

The Papakura Sentinel



Number 63

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Greetings valued readers

As we get back into the swing of things, we firstly acknowledge the loss of two valued and esteemed members, Olive Slack and Bridget Bayly, both in their nineties, who passed away during the holidays. Both have had a long association with the PDHS. This issue includes an obituary for Bridget who wrote several Features for the *Sentinel*, and in fact got me started on the Everslie and Kirikiri track (which concludes in these pages.)

The year is shaping up as a busy one with a lot of visitors to the ‘Soaring’ exhibition, and great interest from schools, as the Aotearoa New Zealand History Curriculum is implemented this year. The staff of several schools have visited and bookings are being made. (If anyone is willing to help with the school children—well-chaperoned by staff and adult helpers—we would love to hear from you. It’s gratifying to see them engaging with the past.) We have great hopes for increased association with mana whenua in our displays and programmes. We will continue with walks, between showers, and the work on the Rings Redoubt material and story carries on. In addition the Society recently purchased the medals of local soldier Cecil James, whose father was postmaster for some years and whose sisters later ran local shops. Curator Alan Knowles writes about him in this issue.

Meanwhile the great tasks of research continue, with Kara, Anne, Neville and Rob all involved in different ways with the stories of the past. Neville is undertaking a meticulous study of who owned or occupied sections round the centre of Papakura, and when. In-depth analysis like this unlocks the day-to-day reconstruction of the past.

Rob rounds off the story of the disappearing Kirikiri community and identity in this issue. But there is a lot more to rediscover about some of these families who may still have descendants among us.

Your Society is looking at ways of future-proofing the heritage of this area, so that new generations will be able to learn about our story, and find their identity in being part of an ever-changing community. We would really welcome the suggestions and involvement of members and friends who share in these interests.

Happy reading in balmy and sunny places, *Ed.*

**PAPAKURA & DISTRICT
HISTORICAL SOCIETY**

Monthly Members’ Meetings: 4th Thurs, 1pm – 3pm
Regular Saturday Bus Trips to places of interest

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Bridget Mary Bayly

7 May 1925 — 12 January 2023

Daughter, wife, mother and much-loved grandmother and great grandmother. Gregarious, adventurous, capable, intelligent and stylish. Active and involved in the community, a business-woman, a writer, and more. Bridget Bayly was many things to many people.

Born in Radstone, Northamptonshire Bridget was the youngest of four daughters. She was not quite two years old when the family (including her father's widowed mother) emigrated to New Zealand. Their first few years were spent farming at Ruawai, Northland. By 1935 they had moved to Weymouth, Manurewa. 1941 saw another move this time to Remuera, where her parents lived until 1949 during which period Bridget finished her schooling and went on to train as a dental nurse.

Meanwhile Ivor Clark Bayly (born Waikato 1918) was living in Pukekohe. In the late 1930s his name was all over the Franklin papers over his prowess in both golf and tennis. Ivor was one of many young New Zealanders who trained in Canada with the RCAF. In November 1942 he graduated from Air Observer School and served in the RNZAF until the end of the war. In 1946 Bridget was boarding in Pukekohe. When they met, Ivor's first gift to Bridget was golf clubs, and by 1949 the recently wed couple were established at 63 East Street, Papakura.

Together they established Bayly's Fabrics, an iconic store in Papakura from 1952 to 1987. Bridget helped in the shop occasionally while also busy with their three children, Susan, James, and the late Christopher. The business, where Paper Power is now, flourished with the help of capable and loyal staff and loyal customers. Then tragedy struck. Ivor died in 1968 — on the golf course, he was not yet 50. Bridget was a widow at 43.

A courageous Bridget made the decision to carry on with the business. It was a man's world then. Women worked behind the counter but dealing with fabric suppliers and the like was a different thing altogether. Bridget handled it all. Not only that, she was involved with numerous community groups, clubs and societies. Her son James estimated it to be around thirty! Among them were the Bridge Club, Mah Jong, the Trefoil Guild (linked to Girl Guides), the Papakura Writers Group and of course the PDHS.

She was passionate about supporting local businesses especially those run by women, who following her lead had also set up in retail. She kept her finger on the pulse and was on first-name terms with Mayors and Councillors, and never shy about making her opinions known. As a writer and a member of the PDHS Bridget has left us a wonderful legacy. There have been contributions to 'The Sentinel' (all worth a reread). She was very much involved with the book *Papakura: The Years of Progress 1938-1996* published by the Society, 1997. In 1990, she with Nancy Hawks and Susan Higgs, produced a Papakura newspaper, *The Local Rag* circulated weekly, free to all residents. Following that Bridget combined with Rod Cunningham to produce *Our Town*, eventually taken over by a Wilson & Horton subsidiary in May 1994. Later, again with Nancy Hawks (Deputy Mayor, 1983-1992), *The Good Times* was published monthly. This included a section titled, What's Afoot with Bridget? — dedicated to letting locals know what was going on, welcoming newcomers, and boosting the profile of others.

Bridget always looked the height of fashion, always had a smile, always had time to listen, and as one granddaughter said, above all she was fun. You will be missed Bridget.



Provided by
Kara

Oosterman.

Photo left was
at 2012 PDHS
Christmas do.

The end of Kirikiri

The community that disappeared.

