

# INTRODUCTION

## WHAT IS HISTORY?

- There are many different ways to tell stories of what happened in the past. This is called **HISTORY**. The people that write these stories are called **HISTORIANS**, and these stories are usually called **NARRATIVES**.
- There are lots of different types of historians. Some focus on ancient history (and this usually requires working in **ARCHAEOLOGY**). Some historians focus on a single event, such as World War Two. Other historians focus on the history of a country like New Zealand.
- In our case, we are going to be historians studying **LOCAL HISTORY**. We will build a narrative of East Hamilton since that's where we go to school.
- Usually, historians in New Zealand have written narratives by using two different types of information. These are:
  - **PRIMARY SOURCES** (physical items that are from the place and time they are writing about)
  - **SECONDARY SOURCES** (work by other historians who have also written narratives on the same topic)

**These are what we are going to use to write our narratives.**

# BUT...

## IS THAT THE ONLY WAY TO TELL HISTORY?

**NO!** It is definitely not.

- Maaori, for example, have traditionally talked about the past using what is called **ORAL TRADITION**. Jane McCrae from the University of Auckland says that:

*Maaori oral tradition is the rich, poetic record of the past handed down by voice-over generations through whakapapa, whakataukī, kōrero and waiata. In genealogies and sayings, histories, stories and songs, Maaori tell of 'te ao tawhito' or the old world: the gods, the migration of the Polynesian ancestors from Hawaiki and life here in Aotearoa.*

- In the past, European historians didn't use oral history much because it wasn't seen as a primary or secondary source. That means that when people started writing history in New Zealand, they often didn't use Maaori oral tradition.

**What we want to think about when we are building our narrative is what is good about writing history this way...but we also want to think about why it might not tell the whole story...**

# TE NIHINIHI

PRE  
1864



Maaori from the Tainui waka arrived in the area now known as Hamilton over 400 years ago. They called the area where they built a Paa between London Street and Bryce Street **Kirikiroa**, which means 'long strip of cultivated land'. Early settlers also called the area surrounding the paa Kirikiriroa. (1) The haapu that lived in the Hamilton area was **Ngaati Wairere**.

Wiremu Puke (Ngaati Wairere) is manawhenua of Hamilton City, and a historian of Ngaati Wairere. He has learned much of the history of Kirikiriroa from his elders. He tells us that:

*The area that makes up much of Hamilton East today was traditionally the lands of Ngaati Parekirangi, a sub-tribe of Ngaati Wairere prior to the Waikato Land Wars of 1864. This land, known to the ancient ancestors of Ngaati Wairere as **Te Nihinihi**, has changed considerably since European settlement. (2)*

The area now known as Claudelands was originally a large native forest known to Maaori as **Te Papanui**. The area was a semi-swamp lowland forest. Many haapu have occupied paa and the wider region over the centuries. The area was most recently inhabited by Ngaati Wairere. The majority of the trees were Kahikatea.

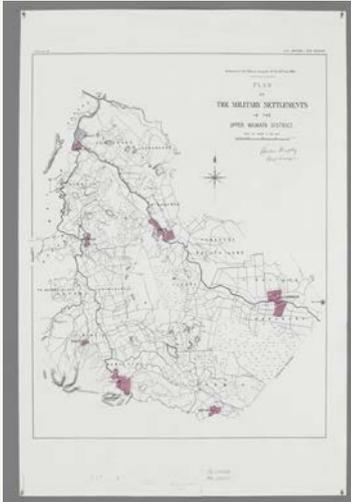
Following the Waikato War, the colonial government started a process of **Raupatu** (confiscation). This led to the confiscation of 1.2 million acres of land in the Waikato region, including the Ngaati Wairere lands of Kirikiriroa and te Nihinihi. As settlers got closer to Kirikiriroa, Maaori left to avoid further conflict.

## QUESTIONS TO CONSIDER

- Are the maps useful for learning more about what Hamilton was like before Europeans settled?
- What would be the best way to get more information about this period?
- Do you think people know enough about the pre-European history of this area? Why do you think this?

# SOURCES

## PRIMARY SOURCES



HCLM\_153: Plan of the Military Settlements in the Upper Waikato District



HCLM\_159: The Seat of War Waikato District New Zealand

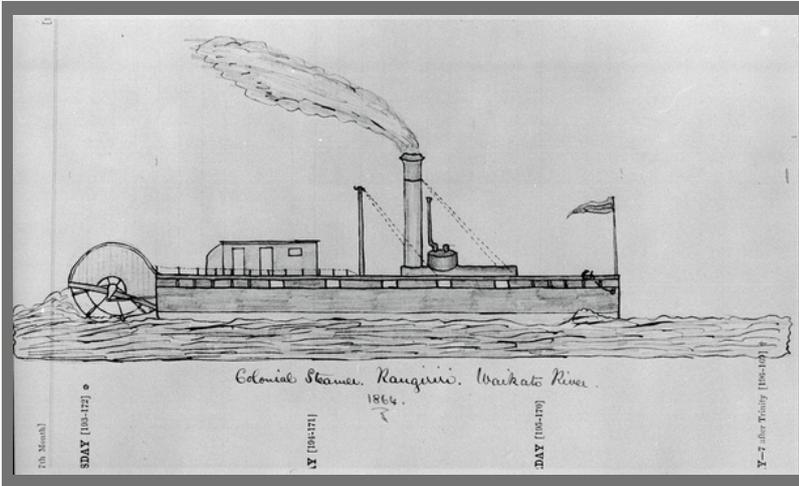
## SECONDARY SOURCES

(1) Hamilton City Council and Nga ManaToopu O Kirikiriroa, *Nga Tapuwae O Hotumauea - Maori Landmarks on Riverside Reserves Management Plan*, Hamilton, HCC, 2003, p18.

(2) Wiremu Puke, 'Pre-European History of Te Nihinihi (Hamilton East)' in Barry Lafferty, *Hamilton East - Foundation for a Future City*, Hamilton, Self Published, 2019, pp4-5.

# RANGIRIRI

# 1864



While Rangiriri is a famous invasion site north of Hamilton, it was also the name of a steamboat. This boat was built for the NZ Wars, but it arrived too late. It was then used for other purposes, including ferrying the first European settlers into what would become Hamilton.

The boat arrived on the morning of 24th August 1864. It stopped by what is now Memorial Park, and its 118 passengers disembarked. These were men from the **4th Regiment Waikato Militia**. They would be given land that had been confiscated after the war. This land was given to them to fight on behalf of the new colonial government.

The men would set up camp in Hamilton East, and their arrival is considered the foundation of Hamilton City. Their lives were challenging as the land was difficult to convert, and food was hard to come by. Families arrived in Hamilton not long after. There were often families living in tents while their houses were being built. Eventually, the settlers would name their new home Hamilton, after **Captain John Charles Fane Hamilton**, a British soldier killed in the Battle of **Gate Pa** in Tauranga.

In 1889, the Rangiriri ran aground, and it was left in the water. As years went by, the boat became a spot that young children would jump off into the river. As you can imagine, a boat being left underwater caused an enormous amount of damage.

Fearing that this symbol of Hamilton's early past would be lost forever, the Hamilton City Council pulled the boat out of the water over 1981 and 1982. In 2009 work began on restoring the boat, and in 2010 the finished boat was unveiled at Memorial Park - near where it once arrived with its militia settlers.

## QUESTIONS TO CONSIDER

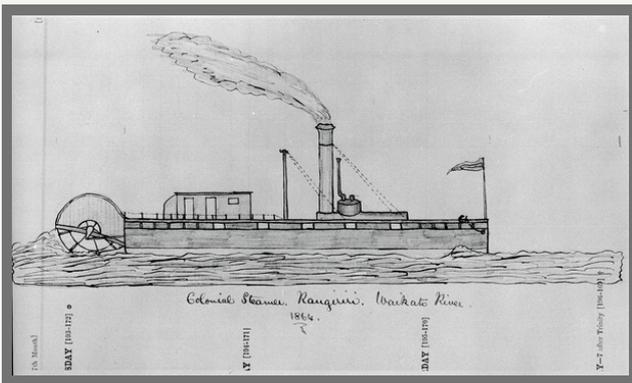
- What was thrown at Mrs Bryant when she was a small girl arriving in Hamilton for the first time? How did she feel about this?
- Why are there seemingly no Maaori accounts of the day the Rangiriri arrived?
- How do you feel about the council spending money to restore the boat?

# SOURCES

## PRIMARY SOURCES



HCL\_09266: Rangiriri P/S Hamilton



HCL\_05895: Paddlesteamer Rangiriri - Sketch by Simpson



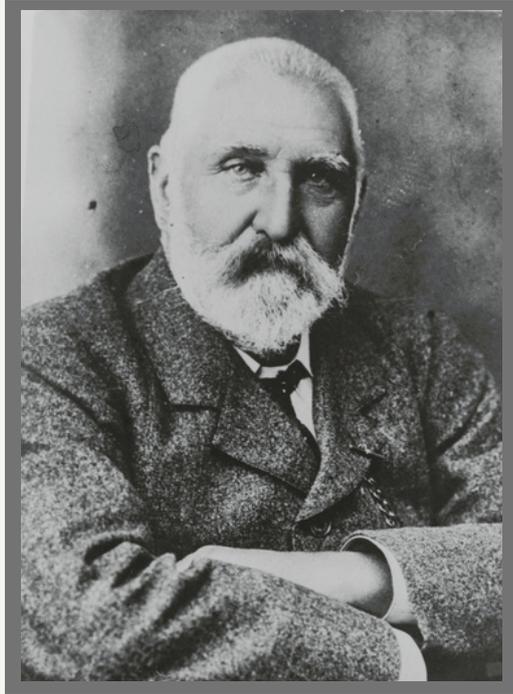
Above:  
Waikato Times,  
9 January 1940, p8



Above: Waikato Times, 6 March 2010, pA13

# FRANCIS

1878



**Francis Richard Claude** arrived in New Zealand from South America in the 1860s, becoming a naturalised New Zealander in the 1860s.

