

An aerial photograph of a vast agricultural landscape. The foreground shows a large, brown, tilled field. In the middle ground, there are several rectangular plots of land, some of which are green, indicating crops. The background features a large body of water (Lake Hawea) and a range of mountains with snow-capped peaks under a cloudy sky.

**A
PRETTY GOOD
PLACE TO LIVE**
LAKE HAWEA & HAWEA FLAT

Barbara Chinn

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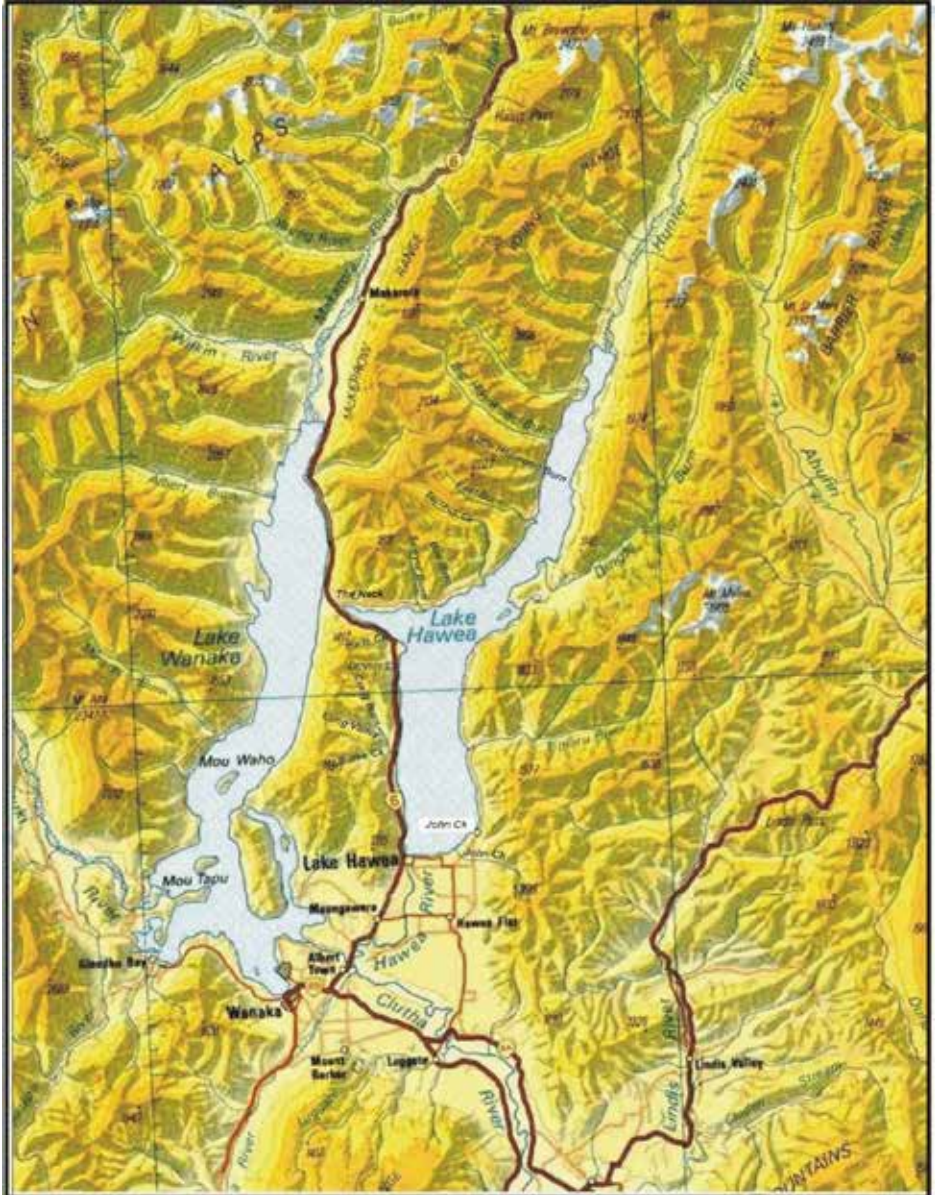
To John Lindsay Turnbull

The wisest of teachers.

Cover photo: aerial view from above the Clutha River looking north across Hawea Flat to the head of Lake Hawea.

Photographer: Andy Woods, Imageworld.

Map showing Lake Hawea and its surrounds



Adapted from NZ TopoMap Series 1:500,000 [242] Sheet 4 rev 1996. Scale 1:342983 with some additions

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CHAPTER ONE

THE ENVIRONMENT OF LAKE HAWEA

It's no wonder that people choose to live in the agreeable environment of Lake Hawea and Hawea Flat. From the earliest human arrivals, the district has enabled food collection and production, as well as having attractive scenery, climate and recreational opportunities, but the history of the formation of the area is much longer than the short history of humanity.

During the late Paleozoic period, about 500 million years ago, sediment from the ancient continent of Gondwana was laid down in the ocean, to be transformed much later by pressure and folding into the various types of Otago schist rock. These rocks were eventually uplifted in mountain-building activity as the Pacific tectonic plate pushed up against the Australian plate. This movement continues in tune with the erosion that takes place at about the same pace, so that the Southern Alps retain a more or less static height.

Long before the Clutha river achieved its current form – about 19 to 15 million years ago – the central district was occupied by the huge Lake Manuherikia, extending from the current Nevis valley to Lake Hawea and the Lindis, and between St Bathans and Hyde.

The district was disrupted later by faulting, one of the major local breaks being the Nevis-Cardrona fault system, with the Cardrona fault extending along the western side of the Cardrona valley and, so geologists infer, across towards the Hunter valley. The Grandview fault has possibly been active for a longer time and, like the Cardrona fault, is still active. It is also probably below the bed of Lake Hawea, and parallels the eastern side of the lake.

During the mountain-building phase - in the last five to ten million years - the Grandview fault uplifted the existing

penplain, its remnants showing nowadays in the rounded profile of the land eastwards of Breast Peak. This contrasts with the steep, broken headwall of the much later Hawea glacier, which defines the eastern side of the lake.

Much earlier than any human habitation in New Zealand, within the last 100,000 years, huge glaciers flowed from the main divide, occupying earlier river valleys and developing the basins that were to become filled by Lakes Wanaka and Hawea. During the several periods of glaciation there was such a depth of ice that the glaciers were connected at the area now known as The Neck, from where the ice divided and flowed southwards, excavating steep valley sides and scouring their floors down to below sea level.

The so-called Hawea advance, which ended about 18,000 years ago, left the moraine mound that dammed the lake and today forms the southern foreshore of Lake Hawea. The Albert Town advance - an earlier, more extensive advance within the same glacial period - reached present-day Hawea Flat, leaving the high moraine terrace south of the Flat and steepening the sides of the present-day Lake Hawea.ⁱ

The steep-walled basin of Lake Hawea has a relatively flat, silt-filled section in the centre – called Capell's Basin – descending to about 40 metres below sea level at its deepest point, extending from the former mouth of the Hunter River southwards and rising towards the moraine mound at the southern end of the lake.ⁱⁱ

After the ice age, the river (much later named the Hunter) once again occupied the valley at the head of the lake, draining from the mountains at its head and contributing water to Lake Hawea. Today the Hawea River flows from the southern end of the lake, joining the Clutha River which drains from Lake Wanaka.

Streams formed after the ice age flowed down the slopes bordering Lake Hawea, creating deltas as they entered the lake. Thus the Dingle Burn, Timaru River, Breast Creek, Bushy Creek,

and John Creek – along with numerous smaller creeks further south, on Hawea Flat, such as Grandview Creek, Drake creek, Cameron Creek and the largest, Hospital Creek - drain into Lake Hawea on its eastern side, while the western shore is entered by many creeks, the main ones north of The Neck being the High Burn, Big Hopwood Burn, Little Hopwood Burn, Fast Burn, Terrace Creek, Bee Burn, Sawyer Burn, Kidds Creek and the Neck Creek. Downstream from The Neck the main streams are Halls Creek, Dinner Creek, Craighburn, Mount Burke Creek and Quartz Creek, along with lesser streams. The names of several of the streams reflect the Scottish origin of many of the earliest European settlers.

The climate since human occupation of the area has been characterised by warm dry summers and cold winters, with rainfall at the head of the lake higher than it is lower down the valley. There are frequent winter frosts and snow falls liberally on the summits around the lake, remaining throughout winter and sometimes falling to the lake shore, where it lies for a short time.

The downvalley rainfall gradient between the head of the lake and Hawea Flat is reflected in the vegetation change, from bush cover at the head of the lake to dry-land plants lower down. In the creek beds, extending upwards and markedly on the southern slopes, where early fires failed to reach, are remnants of beech forest, which may have entirely clothed the slopes above the lake before the arrival of humans and their management by fire. The natural resources report for Lake Hawea station describes this area as ‘a transition zone between the wetter Wanaka ecological district and drier Central Otago’, thus it contains a relatively wide array of native plant and animal species, some of which are rare, even endangered. Several native species are establishing in other sheltered places around the lake.

Native creatures, even rare ones, have been found, among more common species, especially of skinks and geckos.

Numerous native birds inhabit the land surrounding the lake, notably the chronically threatened New Zealand Eastern Falcon (one of which chronically threatened me one day, as I rode my mountainbike down from the Hunter Valley), and Kea breed on the western heights.

A wide range of invertebrate species, some of which are very uncommon, even unique to the area, exist around the lake, and both sides of the lake are home to introduced wild animals, such as red deer, possums, pigs, rabbits, cats and hedgehogs, with hares on the western side. These animals, some of which are prized by hunters but several of which have largely become pests, occur mainly on less developed land, although hedgehogs wander the gardens of the township. Hedgehogs can swim, too, as I discovered one day when I helped one into the pond with my foot, whereupon it swam across and climbed out on the opposite side. The high numbers of rabbits that drove some leaseholders from the land during the nineteenth century appear to have dwindled, but rabbits remain a nuisance as their numbers have fluctuated over the years, competing for pasturage and excavating burrows that disturb the land surface.

Several sub-species of the native Galaxiid fish (including the fourth rarest fish in New Zealand) are found in the creeks on the eastern side of the lake. Introduced trout also inhabit the streams, both the Timaru and Hunter Rivers and the lake itself being favoured trout fishing locations. Salmon live in the lake, having been introduced and permanently landlocked since the building of the Lake Hawea dam.

Following concern by Maori that the diminishing eel stocks be replenished, the National Institute for Water and Atmospheric Research (NIWA) sponsored an eel count and the introduction of long-finned eels from lower down the Clutha, in the late 1990s. This was followed up later, but it seems that eel numbers will continue to diminish since the building of the Lake Hawea dam and the other dams down the Clutha River, which prevent elvers

from getting upstream and into the lake.ⁱⁱⁱ At the time of writing, Contact Energy has developed a scheme for introducing elvers from downstream to the Clutha valley lakes, and it remains to be seen whether this re-establishes earlier numbers (Pers. Comm, Daniel Druce; Contact Energy).

The fluctuating levels of Lake Hawea appear to affect both plant and animal life in the water so, while there is ample feed for the fish inhabiting the lake, there is a relatively narrow range of plant life within it.

The end of the twentieth century saw a growing consciousness of recreational values, resulting in the protection of some areas of land and the formation of tracks for walking and riding. During the first decade of the twenty-first century, the Hawea Conservation Park was gazetted, occupying the Hunter valley to the tops of the range on either side and connecting with the Turihuka Conservation Area at the mouth of the Dingleburn. The Department of Conservation administers these areas, which link the Ahuriri Conservation Park to the east and the Mount Aspiring National Park to the west. Tracks from both the Hunter and Dingleburn valleys give access to the Ahuriri valley, and the upper Timaru River contains a section of the Te Araroa walkway (which extends from Cape Reinga to Bluff). The track rises steeply from the Timaru River valley to cross Breast Hill, then runs down to the lake-side and along the Gladstone track bordering the southern lake-shore. A separate track enables fishers and walkers to go up the Timaru River bed, as far as the Mt Martha Saddle and across to the Ahuriri valley. A walking track rises from Kidds Bush above the Sawyer Burn at the head of the lake, and Isthmus Peak can be climbed via a track from State Highway 6, on the western side. The Hawea River track allows walkers and riders to go downstream from the lake, on the true left bank, passing the 'Wave' - a section of the Hawea River that has been engineered into a popular kayaking playground - to the swing-bridge at Albert Town. An annual mountainbike race takes

place from the Hawea hotel, going around the lake and back to the hotel. Further down the valley there are tracks giving access to the upper Nook (Grandview) Stream, as well as to the top of the Grandview Range and, opposite, to a spot above the Clutha River, so the area is well-served for those who choose to spend time in the outdoors. And, following the finalisation of tenure review, Mount Grandview itself should become accessible. It's no wonder that many professional outdoor guides, of climbing, skiing and mountainbiking choose to live here, while the many motor-boats and kayaks prove the popularity of the lake. Many people enjoy swimming in the sheltered bay near the floating jetty – it has been a highly-valued aspect of the holiday scene at the lake.

There are, however, very few sailing boats on Lake Hawea, because the prevailing nor'west wind blows down the lake as a northerly and can be unpredictably gusty.

This, then, is the environment that has drawn people since the pre-European Maori who travelled to the West Coast for Pounamu or stayed seasonally for growing and gathering food, followed by the European miners, farmers and residents who have the good fortune to inhabit this place. There's little wonder that residents are reluctant to leave, and are happy to return.

ⁱ Information on the geology of the area is taken from various sources, particularly; conservation resources and tenure review reports for Lake Hawea and Glen Dene Stations; personal comment from Dr T. Chinn, glaciologist;

Dr Daphne Lee & Jane Forsyth; *Central Rocks; A Guide to the Geology and Landscapes of Central Otago*, Geological Society of New Zealand guidebook No. 14, 2008;

Glen Coates; *The Rise and Fall of the Southern Alps*, Canterbury University Press, 2002. and information generously given by Dr Ian Turnbull and Jane Forsyth.

ⁱⁱ Map 260 – G39 & G40. Scale: 1:50,000 (Lake Hawea Marine Map, lent by J. Taylor).

ⁱⁱⁱ Beentjes, Michael P., *Enhancement of the eel stocks of Lake Hawea, by transfer of juvenile eels*. Final Research Report for Ministry of Fisheries Research Project EEL9702, National Institute of Water and Atmospheric Research, September 1998.

Subsequently: Michael P. Beentjes & Donald J. Jellyman (2003) *Enhanced growth of longfin eels, *Anguilla dieffenbachii*, transplanted into Lake Hawea, a high country lake in South Island, New Zealand*, New Zealand Journal of Marine and Freshwater Research, 37:1, 1-11, DOI:

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CHAPTER 2

PRE-EUROPEAN HISTORY

It seems that the earliest Maori visitors to the Lake Hawea-Wanaka district were, first, Waitaha, who were subsequently almost replaced by Ngati Mamoe, then Ngai Tahu, who later overtook or absorbed both groups.

The Waitaha arrived in the Uruao canoe, which is said to have originated from Te Patu-nui-a-aio and called in at Hawaiiiki on its way here, with Rakaihautu as the Waitaha leaderⁱ. His legend is found in many accounts of the earliest days of Maori occupation, and it tells that Te Rakaihautu landed his Uruao canoe near present-day Nelson (Beattie wrote that one report had the landing about Kaikoura or North Canterbury), in about 850 AD. According to the stories, he sent his son with a party to explore the coast, while he took his own party inland. He carried with him a ko/digging implement, called Tu-whakaroria, with which he dug the great inland lakes, piling up the material to become the mountains. (A Ngai Tahu story explaining the origin of the Alps is that of a canoe, captained by Aoraki, arriving and overturning, becoming the land and emptying its occupants who drowned and became the mountains, such as Aorangi/Aoraki).