Rob Finlay

A centennial

On 9 July 1964, after a meeting of the Papakura and District Historical Society, some members decided to call a gathering of *Viola* descendants to plan a centennial celebration of the arrival in the district of their ancestors. A second meeting at the barn of Hector Walker on Hunua Road, a frequent venue for social occasions, elected a committee of nine, with W St Paul as Chairman and Miss B F Johnston as Secretary. 800 letters were sent out to known descendants of those who shipped to the Wairoa, where some were granted land at Otau. Most of the rest moved on to Kirikiri valley, Papakura, where a few months later they were joined by another group which had also sailed from the Clyde on the *Resolute*. (The *Resolute* settlers were never so cohesive, as they were more widely scattered on arrival, and joined the *Viola* nucleus).

Miss B F Johnston was very busy and methodical. The Museum has the hard-backed notebook in which every family or single man on the *Viola* passenger list was allocated space, filled with names and addresses of known descendants. There must have been a flurry of networking among the older descendants, as well as responses to notices in the newspapers. For about 90 of the approximately 150 family names, there were no known contacts, reflecting the fact that dispersal, particularly to Auckland and Thames-Coromandel had begun early, and some families had left no descendants. Others provided enough names and addresses for up to 4 pages. For those with Kirikiri connections the descendants of Thomas and Margaret Stewart filled four pages, McLeans (originally of Otau) three, Walkers, Rhinds, Nicols, Hamiltons, Campbells and the descendants of John and Christina McDonald and their daughter Elizabeth Watson each 1½ to 2 pages, McKinstrys one. (But few were still living in Papakura.) There were known contacts for 30 of the Kirikiri families.



Preparations included an extension to the cairn at Clevedon Bridge, with the addition of a plaque (left).

Then, over two days in early April, celebrations took place at Clevedon and Papakura. The oldest attendees were the New Zealand-born younger children and grandchildren of the immigrants.

The reunion began on Friday 2 April 1965 at Clevedon, when the plaque was unveiled by Miss E K McKenzie, daughter of Wairoa settlers, and 'Mr G Brown's Kawakawa Bay party perform(ed) in the traditional Maori manner', followed by a tour of Otau. At an afternoon tea at the Clevedon Hall served by *Viola* ladies, a Centennial Cake was cut by Mrs McLean, the oldest lady present, daughter of William and Isabella Ross who, with others, had moved from Kirikiri to Kawakawa and Ruapekapeka, and whose husband had been from another *Viola* family. There were 250 at a social there that night.

On Saturday celebrations shifted to Papakura High School in Kirikiri, where there was a display of old photos and relics. There were vintage cars, a costume parade, speeches, and in the afternoon, marching girls, while a Highland pipe band and Highland dancing bore witness to the Scottish origins of most families. Family group photos were taken. A Walker family group photo also included members of the Pipe Band and their instruments. A dinner in the Drury Hall that night drew 190 people – the speaker was from Shaw Savill Shipping Co, and the weekend ended with an afternoon church service on Sunday 4 April at the Papakura High School, taken by the minister at Clevedon and the Rev Keith T Moody of Frankton. Moody, brought up Presbyterian in Papakura but now an Anglican minister, was grandson of Thomas Duncan and Anne (the photog-

rapher) Campbell and great-grandson of the policeman, teacher and lay preacher Thomas and his wife Anne Fyfe Campbell.



Left: Siblings Mrs Turnbull and Rev Keith Moody, members of the Campbell family.

Right: Campbell group photo. There are also group photos for Rhinds, Walkers, McLeans, Nicols, the McCrae sisters.

Photos Viola folder, Papakura Museum.

One hundred years after the wrenching farewells at the Port of Glasgow, the three month voyage across the globe, the hardship and sorrows, joys and rising prosperity of early years in their new home, the sense of community and family: what conversations they would have had! What would we have freely learned that this series has been attempting to uncover?

The celebration gives a snapshot into the lives of these New Zealanders of 100 years from their Scottish (or Irish Scot) origins, their dispersal and assimilation. *Resolute* families were not included (except where there had been inter-ship marriage), but the Otau – Kirikiri axis (linked by Ardmore) for *Viola* families had been the nucleus for the wider community.

This was not the first celebration of the past by *Viola* and *Resolute* families. Newspapers had reported annual *Viola* reunions alternating between Papakura and Clevedon, open to *Resolute* (and *Helenslee*) families as well, between the 1890s and the 1910s. The organising committees, speakers and providers then had been people who remembered those events intimately.

Funerals, conducted at the graveside, as was the Scottish and Presbyterian way, drew people who had known each other from 1864-65 (or earlier), as well as others who had become connected with them as neighbours in their small rural communities.

There had been reunions to celebrate significant wedding anniversaries, where the guests included in-laws from both ships, again extended with those who had become part of the extended family.

More reunions would follow. There was a garden party at Old Central School in 1990 for the 125th anniversary – 144 names from *Viola* – organised by Nancy Hawks (a Smith) and Shirley Early. The attendance register had 108 names. Additionally the Clevedon and Districts Historical Society published a commemorative booklet for the '150th Commemoration of the Arrival of the SS *Viola* in April 1865, 29 March 2015' attended by representatives 'from 4th generation to 8th generation, many of them living in the Clevedon district.' Kirikiri was missing this time. Time runs its course. This series must be the belated Kirikiri response.

However, there was something very significant about 100 years of life in New Zealand. Several *Resolute* families also celebrated in 1965 (and Papakura school celebrated 100 years soon after in 1968).

The *New Zealand Herald* reported on Croskery family centenary celebrations in June 1965. 'Today the youngest and only surviving child of the immigrants, 82 year old Mr W [Bill] Croskery, lives with his wife [nee Stewart] in a new home built on the site of the original house in Croskery Road, Papakura. The farm has grown to 30 acres with an additional 17 acres on lease, and is farmed by their son, Mr K J Croskery.'