In 1867 he purchased 400 acres of land for £1200. This land was granted to **Colonel Moule** following land confiscation during the Land Wars. He was also a partner in a flax mill operating on the River.

Claude was made the first chairman of the Waikato County Council in 1876. He subdivided his land, and he had sold most of it by the time he left Hamilton in 1878. The area became known as Claudelands, and Claude St is named after him.

Following the subdivision of the land, an area of bush adjoining the railway line became known as Claude's Bush, then Claudeland's Bush. In 1928 it was gifted to the city by the Waikato A & P Association. It was renamed **Jubilee Park** to honour the 50th anniversary of the Borough of Hamilton.

The bush is 5.2 hectares of kahikatea, a remnant of a much larger forest cleared during early European settlement. It was surveyed by Waikato botanist Michael Gudex in 1933, who later published the species he found in an article.

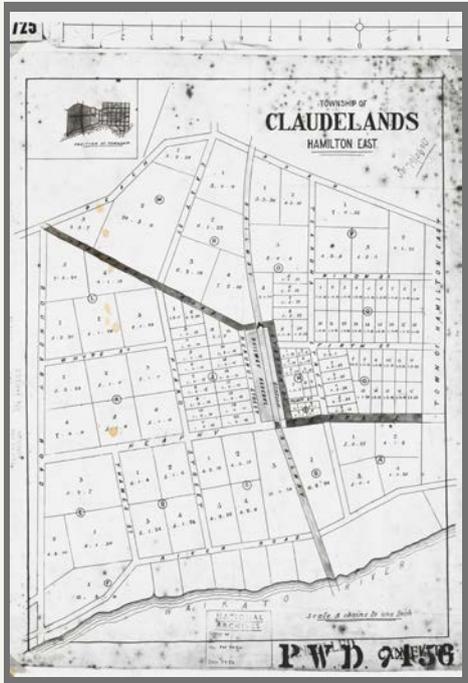
Following years of discussion, the Claudelands suburb officially became part of Hamilton Borough Council. Union Street was named to commemorate this union. (1)

## QUESTIONS TO CONSIDER

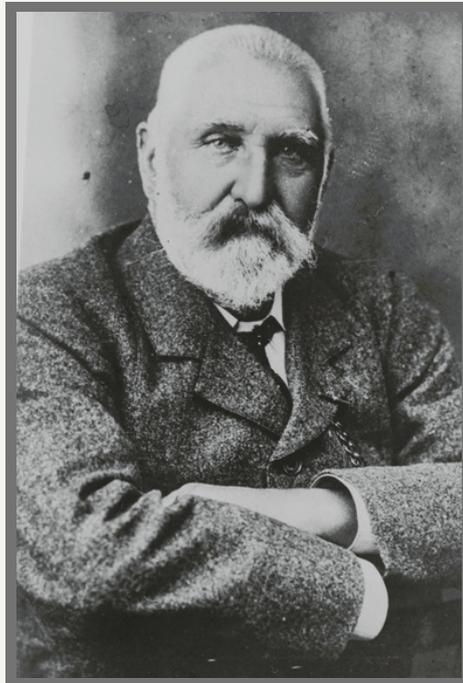
- How much money would Francis Claude have received for selling his property in today's money?
- How did Francis Claude end up being able to own the land?
- How do you feel about the fact that this area is called Claudelands? Do you have any other ideas for what it could be called?

# SOURCES

## PRIMARY SOURCES



HCLM\_714: Map of Claudelands 1879



HCL\_08364: Francis Claude



HCL\_11073: Claudelands Bush 1893



Claude Street, Fairfield

## SECONDARY SOURCES

(1) Hamilton City Libraries, 'Claudelands Through the Years', available online at the *Hamilton City Libraries Heritage Webpage*:

<https://hamiltonlibraries.co.nz/heritage/discover-stories-and-articles/claudelands-through-the-years/>

# RAIL BRIDGE

# 1882



In 1879, **George Grey** was a guest of honour to help 'turn the first sod' at the construction site of the new Hamilton Railway Bridge in Claudelands. This was a big deal as he was a hero at the time to settlers.

With construction starting in 1882, the bridge took two years to build. It was built as part of a branch line providing rail access to areas on the eastern side of the river. The iron superstructure, cylinders and other building materials came from England.

Mr Sims of Thames was awarded the contract to build the bridge but fell behind schedule, and the contract was re-let to Mr J R Stone. (1)

There was no footbridge for people to walk over the bridge. However, there were wooden planks in the middle of the tracks for workers to use. People started trespassing and using these to cross themselves - including the town clerk. (2)

In 1908 the bridge was widened, and a footbridge was added. In the 1960s, the railway line through the central city was lowered, and a new railway bridge was built. The old bridge was gifted to the city, and it was converted to a traffic bridge in 1968 by building a steel deck structure on top of the old trusses. (3)

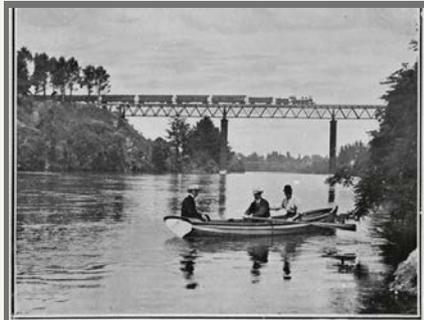
The Claudelands Bridge is the oldest in Hamilton. It is one of the oldest operating bridges in all of New Zealand.

## QUESTIONS TO CONSIDER

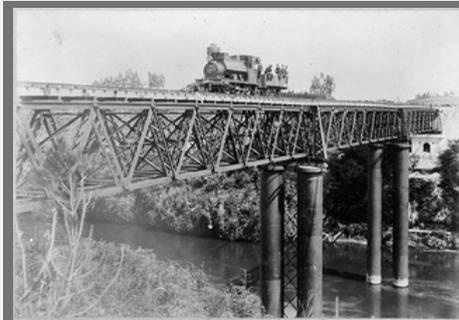
- Who was George Grey? Can you think of any places in Hamilton that might make you think of him?
- How has George Grey's reputation changed?
- Why was it so important to have a train that could cross the river?
- Are there any other rail lines in New Zealand that go underground like this one?

# SOURCES

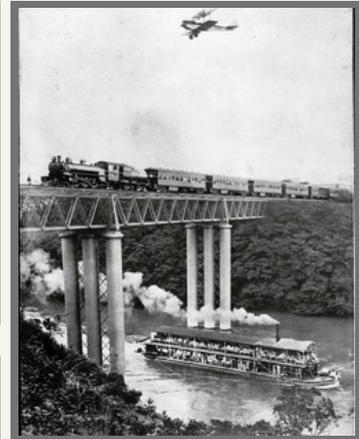
## PRIMARY SOURCES



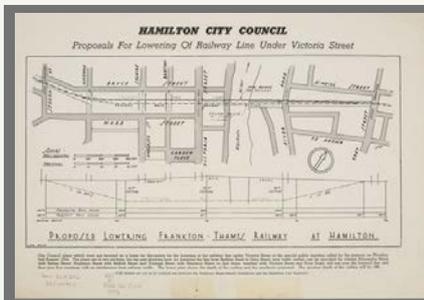
HCL\_10485: Claudelands Bridge 1906



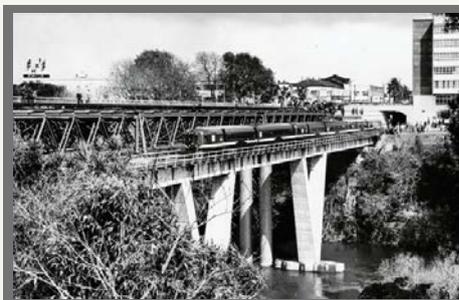
HCL\_02759: Claudelands Bridge 1884



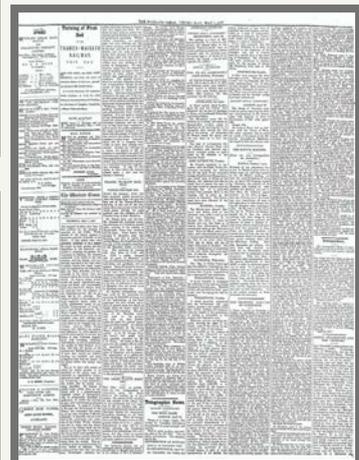
HCL\_00394: Claudelands Bridge 1920s



HCLM\_308: Railway Map 1954



HCL\_03843: Claudelands Bridge 1964



Waikato Times, 1 May 1879



Waikato Times, 19 September 1964, p1



Waikato Times, 19 September 1964, p1

## SECONDARY SOURCES

- (1) Hamilton City Libraries, 'Claudelands Through the Years.'
- (2) A.S Wansbrough, 'Historical notes on Hamilton Railway Bridge', in *The New Zealand Railways Magazine*, Volume 11, Issue 10, 1937, pp27-29.
- (3) Hamilton City Council, 'Bridges', available online at *Hamilton City Council*: <https://www.hamilton.govt.nz/our-services/transport/maintaining-improving/Pages/Bridges.aspx>

# TAAWHIAO

1881



The **Kingitanga** movement is one of New Zealand's longest-lasting institutions. The movement began in the 1850s to unite Māori across the country. Before the arrival of Europeans, Māori did not identify as one group. Loyalty and identity were divided along iwi lines. To try and build power, some Māori believed that they should have a monarch to lead them in the same way that the British had a queen.