O Roko te Whatu, a descendant of Rakaihautu 22 generations later, is said to have lived at the Neck, and his name was given to The Neck, and to his settlement, O Rokotewhatu, which was either at Manuhaea itself or separate from Manuhaea, towards Lake Wanaka from Manuhaea.ⁱⁱ

The name, Hawea, is said to date from Waitaha times and means 'doubt'. This apparently refers to Rakaihautu's dilemma about the direction in which he should travelⁱⁱⁱ. Sherwood Roberts similarly

translates ‘Hawea’ as doubt, distrust, to disbelieve or despise; however he writes that Lake Hawea was named after a hapu/subtribe of Ngai Tahu.^{iv} It is difficult nowadays, to decide the true origin of the name, although Hawea is claimed in Waitaha oral history to have been the name of a tupuna/ancestor of the Waitaha hapu, Ngati Hawea.^v

Beattie^{vi} tells how eventually the Waitaha chief, Potiki-Tautahi, was killed at Lake Wanaka around 1700 by his nephew, Te Weka, invading from the north coast (the present-day Kaiapoi and Banks Peninsula area). Beattie quotes his informant; ‘This was the end of the Waitaha people living at Wanaka, as since then any inhabitants there have been of the mixed Katimamoe-Kaitahu people’.

Katimamoe/Ngatimamoe migrated south from the Hawkes Bay area during the sixteenth century, intermarrying, conquering and living amongst the more peace-loving Waitaha, whom they eventually replaced as the main group of the southern region. Ngatimamoe stories from early days still exist; J.H.Beattie^{vii} tells of the floating island on Lake Hawea, where the Ngatimamoe Taki Karara was said to have been fishing on a point when it floated away with him. This unexpected event, according to legend, was caused by a taniwha, Takaroa, which had come up the Clutha/Matau from Foveaux Straight, and detached the point and its vegetation. Roxburgh^{viii} repeats a different tale, of two families whose sons flew kites together. One boy called the other names, then the father of the offended boy, instructed by an evil river fairy, sang a magic song and caused the whole piece of land on which the insulting boy was sleeping with his family to float away. The map drawn by Huruhuru for Edward Shortland in 1844 has, in its left-hand outline, ‘Here is a floating island shifting its position with the wind’.

Numerous Maori settlements around the lake have been noted. For instance, in his *Place names and Early History of Otago and Southland*^{ix} W. H. Sherwood Roberts wrote, ‘At the place where

the Tauru River [Hawea River] leaves the lake once stood the Maori pallisaded village Kotane, occupied by the Ngati Mamoe tribe.’ Sherwood Roberts told of other Maori settlements around the lake: ‘Just across the lake, on the southern eastern side, is Breast Hill or Turi Huka (obstinate for a long time). On the lake side at the foot of the mountain is Tau-mana-o-taki (Taki’s fishing place), the site of an old-time Maori settlement...a kaika west of Hawea was Maka-Pueko’. According to Roxburgh, Turihuka was the wife of Tamatea, a patriarch who travelled northwards with his family in the mid-fourteenth century. Turihuka climbed a peak east of Lake Hawea where she rested, dreaming of her earlier life in Hawaiiiki, and died of exposure in the ensuing snowstorm.^x It is reported in *Manuhaea, A Sacred Place* that Silver Island (on the western shoreline of the lake) was known to Ngai Tahu as Turihuka, and that ‘this was also the name of an ancient Ngai Tahu settlement beside Dingleburn Lagoon.’

Before the dam was built at the outlet of Lake Hawea, during the mid 19th century the levels of the lake continuously fluctuated, giving the impression that Turihuka/Silver Island was floating on Lake Hawea’.^{xi} In the south-western corner of the lake, looking from up the lake like an island, was a protuberance with water apparently surrounding it. Ngai Tahu called this Paetarariki.^{xii}

Ngai Tahu, the final major pre-European group to live at Lake Hawea, originally came from the East Coast region of the North Island. Under Tahu Potiki they moved southwards, eventually crossing Cook Strait (Raukawa Moana) decades later and repeating the process of conquest, intermarriage and assimilation of the people inhabiting the southern territories.

Atholl Anderson^{xiii} surmises that Waitaha and Ngatimamoe were visiting Lake Hawea by the beginning of the eighteenth century, and that Waitaha had gone from the area by 1720-1750. Ngatimamoe, more closely related to Ngai Tahu, moved to the south of Lake Wakatipu after the mid-eighteenth century, so that, by 1780, neither pure Waitaha or Ngatimamoe appeared here.

Anderson^{xiv} affirms the complex stories of warfare and killing between Ngai Tahu and Ngatimamoe in the southern part of New Zealand, but concludes that Ngai Tahu retreated from battle as often as did their adversaries. He feels they were less interested in capturing territory or the access to resources - such as greenstone - offered by the Wanaka-Lake Hawea area than they were in avenging family members killed by the opposition. In a paper published by the Polynesian Society, Anderson says, 'Although it is not known when the Ngai Tahu established settlements of their own in the interior it is apparent, at least, that they claimed abandoned territory, not lands occupied by conquered peoples'^{xv}. He concludes that the eventual greater number of Ngai Tahu did not reflect planned invasion; it seems, rather, their superior number from their first appearance and the assimilation that resulted from encounters with Waitaha and Ngatimamoe explains the Ngai Tahu dominance of the district. From the distance of the twenty-first century, one can assume that all processes: conquest, assimilation and the occupation of empty land explain the virtually exclusive Ngai Tahu presence by the late eighteenth century.

Other writers also chronicle that Ngatimamoe preceded Ngai Tahu in the district,^{xvi} all of them visitors staying for differing lengths of time, but all oral histories tell us that neither Waitaha nor Ngatimamoe people lived permanently at the lake, which makes one wonder about Kotane, described by Sherwood Roberts as 'pallisaded'. The trouble of securing a village by pallisading suggests that it was occupied for a long time, but maybe not permanently.

Anderson includes in his 1982 paper for the Polynesian Society a map showing traditional settlements and routes in the interior of Otago. Of these, Ngai Tahu are shown to have settled in numerous places; at least three points on the eastern side of Lake Hawea, (Paketui or Puketui at the Timaru river mouth, Turihuka at the Dingle and O Tu Purupuru in the Hunter valley) with two

other settlements on that side of the lake shown but not ascribed; he also shows an unascribed settlement on the south-western side of the lake, and Te Tawaha O Hawea at the south end of the lake. Anderson ascribes Manuhaea, the settlement at the Neck, to Ngatimamoe and Ngai Tahu.

So, if there was no permanent occupation by at least two of the major tribes, what drew Maori people to this area, and what did they do here? The report on Manuhaea emphasises its significance as a sacred place; not simply a centre of mahinga kai/food-gathering trails and locations. This veneration is unusual for food-gathering locations.^{xvii} Tradition tells us that Manuhaea was the centre of a wananga, or school of learning, where tohunga/learned people were taught the history and whakapapa/genealogies of their ancestors. Manuhaea was also in a strategic defensive position, from where both lakes could be monitored, thus warning of anybody approaching by water and potentially threatening the food stores and the sacred nature of the place. Besides, the position was better sheltered from the prevailing northerly weather, so it was the most comfortable place to stay.

A study of a map of the south reveals that the Wanaka/Lake Hawea position can be reached via river valleys and headwater passes from Canterbury, Southland and the West Coast. There are records of numerous trails from both south and north, meeting here and giving access across the mountains to the West Coast. Sherwood Roberts^{xviii} describes the trail from the Matura in the south, via the Nokomai valley, the Hector range and the Nevis valley, crossing the Kawarau by the natural rock bridge (since collapsed), wending across the Crown Range and down the Cardrona.

He reports^{xix} that Oko-Tane (wooden bowl of Tane, or Husband's bowl) was a campsite at the foot of the Grandview range, en route from Lake Hawea to the Waitaki valley via Okau/Lindis Pass. (This campsite is also mentioned in his *Placenames*, p110)

Irvine Roxburgh^{xx} lists tracks from the Lindis, a route up the Ahuriri (the valley itself named for a chieftain), crossing the saddle to the Dingle, and he relates how tracks to the West Coast were used; both the Haast Pass (avoiding the gorge of the Wills river by ascending above the bluffs on the western side of the valley) and from the head of the Blue river across Maori Pass to the Okuru river. The pass that we know as the Haast Pass was known to the Maori as Tiori-Patea. When a party's leader reached the summit, he apparently would call out (tiori) that the route ahead was clear (patea).^{xxi}

Anderson's map of settlements and routes shows routes linking Lake Hawea with Pukaki and Ohau to the north; down the Clutha/Matau to the eastern coast of Otago; via the Cardrona valley with Wakatipu and via the Mataura valley with the southern coast of Otago/Southland, as well as westwards from the Neck to Makarora and the West Coast.

Roxburgh also records that Maori were familiar with the Matukituki valley and that they knew of the Arawata Saddle, as well as the demanding route from Liverpool Stream to the Arawata valley.

Atholl Anderson^{xxii} cites an 1865 story by Norman, telling of thirty Maori arriving from Moeraki to Makarora and departing on koradi (flax stem) rafts down the Clutha/Matau as far as the Lindis river, whence they travelled on foot through the Dunstan mountains via Thompson Creek.

The Maori informants of early European historians (such as Sherwood Roberts, Shortland and others) thus confirm that Maori visited the area from all directions. It seems evident that they had explored all the possible routes to and from the lakes and the West Coast long before Europeans arrived.

Most historians note that greenstone was obtainable from around Lake Wakatipu (notably the Dart valley, where it was worked at a settlement at the entrance of the river to the lake), some at Lake

Wanaka, and most from the West Coast. The supply of inanga, milky-coloured stone from Wakatipu, and the most highly-valued pounamu from Westland, is an obvious drawcard to the lakes as a nexus of routes. Many other informants tell of visits to the lakes to gather and preserve food. In the earliest days moa were hunted until their extinction; then wekas, eels and other fish; ducks during their moult; cabbage tree stems/kauru (for obtaining sweet starch); fern root (where available) and native quail^{xxiii} were gathered at the appropriate seasons, and preserved for use during the months of shortage. Other materials were gathered, such as mountain daisy/tikumumu leaves for making cloaks, as well as speargrass/tarama flowerstalks whose resin gave a fragrant substance to be kept in bird-skin bags and worn as neckpieces,^{xxiv} but Anderson, Roxburgh and others surmise that visits were seasonal and temporary until the time Waitaha and Ngatimamoe had disappeared from the lake Hawea district in the late eighteenth century. Ngai Tahu, into the nineteenth century, seem to have spent some months at a time, even cultivating food crops, certainly after they had obtained such European foods as potatoes.

The lake and its surrounding valleys were evidently known, from very early times, as generous sources of food and other goods. Evidence of these settlements and gardening activities is given by the small depressions – possibly house sites - at the head of Lake Hawea^{xxv}, which disappeared when the lake level was raised by about 1958. B. J. Allingham^{xxvi} acknowledges these depressions, and the pallisaded village, Te Tawaha O Hawea, at the lake outlet. He lists various artifacts and signs of occupation found around the shores of Lake Hawea, such as Moa bones, an adze from the moa-hunter period ploughed up near the mouth of John Creek, an adze found above Breast Creek ‘on the old route to Omarama from Hawea’. He also lists circular umu/oven pits on the shoreline at the Dingle, Timaru Creek and the Neck^{xxvii}. Allingham notes that the informant, Rawiri Te Maire, marked a pa near the outlet of a small tributary of the Hunter, and reported that Tauru Hawea was a food gathering place (for wekas, eels,

pigeon, kaka and kea)^{xxviii}. Allingham's paper tells of gardens at Manuhaea (the Neck), where crops such as potatoes, turnips and kauru were grown near the lagoon, in a spot now under water^{xxix}.

It seems that Ngai Tahu stayed for longer periods than either Waitaha or Ngatimamoe; for instance Rawiri Te Maire, one of the informants for a report prepared on Manuhaea in 2005^{xxx}, said that, as a child, he lived at Lake Hawea, until Te Puoho's raid had caused his family to escape the location. Evidence of stays and regular travel into and out of the area is given by Beattie^{xxxi}, who recorded, 'Above the source of the Hawea River is Kingan's Bay, near which are three big Maori ovens'. W.H.S. Roberts wrote, 'At the foot of Mount Grand view was Okotane. It was the first camping place on the track from Hawea to Waitaki'. Additional mahinga kai locations are given, such as Te Uhakati 'for either Isthmus Peak or Sentimental [sic: Sentinal?] Peak, where Kauru (Cordyline), weka, fern root and eel were gathered. Pekerakitahi (named after a Waitaha ancestor) is also listed, near Manuhaea, for the gathering of weka, kea, pigeon, kaka, kiwi and kakapo.' Rawiri Te Maire Tau is critical of the accuracy of W. A. Taylor's *Lore and History of the South Island Maori*, particularly in its claims for the Christchurch district, but, accurate or not, Taylor lists additional names of mahinga kai around Lake Hawea. He wrote: 'Uretawa is the vicinity of Craig Creek [Craigburn], Otemamaku the locality west of the Hawea River, and Upoko tauia is the site of a one time village up the Hunter River. Taumakuokuhare is on the north-west side of Lake Hawea, Huri popoiarua is by the East Burn, and Terahaka o te awe is a range at the upper end of Lake Hawea. Te Wai rere are falls at Isthmus Inlet, Turihuka is nearby [actually, probably on the north-eastern shore], Haumai is north of Fraser's Creek, Tike tike is on the east side of Lake Hawea and Poitarariki represents the outlet of Lake Hawea.'^{xxxii} In his 1910 article Beattie reported, 'Mr F. F. C. Huddleston, who occupied the Makarora valley in the sixties, tells me that there were then numerous signs of permanent Maori occupation. Patches had been cleared in the bush, apparently for

cultivation, and there were traces of the foundations of whares. Stone tools and weapons were frequently found.’^{xxxiii} Makarora was further from the Ngai Tahu east coastal settlements than was Lake Hawea, so it is reasonable to assume that Ngai Tahu spent long periods at Lake Hawea if they also stayed at Makarora.

Such is the knowledge of Maori occupation at Lake Hawea until the raid of Te Puoho, in 1836, which apparently emptied the area of Maori for some time by scattering the Ngai Tahu families who were staying or living here by that time.

Te Puoho’s raid is described by many historians, each giving the same details. Te Puoho’s presence in the South Island is explained in Te Ara Encyclopedia of New Zealand^{xxxiv}.