The Stewart family who attended the Papakura Central School, photographed in 1968.
 Back row: Douglas, Rob, Charlie, George, Earnest, Jim, Clarey, Cecil.
 Front row: Margaret (who married Bill Croskery, the eldest), Mabel (Alexander), Grace (Lever), Daisy, Mary, Ruby, Rhoda, (twins). NB. The family are arranged from the oldest on the left to the youngest

Photo and information:
 Elaine Croskery

The Stewart family, descended from Robert and Margaret, gathered at about the same time for a reunion, reported in the *New Zealand Herald* 29/6/1958. An example both of local continuity and the dispersal of early settlers, 131 descendants gathered at the Railway Reserve on the 28th; another 34 were unable to be present. The 'occupations of the men included three Presbyterian ministers, a cashier, public servant, hardware merchant, carpenter, farmer, dry cleaner, butcher, mechanic and union organiser. They came from Wellington, Tauranga, Waihi and Hamilton... This year, for the first time in 84 years, there is no Stewart child at the Papakura primary school. A new Papakura East school has drawn the latest generation of the family.' Papakura East is Kirikiri.

A separate reunion for the adult children of Douglas Brown (the youngest son of the original family) and Ellen Stewart took place in connection with the centenary of the school. The original school board dates from 1868.

Family reunions have become popular, fuelled by genealogical research, and my research has benefitted from the family history of a few of the Kirikiri families, including Croskerys and Stewarts (Elaine Croskery), Smiths (Nancy Hawks), McKinstrys (L M Herbert, 1985), Clarkson (Judith Moor and Jan White). For some I have only had written material, in other cases I have had the advantage of meeting descendants, to whom I am grateful: among the latter are Warwick Graham (Campbell/ Moody). In addition, research was done on the Rhind property, Rose Brae, behind Pukekiwiriki, in 2004 (Matthews & Matthews Architects).

What remains for this series? First to tell the stories of those families who remained after World War 2. Then to document the disappearance of Kirikiri, and finally to point out why the Settlement of 1865 is an event in New Zealand's history which should be remembered.

The families that remained:

Smiths: Gradually parts of the farms were sold off, the final 56 acres of the Clark Road farm in 1959 to Eric Hayden, horsebreeder, of Rosehill Stud, and the Smiths Ave farm was sold to the Government for State Housing in 1962, with some of the oaks saved as part of a reserve. Members of the family still live in the town and district .

Nancy Hawks, formerly a teacher and a member of PDHS, now living outside Papakura, became deeply involved in public service and politics after her son Craig died of cystic fibrosis in the 1970s, and then spent eighteen years in local government serving three terms as Deputy Mayor to George Hawkins between



Oak trees planted by Clark Smith and now part of Smiths Park. In Smiths Ave. Photos R Finlay

1983 and 1992. (Her great grandfather, Clark, had also served in the Papakura Town Board.) She has also served as a Justice of the Peace, President of Papakura East Plunket Committee, Citizens Advice Bureau, Lioness Club and RSA. In 1993 she stood as a Labour candidate for Papakura, always a thankless task in a largely rural electorate, and did creditably against John Robertson. (His majority was 484.) She was awarded the Queen's Service Award in 2009.

[https://en.wikipedia.org/wiki/1993_New_Zealand_general_election#Electorate_results, <https://www.stuff.co.nz/auckland/local-news/papakura-courier/205598/Tragedy-prompts-years-of-service>]

Croskerys: The farm was sold in 1962, just short of being in the family name for 100 years. In 1975 Ken purchased five acres on the corner of Croskery and Hunua Roads, formerly part of the farm, and built a new factory for Kenneth Croskery Limited which had been operating in Takanini in a smaller building. By 1990 a subsidiary company was formed called Street Furniture Ltd. Altogether at that time over sixty people were employed. Ken and Nellie retired to live at 14 Callis Ave in 1980s.

Stewarts remain. An article in a local paper in the 1960s featured the two sisters Mabel Alexander and Grace Lever (who also had Rhind ancestry), staunch supporters of the Presbyterian Church in Papakura over the years.

[Information on Croskerys and Stewarts provided by Elaine Croskery, daughter of Kenneth]

Derbyshires, descended from the old soldier Hugh McLeod and his Irish wife Mary were well-established. The younger daughter, Elizabeth Mary, had married Charles Derbyshire and outlived him, dying on 27 Oct 1962, aged 91. Of their children, several lived in Papakura and died here—Annie in 1982, Mary Elizabeth in 1984, Peter in 1987, Stan in 1999, and Joe in 2003. Was Joe the last survivor of the third generation of Kirikiri settlers, just short of 140 years after *Viola* and *Resolute* had transported the Kirikiri community? He lived in Beach Road and became custodian of Kirk's Bush in 1960.

Rhinds By 1950 Alfred J Rhind timber yard was operating on the Great South Road, and later shifted to East Street where the company added a hardware shop. It was one of the companies that merged to form Mitre 10 in 1974. (See Open all hours). Rose Brae, the farm at the top of the Red Hill loop, was owned by successive members of the family, William Rhind, Winnie Dyke and Elgin Rhind till recently.

Moodies and Grahams were descended from Campbells. May and Arthur Moodie celebrated their golden wedding in February, 1959. May was an active member of the Presbyterian church, Women's Union and Church Guild, and of the Papakura Women's Institute. During WW2 she was a member of WWSA, and was a volunteer at the Papakura Army Camp. Among many interests, she was a lover of pipe bands and an enthusiastic member of the Franklin Burns Club. Two grandsons played a lament at her funeral. Some of the family are still living locally. [Warwick Graham has provided information.]