The first king, **Pootatau Te Wherowhero**, was declared in 1858. After he passed away in 1860, his son **Taawhiao Matutaera Pootatau Te Wherowhero** became the second Māori King. Taawhiao was a hugely significant figure over the course of the Waikato wars and in the years afterwards, where he worked tirelessly for the return of confiscated lands.

Taawhiao declared peace in 1881 and later that year toured through the Waikato, including a visit to Hamilton East on July 26th 1881. Wiremu Puke was told the details of this event by Ngaati Wairere elders and relatives who have since passed on. According to Puke:

*He wanted to revisit and mourn over the sites of the various ancestors who still lay buried within the confiscated area and to exhume them where and whenever possible. En route through Hamilton, he came to mourn his grandmother's people, the ancestors of the Ngaati Wairere and **Ngaati Koura**...Hamilton's residents were prepared for the reception. The Mayor, John Knox, along with other councillors, rode out to meet King Taawhiao...Eventually they reached Te Nihinihi. There were still areas of swamp in the locality, but the once expansive Kahikatea stands were diminishing. Gone was the pre-1864 fertile cultivation of Ngaati Wairere...These were sacred journeys for Taawhiao's followers, and they strictly adhered to the rules of **tapu**. No food was to be carried when they entered a sacred site, to mourn and pay respects to the dead, or observe the rules of the **Uhunga** (exhumation of bones); the precious cargo of bones was always transported on a separate wagon. (1)*

## QUESTIONS TO CONSIDER

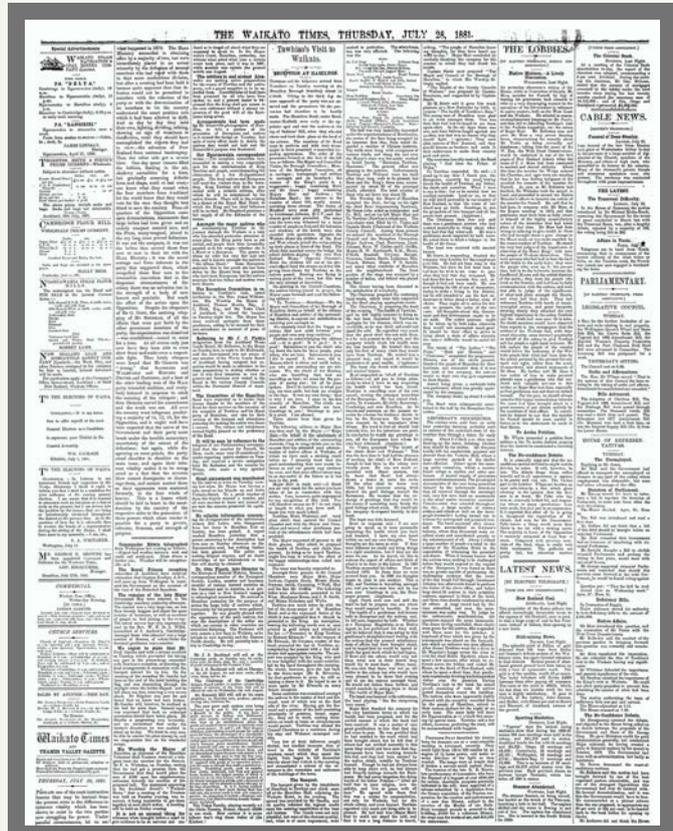
- Where was Taawhiao heading as his final destination?
- How do you think Taawhiao felt when he saw all the construction going on?
- Who was the King after Taawhiao passed away?

# SOURCES

## PRIMARY SOURCES



HCL\_08418: Portrait Taawhiao



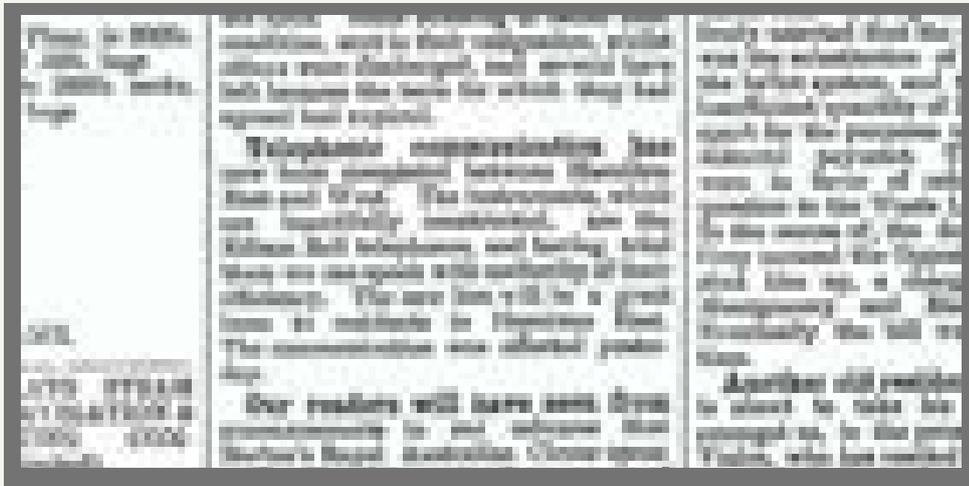
Waikato Times: 28 July 1881, p2

## SECONDARY SOURCES

(1) Wiremu Puke, 'King Taawhiao's Visit of July 26th 1881' in Barry Lafferty, *Hamilton East - Foundation for a Future City*, Hamilton, Self Published, 2019, pp23-25.

# PHONE CALL

1882



Over 90% of New Zealand is connected to the internet these days. The distance barriers to communication have practically vanished. This was not the case 140 years ago.

The telephone was invented in 1876. To give you an idea of how much of a problem distance was, people in New Zealand only found out about the phone a year later, in 1877! (1).

Getting telephones up and running in early colonial New Zealand was a huge challenge. It would take another four years for connections to go live. Following that, all kinds of experiments were going on across the country, where people would try and connect with people at ever-increasing distances.

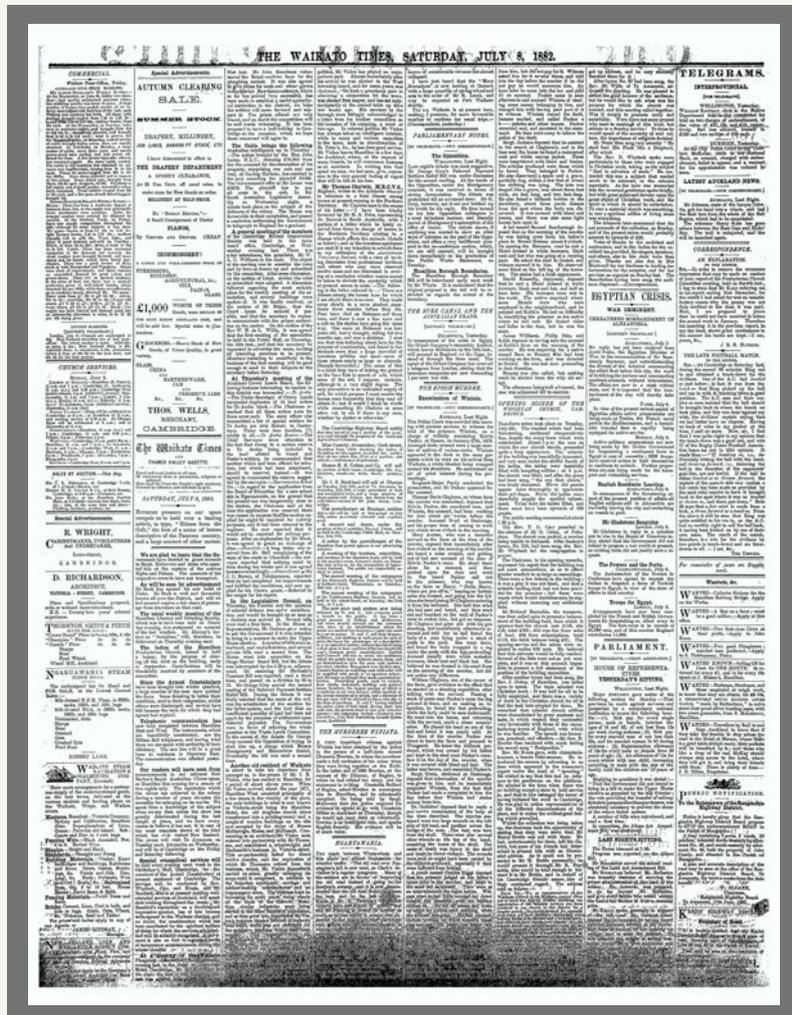
On 8 July 1882, the first successful connection between Hamilton East and Hamilton West was finally established. This marked the first time that each side of the river could communicate like the river wasn't there.

## QUESTIONS TO CONSIDER

- How did people stay in touch before phones were common?
- What year did you (honestly) think that people would have been able to phone others people in New Zealand?
- What impact do you think that being able to call across the river would have had for the people in Hamilton East?

# SOURCES

## PRIMARY SOURCES



Waikato Times: 8 July 1882, p2

## SECONDARY SOURCES

(1) Te Ara, 'Telephones, 1877-1914', *Te Ara: The Encyclopedia of New Zealand*, available online at [https://teara.govt.nz/en/telecommunications/page-2?utm\\_source=canva&utm\\_medium=iframe](https://teara.govt.nz/en/telecommunications/page-2?utm_source=canva&utm_medium=iframe)

# SHOWTIME

# 1886



In 1886, a group of Hamilton residents got together and created a group called the **Claudelands Syndicate**. They rented 80 acres of the government-owned land that had not been turned into the township of Claudelands after Francis Claude sold off his land.

The government leased the land to them and said they could buy it after seven years if they wanted to. (1).

