wynyard Wood, and kind support from Rod Ewen, Desley Simpson and Tim Woolfield,

Louis and I set up the Epsom Memorial Archway Charitable Trust. Together with Linda Nelson (CEO Ranfurly Care Society), Judith Cearns (the trusty secretary from past Epsom Guiding days) and John Hunter (representing the Charles Sweet family) we formed a trust board to ensure the continuation of Anzac Services at the Epsom War Memorial, and the prospect of providing educational grants for future research pertaining to the soldiers listed on the Memorial.

In 2015, with valuable input from knowledgeable people, Louis and I presented a Submission to the Auckland Unitary Plan requesting Heritage Status for not only the Epsom Memorial Archway, but also for the Marivare Reserve, and we are very pleased to report that Heritage Status has been granted on both counts.

This whole Anzac project, from its inception in 2003, has been a huge task, but we have had huge support, and thank most sincerely all those dedicated people who have put their time, effort and love into making the Anzac Service at the little stone archway a reality. We are also pleased to put on record that the going-to-bed-at-1-30am, which we did for-so-long-we-can't-remember, is now a thing of the past!

Louis and I have been in Golf Road for 53 years, and now the seventh generation of this old Auckland family, our grandchildren Amelia, Hayley and Alexander, are growing up with parents Sue-Ellen Fénelon and Rod Ewen in Market Road, and Sebastian and Charles with parents Catherine de la Mothe Fénelon and her Italian husband, Michele Corso, in Raurenga Avenue. Our son Raoul and his American wife Tricia, and our grandchildren Clare and Michael Worrall Fénelon, live in Virginia, USA.

When I was District Commissioner for the Epsom Girl Guides I was given, in Guiding tradition, a special name—mine being Tahuri, the name of the mother of Kiwi Tamaki, the chief whose tribe inhabited the Maungakiekie Pa. Tahuri's extensive kumara gardens (Nga mara a Tahuri) were nestled into the warm, fertile slopes on Maungakiekie, and I believe the presence of Tahuri and her kin are with us still, just as the presence of Josiah and his Epsom comrades will remain with us in that 'Spirit of Place' at our Epsom War Memorial.

At the going down of the sun and in the morning, we will remember them.
We will remember them . . .

Dr Robert Vaux Zinzan

Medical practitioner in pioneer Auckland

By Val Sherwood

Dr Robert Vaux Zinzan was born in Edmonton, North London, on 6 November 1839, the only son and second of four children of surgeon Robert Comport Zinzan, FRCA, FRACS, and his wife Ann Elizabeth, née Edwards, daughter of John Wakeham Edwards, also a surgeon. The name Zinzan originated in Modena, Italy, and first appeared in official records in Britain in the sixteenth century. Two ancestors in the colourful early Zinzan line were knighted.

When Ann Zinzan died aged 29 years of catarrh and superadded bronchial and heart disease on 19 May 1848, the family was split up. One year later the surgeon, Dr Robert Comport Zinzan, who had an established practice at St Martins in the Fields, moved to Hindon, Wiltshire, about 16 miles from Salisbury. In 1855 he remarried, this time to Mary Ann Green, the elder daughter of the innkeeper of the 'Lamb Inn' at Hindon. The groom's age was 41, the bride was 18. Dr Zinzan died seven years later aged 49, survived by a young widow and the children of his first marriage. The cause of death given on records was 'exhaustion.' This was not an actual diagnosis, but an historical descriptive term implying 'giving up after a long struggle'. Death certificates signed by a doctor were not legally required in Britain until 1874. It has been suggested that Robert Comport Zinzan may have had a long period of ill health before his death, which was perhaps the reason that there were no children from the second union.

It seems likely that the children, who had been split up after their mother's death, had not been reunited as a family. At the time of the 1851 census, the young Robert Vaux Zinzan, described as a scholar, lived with his youngest sister Susanna in the home of their maternal grandparents, the Edwards. Ten years later, in 1861, he was a medical student, residing with Dr Robert Webb at All Saint's, in Poplar, East London. By 1863, having completed his studies at The London Hospital he had gained the surgical qualification MRCS.