Two prominent families were connected through the two McLean sisters, Eliza who had married William Richardson, and Esther who married James Walker jun.

Walkers remained prominent, one of the last *Viola* families to remain in the area, and several are still remembered. Hector had inherited his farm on Hunua Road opposite the original 10 acres of his grandparents. Their barn was the venue for dances, where members of the family provided music. He was an enthusiastic motorist and had collected some fine cars. Albert was a carrier. Other members of the family were the neighbouring Parker family in Opaheke and Hendersons in Ardmore.

Richardsons were also still well-represented in Papakura, and at the reunion were represented by several including Baulfs and Dykes. Descendants remain in Papakura.

Four families that had moved from Kirikiri but never far from Papakura, were McDonalds, Nicols and Brisbanes, and the family of Thomas and Margaret Stewart.

John and Christina McDonald and family had shifted to Ararimu around 1870, and their widowed eldest daughter Elizabeth Wright/ Haresnape had joined them. Descendants were still living locally in 1965.

Brisbanes had early become shopkeepers and then farmers in Drury, Maketu and Ararimu before moving to Ardmore. Their son Daniel Alexander, married to Linda Bell, remained in the area. Two grandsons also appear in electoral rolls: Alexander George served in the Air Force in the 1940s, and was an airman between 1946 and 1954. By 1957 he had become a garage proprietor on the Main Street at Clevedon, married to Patricia Fogarty. By this time his parents had retired and were living in 12 Trentham Rd, Papakura until the 1960s. Daniel Alexander died in 1969, aged 91.

Several of the 'other' (Thomas) Stewarts were living in Papakura at the time of the 1965 reunion.

'So where is Kirikiri?'

Today most Papakura people have no knowledge that there ever was a Kirikiri in Papakura. 'Do you mean Kerikeri?' We identify that part of town as Papakura East, or speak of 'the east side of the railway'. There are some nods to the name, eg Keri Downs at the bottom of Red Hill.

As this series has shown, Kirikiri was the name known to mana whenua, a valley that was the home of Te Akitai and part of the remaining 'native land' in the 1850s and early 1860s. It was the name given to the Waikato Settlement established in 1865, and became a pioneer rural community occupied by struggling Scots and Irish Scots in the next years. In ensuing years newspapers advertised land for sale in Kirikiri and marriages were registered in Kirikiri. Kirikiri sports teams designated as 'sawdust' competed with Papakura 'grass' teams. In 1896, it appears that Willis Ave was known as the Kirikiri road. But by the twentieth century the name was scarcely used.

Even after the name went out of use, Kirikiri remained a recognisable, largely rural area outside of



Aerial photo 1960, Whites Aviation, from original at Papakura Museum.

Papakura Village. Subdivision for housing had begun as early as the 1920s when W W Carpenter, owner of Everslie Grove, was offering sections for sale. Old aerial photos give an indication of how the change came about, moving out from town along Opaheke and Boundary roads, Willis and Settlement roads and into Hunua Road, then in subdivisions between Clevedon and Willis roads, Sheehan Ave, and along Kelvin Rd.

Elaine Harrison (Croskery/ Stewart/ Ross) spoke of Irish neighbours from Coleraine who settled in Kirikiri and felt very much at home. When Elaine visited rural Ireland she understood why. As children she and her brother had lived on Dominion Road and spent every day at their grandparents' on Croskery Road in a house that still stands (although it has been shifted). As chil-



Aerial photo of the Croskery farm—house right lower, with Croskery Road towards Dominion Road in background.



dren they had played on Pukekiwiriki and in the creek. In the '50s and 60s Kirikiri still retained the feel of a rural community. As late as 1965, although houses were reaching out along the main roads from the Village on subdivided sections, most of the area still felt like a farming district.

The first factory to be built in the area was the Formica factory on Hunua Road, 1960. Since then a large area, especially in the south, has ended up in industrial use. There is a crane farm, there have been huge fires at used car yards, and factories producing food, alcohol, pipes, concrete products. Other workshops and warehousing cover a wide area. Most of the rest is now residential (with corner shops) or used for social services, including 6 schools (Papakura High and Intermediate, Red Hill, Kelvin Road, Sir Edmund Hillary, Opaheke), numerous pre-schools, several churches, the Papakura Marae and Papakura Club.



Top: The Formica Factory, Kura, Auckland Libraries, 05139FD. Below: Looking East over Kirikiri, Papakura High School in foreground. Whites Aviation. From photo in Papakura Museum.

ers Bush on the south of Hunua Road. The Otuwairoa (or Kirikiri) stream cuts a swathe of green, but even there scrubby trees have been removed recently.

A few green and recreation areas have been retained, Koiwi Park and the Smiths Road reserve where Smiths' Oaks farm was, Keri Downs and other reserves on the flanks of Pukekiwiriki, a strip along the railway, Mansell Field (formerly McClymont land) and some smaller areas such as Walk-

Settlement Road is a diesel highway of non-stop traffic, and Dominion Road is likely to be subsumed into the Mills Road highway, which will further cut Red Hill/Pukekiwiriki from the rest of Kirikiri as the railway does on the West. Only on Pukekiwiriki is there any sense of what the farming area might have looked like.

Significance of the Kirikiri settlement

Twice loved and twice lost

Readers may remember the first article in this series 'Kirikiri: two communities', *Sentinel* June 2021, #53, which spoke of two injustices perpetrated by the colonial and provincial governments of the 1860s.