With this land now under their control, the syndicate went on to lease out the land they were leasing. The land became a course for horse racing. The club that used it was the South Auckland Racing Club - so they were being very generous with the boundaries of where Auckland ended! This was the start of Claudelands becoming the events centre of Hamilton. In 1892 the **Waikato A&P Association** started using it for their shows, and in 1903 the Waikato A&P Association bought the site off the Claudelands Syndicate. The Racing Club kept paying to use the grounds, so there was a very odd mixture of events there for quite a long time. (2)

Inevitably, there was friction between the two primary users of the site, as their requirements were very different. The A&P Association used it extensively for shows and rented it out for grazing, golf, rugby, polo, and trotting. Positions of stands that blocked views of the racecourse caused regular problems. However, in general, the relationship between the two parties remained good.

There was always a surge in attendance numbers on race days. For example, in 1916, the population of Hamilton was 5,677, but the attendance at the race day was over 8000! (3)

## QUESTIONS TO CONSIDER

- Did you know that Claudelands was originally confiscated land?
- How would leasing the land have benefitted the council?
- What is an A&P Association? Why have they been so popular in Hamilton?

# SOURCES

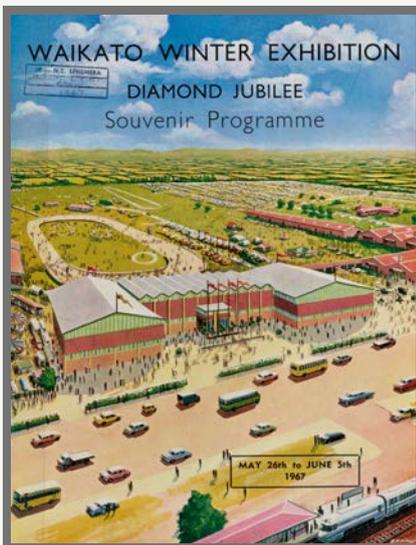
## PRIMARY SOURCES



HCL\_05086: Claudelands Showgrounds 1908



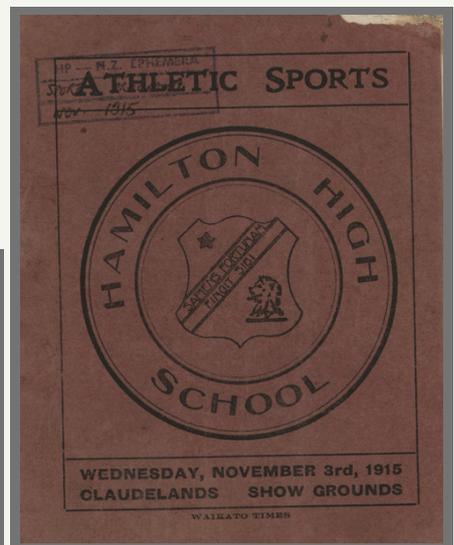
HCL\_02261: Claudelands Showgrounds 1912



HCLE\_01176: Winter Exhibition Programme 1967



HCL\_10135: Floral Fete at Claudelands 1909



HCLE\_05801: Athletics Programme 1915

## SECONDARY SOURCES

- (1) Rebecca Watson, *History of the Claudelands Park Site*, Hamilton City Council, Hamilton, 2006, p1, available online at [https://www.hamilton.govt.nz/our-council/Council\\_meetings\\_and\\_public\\_information/ofi/LGOIMA%202019/LGOIMA%2019087%20Claudelands%20Grandstand\\_Redacted.pdf](https://www.hamilton.govt.nz/our-council/Council_meetings_and_public_information/ofi/LGOIMA%202019/LGOIMA%2019087%20Claudelands%20Grandstand_Redacted.pdf)
- (2) Ibid, p2.
- (3) Ibid.

# OAK TREES

1889



Right in the middle of Hamilton East is **Steele Park**. The park is named after **W.H Steele**, the captain of the Waikato Militia 4th Regiment - the men that first took over Hamilton after arriving on the Rangiriri paddleboat.

Originally the park was named **Sydney Square**. It is believed this name came from Sydney in Australia, where the men were recruited.

Because the park is so deeply tied to the arrival of the Militia, the citizens of Hamilton East decided to honour the 25th anniversary of the landing. On 26th August 1889, they planted Oak trees around the park's perimeter. The trees were planted in honour of the men, and they were given plaques so you could see which tree was planted for which man. The surviving members of that day 25 years earlier gathered and were part of festivities overseen by **Mayor Isaac Coates** and the **Mayoress Alice Coates**.

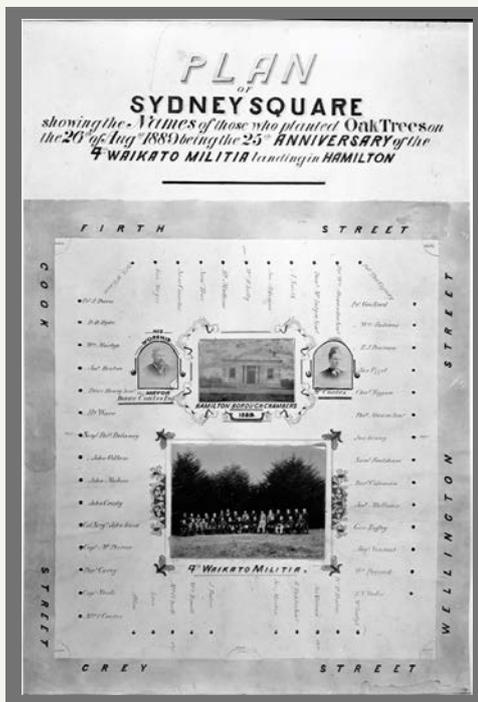
Today, the trees still stand. They are an iconic part of the Hamilton East neighbourhood. Steele Park is still a popular recreational area used for sports and public events.

## QUESTIONS TO CONSIDER

- What do you think about how the European settlers have been honoured in such a significant way?
- Why would the people living in 1889 want to honour the people from the Paddlesteamer Rangiriri?
- What do you notice about the changes between the article in 2003 and 2018?

# SOURCES

## PRIMARY SOURCES



HCL\_01628: Plan of Tree Planting 1889



HCL\_08390: Captain Steele Portrait



HCL\_00711: Steele Park Maypole 1186



HCL\_13927: Theresa Vowless 1915. She is inspecting the tree she planted in 1889.



Waikato Times, 26 October 2017, p3

# GREAT WAR

# 1914



Like most places in New Zealand, Hamilton would be affected dramatically by the outset of the first World War. Perhaps surprising, though, is that life did not change all that much during the war.

For most people, life went on as usual in Hamilton, focusing on raising money to help the war effort. Children went to school, and people shopped and went about their daily tasks. There was no radio or television, so people relied on the *Waikato Times* and telegrams for news, while short informative newsreels were shown between films at the local theatres. There was no shortage of food. In fact, allies called upon new Zealand to supply goods overseas. There seemed to

be plenty of money around for charity, balls, carnivals and sporting events. Many projects continued, such as the lowering of southern Victoria Street and installing a public telephone and telegraph bureau. (1)

However, by the end of the war, the loss was immense. The population of Hamilton was only about 8000 people at the end of the war. At least 200 men from Hamilton died - and many more were injured. The number of men that died would have been about 2.5% of the total population. That would be the equivalent of losing over 4000 people today.

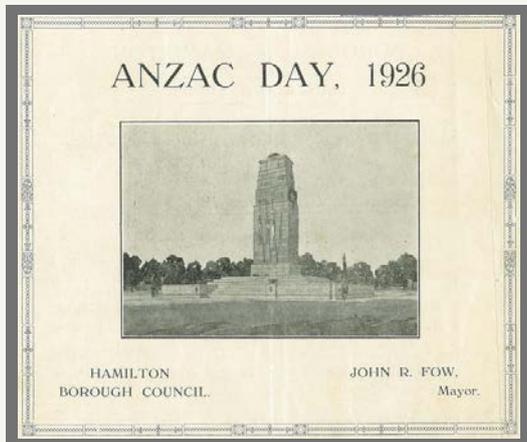
Hamilton East would become forever linked to Hamilton's first World War effort. After the war, the **Hamilton Beautifying Society** would campaign to turn the site where the Rangiriri Paddle Steamer landed in Hamilton into a memorial for the fallen. By 1920 the land was transformed into the Memorial Park we now know. A tree was planted for each Hamilton soldier killed, and a cenotaph was put up in time for ANZAC Day 1926. There was a massive turnout for this unveiling in the park. The park would memorialise any other efforts where Hamiltonians were lost in conflict from this point on.

## QUESTIONS TO CONSIDER

- What happened at Memorial Park in 1864?
- How did Maaori in the Waikato feel about the war effort and conscription?
- What would be the impact of losing 4000 people in Hamilton today?