Te Puoho, of Ngati Tama, had endured a warlike time, moving with his people and fighting continuously against tribal enemies, from Taranaki southwards, eventually arriving at Cook Strait. He was connected to Te Rauparaha, who had migrated to the South Island, and he moved his people to the northern West Coast, where he was encouraged by Te Rauparaha in his bold plan to conquer the dominant Ngai Tahu of the South Island. Perhaps he eyed the trade between Maori and Pakeha in Te Ara-a-Kiwa (Foveaux Strait), anyway it is from the southern region that he intended to begin his conquest, moving northwards and steadily overtaking Ngai Tahu settlements until he had the entire South Island under his control. Atholl Anderson has described the remarkable, daring plan in his book about the campaign^{xxxv}. He tells how Te Puoho and his war party of about 100 people, including some women, made their way on foot the many kilometres down the West Coast and across the Haast Pass in 1836, surprising the Ngai Tahu family resident at Makarora, where they killed and ate two young girls^{xxxvi}. They took the rest of the family prisoner, as well as Pukuharuru, the son of Te Raki. Te Raki and his family were staying at Manuhaea, and Te Puoho

sent two of his men, with Pukuharuru, to kill the family before continuing southwards. Pukuharuru escaped his captors and warned his father, who killed Te Puoho's men and left the area with his family, warning Te Maire's family to escape from Te Tawaha o Hawea. Te Maire's family fled eastwards via the Waitaki valley, but there is some controversy about where Te Raki took his family. One version has it that they became the fabled 'lost tribe' of Fiordland, where they remained in hiding; the other story says that they also went eastwards via the Waitaki. Huruhuru, the Ngai Tahu chief living at Henley in 1844, said that he had lived as a child at Lake Hawea, but had moved to the lower Waitaki with his family after Te Puoho's raid in 1836.^{xxxvii} He gave Shortland much information about Lake Hawea and the inland area.

(The raiding Te Puoho continued his journey southward from Lake Hawea, using local guides, and was eventually killed by Ngai Tahu at Tukurau, just before he could fulfill his grand scheme of conquering them. His is a story of enthralling ambition and execution, well worth reading).

After Te Puoho's raid in 1836 there were no Maori to be found at Lake Hawea or the Upper Clutha, by the first Europeans visiting the area^{xxxviii}. It is thus understandable - following the reigning philosophy that colonisation for agricultural/pastoral production would benefit the empire - that the Europeans thought the land was vacant for them to acquire and to use in their own way.

This background story explains the claims made subsequently by Ngai Tahu, for land rights in the Lake Hawea area, as follows.

The report, *Manuhaea; A Sacred Place* tells that 'On 27th May 1868, Fenton awarded a 100-acre block at the western extremity of the middle arm of Lake Hawea, situated near a lagoon at the foot of Isthmus Peak to include the site of an old pa. Seven trustees were appointed for the award in March 1887, which was held in trust for those members of the Ngai Tahu tribe, who are

now, or may be hereafter resident south of the Waitaki, and extending to, and including Purakaunui. Part of the 100-acre reserve was taken for power development in 1962 with the balance of the reserve alienated by the Maori trustee in 1970^{xxxix}.

Other sources report that Judge Alexander Mackay, presiding over a Royal Commission in 1886-7, found that the Kemp, Murihiku and Otakou purchases of South Island land earlier in the century had, among other events, left a number of Ngai Tahu people with insufficient land to support their families. Following Mackay's two reports, of 1887 and 1891, the Crown agreed to confer land on the needy Ngai Tahu. Mackay, along with Percy Smith and Tame Parata, listed the landless Maori and, by 1905, land was allocated. This included 1,553 acres at Wanaka-Hawea allocated to 57 persons, at Manuhaea, the settlement at the Neck. In 1909 the South Island Landless Natives Act (SILNA) was repealed, before the Hawea block had been granted to Ngai Tahu, and there was to be no future land allocation.

Under the Ngai Tahu Claims Settlement Act, 1998, the government acknowledged that the Treaty of Waitangi principles had been breached in 1906, and that it was obliged to grant redress. The Hawea block was to be returned to Ngai Tahu; but, because it had been subsumed into pastoral lease, in 2010 a substitute block, of similar value and area, was vested in the descendants of the original owners of the block at the Neck. This was the reserve in Wanaka, known as the Sticky Forest, which had been developed into a popular mountain-bike area.

The management and status of the substitute block was to be decided by vote at a meeting in February 2014.^{xi}

Following the Ngai Tahu Claims Settlement Act 1998, three nohoanga areas at Lake Hawea were also granted for Ngai Tahu use. These, each of one hectare, are: adjoining the camping ground on the south-western corner of the lake; another on the western side of the lake (with the comment that PANZ considers

the site unlikely to be used because it is steep); and at the mouth of Timaru Creek, on the eastern side of the lake.

The history of Maori visitation and settlement at Lake Hawea, then, is long and complex, yet when the first Europeans arrived the place was vacant. The Europeans then set about exploiting the district in their own ways.

ⁱ Background to early immigration is taken from *Central Otago District Plan*, 1 April 2008, pp 2.2 – 2.5 However, Dr Jim Williams of Otago University, gives the origin of the canoe, contrary to the District Plan information that it came from Rarotonga. He gives further sources of this information; 'Beattie tells the story in JPS and there's a version in The NZ Geographic Board 1990 publication *He Korero Puraka mo nga Taunahanahatanga a nga Tupuna*.'

Beattie (*Journal of the Polynesian Society*, vol. 27 no. 107, 1918, pp. 137-161) wrote that the canoe came from northwards in the Pacific, maybe Hawaii, Marquesas, Tahiti or Rarotonga.

ⁱⁱ Manuhaea, A Sacred Place, p 13.

ⁱⁱⁱ Various commentators give the meaning as 'doubt'. Irvine O. Roxburgh, *Wanaka Story: a history of the Wanaka, Hawea, Tarras and surrounding districts*, 1957, p15, tells the story of Te Rakaihaitu.

^{iv} W. H. Sherwood Roberts, *Maori Nomenclature; Early History of Otago*, 1910, p60.

^v *Manuhaea*, p19.

^{vi} James Herries Beattie, *Maori Lore of Alp and Fiord*, 1945, p. 39 & his article in the *Journal of the Polynesian Society*, vol. XXIV 1915, p. 218.

^{vii} *Ibid*... p218.

^{viii} Irvine O. Roxburgh, *Wanaka Story*, p15.

^{ix} W. H. Sherwood Roberts, *Placenames and Early History of Otago and Southland* 1913, p. 110.

^x I. O.Roxburgh, *Wanaka Story*, p15.

^{xi} *Manuhaea A Sacred Place*, p 20.

^{xii} Pers Comm, David Taylor (Ngai Tahu) to John Taylor.

- ^{xiii} A. Anderson, *Maori Settlement in the Interior of southern New Zealand from the early eighteenth century to the late nineteenth century AD* in The Journal of the Polynesian Society vol. 91, 1982 pp53-80.
- ^{xiv} A. Anderson, *When the Moa Ovens Grew Cold* 1983, pp40-41
- ^{xv} A. Anderson, *Maori Settlement ...* Journal of the Polynesian Society, vol. 91, 1982, pp53-80.
- ^{xvi} For instance, W. A. Taylor, *Lore and History of the South Island Maori*, p145.
- ^{xvii} Takerei Norton, *Manuhaea: A Sacred Place*, 2005, From NTDC Kaupapa Taiao, a report prepared for the tenure review of Glen Dene, recognising the Ngai Tahu Claim of 1998. The main sources of information for the report were the written records of Rawiri Te Maire, H. K. Taiaroa, Huruhuru and Herries Beattie
- ^{xviii} W. H. Sherwood Roberts, *Placenames*, p110.
- ^{xix} W. H. Sherwood Roberts, *Maori Nomenclature* p60.
- ^{xx} I. O. Roxburgh, *Wanaka Story*, pp17-19.
- ^{xxi} Beattie, *Maori Lore of Lake, Alp and Fiord*, ODT, 1945, p70, quoted in Brailsford *Greenstone Trails*, p159.
- ^{xxii} Atholl Anderson, *The Welcome of Strangers: an Ethnohistory of Southern Maori AD 1650-1850* 1998, p177.
- ^{xxiii} A. Anderson, *Te Puoho's last Raid*, 1986, p20
- ^{xxiv} Ibid.
- ^{xxv} Ibid.
- ^{xxvi} B. J. Allingham, *Upper Clutha: Archeological assessment*, A survey for Kai Tahu Ki Otago Ltd, Jan 2000
- ^{xxvii} Ibid. p4.
- ^{xxviii} Ibid. p7.
- ^{xxix} Ibid, p11. References to Manuhaea are also made variously eg most recently by journalist Mark Price, published in the Otago Daily Times, 16th March 2013,
- ^{xxx} *Manuhaea: A Sacred Place*.
- ^{xxxi} Beattie, *Maori Lore of Alp and Fiord*, p45.
- ^{xxxii} W. A. Taylor, *Lore and History of the South Island Maori*, p.145.
- ^{xxxiii} Beattie, in Journal of the Polynesian Society, vol. XIX, 1910, p224.
- ^{xxxiv} Atholl Anderson wrote the biography of Te Puoho included in the Encyclopedia, first published in the Dictionary of New Zealand Biography, vol.1.

^{xxxv} Atholl Anderson, *Te Puoho's Last Raid*, 1986.

^{xxxvi} Ibid. p24.

^{xxxvii} *Manuhaea: A Sacred Place*.

^{xxxviii} G. P. Duff, *Where Sheep May Safely Graze*, 1978, p14-15.

^{xxxix} *Manuhaea*, p20.

^{xl} Information about the gazetting of Manuhaea and the Substitute Block was gained on-line, from a number of websites, including: Central Otago District Plan, TePuni Kokiri www.tpk.govt.nz New Zealand Gazette <https://gazette.govt.nz/notice/id/1999-in5118> as well as <http://www.justice.govt.nz/courts/maori-land-court/documents/important-notices-document-files/silna-2013/part-25> The Ngai Tahu Claims settlement Act, Schedule 30, Statutory Acknowledgement for Lake Hawea; http://www.legislation.co.nz/act/public/1998/0097/latest/DLM430863.html?search=qs_act_intestacy_rese1 and several other on-line sources.

CHAPTER THREE

EARLY EUROPEAN VISITORS

Europeans did not visit the area until after the mid-nineteenth century, by which time there was no permanent Maori occupation. The Europeans assumed that the land was available for whatever use they wished, so they began the next occupation.

The first European to the area seems to have been Nathaniel (also spelt Nathanael) Chalmers. There are numerous sources of Chalmers' story; and the following summary – worth repeating here, as it shows Chalmers' mixed career - is taken largely from the Otago and Southland section, *Te Ara Encyclopedia of New Zealand* and from *The Dictionary of New Zealand Biography*¹. Nathaniel's career was diverse, with several bankruptcies and positions of local power as a member of the Otago Provincial Council, and with farming in south Otago on his own behalf, then for his brothers. He finally departed to Fiji, where he had mixed fortune as a cotton farmer, administrative positions in the government of Fiji before the country was ceded to Britain, then as a member of the Legislative Council of Fiji until 1883. He next became manager of a sugar mill, which was taken over by creditors; and he was lastly a magistrate, retiring in 'straitened circumstances' in 1906, dying four years later, aged 79. During his time in Otago, Chalmers helped drive cattle from near Invercargill to Dunedin, then made his way back to Oamaru, suffering 'considerable privations'. He had not fully recovered from this episode in 1853 when, guided by the Ngai Tahu chief Reko of Tukurau (where Te Puoho had met his end in 1837), he explored the interior of Otago. Accompanied by a second Maori from Kaikoura – whom they called Kaikoura – their adventure took them via the Mataura and Nokomai rivers to the Kawarau, which they crossed by the renowned – now collapsed - rock arch,

leaping the gap at the true left side, and moved up the valley, sighting Lake Wakatipu. They then went downstream to the present Cromwell, up the Clutha valley – Chalmers' boots by then replaced by flax sandals and his clothes tattered by the matagouri they travelled through – and Chalmers sighted lake Wanaka before crossing the Clutha to Lake Hawea. By this time Nathaniel was too ill to continue across the Grandview range and on to the Waitaki via the Lindis, so Reko and Kaikoura made a flax/koradi raft/mohiki, by which they navigated the fearsome Clutha gorge, continuing downstream to Te Houka, near the present-day town of Clyde, then to Popotunoa.ⁱⁱ “In 1910, 57 years after the event, Nathanael Chalmers remembered his raft trip through the Cromwell Gorge: ‘I shall never forget the “race” through the gorge... my heart was in my mouth, but those two old men seemed to care nothing for the current’ ”ⁱⁱⁱ The gorge is now under Lake Dunstan.

There is no further reference to European presence in the area until the surveyor John Turnbull Thomson arrived in 1857.

Thomson was notable in the history of surveying and engineering in New Zealand. Born in Northumberland and educated in Scotland, he had spent his early professional life in Singapore, where he made his name as a surveyor as well as designing and overseeing the construction of numerous engineering works, including bridges, roads and hospitals. He conducted marine surveys and designed, then supervised, the building of the Horsburgh Lighthouse, his crowning achievement in Singapore. The ill health that followed this saw his return to England and further study of engineering. He then came to New Zealand hoping for a healthier environment in which to work. As it transpired, this move was vital to the accuracy of the early surveying of the country.

As Chief Surveyor of the Otago province from 1856 till 1873, he laid out the planned city of Invercargill, before embarking on the reconnaissance survey of Otago. He covered the entire province

on horseback, and named many features after his home territory; for instance, the Lindis Pass was named after Lindisfarne Island. From the pass, he climbed and named Mount Grandview, from which he named Mounts Aspiring and Pisa. [There has been some speculation that what Thomson named Mt Aspiring was, in fact, the peak later named by Charles Douglas as Mt Aeolus] Later, he labelled the Cardrona and Twizel rivers, and Mount St Bathans, all from his early home. Interestingly, Thomson's suggested Maori names for features in the Maniototo were declined by the authorities, so, tongue-in-cheek, he substituted common Northumbrian words, which were accepted; for instance Kyeburn, Gimmerburn, Hoggetburn, Sowburn and Wedderburn. It is no wonder that the area was referred to as 'Thomson's barnyard'^{iv} He called the road to Taieri Lake The Pigroot, probably after a wild boar which, unafraid of humans, had 'rubbed noses' with his horse.^v His great grandson, John Hall-Jones, gives numerous other names bestowed by Thomson in memory of his Northumbrian origins.

Thomson's reconnaissance map of Otago was drawn with the assistance of Alexander Garvie and James McKerrow, whose surnames are preserved in the mountain and lake features of the region.

During their 1857 visit, Thomson's party found gold in the Lindis River, using their pannikins, but this discovery was ignored until road workers also found gold in the river, in 1861, a find that initiated the first gold rush to Otago.^{vi}

Thomson opened the district by designing the roads and bridges giving access to the interior. Several of his bridges lasted into the twenty-first century, including the existing bridge across the north branch of the Waianakarua, reminiscent of the Twizel bridge in his homeland.

Thomson's system of triangulation was praised, and he was to replace all earlier surveys of the country with this economic

method when he became Surveyor-General of New Zealand. He accepted that promotion only on the understanding that James McKerrow, whom he had trained, would become Assistant Surveyor-General.

It was McKerrow who was given the job of following Thomson's reconnaissance survey, mapping Lakes Wanaka and Hawea along with the rest of the southern country. It was urgent that a formal survey be conducted, following the arrival of the early squatters, and their practice of 'spotting', whereby they took up land and had their chosen patch surveyed without reference to neighbouring country, and in the absence of a base map.^{vii} Neighbouring squats overlapped each other, and intended roads or access routes were sometimes absorbed in this patchwork system. In the face of this unsystematic practice, the provincial authorities urgently needed an accurate definition of the land, so that they could define legal boundaries of depasturing run licenses, settlements and roads. The influx of gold-seekers was further complicating the land occupation patterns. McKerrow's journeys along with his assistants John Goldie, James Bryce and Malcolm McLean throughout Otago's lake country and the southern areas of lakes Te Anau and Manapouri (during which he completed the two great reconnaissance surveys and mapping of the entire south-eastern half of the South Island) are examples of rugged persistence and scientific accuracy that would be difficult to match.