In the first and greatest, the tangata whenua, people of the land for centuries, Te Akitai Waiohua led by the family of Ihaka Takaanini and his elderly father Pepene Te Tihi, had welcomed Pakeha settlement and were known as friends of the settlers, but their experiences led to disillusionment, as the law always seemed to work against their interests. In the Waikato War they were tragically and rudely removed – evicted, arrested, and their land confiscated in 1864. That story, of Te Aparangi, Pukekoiwiriki, the cultivations and resources of the Kirikiri valley, was a story of loss. Te Akitai remains, but are now based elsewhere, where some compensation was made after the Waikato War, implicitly acknowledging injustice. (They still have mana whenua in this district, along with the affiliated iwi Ngati Tamaoho. The Crown and Te Ākitai Waiohua initialled a Deed of Settlement on 23 December 2020 and it was signed on 12 November 2021.)

The second phase of the colonisation project was the Waikato Immigration Scheme, which brought settlers to New Zealand on a total of 13 ships: two of the ships that sailed from Glasgow, *Viola* and *Resolute*, deposited 100 families and single men on 10 acres each in the Kirikiri area. In this case the Scots, some Irish Scots *with the odd English or Irish family*, came willingly, but the promises of adequate land, support, and employment were not, or could not, be fulfilled given the depressed economy in the Auckland Province at the time. One despairing young wife called conditions 'cruel'. Most of the mainly young immigrants stuck it out for three years, and then a majority left, mainly for Thames or Auckland. But for the minority who stayed, those 10 acres and the sweat of their brows, and in some cases money derived from gold, provided the basis of a new start in the valley. Despite difficulties, a long depression, tragedy and attrition, a number of families made Kirikiri their home, expanding beyond its boundaries, and became a strong new community, absorbing newcomers with whom they worked and married.

The new Kirikiri community that was born in 1865 remained visible and viable for 100 years, but the growth of Papakura and then the enveloping spread of Auckland city led to the disappearance, first of the name, then gradually of any sign of the farming district. The straw that broke the camel's back was rating. Elaine Croskery, speaking of the area beyond Dominion Road, said that once it became part of Papakura Borough, rates forced them off the land.

Scots and Irish Scots

NZ was a colony of mainly British settlement. The English predominated, even in the most Scottish of provinces, Otago. However, of all the British colonies, NZ had the greatest proportion of Scots, who punched above their weight in the influence they exercised, especially in farming, business, industry, coastal shipping, education and religion. They also brought with them 'a notion of rough equality' (Brooking), which expressed itself in respect for education and gender equality. Irish were a close third numerically, but in NZ northern Irish Protestants, Irish Scots, were a significant proportion of immigrants from Ireland. Scots were 21%, and Irish 18%, close behind, but if the 5% of Protestant Northern Irish are added to the Scots, the near balance shifts, with Scots and Irish Scots combined at 25%. (Brooking). However, because of the separate Catholic school system and sometimes Fenian activism, Irish culture was less integrated, better preserved and more visible, whereas Scots were eager to fit in. Self-improvement was a serious goal, and although they enjoyed the company of other Scots they were inclusive in their social contacts.

The *Viola* and *Resolute* settlers with few exceptions, were from the Scottish world, mainly Lowland Scots. As far as I know their origins, 98% of the people and the overall culture was Scottish and Presbyterian. The Bulls

from Yorkshire had lived for some years in Glasgow and some of their children, including Lucy Clarkson, were Scottish by birth, while the Glasgow family of Robert Stewart had one daughter born in Manchester. The Mulgrews who came from Ayrshire, may have been Irish Catholics.

This made Kirikiri, along with Otau, Maketu and Pokeno, one of the Scottish settlements, not large and not ed like Otago, clusters in the South Island or lower North Island, or visible like Waipu or Pollock, but Scottish nonetheless, and in close proximity to villages (Papakura, Drury and Wairoa) where the population was more diverse. Kirikiri would have stood in contrast to the mixed nature of the neighbouring villages. The visitor heard English in Scots dialects. And they attended Rev Thomas Norrie's Presbyterian church.

Among them, Highlanders were a minority, and although they joined in the life of the community, there was some reserve. To start with they had the Gaelic language. It is suggested that Hugh and Catherine McKenzie remained in Auckland for a while before joining the 'English' Scots at Otau. The McDonalds always spoke the Gaelic among themselves, and the oldest daughter, Elizabeth, would speak only Gaelic in her last years. (It is not always clear who were the Highlanders in the settlement. Robert Brydon was identified by Douglas Stewart as 'the old Highlander', but he had lived in Glasgow, possibly the result of Highland migration when he was young). Others from Argyle and Inverness and the McGregors with strong clan loyalties possibly saw themselves as Highlanders with proud heritage, and some spoke the Gaelic.

The other subset was of Ulster Scots, Scots by heritage and Presbyterian, and emphatically not Catholic native Irish. There were several of them, and they gravitated together in the Loyal Orange Lodge. There were few Ulster Scots settlements in NZ, the main one being Katikati established by George Vesey Stewart, but Pukekohe and Tuakau had Ulster concentrations. Gavin McMurray bought a farm in Pukekohe, although he remained in Kirikiri. In Franklin Bill Massey, Ulster-born farmer, became a prominent politician and Prime Minister. Most local members of the Orange Lodge were from Ulster. A high proportion of the Irish Scots who came to Kirikiri remained, so the proportion in later years was greater than that in 1865, maybe because of their focus on the land. Smiths, Croskerys, McMurrays, McKinstrys, Neillies and Nicols all remained.