# SOURCES

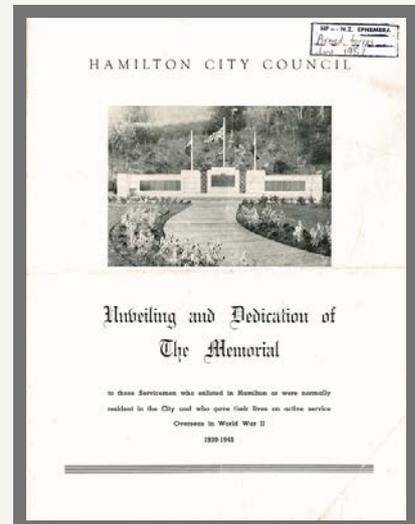
## PRIMARY SOURCES



HCL\_05278: Anzac Day 1926 Programme



HCL\_04295: Anzac Day 1926



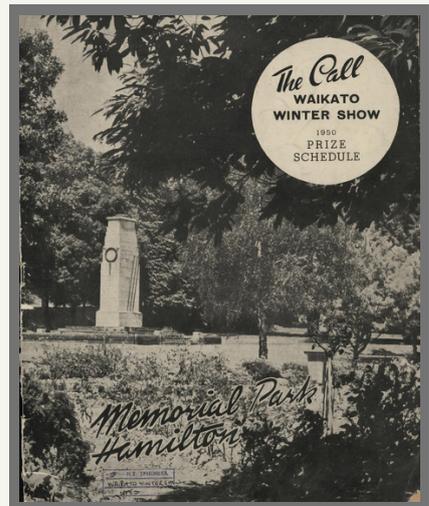
HCL\_02797: WWII Memorial 1954



HCL\_04291: Sir Charles Fergusson Anzac Day 1926



Waikato Times, February 11 1926, p1



HCL\_01164: Winter Show 1950



HCL\_04293: Anzac Day 1926

## SECONDARY SOURCES

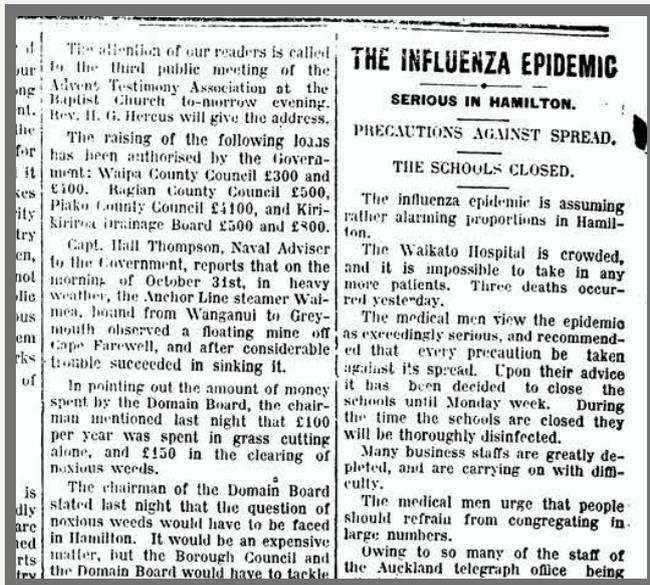
(1) Hamilton City Libraries, 'Hamilton in the Great War', *Hamilton City Libraries Heritage Website*, available online at <https://hamiltonlibraries.co.nz/heritage/discover-stories-and-articles/hamilton-in-the-great-war/>



HCL\_03912: Hamilton Beautifying Society and Hamilton Borough Council

# INFLUENZA

1918



Towards the end of the First World War, there was an outbreak of **Influenza** that infected over one-third of the world and killed 50 million people. Nobody really knows how the flu strain came to exist. Most assumed it was probably born in the horrifying conditions of the war.

The influenza outbreak would be known as the 'Spanish Flu'. Even though the flu

started on the other side of the world, it would eventually make its way to New Zealand. It arrived here with soldiers who picked it up overseas and returned home. It killed 9000 people in New Zealand over a few months. 2500 of these deaths were to Maaori, who only made up a tiny portion of the New Zealand population.

The flu spread more quickly because there was much celebrating the end of the war, and people were in close contact. Schools were closed, businesses were shut, and events were put on hold when the flu reached Hamilton. The hospital became full and staff had to set up tents outside to accommodate the overflow of patients.

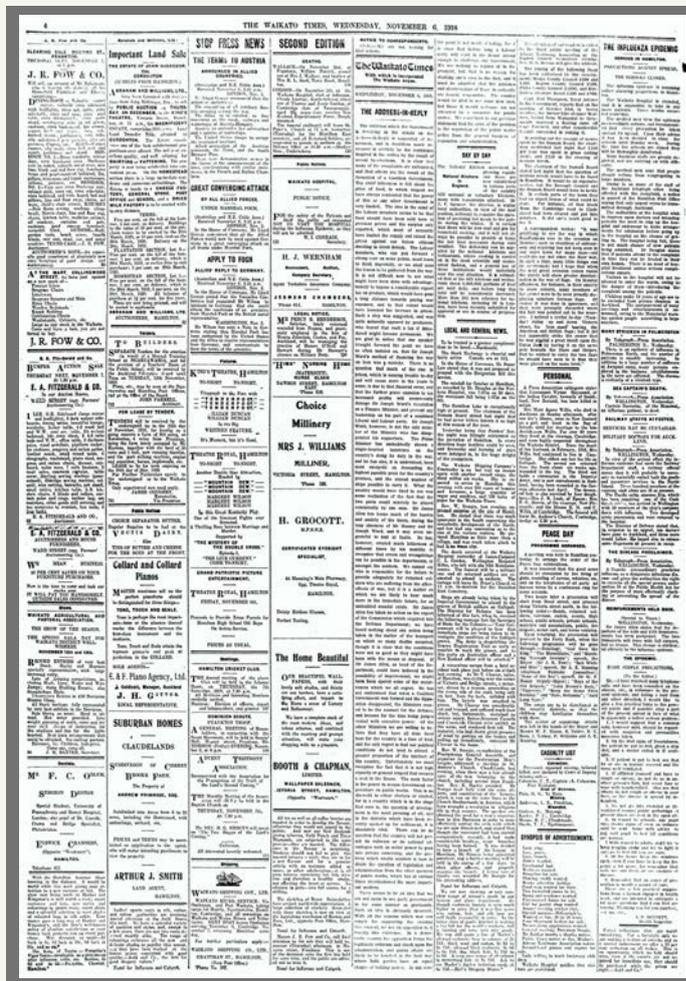
By the end of the pandemic, the flu had killed 400 people in Hamilton, which at the time had a population of approximately 7500 (we say approximately because Maaori were often not counted). That is a death rate of about 53 per 1000 population and double the number of men from Hamilton killed in the war.

## QUESTIONS TO CONSIDER

- What parallels do you see between the influenza pandemic and the Covid pandemic?
- How does the death rate of 25/1000 in Hamilton compare to the death rate of Covid? What does this say about the effectiveness of modern medicine and other things like masks and social distancing?

# SOURCES

## PRIMARY SOURCES



Waikato Times, 6 November 1918, p4

# OPOIA PAA

1929



**Opoia Paa** was a significant site in Hamilton before Colonialism. Because of the flat land it had out the front below the paa, it was often used as a meeting site between different parties before they went into battle. Before his death, **Mr Mana Martin** recounted that Opoia Paa was settled by **Maramatutahi**, the eldest son of **Wairere** from his third wife **Tukapua**. They had a son named **Karaka ki Opoia** after a sacred Karaka tree that grew at Opoia Paa. In later generations, a great warrior named **Poukawa** became the Chief of this Paa. (1)

What happened to Opoia is the same as what happened all across Hamilton. The Waikato Wars led to the **NZ Settlements Act of 1863**. This act made raupatu legal. This led to most of East Hamilton becoming land that the government could distribute to militia members. It didn't matter if the site was sacred or of significance. All land was considered equal.

Opoia Paa found its way into the private ownership of **Dr A Brewis**. In 1929, Dr Brewis donated the land back to the city - not Ngaati Wairere. Dr Brewis was celebrated for his generosity, and the site became **Jesmond Park**. The park still exists today. However, most of the Paa has been destroyed by roading and other construction.

## QUESTIONS TO CONSIDER

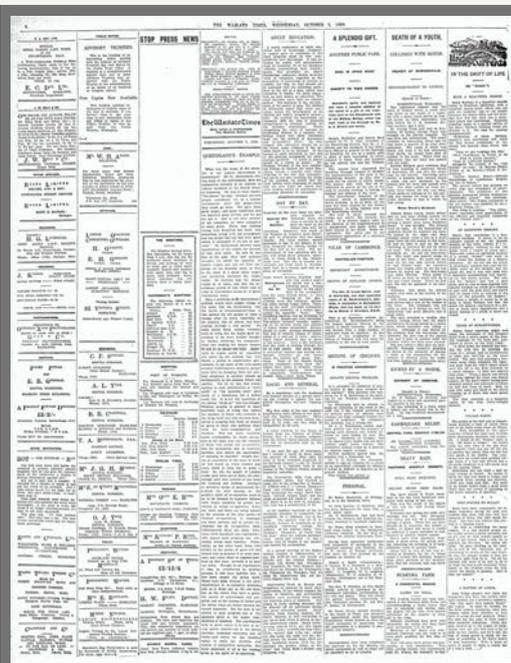
- Why was the NZ Settlements Act put into law?
- Why do the newspapers never mention this in 1929?
- What has happened to the pa since?

# SOURCES

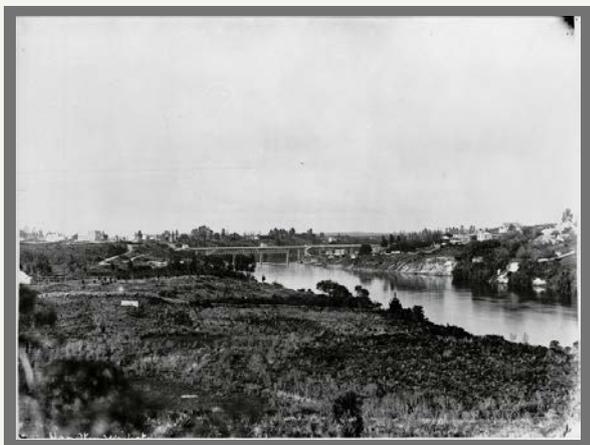
## PRIMARY SOURCES



Waikato Times, 12 October 1929, p12



Waikato Times, 9 October 1929, p4



HCL\_09274: Opoia Pa 1880

## SECONDARY SOURCES

(1) Hamilton City Council and Nga Mana Toopu O Kirikiriroa Limited (NaMTOK), *Nga Tapuwae O Hotumauea: Maori Landmarks on Riverside Reserves Management Plan 2003*, Hamilton City Council, Hamilton, 2003, p51

# ICON OPENS

# 1937



East Hamilton has a lot of bridges. But none of them are quite as iconic as the **Fairfield Bridge**.