The mapping of Lake Hawea is the only part of McKerrow's journeys that concerns us, but the whole story is riveting indeed. McKerrow conducted his second, detailed, reconnaissance survey in January and February 1862, exploring the country between lakes Wakatipu and Wanaka. McKerrow and Goldie followed the Mototapu river to its source, later climbing high above the Matukituki valley and enduring a severe scramble, gaining a height from which they could see the surrounding glaciated peaks, including Aspiring. Exploring all the streams from the

Matukituki, they were rewarded with views of glaciers, waterfalls and spectacular precipices before returning to Lake Wanaka. While awaiting a boat from which he could survey the lake, McKerrow checked and corrected the survey made previously by Jollie and Young, then by boat he mapped Lake Wanaka and made observations of the mountains across Lake Hawea from The Neck. He was keen to explore the reported Maori route across a pass to the West Coast, from the head of the Makarora river but, with winter approaching, he was forced to abandon this plan.

Already there were pastoral runs occupied around Lakes Wanaka and Hawea, and Mr. Hopwood, manager of Jones's station at the head of Lake Hawea, wrote to McKerrow to tell him of the young Maori who had recently guided a young companion to the West Coast to visit the eel and weka-gathering spots. This young man had given Hopwood directions for reaching the pass via Makarora.

McKerrow's party rowed down Lake Hawea to Kinross' station at the southern end. They went down the Clutha to the mouth of the Lindis, then back up to Wilkins' station between the Clutha and the Hawea rivers, where McKerrow surveyed the Hawea river. He then made observations from Mount Maude of the peaks around Lake Hawea and came down to Quartz Creek, where he met a miner who had just discovered gold in the creek, a tributary of Craighburn. The prospector planned to return the next spring, when water did not threaten his find.^{viii} As Bob McKerrow reports, 'This discovery was duly reported to Mr. Thomson.' It is interesting that gold was discovered here so early and, despite the intention of the miner encountered by McKerrow, it was evidently not mined for some time. The tenure review report for Glen Dene Station records that "In 1880 Glen Dene saw one of the last gold rushes in Central Otago. In early 1880 three prospectors (Jones, Fitzgerald and Price) reported payable gold in what was then known as Panama Creek or Long Valley. They were reported to have obtained 16 ounces of gold per man over a

period of nine weeks.^{ix} By July there were 120 men in the valley and by August perhaps as many as 300 were present. Not all of them were miners; by August there were 3 stores and a butchery to supply the miners' needs.^x Later, Richard Cayford opened the Panama Hotel and store. Long Valley had been known earlier as Panama Creek, after a boundary rider who always wore his sombrero.^{xi}

“However the gold was patchily distributed and the deeply entrenched valley meant there was little ground available for mining. Warden Jackson Keddell reported that gold from the area was of inferior quality; incorporating some base metal alloy which lowered the value.^{xii} By the end of the year the mining population had declined to about 50 miners although by this time 5 stores, including a butchery and bakery, were said to be present.^{xiii} Finally by the winter of 1881 the mining population was 2 and the Long Valley rush was over.”^{xiv} Perhaps the miner met by McKerrow was either Jones, Fitzgerald or Price, but this seems unlikely as there was a considerable time lapse between 1862 and 1880. The Otago Witness of 30 October 1880 contained a report of gold mining at Lake Hawea; “No doubt some persons went there who thought gold was to be picked up, but many hard-working, persevering men have returned disappointed from these localities after three months' labour. There are about fifty men working there at present. The heaviest nugget that has been obtained, as far as is known, weighed 3oz 12dwt; others weighed one and two ounces, and a number of half-ounce specs have since been unearthed. Coarse gold is known to exist in several places about the Skeleton Ranges, and in several of the creeks and rivers flowing therefrom. It has been obtained in small quantities at Sawyer's Creek, at the Hawea Bush, which is a few miles above Long Valley; also at Boundary Creek and Quartz Creek, Lake Wanaka.”^{xv} Cayford moved his hotel down to the lake outlet when business virtually ceased in Long Valley.^{xvi}

Farming, however, began earlier in the district, and McKerrow was to define its geography for the provincial administrators.

Following his visit and observations from Mount Maude, McKerrow began his survey of the lake itself on the 9th of May, 1862.^{xvii} He and Goldie went around the shore, from Jones' lower station towards his upper station, accepting a boat ride from timber workers who were rowing down from the mill at the head of the lake. They were taken around the bluffs and landed near the hut occupied by the track-cutter who was blasting a trail on behalf of Mr. Hopwood, for moving the stock around the bluffs. They walked on to the upper station, where Hopwood lent them a whaleboat from which they took observations up and down the lake during the next two days. As the Hunter Valley was mostly included in the Canterbury province, they did not travel far upstream. Mr. Hopwood rowed them down to the southern end of the lake on 17th May and they returned to Dunedin as winter snow fell on the Dunstan Range, burying their camp and freezing on their horses' backs and bellies. McKerrow's report was submitted to Thomson by 9th July, 1862. It was invaluable to intending squatters, assuring them that there were no occupied Maori settlements to prevent them from taking up land. The routes into Lake Hawea were still limited, with the Lindis, Dunstan and Crown Ranges all subject to heavy snow during winter, and alternative access to Lake Hawea possible only by ferry across the Clutha. Bob McKerrow wrote that "Costs for the year of these operations was 805 pounds, three shillings and twopence, and the price per acre of the Reconnaissance Survey worked out at a penny to a penny halfpenny per acre. For a service which fixed the positions of pastoral runs, district boundaries, tracks and routes, acquainted the public with the fertility of Central and north-Western Otago and brought large sums rolling into the coffers of the Provincial Council, it was money well spent." As an amateur geologist, McKerrow also speculated that, as the valleys occupied by Otago's lakes were long and narrow, they had probably been gouged by earlier, huge

glaciers. His observations were remarkably accurate, despite the ruling philosophy of the time.

Later the same year (1862), McKerrow began the third reconnaissance survey, of the country to the south of Central Otago, also seeking an adequate route to the West Coast. His career changed after this; in 1879 he became Surveyor-General of New Zealand and Secretary of Lands and Mines. He observed the transit of Venus from the Wellington observatory in 1882 and was elected a fellow of the Royal Astronomical Society in 1885.^{xviii}

It was not long before the pass used by Maori to and from the West Coast was visited by Europeans. It seems that the first was the surveyor, J. H. Baker, who had travelled the headwaters of Canterbury with Samuel Butler, seeking sheep-grazing country. Then, in 1861 he explored southwards, eventually rowing up Lake Wanaka with his companion, Owen, and walking up the Makarora to the top of the pass, a year before McKerrow came to the area. Without crossing the pass Baker climbed a tree, saw enough to convince him that there was no good sheep country to the west, and returned.^{xix}

Then came the miner-explorer Charles Cameron who, in January 1863, went onto the pass from the Fish River. He climbed a peak on the western side of the pass and looked further westward, later claiming actually to have reached the West Coast. However, McClymont records Cameron's claim that "the coast was rugged, which immediately south of the Haast it definitely is not."^{xx} Besides, Hassing reported that he had transported Cameron across the Clutha in early 1863, and Cameron had told him that he had just returned from the pass without going right through to the West Coast as he had run out of food.^{xxi} On his return from the pass, Cameron had met and spoken to Julius Haast's party who were on their way to cross the pass and travel down the difficult right bank of the Awarua/Haast River to the Coast. Cameron's claim to have reached the pass was not believed until T. N.

Brodrick, surveying the area in 1881, climbed a peak to the west of the pass (which he subsequently called Mount Cameron) and discovered Cameron's powder flask. He reported, "I can almost conclusively prove that Charles Cameron's statement that he discovered Haast Pass in January 1863 is correct.... Whoever put [the powder flask] there could not have failed to see the Pass as he could not have ascended from any other direction.... Until I discovered it I was under the impression that I was the first man who had ever visited it. The flask is half of one of the old powder tins and has the inscription scratched on it, 'Charles Cameron, January 1863.'"^{xxii} The Otago Daily Times newspaper of 26 March 1881 reported on this, commenting, "It is well known that Dr Haast did not make his discovery till May or June the same year."^{xxiii}

Besides Mount Cameron, Cameron's name is also perpetuated in both a stream and a river flat in the upper Makarora valley.

Gabriel Read's subsequent discovery of gold in east Otago attracted miners away from the lean pickings of Lake Hawea and the Lindis River. The Cardrona valley was a much richer source of gold, as was the Bendigo area, so that prospectors soon deserted the Lake Hawea/Hawea Flat district.

From then the country became the home of pastoral farming and, much later, a centre of outdoor recreational activity.

ⁱ Roger Frazer, 'Chalmers, Nathanael', from *The Dictionary of New Zealand Biography*. Te Ara – The Encyclopedia of New Zealand

ⁱⁱ W. G. McClymont, *The Exploration of New Zealand*, 1959, p. 116.

ⁱⁱⁱ Te Ara encyclopedia of New Zealand, European exploration, Otago and Southland, quoting from Philip Temple, *New Zealand explorers: great journeys of discovery* 1985, p. 110.

^{iv} Taken from Wikipedia.

^v John Hall-Jones, *Mr. Surveyor Thomson: early days in Otago and Southland* 1971, p. 81.

^{vi} Ibid.

^{vii} The following information is taken from the blog – jamesmckerrowsurveyor.blogspot.co.nz – by Bob McKerrow, great grandson of James McKerrow, much of it based on the 1948 history thesis of David Herron.

^{viii} Ibid p.8.

^{ix} Cromwell Argus 13 July 1880 p.5

^x *ibid.* 31 August 1880, p. 5.

^{xi} Irvine Roxburgh, *Wanaka Story*, p.147.

^{xii} Appendices to the House of Representatives 1882: H17 p.13.

^{xiii} *ibid.* 7 December 1880

^{xiv} DoC Conservation Resources report on tenure review of Glen Dene pastoral lease and adjacent unoccupied crown land; June 2006, Historic section.

^{xv} <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=OW18801030....> Quoting from Otago Witness, 30 October 1880

^{xvi} Roxburgh, *Wanaka Story*, p. 148.

^{xvii} Bob McKerrow *blogspot*, p. 9.

^{xviii} ‘McKerrow, James’, from *An Encyclopedia of New Zealand*, ed. A. H. McLintock, originally published 1966; *Te Ara – the Encyclopedia of New Zealand*, updated 22-April-2009.

^{xix} McClymont, *Exploration of New Zealand*, p. 107.

^{xx} *Ibid.* P.140

^{xxi} c. 271.

^{xxii} *Ibid.* p.141.

^{xxiii} From *Papers Past: Otago Daily Times*, Issue 5967, 26 March 1881, p. 1.

CHAPTER FOUR

HIGH COUNTRY RUNS AT LAKE HAWEA

Following McKerrow's mapping of the area, the Government was able to define run boundaries and to grant further depasturing licences; however, squatters had already taken up land for pastoralism before the provincial government was able to define borders of land accurately. One of these squatters was the famous John/Johnny Jones, of Waikouaiti, who first bought land in South Otago and Southland from 'Bloody Jack' Tuhawaiki, the Ngai Tahu leader; then he later bought a further block in 1839, which extended to the Wanaka district.ⁱ This must have included the Hunter Valley block, and predated the granting by government of pastoral run licences. Mount Jones, on the original run, is obviously named for Johnny Jones. Hopwood, after whom two streams flowing into the main river are named, managed Jones' Hunter Valley land, and it was he who provided the boat from which McKerrow surveyed Lake Hawea.

Jones and William Wentworth, his partner in their land syndicate, 'signed an agreement with five Maori chiefs, who transferred the ownership of virtually the whole of the South Island and Stewart Island for a cash payment of 100 pounds, and a five pound annuity for the principal chief and lesser amounts for the others.'ⁱⁱ Then Hobson arrived as British Consul in 1840, and reaffirmed a proclamation issued previously from New South Wales, requiring that all land sales were to be conducted only with the Crown. When the Treaty of Waitangi was signed the next month, the Crown was recognised by the Maori signatories as the only legal buyer of land. Jones' agreement with Maori was henceforth 'largely annulled by the Government.'ⁱⁱⁱ

From the 1860s Otago's land legislation was complicated; there were great arguments over the distribution of land in Otago,

largely between factions favouring large pastoral holdings and those championing smaller agricultural farms outside the high country. These groups represented opposing philosophies; one, that a social and moneyed elite of Presbyterian Free Church Scottish extraction would best finance development and most wisely govern the province; and the other, that the large estates of the downland should be divided into small holdings (so-called hundreds, each capable of maintaining a hundred people), freeholded and farmed by immigrants – preferably from Scotland, urged some – and, later, by gold seekers who wished to settle in Otago after the goldmining era ended. It was feared that large land companies, such as the B&NZM&A – British and New Zealand Mortgage and Agency – and the NZM&I – New Zealand Mortgage and Investment Company – as well as the rich who held licences for large areas of land, were monopolistic, taking large amounts of land simply in order to make a profit. The price per acre of land, and the requirements for land-holders to develop their land at a stated cost per acre, as well as the licence charge per animal raised on the land changed as the century and the philosophical membership of the provincial council progressed. The discovery of gold and the subsequent rush of population into the area also affected some ideas of land distribution and use.

Finally the Provincial governments were abolished in 1876, and land policy was controlled by the central Government under the Land Act of 1877, introduced by the Liberal premier George Grey.^{iv}

Until the development of refrigeration enabled meat exports by the late 1880s, wool remained the chief contributor to the export economy, and the lessees of large high-country runs remained powerful, surviving the global depression of the 1880s and 1890s better than most of those on small farms. The Government granted the licences of pastoral runs in Canterbury and Otago, with the licences offered at auction, and with lessees enabled to freehold land around their homesteads.^v Roberta McIntyre lists

the several changes in the legislation affecting land in Otago as the province was challenged by the differing requirements of the mining and the pastoralist interests. Mining brought money into the local economy, and the provincial council at that time favoured this interest against the more environmental needs of the pastoralists. McIntyre writes, 'Between 1860 and 1907, eight tenures were introduced: agricultural leases (1860), deferred payments licences (1872), perpetual leases (1882), small grazing runs (1885), leases-in-perpetuity (1892), and renewable leases (1907). All of these except deferred payments were types of leasehold.'^{vi} Legislation after the 1877 Act unified land occupation systems throughout the country. Otago's John McKenzie, under whose guidance the leasehold system was established, was influenced by the privations resulting from the Scottish highland closures, which had driven many small farmers off the land and into penury when their holdings were amalgamated into large freehold runs.

In 1910, the latest Land Act saw the division of Morven Hills station, once the largest pastoral holding in New Zealand (ranging from the upper Lindis valley southwards to Cromwell, and westwards to Lake Hawea) into 30 separate high-country pastoral stations.^{vii} Thus were created the original runs lining the eastern side of Lake Hawea, and several of these were to be further changed into the twentieth century.

The Otago District Times of 25th June 1915 confirms the popular philosophy of the time, although the protest evidently did nothing to persuade the Minister of Lands to divide the problematic Timaru run into hundreds. It says, 'Our Hawea Flat correspondent states that strong indignation is expressed locally regarding the action of the Otago Land Board in disregarding the wishes of the residents by refusing to subdivide the Timaru run. It is thought that such action is directly contrary to the avowed Government policy of encouraging close settlement, and it is feared that outside influences may be exerted to delay or merely

trifle with settlement by cutting up the remaining run contrary to the recommendations made.