The Scots exhibited some of the common characteristics of Scots in NZ – hardworking, with a technical or industrial bent, coming mainly from the industrial lowlands, but also with a respect for farming, for education (although one or two hard men thought children's energy was best spent on the farm) and for the rights of women, also an ambivalent attitude to alcohol—some hard-drinking, quite a few stalwarts of the temperance movement.

Studies of Scots and other peoples from the UK in New Zealand, show that immigration was a new experience in living with the other British peoples, becoming more 'British' in the process of becoming New Zealanders. Some customs were lost early – Christmas became more significant than New Year; others persisted – funerals conducted at the graveside.

[Tom Brooking, in the foreword to *Heather and the fern*, and other sources.]

Some of the more obvious 'markers' of Scottishness, such as the bagpipes and kilt, are missing in early accounts of Kirikiri, where the focus was on hard work; and these were mainly Lowland Scots (who the few Highlanders might dismiss as 'English').

But these interests appear in the later years of the nineteenth century. In 1890, the Fraser Co. of Scottish entertainers gave 'very successful performances' at Papakura and Wairoa South, according to the *Observer*, and Mr Fraser's vigorous 'blasts on the bagpipe with dancing and bagpipe playing of his two boys, kindled the enthusiasm of the local Scots, while the singing of the auld Scotch songs soothed and delighted.' (22/3/1890— that was the *Observer* style.) How much of that kindled interest is to do with the growing identification by Scots around the world with Highland culture, partly inspired by the romantic novels of Sir

Walter Scott, or was it nostalgia? (Highlanders were more likely to be met at Waipu and surrounding areas like Kaiwaka where Thomas Campbell was lay preacher for a while in a parish where the Gaelic was used in some services.) There is no indication of a local Caledonian Club (always inclusive with its focus on sport), a Burns Club or a Highland Club. Perhaps, separate from larger populations of Scots, there was less cause to form groups with a cultural emphasis. They had the kirk and the Masonic orders, including some with a Scottish Constitution, such as the Mystic Tie, but the focus of these groups was on self-improvement. We do not have letters or diaries from those years to let us into their innermost thoughts, with the exception of references passed on by descendants.

Bagpipes, highland dancing and involvement with a Franklin Burns Club appear as interests of descendants in the Twentieth Century. Scottish dancing was part of the lives of the family of Douglas and Ellen Stewart and the Moodies. And while the younger generation had lost the accent, they still held the broad dialect of their elders in affection. In his last days, Andrew McLean's family reported that 'he repeated in broad Scots, the 23rd Psalm.'

Meanwhile the Papakura Village was a mixed community, and the children in the school lost their accents and formed friendships with other children of English and Irish stock. Many of those who remained in Papakura married into fellow *Viola* and *Resolute* families. But many did not, and in the process the McLean family had a Methodist daughter, Eliza Richardson, and the McLeods (Derbyshire) and McKinstrys (Cossey) Anglican members.

The Kirikiri Scots community integrated with other Scots and other settlers around them in Papakura. But they also retained a special link with the Wairoa South community at Otau, reaching along the Wairoa Road through Ardmore, where Brisbanes, Frank Eddington, Nicols, Neillies and Veitches and others had lived. John Nicol was buried in Clevedon; the Millars and McCormicks returned to Wairoa; Otau settlers, the McLeans and members of the McCall and Paton families, ended up in Kirikiri; Thomas and Susan Murray, *Helenslee* immigrants to Pokeno, moved to live with his parents at Otau, and retired in Papakura.

They made a large contribution to Kirikiri, Papakura and the wider district in many ways.

One is the strength of local **Presbyterian churches**. They took part in all aspects of church life in the district since the early Norrie years when a stream of walkers from Kirikiri made it to Kirk on the Sabbath and there was a prayer meeting in Kirikiri. They were part of the leadership segregated by gender which saw the ladies run soirees and men take turns in the Committee of Management. They were Sunday school teachers, organists, members of temperance organisations and ladies groups. In time some of their descendants became Methodists or Anglicans, usually as the result of marriage, and they contributed to those churches too.

Similarly they contributed to **local government and civil life**. From the first years they took initiatives to support their own settlement and the wider community, protesting against the Provincial Government in 1866, joining the Papakura Association, organising to get a doctor, participating in the Road Board, and then when the Papakura District Board was formed in 1882, they were active, on the Board, attending meetings and contracting to build and maintain roads, bridges and control weeds. The first Chairman was the owner of Everslie resident in Kirikiri, but after his retirement James Walker, Thomas Stewart, Thomas Campbell and others took their turns. In the first years there was always more than one representative and a lot of the business involved Kirikiri district. Sometimes it looks as if they arranged among themselves to make sure Kirikiri had at least two on the Board. Bill Croskery's volunteer mowing of grass verges was a generous contribution. Descendants fought in both wars and supported patriotic organisations.

They were **Industrious** and positive settlers, working hard, building farms and businesses. Smith's farm, Rhind and Richardson enterprises were successful businesses and helped put Papakura on the map. And

there was always Kirikiri involvement in sport and social life.

What is left of the Kirikiri settlement today?

Physically it is hard to find evidence of old Kirikiri. Of the Kirikiri of Te Akitai and Ihaka and Riria Takaanini, the Pukekiwiriki pa site is now respectfully preserved under the original name of Pukekiwiriki. On the other hand no-one even seems to know where the kainga of Te Aparangi was. One suggestion is that it was near the bottom of the Hunua gorge near Hay's creek but it seems more likely that it was closer to Keri Downs along Settlement Road. Modern roads often follow the line of Maori tracks and the site of the cultivations on gentle slopes and better drained soils should be taken into account. Following a long absence, Maori of many iwi have returned to Kirikiri, and Te Akitai is recognised as mana whenua, although most live elsewhere. (The marae is not associated with any particular iwi but is open to all.) Te Akitai Waiohua negotiated a Treaty Settlement with the Crown in the 2010s and it came into affect in 2021. Under that agreement mana whenua is recognised.