Construction on the bridge started in 1934 and it took over three years to build - finally opening in 1937. While the bridge was being built, an excavator accidentally opened a Maaori burial cave in the

water. This led to discovering an **Urupaa** (burial site), and Ngaati Wairere paramount Chief **Waharoa Te Puke** was called out to confirm. Te Puke and other elders performed ancient prayers and relocated the bones to Ngaati Wairere lands in **Hukanui** (now called Gordonton). (1).

The bridge was erected on the northern outskirts of Hamilton as an alternative crossing to the steel-arched Victoria Bridge in the city centre. Its construction serviced the needs of the local farming community but also encouraged the suburban spread of the town. (2) At the time, this area wasn't actually part of Hamilton, and people thought that the bridge would hardly be used - which is quite amazing when you think of the traffic jams it creates today!

In 1990, the bridge was given Category 1 Heritage status. The following year (1991), the bridge had to have considerable repair work as the concrete in the bridge was starting to fail. Today, the bridge takes thousands of cars over the river every day.

## QUESTIONS TO CONSIDER

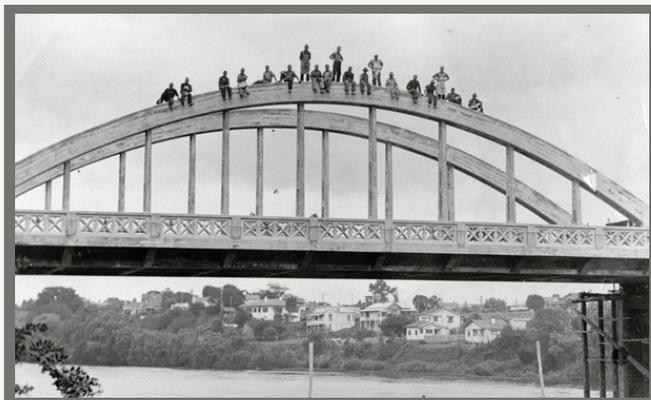
- Who designed this bridge?
- What is the bridge's relation to Tuakau?
- Why do you think the bridge is so iconic to Hamilton?

# SOURCES

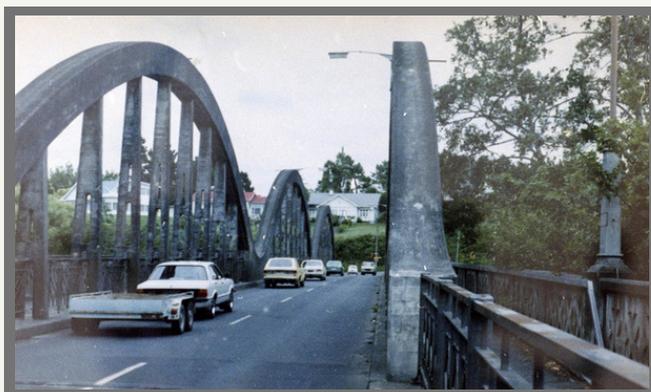
## PRIMARY SOURCES



HCL\_02632: Fairfield Bridge Construction 1936



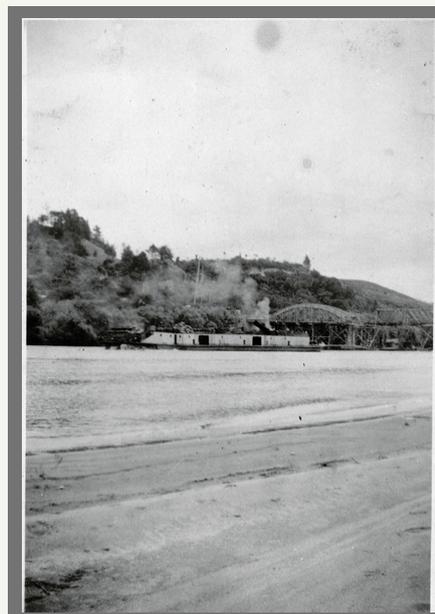
HCL\_02633: Fairfield Bridge Construction 1936



HCL\_14342: Fairfield Bridge 1978



Franklin Times, 21 June 1933, p5



HCL\_05228: Tuakau Bridge Construction

## SECONDARY SOURCES

(1) Heritage New Zealand, 'Fairfield Bridge', *Heritage New Zealand Website*, available online at <https://www.heritage.org.nz/the-list/details/4161>

(2) Ibid.

# PADDOCK

1939



**State houses** have become a big part of the New Zealand suburban landscape. Built from the best materials of the day and designed by architects, state houses came to be seen as the perfect example of simple, yet enduring design. (1)

The first Labour government announced the building of State Houses in their 1936 budget. The idea was that they could offer lower rents to people on lower incomes with houses the country owned, rather than individual people. Hamilton East would become one of the first locations to get a series of state houses in the area of **Hayes Paddock**. This area was named after the farmer **William Hayes**. In the 1900s, he leased the land from the council and farmed it.

The layout and design are inspired by an overseas trend called the **Garden City** movement. Each street was named after a Governor-General of New Zealand. (2) These streets are:

Jellicoe Drive after **Sir John Rushworth Jellicoe**; Plunkett Terrace named after **Sir William Lee Plunkett**; Galway Avenue after **George Vere Arundel Monckton-Arundell, 8th Viscount Galway**; Bledisloe Terrace after **Sir Charles Bathurst Bledisloe, 1st Viscount** (who also donated the rugby trophy that carries his name); Onslow Street after **William Onslow, Earl of Onslow**; and Fergusson Street after **Sir Charles Fergusson**.

Hayes Paddock has become one of the best examples of a planned state house neighbourhood. As with the rest of the country, later governments have sold many of these houses to private buyers later. This has led to the homes becoming very popular with buyers because they are considered solid and attractive. Hayes Paddock In a heritage assessment of 2005, they were classed as having national significance.

## QUESTIONS TO CONSIDER

- Where have we seen a picture of Governor General Fergusson already?
- What happened in the world that made the 1930s such a tough time economically?

# SOURCES

## PRIMARY SOURCES



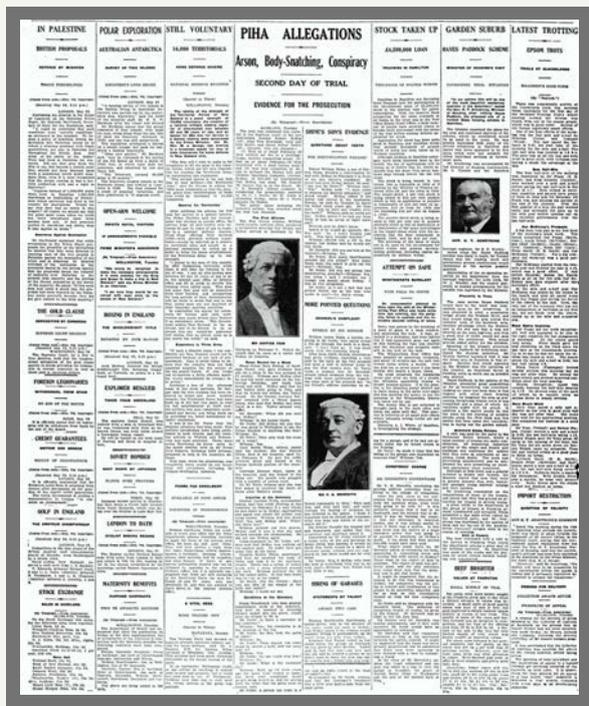
HCL\_14022: Hayes Paddock 1976



HCL\_14062: Hayes Paddock 1976



Waikato Times, 9 September 1937, p10



Waikato Times, 23 May 1939, p8

## SECONDARY SOURCES

- (1) Boffa Miskell Ltd and Hamilton City Council, *Hayes Paddock Design Guide*, Hamilton City Council, Hamilton, 2006, p1.
- (2) *Ibid*, p6.

# CENTENNIAL

# 1964



1964 marked the 100th anniversary of the arrival of the Waikato Militia 4th Regiment on the Paddlesteamer Rangiriri. When a city celebrates a 100 year birthday, it's called a **Centennial**.

The Hamilton Centennial was a big party for the city. It was celebrated with a lot of events and festivities during the year. Hamilton had many celebrations already in the previous 100 years. There was a **jubilee** in 1914 (to celebrate 50 years) and different celebrations for other anniversaries such as 50 years of the council. The civic pride in the community meant that if there was an anniversary of something, people wanted to celebrate. But the centennial was the biggest by far.

Because Hamilton East was the home of the Militia and the first place that settlers settled in Hamilton, many of the celebrations focussed on people and places in this area. One of the big focuses of the centennial was to celebrate Hamilton's birth. Sometimes, people made reference to Kirikiroa and Te Nihinihi existing before the Militia arrived. But, usually, this period was only briefly referenced, and the emphasis was generally on how Maaori had fled the area because of the Waikato wars. The message was that European settlers had greatly transformed the land and everyone should be proud of their achievements - despite the fact that the land they built their town on was confiscated from Maaori.

## QUESTIONS TO CONSIDER

- How do Centennial documents address the past before Europeans arrived?
- Why would people say that Hamilton was born in 1864 when people had lived there for centuries?
- How do the people in the sources feel about pre-European Hamilton?