‘Such influences have in the past made the friends of close settlement suspicious of the action of the Land Board in subdividing runs, but it was hoped that under a new Administration settlement would be encouraged wherever possible. At a largely attended meeting, held yesterday, it was unanimously resolved to bring the matter under the notice of the Minister of Lands.’^{viii}

As the twentieth century progressed and soldiers returned from the two world wars, land legislation enabled more farming of small acreage, and freeholding of small farms went on, but the large, pastoral runs of Otago, including the Timaru run, continued to be leased from the Crown. Subsequent history of the difficulties presented by the rugged nature of the run, combined with the unfriendly vegetation and the introduced feral mammals indicates that the Minister of Lands was probably correct in not subdividing the run and opening the way for numerous farmers to occupy it.

The 1948 Land Act retained the high country in Crown ownership, with pastoral leases to be reviewed every 33 years with right of renewal. This retained Crown control over the land, granting the lessees greater security than before while allowing only pastoral farming and disallowing the sale or subdivision of leasehold land by the lessee (although the lease itself could be sold).^{ix} In about the early 1970s the Government altered the legislation, requiring a revaluation of the leased land every 11 years, a move that George Burdon wrote, ‘merely affected the borrowing power of the lessee and also discouraged future development.’^x

During the 1990s the Labour-led Government reviewed the situation, and in 1998 passed the Crown Pastoral Land Act, making way for tenure review, for which the lessees could choose

to apply and which allowed productive land to be freeholded by the lessee while land with 'significant inherent values' was to be restored to full Crown ownership and control. Full public access to this Crown land was to be assured and, in 2003, the Government released its high country objectives, stating that the aims of tenure review were to recognise and preserve the significant landscapes, biota and history of the high country.^{xi} As the process unfolded, so also did various controversies arise from two sides of the matter; the High Country Accord members discovered some critical aspects while spokespeople for the non-farming public criticised other features of tenure review. While numerous lessees went ahead, freeholding land, some lessees who had chosen to enter tenure review withdrew from the process.

The Upper Clutha Historical Society compiled a list of pastoral land licence-holders following the 1877 Act, and this is summarised in the appendix to this chapter. The list gives W. Fraser as the licensee of both the Hunter Valley blocks (430 and 433) in 1870, replacing Jones, and from this time the earlier, seasonal, occupation of the land surrounding Lake Hawea by Maori was not recognised for many decades.

The runs shown on the 1875 map are larger than the greater number shown on the 1900 map (included in the photographs for this chapter), indicating that as time went on the land was further divided, but the register from the Upper Clutha Historical Society shows that several of the smaller runs were licensed to the same person or to members of the same family. This indicates that holdings remained roughly the same size throughout the period, neighbouring properties being farmed, for instance, by siblings.

HUNTER VALLEY

When Johnny Jones held the Hunter valley run, access was a major problem. McKerrow reported to Thomson that sheep were taken by boat around the rocky bluffs at the Dingle but, as cattle

could not be moved by boat, and as the Hunter valley provided good conditions in which to raise cattle, Jones had commissioned the construction of a cattle track around Rocky Point. When McKerrow was there, the bluffs were being blasted from each end to form the track.^{xii} The track went under water later, only rare higher remnants still evident from the lake when the water was raised in the late 1950s, and Dingleburn station was formed from the amalgamation of the previous stations; Timaru Creek, Mt Jones and the eastern side of Hunter Valley stations.^{xiii}

The upper Hunter and the more south-eastern lake-shore runs were licensed to several people during the late nineteenth century once the Crown had assumed control of the land; Hunter valley station, extending from the northern shore of Lake Hawea into the upper Hunter valley, was licensed to the Fraser brothers from 1875 until 1879 (William Fraser at 433, Thomas Fraser at 335B), then MacGregor, followed by Tuohy in 1887, E. Cameron in 1907, then A. and H. Taylor (brothers) in 1910 until 1929. Runs 430A and 95 had been combined when Tuohy bought the licence in 1892. During the 1880s Patrick Cotter held the licence for 95A and 99A – both in the upper Hunter, which, during early days, was in Canterbury.^{xiv}

The boundary between Canterbury and Otago in 1861 was a straight line drawn from Lake Ohau towards Mount Aspiring, irrespective of geographical elements. Thus, the upper Hunter river (containing the runs 95A and 99A) was at that time in Canterbury; however, in 1899 the boundary was changed to run up the middle of Lake Ohau and the Hopkins river to the Main Divide.^{xv} From then on, the runs of the upper Hunter valley were in Otago, which was to lie between 44 and 47 degrees south, and 167 and 171 degrees east.^{xvi}

Francis Cotter inherited the upper Hunter run from Patrick, but was unable to maintain rent payments, and abandoned the property to the rabbits, the introduced pests out-competing sheep for the pasturage at that time.^{xvii} John Riley, writing the history of

his family's occupancy of the area, related that Francis tried to remove the improvements from the run, but had only managed to get them to the boundary with Dugald Bell's Dingle run (335B) awaiting boat transport down the lake, when Bell reported this and the material was moved back. Dugald Bell accepted the offer of the Hunter run licence, but when it was withdrawn he protested that those intending to buy the licence were planning to farm the rabbits for their winter skins – a more lucrative prospect than grazing sheep.^{xviii} Alfredo Spain won the lease of 95A and 99a in 1908, but surrendered the property in 1910, then Henry Taylor assumed the licence...

During the nineteenth century various wildlife had been released into the country to provide hunting and fishing for moneyed sportsmen. Acclimatisation societies were established in order to raise and release both mammals and fish. According to the information supplied by the Department of Conservation, 'Brown trout were liberated in Lake Hawea in the 1870s and rainbow trout in 1911. They immediately thrived, and in less than two years "ten pounders" were being caught.'^{xix} The Otago Acclimatisation Society released seven Scottish deer yearlings in the Lindis and the upper Hunter valley in 1871, and deer shooting began there in 1885.^{xx} Major R. A. Wilson, who published *My Stalking Memories*, tells of his first foray into the Hunter in 1912 as follows, 'The best red deer heads of Otago are found in the lateral ranges that branch off the Southern Alps about twenty-five miles south of Mt Cook and run in a south-easterly direction towards Lakes Hawea and Wanaka. Until about ten years ago [the chapter refers to 1912] the south-eastern portion of these ranges (comprising part of Morven Hills and the country round Timaru Creek and the mouth of the Dingle) was the best stalking ground, but since 1902 the best heads have come from the ranges each side of the Hunter and the head of the Dingle, the deer having spread into these localities. The Dingle has now lost its popularity and another valley, the Makarora, has sprung into prominence, being another step onwards in the march of the deer,

but the Hunter still holds sway as the chief stalking valley of Otago and during the season is full of camps from the source to the mouth.^{xxi} Several men from Lake Hawea families, such as the Muirs and Hopkinsons, were hunting guides in these days.

By 1928 the Hunter valley licence-holder was Murdoch Drake, but in the years before this there had been a complex history of licences.

- Dear reader; if you do not wish to be either bored or confused by the changes to the land from Timaru River to the Hunter Valley during the late nineteenth and early twentieth century, skip the next paragraph. It may be that these changes demonstrate the Government's dilemma over just how to assign the difficult area:

Runs 430A and 95A were combined in 1950 to become PRI346, then in 1954, it became P48. By 1955, farmed by Murdoch Drake, it became M1803 after it was combined with the earlier runs 430B and 338A. These two runs had their own history since the 1880s: 430B was licensed to Charles Colhoun in 1887 and 338 in 1884 to NZ Mortgage and Investment Association, then in 1885 to Frederick Melland and, in 1886, to Charles Colhoun, who combined both runs, 430B and 338A. It passed to Bridget Cotter in 1888, Christina McLennan in 1902, then Mary Faulks in 1908. After this the two runs were once again separated; 430B run by William Hugh Patterson in 1916, then John and Elizabeth Taylor in 1920. Camp Creek, Makarora Run (430B) and Run 99 were then all combined. The licence went to J. Nichols in 1928, A.G.Hargraves in 1934, then became part of Murdoch Drake's run in 1955. Run 338A was licensed in 1917 to John Woods, then in 1922 to Archibald Mead, from whom it passed in 1947 to John Mead. From 1952 it became P44, then Murdoch Drake's MI803.

To continue the complexities of the Hunter Valley, the combined runs 95A and 99A passed in 1911 to Miss F.C.F.Graham, became PR1713 in 1924, was surrendered in 1950 and divided once again into 95A and 99A. In 1950 the combined 430A and 95A passed

to Murdoch Drake and became PRI346, then P48 in 1954 and was combined with MI803 in 1955.

Run 99A , separated from 95A in 1950 (are you still with me? Then well done; this summary of the complexities is almost over now), became P46 and was taken for water power in 1956; then joined two other licensed properties to become M1930, named Dingle run and managed for the Ministry of Works by Ian Sarginson and his brother until Ian Sarginson bought the licence and named the run Dingle Burn station, then in 1988 it went to Guy and Davida Mead.^{xxii} Phew!

Murdoch Drake farmed M183 Hunter Valley, with his sister, Ethel and, when 1,000 hectares of pastoral flats were swamped by the raising of the lake after 1954, he retained the remnant of the Hunter valley run, combined with the portion of neighbouring Ben Wevis run which remained above water (previously farmed by the Mead family), until he and Ethel both retired in 1960, to Lake Hawea township. Sandra Harris, a niece of Murdoch's (and who still lives in the Lake Hawea township at the time of writing), tells that the Hunter valley sheep were driven to the Neck or to Dinner Creek (on the western side of the lake), then trucked to her father's farm on the Hawea Back Road. Sandra remembers that, in her youth, the wool from the Hunter valley was barged down the lake.^{xxiii}

At the raising of the lake – by about 18-20 metres, in 1958 - the original Hunter Valley homestead was flooded and replaced by a new building.

The Department of Conservation plaque on the building at the Kidds Bush camp-ground tells that Murdoch Drake bequeathed funds for the building, as 'he wanted everyone to enjoy the valleys and the hills he loved.'

Upon Drake's retirement in 1960 J. Gillespie held the licence; the Gillespies built a new homestead during the early 1970s, then in 1975 the Hunter Valley station was taken over by the Cochrane

brothers, Taff and Hamish. Their parents moved from Timaru and, for 10 years, worked to help establish the family on the land. Hamish Cochrane moved to Australia, leaving the property in the hands of Taff and his wife, Pene. During the early 1980s the Government provided Land Development Encouragement loans, and the Hunter Valley land was cleared of manuka and fern, providing greatly extended pasturage. The valley sides are steep, and grazing is restricted largely to the flats, extending about 35 miles upstream from the lake edge. Both sheep and cattle are bred on the property, and technology has enabled much of the mustering - of cows that do graze in the steep Highburn - by helicopter, taking half the time it previously took. Horses, however, are still used in the valley muster.^{xxiv}

BEN WEVIS

The Mead family ran Ben Wevis/ Wyvis/Weis, the property at the head of the lake - between Camp Creek and Fastburn creek - from 1923 until 1954. Archie Mead moved onto the block, inhabiting a tent while his family lived in Wanaka for most of the first three years, until Jean Mead decided to stay in the tent at Ben Wevis with the family, rather than return to Wanaka. Archie milled the timber with which to build a house, by hiring a mill and preparing the timber at Makarora, ready for transporting to Ben Wevis once the road was formed between Lake Hawea and Makarora.^{xxv} It was difficult to make the property pay, until Archie's son, Jack - who, as a 16-year-old, had managed Ben Wevis while Archie managed Makarora Station during the 1930s - returned from World War Two and bought a tractor. This enabled more land to be broken in so that pasturage and winter feed could be sown, and the property became profitable. In 1954 the Ministry of Works bought the station, which was then largely swamped by the raising of the lake. Meads Landing also went under.

Before the Mead family came to the area, at the head of the lake there had been the dock for boats transporting timber from the early mill – Beech, used for buildings, bridges and fencing - and manuka, used for firewood^{xxvi}, as well as stock, equipment and other goods up and down Lake Hawea before adequate roads existed. Presumably the name of the Sawyerburn at Kidds Bush records where timber was milled. There was a great demand for timber in Otago, for building as well as for heat and cooking. Much of the province had inadequate resources, and wherever timber existed it was highly prized, especially once the province opened up to mining and pastoral farming. The sawmill was established there in 1867, by J. D. Ross.^{xxvii} And the mill workers were evidently typical ‘hard men’, as the following story shows. The Otago Witness of 1 February 1879 reported, in its ‘Accidents and Offences’ section:

‘A case of supposed alcoholic poisoning took place on the Hawea Lake during the recent holidays, the particulars of which are these: It appears that a party of six men left the head of the lake with a boat-load of timber, which they discharged in the usual way. They prepared for their return journey by laying in a good supply of grog, and began to keep holiday in right good earnest, by indulging too freely in ‘fire-water’. After some time thus spent, they were horrified to find one of their party – James Murray, by name – lying in the cabin, face downwards, stiff and dead. A sudden panic seized them, and they took to the bush, leaving their late companion to occupy the boat alone; but on recovering from the effects of the shock, after a day’s absence, they procured a coffin, placed the remains of their mate therein, and consigned his body to its last resting-place on the banks of the beautiful and picturesque Lake Hawea.’^{xxviii}

The Otago Daily Times of 17 July 1890 reminds us that not everybody was lucky enough to have friends at their death during their visits to the lakes during the nineteenth century. Its ‘Rural Rambles’ section records the passing of a lone man, whose

disappearance had not been reported and whose remains were not found until he had been dead for some time. The report tells that ‘The locality where the skeleton of the man was found, on the edge of Lake Wanaka, is about a mile or two from the neck where the two lakes Hawea and Wanaka nearly meet. The remains of the old blue blanket were to be seen, and it was noticeable that the deceased when alive had red hair and red whiskers.’^{xxxix}

To return to the stations around the lake: after the water was raised by about 18-20 metres, the remnant of Ben Wevis remaining above water level was attached to the Hunter Valley station, which then occupied runs 430A , 430B, 338A, 99 and 95. The road from The Neck up through Ben Wevis (submerged during the late 1950s) had been built in 1932, the first car up the road being driven by Vincent County Council engineer Alan Pryor.^{xxx} Later, the road was rebuilt to give access to the Hunter Valley. After the lake was raised, the Mead family moved away, but Guy, a younger son, later returned from his property, Shirimar, across in the Lindis district, to farm the Dingleburn Station with his wife, Davida.

DINGLE AND DINGLEBURN

Richard Norman’s article in the Otago District Times of 26th September 1915, states that the Dingle river was named in the early days of European settlement after an Irish river.^{xxxix}

In 1910 Mr. Charles Graham purchased runs 99A and 95A for his daughter, Francis (Miss C.F.C.Graham); run 433 for his other daughter, Phoebe; and assumed 335B for himself. (The licence-holders of run 433, south of 99A as far as the Dingleburn, all of whom held their licences for only short terms, had been; 1880, NZ Loan & Mercantile Agency Co. Ltd; 1881, William Fraser; 1889, boundaries altered; 1890, James Linton; 1891, James Haugh; 1893, Harriet Dowling; 1896, Jessie Bell; 1910, Donald Gunn; 1910, Phoebe M. Graham. It was then subdivided into a

number of runs, and Phoebe Graham held PR1711)^{xxxii}. The frequent changes of the boundaries and the run numbers indicates the dilemma of the Ministry of Lands, trying to settle upon economic-sized divisions of this piece of land. Besides this, the fact that each licence-holder kept their land for only a short time before selling the licence on suggests that, after all, they found farming the area problematic, almost certainly unprofitable. In the early twentieth century the problems remained unsolved, but gradually the land was able to pay its way, thanks to the energetic methods of its managers and the consolidation of the area farmed, combined with increasing technology.