Little of the cleared farmland and few old houses remain in Kirikiri, but the oaks that gave Clark Smiths' farm its name are still there, and a few of the other trees in the area may well have been planted by our families. A few place names are a reminder of the settlement, Smiths Avenue, Croskery Road, Walkers Bush. Smiths and Rhinds are also remembered outside Kirikiri—in Clark and Argyle Streets (Smith), and Jim Rhind Street in Pahurehure There is a Captain Mitchell Road recently named in honour of the captain of the *Viola*, and Viola and Resolute Streets.

Within Papakura there do not seem to be memorials to the consecutive Kirikiri communities, unless you look for them. The new Takaanini Library honours Ihaka Takaanini. The building erected in 1925 for the First Presbyterian Church, memorialises members of several of the *Resolute* and *Viola* families.



At the Presbyterian Church. Photos Rob Finlay

But there is one place where, paradoxically ,the Kirikiri community born in 1865 comes to life. Papakura Cemetery was divided between the four major denominations. The Presbyterian section is on a narrow rise above Opaheke Road, and faces the western end of Onslow Road, the old gateway to Kirikiri, with the 1/4 acre village sections beginning just over the road—and a decent distance from Diesel Alley aka Settlement Road. To the author, immersed in the stories of the families who made their homes in Kirikiri, visiting the old graves on the ridge is like meeting old friends. There, facing the settlement lands and the Pukekiwiriki scarp visible to the east, are Campbells and McClymonts, McKinstry, McLeods and Croskeries, McNeils, Clarksons, Smiths...People who were born in County Down or County Antrim, in Argyle, Ayrshire, Lanarkshire, Midlothian, Peebles, Inverness, and in most cases first met on the decks of two ships sailing out of Glasgow's port—or else in Kirikiri. All the family names are there, and with them many of the other people who became part of their community—the Rev Thomas Norrie and his family, Selina Niblock, formerly Gordon, with her second husband James Niblock, and the Blacks, successive owners of Everslie, the farm at the heart of the settlement. Even those who are buried with spouses in the Anglican or Methodist sections are not far away. Here in a strange sense, the Kirikiri Settlement endures.



Some of the gravestones in the Presbyterian cemetery. From left: Crookery, Smith and McLeod, Campbell, Neillie, McKinstry.

Each one a story. Together a community.

This series of articles is a memorial to the Kirikiri settlement, established in 1865 with the arrival of many of the passengers of the *Viola* and *Resolute*, and to the lives they lived in this part of Papakura in very different times. I trust this researcher has conveyed something of its character and life.

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Private Cecil Roy James

Alan Knowles

Late in 2022 I received an email from a collector of military medals in Australia who offered Papakura Museum a British Victory Medal and British War Medal awarded to Private Cecil Roy James of Papakura. After doing some preliminary background research on Cecil James, I realized that these medals were a precious taonga which formed a tangible link between Papakura and the First World War and needed to be 'brought home'. Further, they would enable the museum to highlight another of Papakura's war veterans who paid the ultimate price in service of their country. The PDHS executive agreed that this was too good an opportunity to pass up, and kindly agreed to acquire the medals, which are now safely in the care of Papakura Museum.

Cecil Roy James was born in Thames on March 21st, 1886, to George and Grace James and spent his formative years in Thames before his family relocated to Papakura. His father was Postmaster in Papakura, and his sisters did their schooling locally and in later years ran a shop. Cecil enlisted on March 31st 1917, giving his occupation as a labourer working for the NZ Flax Stores and living in Papakura. He was given the service number 60132 and embarked as part of the New Zealand Expeditionary Force from Wellington on October 13th 1917, aboard the *Corinthic* bound for Liverpool, England where he disembarked on December 8th 1917. To support the New Zealand Expeditionary Force (NZEf) on the European continent, an enormous infrastructure of camps, hospitals, depots and offices was developed in England. Cecil James was posted to Sling Camp on Salisbury Plain which was initially the only training camp for New Zealand servicemen in England. It soon began to overflow, so secondary camps were established to accommodate other units. When Cecil James arrived the number of New Zealanders soldiers based at Sling Camp was 4300. He was shipped to France on March 14th 1918 and joined the Auckland Regiment, 1 battalion on March 16th.

The Second Battle of the Somme, also called Battle of Saint-Quentin commenced on March 21st 1918. General Erich Ludendorff believed that it was essential for Germany to use the troops freed from the Eastern Front following the collapse of Russia to achieve a victory on the Western Front in the spring of 1918. With Russia out of the war, the Germans redeployed over a million men, moving them from the Eastern to the Western Front, giving them a clear advantage over the Allies. Both sides understood this advantage was temporary. America had joined the war a few months before and as soon as more US soldiers arrived it would tip the balance back in favour of the Allied Forces. In response to this the Germans planned to launch a decisive offensive quickly under the codename 'Operation Michael'. On March 21st 1918, the Germans launched the first part of what became known as the 'Spring Offensive' directed against the rather weak British armies north of the Somme River between Arras and La Fère. The British trenches were shelled and gassed before a massive morning attack in dense fog, which took them by surprise. The British first and second lines quickly fell, and by March 22nd the shattered British 5th Army was in retreat and had lost contact with the French to the south.