# SOURCES

## PRIMARY SOURCES



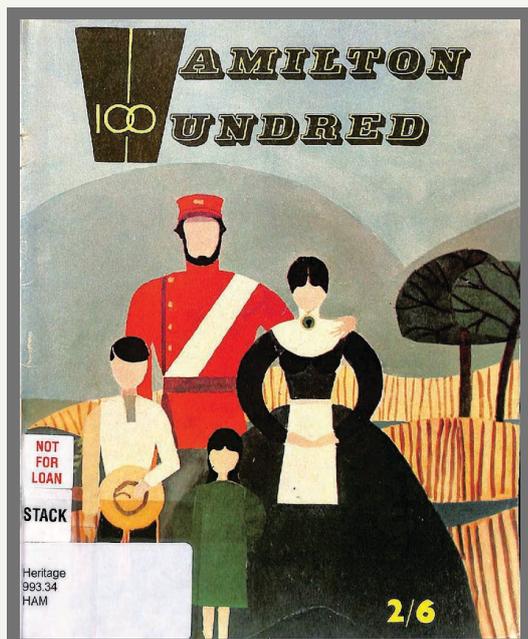
HCLE\_01554: Centennial Regatta



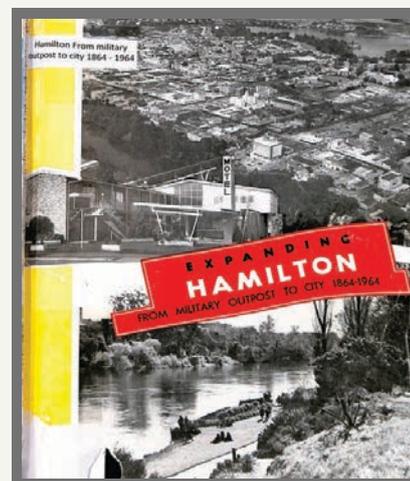
HCL\_14137: Grey St Centennial Parade 1967



HCLE\_01176: Winter Exhibition Programme 1967



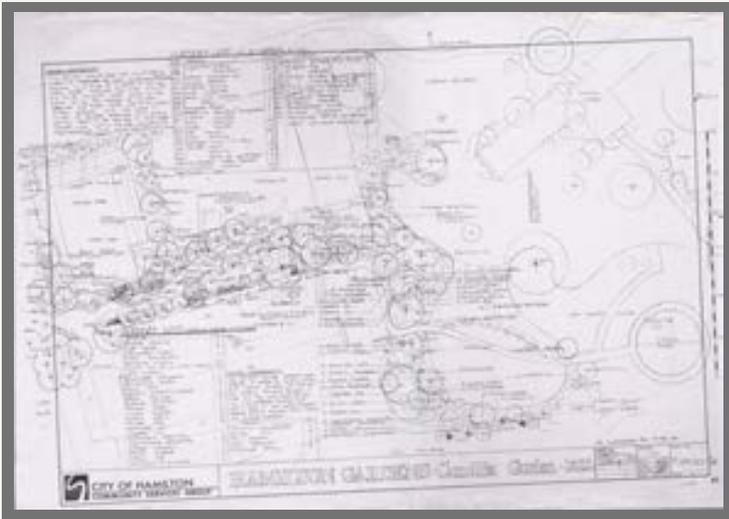
993.34HAM: Hamilton Hundred



993.34: Expanding Hamilton

# GARDENS

1971



In its earlier history, the **Hamilton Gardens** area was **Te Parapara Paa**. This paa was home to Ngaati Wairere chief Haanui and was a horticulture centre with crops along the riverside.

After European settlement, it was variously used as a rifle range, a dog dosing strip, sand quarry and go-cart track. During the 1960s the

central gully section served as the city's main rubbish dump, covered in blackberry weeds with seagulls circling above (yuck!).

In the 1950s, the Hamilton Beautifying Society lobbied for a public garden on this part of the town belt, and initially, it occupied four hectares. The design of that top area was and still is planted in the gardenesque tradition with specimen trees and flower beds set in flat lawns. Most development of Hamilton Gardens has occurred since 1980, growing in scope and vision to become a unique showcase for the story of gardens. (1)

One of the most important developments began in 2003 with a proposal from the **Nga Mana Topu o Kirikiriroa** charitable trust. Te Parapara pa was particularly renowned as a site of sacred rituals associated with harvesting food crops and collecting the first berries from forest stands in the area. (2).

Because of this, NMTok proposed building a special productive garden to honour:

- Te Parapara pa and their ancestors who lived fought and died there.
- The pre-European horticultural history, crops, and traditional gardening practices.

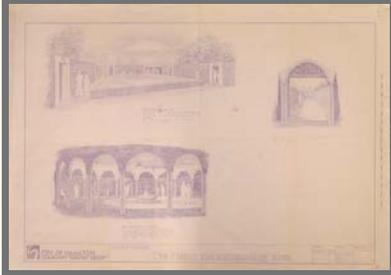
NMTok and the Council worked together over the next five years, and in 2008, the Te Parapara Garden was opened to the public. Wiremu Puke, who advised on the project, says that 'there is no other garden like this that preserves the traditions and material cultural knowledge with this level of integrity. It's also an acknowledgement of the ancestors who cultivated these riverside terraces over many centuries up until the 1863 Waikato Land Wars.'

## QUESTIONS TO CONSIDER

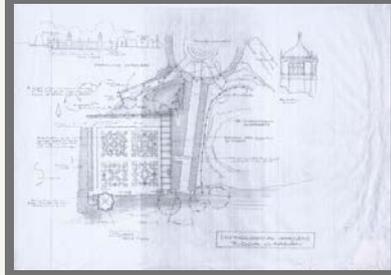
- What other gardens would you like to see?

# SOURCES

## PRIMARY SOURCES



SERIES 00150: Hamilton Gardens Plans



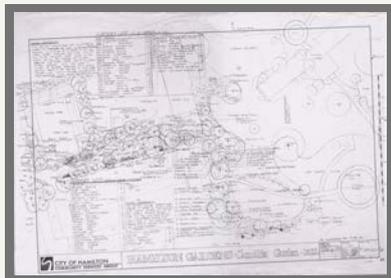
SERIES 00150: Hamilton Gardens Plans



HCL\_14936: Hamilton Gardens 1970



SERIES 00150: Hamilton Gardens Plans



SERIES 00150: Hamilton Gardens Plans



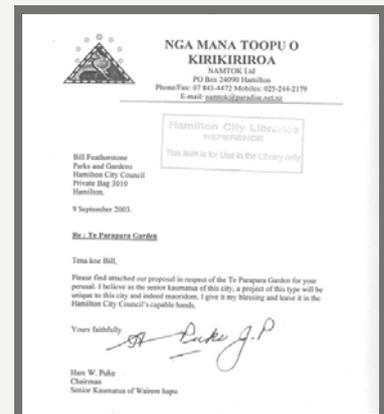
HCL\_14931: Cobham Bridge



HCL\_11312: Site of Gardens



HCL\_E01176: Winter Exhibition Programme 1967



712.5099334 HAMI: Te Parapara Proposal



HCL\_03546: Hamilton Gardens Site 1967



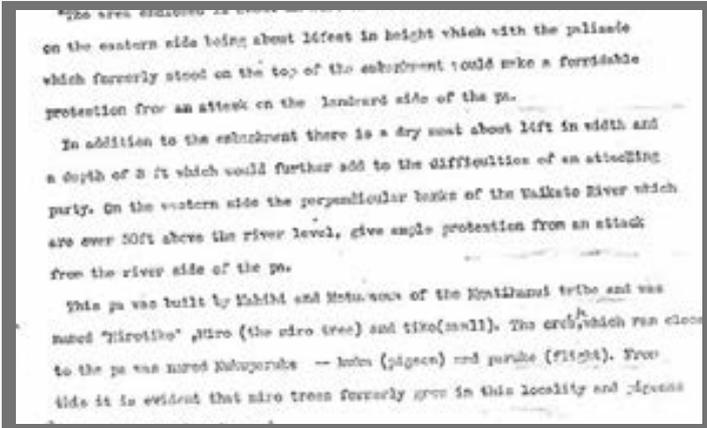
SERIES 00146: Hamilton Gardens Ephemera

## SECONDARY SOURCES

- (1) Hamilton City Council, 'About Us', *Hamilton Gardens Webpage*, available online at <https://hamiltongardens.co.nz/about-us/>
- (2) Hamilton City Council, *Hamilton Gardens: Te Parapara Garden Proposal*, Hamilton, 2003, p1.

# MIROPIKO PAA

# 1980



**Miropiko Paa** was yet another paa site in East Hamilton that was very significant to Ngaati Wairere and was taken into private ownership after the New Zealand Settlement Act of 1863. The site is considered even more significant than Opoia Paa which was donated to the city in 1929.

There are two reasons for its significance. First, it has central importance within the history and traditions of the haapu. Secondly, though, it is important because it is one of few examples of paa construction surviving within Hamilton City.

The paa and its environment get the name from a solitary, twisted **miro** tree that once stood at this location in **Neolithic** Maaori times. This tree is recorded in ancient Maaori records as an essential landmark used by Maaori bird hunting parties snaring the native pigeon **kuku** in the area.

In 1867 it went into private ownership after being given to Colonel Moule. Over the next 113 years, it would transfer ownership seven more times. Between 1920 and 1944, parts of the pa site were subdivided and developed. This resulted in the loss of the ditch and bank at the northern end and some of the bank at the southern end.