Charles Christie Graham, who had not grown up in the region, differed from the neighbouring run-holders in that neither had he been brought up to farming, but was educated as a barrister in Scotland and spent his working life holding various public offices in Wellington, notably Stipendiary Magistrate and Coroner. He possibly did not realise the complexities of the previous changes to the run; at any rate, he hoped that his investment at Lake Hawea would provide an income for his family. By 1917 the runs originally licensed to the Graham family had been amalgamated under a new pastoral lease, which was then issued to the Riley family. Dr. Frederick Riley was married to C. C. Graham's daughter, Susan, and had helped the Graham family when their runs fell - inevitably perhaps - into financial difficulty. (Deer, keas and the poisonous plant Tutu had severely limited the possible numbers of stock on these runs, as had the harsh climate and the relatively poor pasturage). Doctor Riley, like Graham, did not live on the run, but worked at his profession as a lecturer in the Otago medical school, and a practitioner in Dunedin, employing a manager for his rural station. He eventually took possession of the entire property when Mrs Graham died, in 1925.^{xxxiii} Although Graham had hoped for a healthy investment on behalf of his daughters when he bought the licences in their names, Dr Riley prized the area for a number of reasons besides monetary return from farming. He had come first as an outdoor

enthusiast, picnicking, horse riding and enjoying the ‘great outdoors’ aspect of the place.^{xxxiv} These additional interests were to keep his descendants attached to the land despite its difficulties.

From 1915 Dave McCall managed the property for Graham, then for Riley, and he made significant improvements to the productivity of the pest-threatened land.^{xxxv} He eradicated rabbits from the Hunter Valley section of the run, where he bred a flock of hardy sheep; he built the woolshed in the Dingle valley, then built a saw-mill and produced timber for additional outbuildings. He also spread fertiliser to enable him to grow turnips for hogget fodder, increasing the size of the flock. He persuaded Dr Riley to buy a launch, for bringing the building materials up the lake for the woolshed that he then built in the Dingle Valley, and for transporting the wool to the foot of the lake. The 27-foot ‘Jean Margaret’ was thus introduced; nevertheless, sending the wool down the lake on the launch was often a risky business what with the unpredictable winds, but luckily there were never any losses. By 1938 the Vincent County Council had built a new jetty at Meads Landing, making the transport route of wool from the Hunter and Dingle Valleys shorter and safer. In the early 1930s the Wildlife Division became responsible for deer control and this, according to Melville (F.M.Riley, son of Dr F. Riley and later Manager of the station), was ‘a costly and difficult job.’ He remarks that the helicopter and the market for venison later made deer control a much easier proposition.

Melville Riley, who had worked in North Canterbury and studied at Lincoln College, assumed management from McCall in about 1931, then McCall moved, to manage Hunter Valley station. Dr Riley died in 1932, and Melville Riley closed the Timaru Creek homestead, moving to live in the isolated Dingle Valley, where the winters were long and very cold, ‘For approximately seven months we reckoned, with plenty of frosts.’^{xxxvi} Melville irrigated the Timaru Creek homestead flats, greatly improving the stock

there but despite this, the depression brought very low wool prices, and the low price of live sheep meant that rather than being sold they simply remained on the property.

With no road access and only the boat transporting wool down the lake seasonally, the amount of fertiliser that could be carried by boat back to the property was limited, and at this stage, the relative infertility of the land was a factor against good pasturage.

Consequently, old ewes were put on the Hunter Valley land to breed, then luckily, in 1933, they and their lambs sold well at Tarras, which greatly relieved Melville's financial difficulties. He restored the old Timaru Creek homestead, and was able to marry in 1935 and bring his wife, Janet, to live at Timaru Creek. The Riley family of six children lived there until they left in 1956. At first in the isolated place, the children were educated by governesses, then by correspondence, but later their mother took them to meet Edna Capell's taxi that took them to the school bus stop at the Muirs' corner. Winter storms and flooded creeks sometimes interrupted their schooling, much to the children's glee.^{xxxvii}

Despite the earlier breeding success from Run 95A on the eastern side of the Hunter Valley, it eventually became largely unused because of its access problems, and Murdoch Drake rather than Melville Riley had used it for pasturage. Its licence was surrendered to Drake in 1949. Apart from 95A the whole property, made up from the three earlier runs, was known as the Dingle, and Fiona Rowley wrote, 'The station was quite vast (approximately 72,000 acres) [just over 30,000 hectares] and cut in two by Rocky Point, a distance bisected by a bridle path about fifteen miles [twenty-four kilometres] long. The homestead or living part of the station was situated on about 200 acres, protruding into the lake [at Timaru Creek]. The working part included the woolshed and shearing quarters and was situated at the other end of the track. This meant Melville Riley (father) having to spend most of his time at the Dingle, with only his

weekends at the homestead, which was at Timaru Creek. He rode horseback in between.^{xxxviii}

The weekly absence of their father notwithstanding, the Riley family individually remembered fondly their young life at Timaru Creek, especially the joy they each had from the environment of the rugged hills, the rivers and the lake, and the fun of growing up in those surroundings, despite the difficulties of winter floods that sometimes blocked the road. They each found their later life at boarding school challenging, with its lack of freedom and the fact that they must conform to living within a wider community. Their mother Janet Riley's life was often hard and lonely while Melville was at the Dingle, as she cared for the children and was sometimes forced outside during winter storms to keep the water supply clear. There was no telephone link for some years, so she had no contact with her husband up in the Dingle, but she was able to count on the friendship and help offered by the neighbours, Tom and Fiona Rowley at Hawea Station and Murdock Drake at Hunter Valley Station. Like the rest of her family, she loved the environment and the many lakeside picnics they enjoyed during summer. Before she married Melville she had been a guide at Mount Cook, and her appreciation of the outdoors was continued at Timaru Creek. Although they were isolated from schools, Janet valued education and encouraged her family to make the most of their opportunities.^{xxxix}

Melville recounted that, when the Ministry of Works planned to dam the lake outlet, it at first intended to 'abandon' the station and pay compensation to the land-holder, who would also then have to sell his sheep. As he commented, 'We knew how well we would come out of it if we put 9,000 merino sheep on the market at one time,' so he argued his case with the Ministry, and was eventually asked to suggest a suitable manager if the Ministry bought the station intact, rather than the alternative. Melville suggested Ian Sarginson, who had been his head shepherd for the previous five years, and in 1954 the Dingle was bought by the

Ministry of Works. The Riley family, after years of hard work for relatively little financial return, sold their rugged but beautiful run and reluctantly left the area. The remaining land above water was thenceforth called the Dingleburn station and managed for the Ministry of Works by Ian Sarginson and his brother John, until Ian bought the licence in 1958.

As Jones's old bridle track had disappeared under water, Ian Sarginson solved the access problem by building the narrow road around the bluffs – considered by many to be a perilous route. The dramatic story of the formation of this one-lane road is told in the transport chapter. Anyway, with the road in place, bulk fertiliser could be delivered to the Dingle and eventually spread by air, greatly improving the grazing land. The practical Sarginson also built a hydro generating station on the Dingleburn to supply electricity to the homestead that was built there after he took over.

Gordon Lucas, as an 18-year-old, worked for Ian Sarginson as a musterer on Dingleburn. He wrote about his 'larger than life' employer: 'The old wooden whaling boat was the lifeline to Dingleburn Station as everything had to come in and go out on it, including the wool clip. It was powered by a Fordson Dexta diesel motor. A few tarpaulins were tied over to provide some shelter. It was often loaded up with six musterers, 30 dogs and a week's rations to head up the lake, frequently with a blustery nor'wester blowing. We would huddle under the covers with the stink of diesel and dogs while Sarg would sit up the back out in all weather. I can't ever remember seeing a life jacket. But I do remember well, one dark night coming down the lake towards the Dingleburn Bay. Before the boat got to the shore it became tangled in some manuka bushes and wouldn't shift. Lake Hawea had recently been raised about 60 feet and the manuka had not been removed beforehand, making the shoreline very hazardous. Anyway, over the side went Sarg, the lake well up over his waist. He pushed the boat out of its entanglement, pulled it to shore and

then drove the tractor to the homestead a couple of miles away. He was soaking wet and it was a freezing night – he never mentioned the cold.^{xli}

Numerous other stories have been told about Sarge; for instance, Jerry Burdon remembered that after Sarge had learned to fly his own helicopter (at the age of 55), he was once unable to get its tail sufficiently raised to take off from his work on the run, and had to walk out for help, wearing only his slippers.^{xli}

Guy Mead, who had grown up on Ben Wevis, later took over the Dingleburn station from Ian Sarginson. Guy and Davida Mead, both of them pilots of fixed-wing aircraft which they sometimes used rather than the road for leaving and returning to the property, later bought a Hiller 12-E helicopter, shortening the muster time from weeks using horses, to hours by air. Tenure review during the early twenty-first century freeholded the lower country to the Mead family, with the higher land conceded to the Department of Conservation.

Walking access via the track that follows the Dingle burn, leading to the DoC-administered area at the head of the valley and linking with the Ahuriri valley across the range, has always been allowed by the run-holders of the Dingleburn station. Trampers are also allowed to use the huts on Dingleburn land, as well as the DoC hut at the very head of the valley.

LAKE HAWEA STATION

In 1882 the Lands Department authorised the subdivision of Morven Hills Station, in the Lindis Valley, but this did not in fact occur then. It was not until 1910 that the station was subdivided into thirty smaller grazing runs, including Lake Hawea Station.^{xlii} In 1910 the 28,000-acre Lake Hawea Station was purchased by William Kingan for his two sons, then in 1912 Jack Rowley and his wife, Jessie (William Kingan's daughter), assumed the licence.^{xliii} Jack had shared the Mt Burke station with Eric

Bullock until that time. The first home that Jack and Jessie lived in at Hawea Station was a two-roomed hut, which had been moved from Fork Farm, in the Maungawera valley.^{xliv} They led a basic existence, carrying water from a mile away, trapping and poisoning rabbits. These had overrun the property, possibly as a legacy of Longslip Station in the Lindis Valley, which had been granted a grazing licence in 1858^{xlv}, the same year as had Morven Hills Station, but which had suffered very badly from the rabbit plague, even to the extent of at least a section of the run being abandoned for a time.

The infestation of the Lake Hawea Station was controlled by the 1920s, but rabbiting continued as the sheep numbers grew. According to the requirements of the pastoral licence, merino sheep were grazed on the steep country. This breed flourished here once the rabbits had been controlled, and fed the fashion industry throughout the globe with fine wool. A woolshed was at last built on the property in 1918; before this, shearing was done over at the Morven Hills Station

In 1935 fire destroyed the original homestead at Lake Hawea station. The homestead was replaced by a new house, and Jessie Rowley realised her ambition to have the garden professionally landscaped by Alfred Buxton. It already reflected her gardening ability, but now it was splendid indeed.

Jack's son, Jim, managed the farm after Jack died in 1942, and was able to extensively improve the lower land with the use of a tractor in the early 1950s. Improved technology enabled the land to be further improved by aerial topdressing and oversowing during the 1950s, and the merino flock grew.^{xlvi} The station had lost 72 hectares of lower land when the lake was raised, and the winter feed paddocks disappeared forever. In order to improve productivity of the remaining land, Jim continued the fencing of the property using packhorses, an arduous task on the steep country. However, Jim's cousin, Peter, came to the rescue on one occasion with his small plane. With Peter piloting, Jim stood by

the open hatch and tossed out the bundles of fencing materials, saving much of the time it would have taken horses to deliver them.^{xlvii}

Fiona Pearce stayed with the family during the thirties, later marrying Jim Rowley. She had fond memories of the vibrant social life of the local young people, including dances in the original Hawea Flat corrugated iron hall (before it was destroyed by fire and replaced by the second building), tennis parties at the station, and picnics and swimming at the lake.

Jim's and Fiona's son, Tom, farmed this station into the twenty-first century; at first in partnership with his brother, Jeremy, then on his own, with the help of his wife, Adrienne. The top dressing and oversowing continued, and stock numbers grew, with cattle being added, then deer. Tom also started a merino stud in 1989.

During the late twentieth century Tom and Adrienne Rowley introduced a farm-stay business to their property, providing accommodation for holidaying visitors in the refurbished huts originally built on the property for musterers. Adrienne's mother and Fiona Rowley both helped Adrienne with food for the visitors.. Many bus tours also visited the property, to be entertained in earlier days by Jim and Fiona Rowley. Jessie's renowned garden was an attraction to visitors, and during the later years Frank Hewson helped with the gardening, eventually replaced by woofers (Workers on organic farms), who stayed in the cottage and helped in the garden. Film crews were also drawn to the property while they filmed features there.

The Hawea Station grew in 1985, with the addition of the former Gray property, 'Stony Ridges', and again in 2003 when the former Muir property, 'Lakeview', was also added. Tom and A were joined in working the station by their two sons, Angus and Dougal, in the early twenty-first century.

Breast Hill was also crossed by a walking track, part of the national Te Araroa trail. The track climbs from the neighbouring

Timaru River and descends steeply to the lake. There are two huts on the Breast Hill section of the track; Pakituhi hut was built to service walkers, and the existing Stody's hut, used by musterers on the station, was renovated for the track users.

GLEN DENE

Brittain and Burke took over the land between Lakes Wanaka and Hawea in 1860, naming their property The Forks or East Wanaka run. It became part of the larger Wanaka station during the 1860s.^{xlviii} Jack Rowley and Eric Bullock owned the station until Rowley moved to the Lake Hawea Station in 1912.

In 1929 George Burdon bought the Mount Burke station, which had been separated from Wanaka station, and here he raised merino sheep.^{xlix}

In 1979 Mount Burke station, from the shores of Lake Wanaka across to Lake Hawea, was divided and Glen Dene station was created from the northern half, extending from the eastern shore of Lake Wanaka across to the western shore of lake Hawea, bordered in the north by the Neck and in the south by Mount Maude. Later, George's son Jerry Burdon took over Glen Dene, where Jerry lived from 1984 with his wife Lesley and their family, farming merinos, and doing the hard work of breaking in the land, installing irrigation, fencing and planting trees. Jerry and Lesley spent years transforming the land into productive pasturage. Under the terms of the pastoral lease they were restricted to raising only sheep, unless they paid more than it was worth at the time for consent to raise additional livestock. Despite restrictions placed on farming, Jerry changed the practice of his father in some ways, for instance by instigating the pre-lamb shear of the ewes; George Burdon was rather dubious about that. And rabbits were controlled, at first by trapping, using nets and ferrets, then by poisoning. Eventually when ferrets had become pests, second only to possums as spreaders of bovine tuberculosis,

the Regional Council employed a ferreter.¹ Ferrets had been introduced into the district, to deal with the rabbit plague at Tarras, in 1888.ⁱⁱ

As if Lesley's life was not busy enough, her nursing training was useful in several ways, especially to the local doctor. At first, there was only one doctor in Wanaka, which was a Special Health District, with the doctor employed by the Crown. He could be called upon at any hour of any day of the week, and he often called, in turn, upon Lesley who dropped whatever else she was doing and hurried to his assistance. In her 'spare time', Lesley planted a garden around the original homestead, and in the following years it became the focus of many fund-raising visits, even appearing on television in a well-known gardening show. Lesley also found time in 1992 to become a member of the Queenstown Lakes District Council, and Chair of the Wanaka Community Board. From 1987 she had been active in health services to rural districts, and when the Area Health Boards were disbanded in 1991 she chaired the local health committee, monitoring health reforms.ⁱⁱⁱ

From 2001 Glen Dene was managed by Richard Burdon, Lesley's and Jerry's son. After tenure review freeholded the productive land, Richard and his wife, Sarah, introduced many innovations to Glen Dene, reflecting both economic and cultural changes into the twenty-first century. They diversified into cattle and deer farming, producing beef and venison products as well as merino, and they recognised the growing tourism industry of the district.