Problems arose in 1864 when Mary Ann, the step-mother, became pregnant, apparently as the result of an illicit relationship between the young doctor and herself. By British law, marriage between a man and his stepmother was not possible. The young couple sought a solution to the

problem of gaining legitimacy for their expected child. It so happened that in Edmonton, where the family had previously lived, Robert had a friend and neighbour who had, in adulthood, trained for the clergy. This young man, Joseph Maychurch Vaughan, was now a curate at the church of St-George-in-the-East, in Cannon Street Road, London, and he was called upon to conduct a marriage service for the young couple on 28 September 1864. Robert was aged 25 and his bride just two years his senior. There were several falsifications or omissions on the marriage certificate. Church records stated their given address as 107 Lawson Road, London, though neither of them lived at that address nor were they known there. On the marriage record the bride was declared to be a spinster. The name of the groom's father was given, but no mention of his demise was made. Mary Ann's father was named falsely as William Zinzan, farmer, when he in fact was William Green, innkeeper.

A man named John Beckett was officiating parish clerk at the family church at Hindon and had knowledge of the family. When he recognised that the marriage between young Robert Vaux Zinzan and his father's widow had taken place, he spoke out, basing his challenge of the legality of the marriage on the Anglican Prayer Book's 'Table of Kindred and Affinity'. Despite the fact that there was no blood link between the couple, Beckett stated that such a marriage could not lawfully take place. Subsequently, the Alderman's Court at the London Guildhall caused a warrant to be served for Robert's apprehension. He was charged with committing a misdemeanour by making a false declaration when applying for a certificate of marriage, and with committing a felony by falsifying the registry. Robert's youngest sister, Ann, now Mrs Francis Griffith, and a group of her friends who sympathised with the couple, employed the services of counsel for his defence. The accused Robert Zinzan avoided attending the court in person, nor did he personally instruct counsel. A hearing at the Guildhall, London, was reported in *The Times* on December 21 1864. Following discussion between counsel before Alderman Waterlow, it was decided that the case was to be treated as a misdemeanour rather than a felony, and a warrant was granted for the apprehension of the defendant. With the subsequent outcome of the case being unfortunately not known, the impression is gained that efforts were made to keep the matter out of the limelight. What is evident, however, is that in the records of that December period a daughter, Louisa Fanny Zinzan, is shown to have been born to Mary Ann just two months following the illicit marriage.

The 'marriage' was apparently annulled quietly, for two years following the unfortunate proceedings, on 6 December 1866, Robert Vaux Zinzan married Isabella Margaret Hay Griffith, daughter of the late John Gwyn Griffith, Rector of Llansannor, Glamorganshire, at the East Knoyle parish church in Wiltshire. Interestingly, three years earlier, Robert's 20-year-old younger sister had married Francis Gwyn Griffith, who was a brother of Isabella the new, legal, bride.

In 1869 the couple emigrated to New Zealand, sailing on board the *Ballarat* which departed from Gravesend on 1 May 1869. Captained by Joseph Allen, the ship made good time of 99 days, arriving at Onehunga on 9 August. The *Ballarat* was a 685 gross tonne wooden barque built in Aberdeen in 1852 for the London to China trade, but made several trips to New Zealand and Australia carrying immigrants. So delighted were the passengers with the successful voyage and safe arrival they had experienced, that on 11 August 1869, two days following their arrival, a celebratory dinner was held to congratulate Captain Allen and the medical officer, Dr Zinzan, on the 'pleasant prosperous voyage during which universal good health was maintained'.

Robert's younger sister, Ann Elizabeth, with her husband Francis Griffith and two sons, also voyaged to New Zealand in 1869, and his elder sister Lavinia Caroline, and her husband George Brown Harris, a sea captain, followed about one year later.

In Auckland, Robert and Isabella settled in Onehunga, residing in a large house on a four-acre property with a splendid view, at the corner of Selwyn and Greenhill streets (the latter has become an extension of Grey Street). In later years this 14-room home became a school, *Chowringhee House,* administered by Major General and Mrs J. Stoddard.