Image courtesy of *Auckland Weekly News* 1918



New Zealand section post on the Somme, near Mailly-Maillet, France, 31 March, 1918. Alexander Turnbull Library, Wellington. Ref: 1/2-013080-G

The New Zealand Division, recovering in northern France after a difficult winter in the Ypres Salient, was among forces rushed south to the Somme. It began moving by train on March 24th. Attached to General Sir Julian Byng's Third Army, the New Zealanders became part of Sir George Harper's IV Corps, with which they would serve for the rest of the war. Sent forward to Hédaulville in the Ancre Valley to fill an apparent 7km gap between Hamel and Hébuterne, they moved into position just as the Germans mounted a new drive towards Doullens. Operating in part of the Somme

battlefield of 1916, the New Zealand and British troops, managed to stabilise the front in this sector. On March 26th two composite brigades pushed forward until they clashed with the advancing enemy formations between Auchonvillers and Hamel; next morning another composite brigade moved into position between Colincamps and Hébuterne.

In the late afternoon and evening of March 26th, 1918, Cecil James as part of the No 1 Auckland Regiment was engaged in fierce fighting in the vicinity of Mailly-Maillet in the Somme Valley. The Regiment had just moved south at short notice following news that the British Fifth Army had been overcome by 'a great enemy attack opening on the Somme'.

According to the regiment's record of their experience:

'The British line on the Somme was broken and the grey tide, sweeping on over the old battlefield, was surging on toward Amiens to cut the railway communications, isolate the Channel ports and destroy the British Army.... The New Zealanders had marched straight into the gap that had developed [in the British line]. Somewhere ahead of them were the enemy, who had found the weak spot, and were racing desperately to pass through before it should be closed. If they succeeded the fall of Amiens and of Doullens would be almost a certainty. At all costs this gap had to be closed and closed without an hour's delay. Everyone was in the highest spirits and fit for anything. No one was in the least daunted by the events of the last few days. The Tommies had broken, but what of that? This was the New Zealand Division going in to save the day' (Burton, 1922, p. 196-7).

On March 27th, they repelled a series of German attacks; by this time, Operation Michael was now into its seventh day and German losses mounted. The artillery struggled to keep pace with the advancing infantry, and discipline suffered as troops looted British supply depots. The Germans moved rapidly forward, hoping to drive a permanent wedge between the French and the British, but by March 28, the Allies had assembled new troops that checked the German advance east of Amiens. The German offensive had obtained the single largest territorial gain on the Western Front since the early months of the war in late

1914. The Germans had advanced almost 40 miles (64 km) and had taken about 70,000 prisoners, but despite these gains the Allied lines were only bent, not broken. The German tactics were not connected to any broader strategic concept and only helped to exhaust Germany's already limited resources.

However, the Germans continued to push forward. Specialist sturmtruppen (storm troops) or strosstruppen (assault troops) spearheaded their attacks. These were small units of elite troops wielding flamethrowers, light machine guns and the world's first sub-machine guns – Bergmann MP18s. Their job was to break through enemy trench lines, overrun command and communication, and create confusion. Ordinary German infantry followed behind them, mopping up. As losses grew, the German Spring Offensive faltered. British naval blockades were seriously affecting their supplies, and the Germans could not replenish weapons and other essentials as fast as they needed to. Losses were heavy on both sides, and it was during heavy fighting on March 30th, 1918, that Cecil James was wounded in action and died the same day in No 1 NZ field ambulance. Overall, between March and July, over one million men on both sides, including many experienced soldiers, lost their lives.

Englebelmer is a village in the Somme area of France and its cemetery is located by the side of the road. It is here that Cecil James is buried in the Englebelmer Communal Cemetery Extension with over 100 other casualties from the First World War. His grave is located at the south-west corner of the communal cemetery away from the road. Cecil James was posthumously awarded the Victory Medal and British War medal which were posted to his father in Papakura on September 23rd 1921. Plans are underway to showcase the medals with newly produced panels and images in a permanent display in Papakura Museum's military gallery. This will be installed in time for ANZAC day 2023 and will serve as a permanent tribute to one of Papakura's fallen soldiers who died in action during the First World War.

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Image courtesy of the New Zealand War Graves project

NOTICES

MEETINGS: (held in the Papakura Library Meeting Room):

February meeting, Thursday 24 February at 1 pm. Guy Slocum, President of Auckland Airport Rotary, was the youngest pilot of the Royal Air Force at the age of 16, and served through the Cold War. His subject is **Crazy about aircraft**.

March meeting: Thursday 24 March at 1 pm. We welcome back **Edward Bennett**, speaking on some of **Auckland's lost history** that will surprise.

MUSEUM EXHIBITIONS:

December—April: Soaring—Auckland Gliding Club. Learn all about gliding.

March—June: Anne Frank exhibition with school focus.

TRIPS:

Musick Point has been mentioned.

Meetings are held on the fourth Thursday of each month at the Library Meeting Rooms opposite the Museum, starting with the talk at 1 pm, continuing with business and afternoon tea (for a **\$2 gold coin** minimum). All are welcome. Phil Sai-Louie arranges our interesting speakers.

Events are advertised here, on the screen in the Museum window and on our blog and Facebook pages. Please check for updates and Museum news.

Trips are usually held on the fourth Saturday of each month two days after the meetings. The bus leaves from East Street behind the Access Point building at 10 am, unless otherwise stated. Cost is \$5 more for non-members, but anyone is welcome on a first come first aboard basis. Please register early and advise if unable to attend as numbers are limited.

To register for trips, please ring Dave at (09) 2984507

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