Richard leased land to the south, at Maungawera and Hawea Flat, which provided the opportunity to raise trophy stags for release into the Glen Dene country for paying visitors to hunt, as well as the fattening of lambs, the raising of crops and the wintering of dairy herds. Besides the trophy hunting, they leased the Hawea holiday park, adjacent to Glen Dene, and were able to offer adventure tourism, such as motor-bike trail rides on the hills, as well as mountain-bike and walking trails. Sarah's degree in eco

tourism helped plans for the property, and they offered farm visits, where tourists were provided with lunch in the homestead garden. Richard became a director of a resource management company based in Dunedin.

MOUNT GRAND

This high-country run at the southern end of the Lake Hawea pastoral runs entered tenure review, resulting in the most biodiverse areas being transferred to the Department of Conservation, while the remaining station is owned by Lincoln University, Canterbury. Merino sheep are raised on the property, which is also visited by those studying Conservation Biology at the university, focusing on the ways in which soils have been affected by agricultural practice, restoration of natural plant and animal communities and the control of invasive species.

The natural vegetation of its dry-land position consists of kowhai, matagouri and kanuka, while speargrass and tussocks thrive on the DoC-administered sections. Several rare, protected native creatures have been found on the run, and the income from the merino flock contributes towards post-graduate scholarships offered by the university.

APPENDIX

The numbered runs around Lake Hawea and their licence-holders have been listed by the Upper Clutha Historical Society. Some records are shown into the 1930s, but most records cease during the 1920s. Information for later dates is taken from John Riley's history of the Dingle run.

There are fewer runs in the 1875 map than there are in the map of runs to 'about 1900'.

Run numbers surrounding Lake Hawea, and their licence-holders, are:

235, 236, 237,238; all combined and part of the Morven Hills run originally, licensed to members of the McLean family (235 John McLean, 236 Alexandrina McLean, 237 Allan McLean, 238 Robertson McLean) all of Christchurch, from 5 Sept 1858 to 19 April 1859. All licensed to McLean until 1880.

From 1880, F.H. Moore.

During the 1880s, 236D T.A.Fraser,

A.R.Blackwood,

Spence & Parker, then F.J.Dalgety (except 238 C,D,E,H,I)

239 – west of Hawea River, east of Lake Wanaka southwards to Albert Town

1858; Charles Freeland & T.Maude, ? Brown and Edmund Maude of Christchurch, from 5 Sept 1858 until 16 August 1859

1860, R.Wilkin, Wilkin & Thomson.

before 1870 until after 1880; M.Holmes & H.Campbell,

B&NZM&A,

H.Campbell,

McLeod & Muir,

E.Cameron,

Between 1900 & 1910; Horn, Ford & Scott

240 – a single run in the 1875 map, between the confluence of the Hawea and Clutha rivers on the eastern side of the Cardrona river to Mt Pisa - divided into 240, 240A, 240B, 240C, 240D in the later map:

1858-9 (240); J.Britten & E. Maude & ?Brown,

1860 (240); R. Wilkin, Wilkin & Thomson

during the 1860s; M.Holmes & H.Campbell.

During the late 1870s, 240 divided into

240A (35,000 acres) H.Campbell

240B (12,000 acres) Howell, Loughman & Cocks

1890; Spence & Parker

about 1910; Nichols, Dalgety & Co.

240 further subdivided in 1880:

240; Huddleston, cut up for settlement

240A,C &D to H.Campbell, then B&NZM&A,

after 1890; R.M.& C.A.Turnbull

in the late 1890s; A.L.Turnbull

about 1910; D.Kane.

Licences 245, 334 and 340 are down the Clutha valley towards Cromwell, so are not included here.

Likewise 337, to the west of Lake Wanaka.

338 - between Lakes Wanaka and Hawea

from 1860; R.A.Filleul,

then W.Britten & M.Burke,

then M.Burke, then Pole & Cameron,

then Reid & Bathgate,

then McLaren & Renshaw.

In 1870, Scotch Trust Co, then H. Campbell.

In 1880 338 was divided into 338A – from The Neck up the Hunter valley; 338B – from The Neck southwards to Craighburn; 338C – to the south of Craighburn, almost to the southern end of Lake Hawea.

338A, 25,000 acres; C. Colhoun

later in the 1880s; NZM&I,

F. Melland,

C. Colhoun,

B. Cotter.

1900; C. McLennan, later in the decade M. Faulks

after 1910; J. Woods

during the 1920s; A. Mead.

338B, 14,660 acres, during 1880s; NZM&I, then F.Melland, C.Colhoun, B.Cotter, B&NZMA

until mid-1890s; McLeod & Muir, then E.Cameron until after 1900, before 1910 Horn, Ford & Scott.

338c, 18,430 acres, during 1880 decade; H.Campbell,

1890; McLeod & Muir, then E.Cameron

during the 1900 decade Horn, Ford & Scott.

430A - 10,000 acres & 430B – 4,500 acres; both at the north-eastern end of Lake Hawea, to the then border with Canterbury. 430B west of Lake Hawea to shore of Lake Wanaka. 430A included the Hunter valley north of 338A.

430A 1870s to about 1880; W.Fraser

about 1880; J.Perriam & R.McGregor

during the 1880s; T. Tuohy

after 1900; A.P.Cameron

1910; I.&A.Taylor (the information panel installed by DoC at Kidds Bush gives A.&H.Taylor brothers as the lessees)..The DoC information panel gives 1935; M.Drake

1956; M.Drake

1960; J.Gillespie

1975 to present (2015); D.M.Cochrane.

430B about 1870; Scotch Trust

during 1870s; H.Campbell

1880; C.Colhoun mortgaged to NZM&I

during the 1880s; B.Cotter

1900; C.McLennan, then M.Faulks

during the 1910 decade; H.Paterson, then J. Taylor

after 1920; J. Nichols.

The 1875 run map shows run 433 extending from about the mouth of the Dingle, northwards up the lake shore into the Hunter valley, on the eastern bank of the river.

John Riley lists William Fraser as the licensee of Run 433 during the 1880s.

335 – 85,000 acres - on the eastern side of Lake Hawea, from about Timaru river to about Dingle river.

During 1860s; I.&W.Aylmer, then Miller & Gooch.

Divided during 1860s into 335A and 335B.

335A during 1860s; Miller & Gooch

T. Hill

after 1880; E.Hodgkinson

after 1890; J. & P. Grant.

335B during 1860s; J. & W. Shrimpton.

Further divided during 1870s, to 335B, 335C & 335D.

335B & C during 1870s; W.Fraser

during 1880s Th. A. Fraser, then H.McLean

during 1890s; D.Bell

after 1900; D.G.Gunn.

335D during 1870s was eastwards towards the Lindis area, so is not included here..

By 1900 (some time after 1875), licence 433 – 7,500 acres - had been established, on the north-east side of Lake Hawea up to the Canterbury border.

First licensee; W. Fraser

during 1880s; J. Linton

late 1890s; H. Dowling, then J. Bell

after 1900; D.G. Gunn

1910; R. Denniston, then P. Graham

after 1920; M.Cameron

1930; F. Riley.

By 1875: 459 – 8,200 acres – had been established, not on the shore of Lake Hawea, east of 433.

After 1870; P. & T. Cotter

late 1880s; P. Keogh, then J. Linton

during 1890s; H. Dowling, then J. Bell

after 1900; D. G. Gunn

1910; R. Denniston, then P. Graham

during 1920 decade; M. Cameron

1930 ; F. Riley.

During the 19th century Ben Wevis (Wyvis?Weis) station was established, at the head of Lake Hawea and in the lower Hunter valley. Its early lessees were (dates unknown); W. Smith, A.L.Mead& M.M.Mead

1922; A.Mead

1945; J.A.Mead

1954; purchased by the Ministry of Works for the hydro scheme in which the lake was raised about 19 metres by 1958, the run was abandoned and the unflooded part was combined with Hunter valley station.

ⁱ Tapp, E.J., 'Jones, John' from *The Dictionary of New Zealand Biography. Te Ara – the Encyclopedia of New Zealand, 2012.*

ⁱⁱ Lucas, Percy Hylton Craig, Administrative Officer, Department of Lands and Survey, Wellington. 'LAND SETTLEMENT', from *An Encyclopaedia of New Zealand*, ed. A. H. McLintock, originally published in 1966. *Te Ara - the Encyclopedia of New Zealand* updated 23 April, 2009.

ⁱⁱⁱ Munro, Bruce, writing in the *Otago Daily Times Weekend Mix*, Nov. 29th 2014, p.6.

^{iv} *Ibid.*

^v *Ibid.*

^{vi} McIntyre, Roberta, *Historic Heritage of High-Country Pastoralism: South Island up to 1948*. published by Science and technical publishing Department of Conservation, Wellington. P. 83.

^{vii} Information online from waymarking.com/waymarks/WM89KX

^{viii} *Otago Daily Times*, 25.6.2015, 'One hundred years ago today' section.

^{ix} Lucas in *TeAra – Encyclopedia of New Zealand*.

^x Burdon, G. L. *Tall Hills and Tight Lines*.1985. pp78-79.

^{xi} Information taken from Wikipedia; tenure review, LINZ website and Forest & Bird electronic comments about tenure review and the High Country Accord comments online.

^{xii} *Ibid.*

^{xiii} *Ibid.*

^{xiv} Riley, John, quoting from McKerrow's report, in his history of Timaru Creek Station and the Dingle (now Dingleburn Station), published online at <http://www.johnriley.com/Ftree/TimaruCreekStation.htm>

^{xv} Stuff.co.nz 17/11/2008.

^{xvi} Encyclopedia of New Zealand [Otago and Southland provincial districts].

^{xvii} The sad history of rabbits in the district is recorded in numerous places, but the following is taken from Te Ara – The Encyclopedia of New Zealand. Contributions from Robert Peden et al.:

Rabbits were introduced in the early-mid 19th century, and numbers increased explosively. 1867 the first Rabbit Nuisance Act passed; 1881 The first rabbit districts defined. Inspectors were established by Government, canning plants were first established in Southland and Cromwell, for unpoisoned rabbits; canning proved unsuccessful in controlling numbers, in fact the factories were closed after a suggestion that poisoned carcasses were finding their way into some cans; In 1894 frozen carcasses were exported (1900, 6.5 million carcasses exported largely from Southland/Otago), some people feared that this industry, along with the demand for the fur which was used for felting, would preserve the rabbit rather than control numbers, but the trade continued until 1956.

1882, powers of Inspectors increased; poisons used during the 1880s and 90s; wheat & oats poisoned with phosphorous but only effective during winter when the fur was denser. Poisoned oats were spread in Central Otago during late summer and early autumn. 1890s, phosphorised pollard (wheat bran) introduced and effective year-round, but also eaten by stock.

Arsenic used variously in chaff and grain; strychnine in carrots, apples & jam; bisulphide of carbon gas introduced in 1879 - puffed into burrows - used into early 20th century.

1892, Department of Agriculture established, largely to control rabbits.

1947, Rabbit Nuisance Amendment Act, required rabbit boards (now over 100) to kill rabbits at whatever cost. Funded by landholder rates paid to locally-elected rabbit boards.

1949, aerial drops of poisoned bait – helpful in inaccessible areas, and an efficient method of poisoning.

1950s-1970s, combination of the 1947 Act and 1954 introduction of 1080 (monoflouroacetate) poisoning achieved good control.

NB: Richie Hewitt, a resident at The Nook, close to the Hawea Back Road, has written a biography of Albie Collins, who worked for the Rabbit Board. 'Albert David Collins – the memories of Albert 'Albie' David Collins'.

Other Methods of control besides poison;

Rabbit fences of wire netting, used from 1880s.

The first fence extended from Mt Cook to Kurow (124 km) to protect Canterbury from the spread. 1889 the Hurunui Rabbit Board erected a fence along the south side of the Hurunui River, to protect the district from rabbits moving in from Marlborough. 1891 Amuri and Hurunui Rabbit boards erected a 135-km fence from the upper Waiau River to the coast. None of these fences was particularly effective in controlling the spread of rabbits. Some landholders erected fences on their properties, eg Rowley & Hamilton of Avondale (northern Southland) ring-fenced their 10,521 hectare run, and controlled rabbit numbers, preventing reinfestation and increased sheep numbers to equal the number there before infestation.

Introduction of mustellids 1880s

1881, Rabbit Act protected stoats, ferrets, weasels. Early importations died, but breeding stations established, mustellids and cats released and became more deadly to native creatures than to rabbits.

^{xviii} As shown above, several introductions of mammals during the nineteenth century brought unexpected results; in addition to cats and mustellids, possums were introduced to feed a planned fur industry, but subsequently, possibly not until the 1970s, were seen as a threat to cattle as carriers of Bovine Tuberculosis - threatening the dairy industry - and they fed on native bush, threatening to demolish much naturally-occurring forest, especially Rata, as well as predated upon young birds.

Rabbits had been hoped to fuel both meat canning and the fur and skin industries, but proved to be a much greater competitor to pastoral farming, while the mammals introduced in an attempt to control rabbits (such as ferrets, weasels, stoats and cats – see above -) became far more serious threats to native birds than they ever were to rabbits.

Following the establishment in 1947 of rabbit boards, using such methods as night-shooting and the spreading of the poison 1080, the problem was diminished for the time being and the rabbit boards were abolished in 1989. Peter Preston, who is experienced and knowledgeable about rabbit control in the district, writes, “In 1998 the pest destruction boards as they were known then, amalgamated into the Central Otago Pest Destruction Board with the late Philip Dalglish as Supervisor. This followed the reduction of the dollar-for-dollar government subsidy of the 1970s-1980s and the subsequent effort to reduce costs. It was all in vain as the government set up Regional Councils in 1989, which took over the responsibilities of the Catchment Boards, Pest Boards and Noxious Plants officers, amongst other duties.”

Following a drought in the South Island, rabbit numbers became overwhelming once again; Peter Preston comments, “The Otago Regional Council (ORC) inherited the rating system for funding rabbit control. In 1989 rabbits weren’t too bad, and local landowners agitated to move to a user-pays system. The ORC agreed reluctantly and it was put in place within three years. The result was that most of the work stopped immediately. In 1990 there were well over 40 men working for the three supervisors in Cromwell, Wanaka and the Wakatipu, but within two years, with little available pest work, all of the staff were made redundant in two culls and there only remained three supervisors in their respective depots with little work. Of course, rabbits being rabbits, it didn’t take long before numbers were at a high level over the entire region. The impetus to introduce Myxomatosis came from the landowners having seen the results from Australia. Myxo had been introduced in the 50s on several Boards including the Lindis and Forks Boards, but failed because it spreads via the vector of the European or Spanish flea”, which Government would not agree to introduce, so the attempt was unsuccessful and the rabbit bred on happily and unconstrained until during the 1980s.