That Robert Zinzan was a popular and capable doctor in the settler town was acknowledged. Public recognition of this was made by the Onehunga Ladies Beneficiary Society which recorded tributes and praise for him on several occasions. Arthur Guyan Purchas, the doctor/clergyman, and Robert Zinzan worked closely together in Onehunga, often consulting over difficult patients and certifications, or attending each other's cases when one practitioner was called away. The daily papers published items on scores of situations he attended, many of which resulted in a coroner's or criminal court sitting. These often involved violence, cruelty or sadness; gunshot wounds, knife attacks, poisonings, drownings, falls from a horse or cart, difficult confinements, etc, sometimes resulting in death. Violence

against wives was not unusual, and liquor often the instigating element. Onehunga practitioners served a wide area. In addition to the patients living close to the Onehunga settlement, calls were made to surrounding districts, in particular to Epsom, Mount Eden and along the highway south. There were few practising doctors in that early era and settlement was sparse and widely dispersed. Answering medical calls meant travel on horseback over rough and rocky ill-defined tracks through tussock and mud. Medications, surgical instruments and dressings were stowed in pannier bags. Occasionally an emergency call would be made to a patient who resided at a distance which demanded a three hour or more journey each way, and sometimes meant an overnight excursion, or by boat up the shore of the Manukau Harbour.

Robert and Isobella produced two sons, Robert Vaux Comport Zinzan at Onehunga in 1870 and Lionel Vaux Zinzan around 1873. The elder son, Robert, died of diphtheria at the age of six years in 1876.

Robert Zinzan maintained his medical registration in both England and New Zealand. In all he practised his profession in New Zealand for a period of just over ten years from his arrival in 1869 until his death on 25 November 1879, from phistisis, cirrhosis of the liver. He had been ill for ten days. Following the funeral service on 28 December, at St Peter's Church Onehunga, he was buried in the adjacent churchyard.

The given cause of death gives rise to a suspicion that Dr Zinzan was an alcoholic. Cirrhosis, though, can be contracted as the result of hepatitis. It was not until around 1889–90 that surgical gloves began to be accepted for use in operating theatres and other medical situations. Although the asepsis technique had been introduced prior to this, it would have been possible for a doctor to pick up the hepatitis infection from a patient's blood. A late and not uncommon complication of hepatitis infections can be cirrhosis.

Following her husband's death Isabella, Robert's widow, returned to her home town in Wales with her young son Lionel. However, on completion of his education she sailed back to New Zealand with the 19-year-old. In August 1899 Lionel married Charlotte Augusta, youngest daughter of the Rev Mulgan at St Peter's Church, Onehunga. The bride's father conducted the service, assisted by the Rev J. Haslett. Although the wedding was a fashionable one, the guests were at first surprised to find the service timed to commence at 8am. The *Herald* noted that the unusually early hour set for the nuptials was to enable the bride and groom to board the south train later that morning for their journey to Mauku, where they settled as farmers.

Subsequently Isobella Zinzan joined her son Lionel and family, to reside in the Mauku area for the remainder of her life, which ended in 1924. Robert's sister Ann and her sons had returned to her home, 'Llansanor House', Llansanor, Glamorgan. Lavinia, the elder sister, remained with her family in New Zealand until her death at Pokuru, Te Awamutu, in 1931. She is buried in the Harris plot, also at St Peter's Church, Onehunga.

Mary Ann Zinzan, whose marriage to Robert was against the law, later married a widowed farmer with children, and her daughter, Louisa Fanny Zinzan, was raised within the family. In 1891 at age 26 Louisa Zinzan was a governess; in 1898 she was the Lady Superintendant of the Orphanage of Pity for Girls in Warminster. In 1901, as Sister Louise, she was part of the St Denys Community, living in the St Denys Home, Vicarage Street, Warminster. She died in 1920, aged 56, of colon cancer, leaving the residue of her estate to the religious community.

Robert Vaux Zinzan and his sister Lavinia Harris can be credited with originating a strong line of descendants who have excelled in sporting, medical and academic fields. Lavinia and George Harris were the forebears of the father and son test cricketers Parke Gerald Zinzan (Zin) Harris (born 1900) and Christopher Zinzan (Chris) Harris, while Zinzan Brooke, All Black rugby player and coach, is a descendant of Robert and Isobella Zinzan.

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