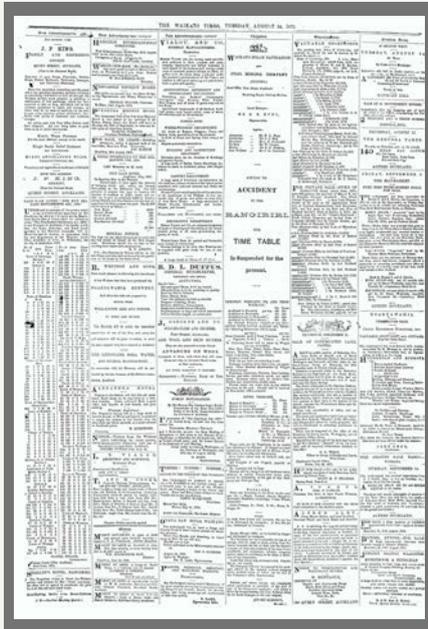
As its historic importance started to be recognised, Hamilton City Council purchased the property in 1980 with a grant from the **Historic Places Trust**. This way, the site, which had a house on it, could be given back to the public and restored as a historically significant place. It is today classed as a Historic Reserve.

## QUESTIONS TO CONSIDER

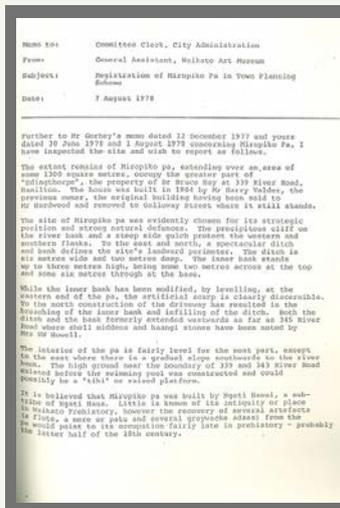
- How did the pa come to be in private ownership?
- Do you think it is good that the council has ownership?
- What is at Miropiko paa now?

# SOURCES

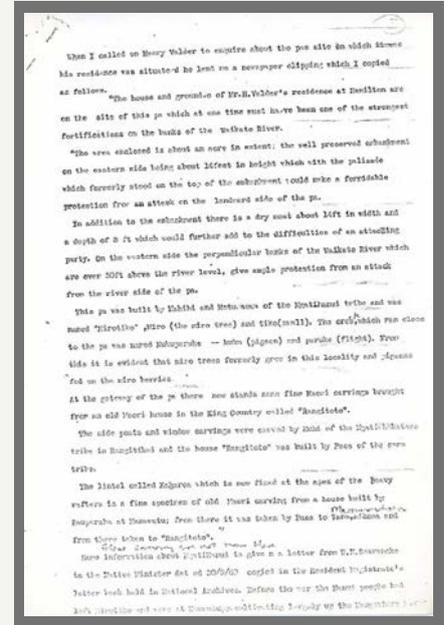
## PRIMARY SOURCES



Waikato Times, 24 August 1875, p1



993.34 MIR: Miripiko Reserve Historic Places



MS17: Notes on Miripiko Pa

## SECONDARY SOURCES

All of the information on Miripiko Paa has been collected from this document:

Hamilton City Council, *Miripiko Pa Reserve Management Plan 2001*, Hamilton City Council, Hamilton, 2001, available online at <https://www.hamilton.govt.nz/our-city/parks/parksandgardens/Documents/Miripiko%20Reserve%20-%20Reserves%20Act%20Management%20Plan%20-%20Operative%20-%20April%202001.pdf>

# DEMOLITION

1991



**Philip Le Quesne** was one of the earliest settlers in Hamilton who did not have a militia background. He arrived in Hamilton in 1866 and opened the **Settlers' General Store** on **Grey Street**. The shop also was a post office and a public library. Le Quesne owned multiple sections around the corner of Grey Street and Clyde Street and would become a well-known figure before eventually passing away at 100 years old in 1936.

His most significant impact on the area was in construction. In 1874, Le Quesne moved his shop across the road and decided to build a brick hotel instead (with bricks he made). The hotel took six years to build and opened in April 1880. Le Quesne also built the two-storey **Hamilton Hall** just up the road from the hotel, used for live performances. Both buildings were demolished in 1941. (1) The hotel would then become the **Riverina Hotel**. This building was considered an icon of its day but would be demolished in 1993.

Between 1911 and 1922, Le Quesne would also construct a block of retail shops along Grey Street. The 'Le Quesne' buildings would outlast the Hotel and the Hall by 50 years. However, by 1991 they were becoming increasingly dangerous, and the council demanded that they be knocked down. (2)

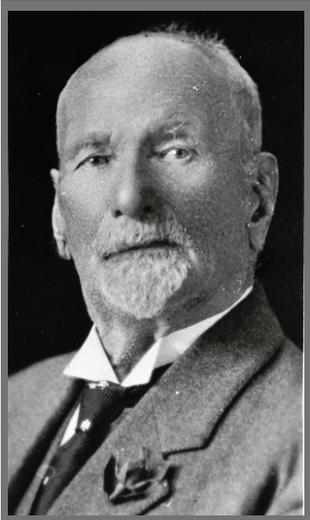
With the demolition of these shops, the final piece of Le Quesne construction was removed from Hamilton East, an incredible 117 years after his first building went up.

## QUESTIONS TO CONSIDER

- Where was Philip Le Quesne born?
- Why did all these buildings need to be demolished?
- Are there any places in Hamilton still named after Le Quesne?

# SOURCES

## PRIMARY SOURCES



HCL\_08063: Philip Le Quesne 1930



Waikato Times, 7 January 1922, p1



HCL\_07267: Philip Le Quesne and Sir A Young 1934



Le Quesne Place, Fairfield



HCL\_03752: Hotel Riverina Menu



HCL\_14852: Le Quesne Buildings 1990s

## SECONDARY SOURCES

(1) Hamilton City Libraries, *Hamilton East Walking Tour*, App Available online via Apple App Store and Google Play Store.

(2) Barry Lafferty, *Hamilton East - Foundation for a Future City*, Hamilton, Self Published, 2019, pp37-38.



On 30 November 2007, there was a special event to celebrate the significance of Miropiko Paa to the people of Ngaati Wairere and the people of Hamilton generally. The morning saw a traditional Maaori ceremony that unveiled several carvings, including a carved **pou-ihhi** and **waimahuru**.

Pou, shaped in the form of a canoe, were once common in ancient paa in pre-European times. In the mid-1840s, the ancient practice of erecting an upright canoe structure to mark a historical site of an important chief was abandoned under the influence of Christianity. The pou brought to Miropiko that morning depicted key ancestral high chiefs of Ngaati Wairere and their related haapu, **Ngaati Hanui** and **Ngaati Koura**. These chiefs who once occupied Miropiko Pa were commemorated in the ancient carving patterns painted with **kokowai**.

A structure named Waimahuru was recognised at the ceremony. That structure recognised the name of a traditionally thatched meeting house that stood on the Miropiko Paa site before the land wars of 1863. It is believed this house was dismantled, taken to and re-erected at Hukanui, Gordonton, by the original occupants of Miropiko Paa. In 1869 when the land was being cleared by fire, the original structure was accidentally burnt down. A carved **amo** (frontal house carving) believed to have stood at Miropiko and dating from the 1860s is now displayed in the Waikato Museum of Art & History.

While the Paa itself is important, the carvings were created to help the start of an effort to develop more Maaori landmarks in the city. In tribute to former teammate Aaron Hopa, whose ancestors originated from Miropiko Paa, Warriors and Waikato Chiefs players carried the pou through neighbouring Thames Street and River Road to the site for the blessing.

## QUESTIONS TO CONSIDER

- Why is it so significant for Ngaati Wairere to bring the pou back?
- What else would you like to see at Miropiko Pa?

# SOURCES

## PRIMARY SOURCES



Waikato Times, 3 December 2007, p3



## SECONDARY SOURCES

All of the information for this card comes from the following article:

Hamilton City Council, 'Historic Pou Return to Waikato Riverscape', available online at the *Hamilton City Council Webpage*, 2007, <https://www.hamilton.govt.nz/our-council/news/Pages/default.aspx?newsItem=2070>

# NEW SHOWS

# 2011



Before 1964, the Winter Show and the A&P Show were different. However, in 1964, they combined into one organisation - the **Waikato Show Trust**. This way, they could run shows more effectively.

These shows were an important annual event in Waikato's calendar and were especially important to Claudelands. They had three primary purposes:

- Providing entertainment and social activities
- Helping reinforce farming and commerce
- Strengthening the connections between town and country (1)

By the 1990s, both shows found it challenging to attract the large crowds of the past. This was partly due to changes in the rural economy and competition from other leisure activities. In 1998 the other primary user of Claudelands, a harness racing club, stopped having its races at Claudelands, and the site became under-utilised. (2)

Hamilton City Council bought Claudelands Showgrounds from the Waikato Show Trust Board in March 1999 with the intention that it be developed as a public park. After lots of discussions, it was decided to build a new events centre owned by the city, on the park. The site saw a massive construction job start in 2007. In 2011, the brand new **Claudelands Event Centre** opened, intending to host sports, entertainment, and corporate events in a world-class setting in the heart of Hamilton. (3)

## QUESTIONS TO CONSIDER

- What elements does the new Claudelands Event Centre take from the area's past?
- How did people feel about the new Claudelands Event Centre?
- Why did the annual shows start getting less popular?

# SOURCES

## PRIMARY SOURCES



Waikato Times, 20 June 2011, p1

## SECONDARY SOURCES

- (1) Rebecca Watson, *History of the Claudelands Park Site*, Hamilton City Council, Hamilton, 2006, p9, available online at [https://www.hamilton.govt.nz/our-council/Council\\_meetings\\_and\\_public\\_information/ofi/LGOIMA%202019/LGOIMA%2019087%20Claudelands%20Grandstand\\_Redacted.pdf](https://www.hamilton.govt.nz/our-council/Council_meetings_and_public_information/ofi/LGOIMA%202019/LGOIMA%2019087%20Claudelands%20Grandstand_Redacted.pdf)
- (2) Ibid.
- (3) Hamilton City Council, 'Claudelands - Our History', available online at *Claudelands Webpage*, <https://claudelands.co.nz/spaces/about/our-history/>