Rather than reintroduce the disease, Government introduced the Rabbit Land Management Programme, and materials were provided, such as those needed for rabbit-proofing of fences, and day and night shooting with dogs. In 1979 rabbit control was delegated from Government to local Councils and landholders, the expense thenceforth depending upon a narrower range of providers who found it almost impossible to sustain. Farmers paid a rate dedicated to rabbit control, which was subsidised dollar for dollar by the government, plus further funding distributed by the Agricultural Pests Destruction Council based in Wellington. During the late 1970s and early 1980s the dollar-for-dollar subsidy was withdrawn and most Boards were forced to reduce costs by dropping staff or selling assets (see remarks from Peter Preston, above).

During the 1990s, with rabbit numbers growing once again, ten Regional Councils, led by the ORC, applied to Government to introduce the biological control of Rabbit Calicivirus disease (RCD) otherwise called Rabbit Haemorrhagic Disease (RHD). Although the disease had first appeared of unknown origin in China, then had been spread throughout Europe and had been tested in Australia, central government declined the application, but in August 1997 it was noticed that rabbits in the Cromwell district were dying of RCD, which it transpired had also spread in the McKenzie Country and beyond, as the authorities anguished over the illegal introduction of the disease from many surreptitious programmes over many months. For the following decade rabbit numbers diminished, but by 2007 they had developed immunity to the disease – 75-80% during the eight years preceding 2015 - and the plague grew once again, with some farmers resorting once again to poison as a control. By 2015 Otago was still using 300-600 tonnes of carrot annually for rabbit control.

The above information was taken variously from:

The Rabbit Calicivirus Disease Saga; a biosecurity/bio-control fiasco. The Office of the Parliamentary Commission for the Environment, Sept 1998, written by Dr J. Morgan Williams.

Te Ara Encyclopedia of New Zealand paper; *Biological Control – Rabbits* p. 9.,

With additional comment from Peter Preston.

^{xix} Department of Conservation information board, Kidds Bush.

^{xx} Taken from the Department of Conservation information board, Kidds Bush camping ground, Lake Hawea.

^{xxi} Wilson, Maj.R. A.DSO, *My Stalking Memories* Pegasus Press, Christchurch, 1961. p. 21.

^{xxii} The complex of combinations and separations of the Hunter Valley and neighbouring runs has been summarised from the research done by Davida Mead, and generously donated.

^{xxiii} Interview with Sandra Harris (nee Drake), October 2014.

^{xxiv} On the Run, 1999.

^{xxv} On the Run, 1999.

^{xxvi} Papers Past – Otago Witness, 26th March 1881.

^{xxvii} Upper Clutha Historical Records.

^{xxviii} Ibid. 1 Feb. 1879. Extract supplied by R. Hewitt.

^{xxix} Papers Past – Otago Witness, 17 July 1890, pg 31. Extract supplied by R. Hewitt.

^{xxx} Pers Com; Guy Mead.

^{xxxi} PapersPast.

^{xxxii} Information generously shared by Davida Mead.

^{xxxiii} John Riley, online publication..

^{xxxiv} Various members of the Riley family contributed to ‘A History of the Riley Family and Timaru Creek Station’, 2013, lent by Annabel Riley, who collected it among other useful documents, from her family. Information from this publication amplified the above.

^{xxxv} F.M.Riley gave information in his paper ‘History of Timaru Creek Station 1910-1955’, and this was lent by Davida Mead.

^{xxxvi} F. M. Riley, History of the Riley Family and Timaru Creek station.

^{xxxvii} Jo Wales (nee Riley) & Liz Riley, in the family history.

^{xxxviii} Rowley, Fiona, *Fiona Elizabeth Rowley: her book*, 2010, p. 78.

^{xxxix} Elizabeth Hall, ed. 'Skirt Tales; stories of the lives of 100 women of the Upper Clutha area'. 1993.

^{xl} V. McRae, Compiler, *On the Run; the Stations and People of the Wanaka hawea High Country* 1999.

^{xli} Jerry Burdon, Dip Trust oral history project, taped interview, November 2008.

^{xlii} www.recreationaccess.org.nz/files/rec_plan2_07_lindis_pdf pg 96.

^{xliii} Rowley, Fiona, Ibid.

^{xliv} On the Run.

^{xlv} waymarking.com/waymarks/WM89KX

^{xlvi} Ibid.

^{xlvii} Ibid.

^{xlviii} Conservation Resources report from Glen Dene Tenure Review, June 2006.

^{xlix} Otago Daily Times, 4/1/2010.

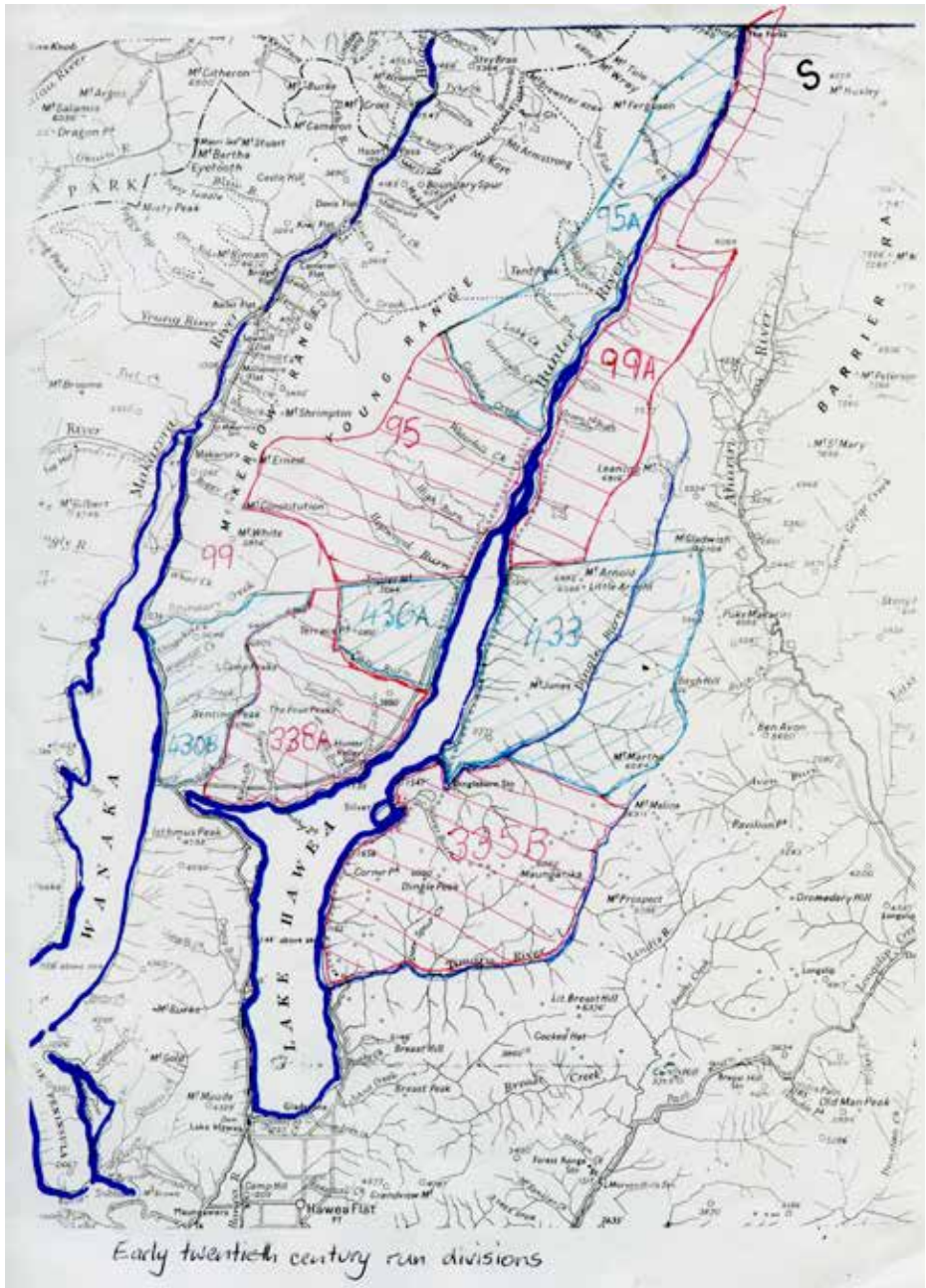
¹ Dip Trust oral history project, interview taped November 2011.

^{li} www.recreationaccess.org.nz/files/rec_plan2_07_lindis_pdf

^{lii} 'Skirt Tales', p. 151.

PHOTOS CHAPTER 4 Kindly donated from the Riley family photograph album of 1938-1940. Photographs taken by the professional photographer Graeme Riley are marked by the initials C.G.R.

High country run licence boundaries in the early twentieth century





Boating implements to the Dingle 1938



Before there was a road, transport was by water.



Early transport to the Dingle



Transporting the tractor up the lake by barge



*TRANSPORTING WOOD ACROSS LAKE
FROM DIVIDE 1941*



The Cookhouse

The cookhouse at the Dingle, built by Dave McCall



Dingle Cookhouse.

Rear view of the Dingle cookhouse



The shearing shed built at the Dingle by Dave McCall



The Timaru Creek homestead went below the lake after 1958



Rocky Point Track.

C.G.R.

Early days



Head of Hunter.

C.G.R.

A PRETTY GOOD PLACE TO LIVE

Russell Chirnside collection; supplied by John Taylor from the community photographic archive.



CHAPTER FIVE

HAWEA FLAT

Both family histories and wider community works about Hawea Flat have already been researched and written, and these provide plenty of detail. For instance, Jackie Gurden's *From Coal and Gold to a Land of Milk and Honey* tells of the Kane family, members of which have farmed locally for at least three generations, and who have contributed widely to the activities of the district. It also chronicles technological change, from the use of motorised machinery replacing the use of horses, to irrigation, which added to the scope of products grown on the Flat.

Shona Lorimer wrote and illustrated *Hawea Patchwork*, giving the history of most farming families in the district, as well as the growth of the Lake Hawea township.

Fraser Urquhart's *The Lure of the Lakes* records more than just the Urquhart family history at John Creek and Hawea Flat, and family histories have been put together for other local farming families; for instance, Fiona Rowley's story, *Fiona Elizabeth Rowley, Her Book*.

The Hawea Flat school, established in 1882, has provided education for the local families of Hawea Flat, the high country area and the Lake Hawea township. Its history has been written and is available from the school.

And Shona Lorimer has also written a history of St Ninian's Church, which was built on the triangle of land donated by the McLennan family.

Hence, this chapter deals mainly with odd bits not included in the works listed.

The map included with the photographs for this chapter, showing the pattern of earliest settlement by European farmers at Hawea Flat (amongst other things), was prepared by Ian Kane, and used by both Shona Lorimer and Jackie Gurden (Ian's daughter) in their books. Shona has kindly given permission for its use here.

The two areas of John Creek and The Nook have not been recorded formally, so I've concentrated on those places first.

John Creek, and Sam John Place in the township, are named after the family who farmed in the Hunter Valley in 1890, then moved to the southern end of the lake after a son, Willie, had drowned in the Wilkin Valley. In 1898 Sam John and his father, William, built a sod cottage near the creek that bears their family name, and at the time of writing the cottage can still be seen beside Gladstone Road. While William farmed an area to the north of the Hawea Back Road (and for some years also used a couple of paddocks just to the north of his land)ⁱ, Sam moved away, to farm the land to the west, where Sam John Place later became part of the Lake Hawea township. William John's land was bequeathed to his daughters, who sold the farm to Dan Urquhart (who married Henrietta John.)ⁱⁱ Dan had shepherded for Fraser at the Dingle, until he acquired the John farm, and the family he parented with Henrietta included both Willie and Fraser, who remained and raised their own families in the area. Reg Muir married a daughter of Dan and Henrietta Urquhart.

The John Creek land, north of the Urquhart farm, became a part of the Lake Hawea Station when the Morven Hills Station was divided into separate runs, and, when the Hodgkinson brothers – who had come from Omarama to earn their livings as deer-hunting guides - volunteered for World War One, Jack Rowley, unable to go because of his role on the Station, gave some land to each of them.ⁱⁱⁱ Harold Hodgkinson, who brought a wife back from the war, farmed the gifted land at John Creek, while Con established the accommodation house at The Nook. When the

lake was raised, Harold Hodgkinson's house was submerged and the farm was sold.^{iv}

I have been rung by an elderly man who remembers camping on the Hodgkinson farm as a child – probably in the very late 1930s - and playing on the jetty at the lake shore, also now well under the water level, so it was some time later that the settlement of John Creek was established, containing both holiday homes and some permanent residents. The early visitors were sometimes stopped when John Creek flooded across the road, and they were transported by boat around the delta by Jack Dennison, who lived in Dennison Road. An informant, Cliff Gray, says that Jack was known to his family as “Jack the Rabbiter”. Jack's family farmed beside the lake, and Dennison Road is named after them. In time, the owners of the houses at John Creek each contributed to a fund that financed the building of the bridge just upstream of the road, ensuring access to the settlement and the lake shore even when the river was in flood. Cliff Gray sent the picture of the John Creek settlement in about 1960, before the lake was completely raised. He lists the owners of the homes in the photograph as his own Gray family, Evan Dennison of Timaru, Mrs Siegle, Miss Harvey of Gore, Alan Tomkins, and, across the creek; Jack Dennison and Ted Coll from near Balclutha. He says that later homes were built for the Rusbaches, and Ward Naish from Kakanui. Some of these homes have passed to later owners, and many others have been built since Cliff's brother, Ian Gray, took the photo.^v

Immediately to the south of John Creek sits The Nook, a sheltered area nestled in the lower valley of the Grandview Creek (known locally as The Nook Creek) as it drains from the Grandview Range, a place that has its own unique history.

Con Hodgkinson built a boarding house on the land donated to him by Jack Rowley. This accommodation differed from Claude Capell's lodge at the lake, in both its relatively unsophisticated building and the sometimes riotous evenings held there. It had its

own reputation among those who looked for a cheap stay and a good time in the evening.^{vi} Richie Hewitt tells me that it was favoured by visiting football teams, and I've heard that local people referred to the area as 'Sin Gully'.

Darcy Hodgkinson, Con's son, also lived at The Nook, and provided a house by moving the Post Office there from Timsfield, where it had serviced the dam-building settlement.^{vii} Later, the house was occupied by Vic Bell, who operated his contracting business from there, living for a while in the three huts that had also been moved from Timsfield.^{viii} The house is currently occupied by Richie and Iris Hewitt.

Doug Haig, who was the dam controller at the lake, later owned the boarding house built by Con Hodgkinson across the road from the Post-Office house. Doug's wife, Anita, helped to run the accommodation and their two daughters grew up at the Nook. The house was eventually sold to the Sim family, then Jamie Urquhart bought it and developed the surrounding land for the expanding Nook nursery. Maryed Urquhart had first established a nursery across the road, at the home she shared with Willie and their family. Her garden was such an attractive one that people came to visit it, accepting plants from her but insisting on paying for them. When Maryed later wanted to finance some needed rock-work she sold plants on a commercial basis. In time her plant production business employed her son Jamie, who further expanded the nursery when he moved with his wife, Vicky, across the road. When Willie and Maryed Urquhart retired they moved into the township, along with Bertie McNamara, whom Maryed had befriended when he was a patient at Seacliff, near Dunedin. Bertie had come to stay with Maryed and Willie, enjoying the place so much that he refused to return to Dunedin, so the Urquharts generously allowed him to live with them, helping where he could, for the rest of his life.

In 1893 the original Morven Hills land south of the lake was redistributed from its original pastoral lease, divided into

‘hundreds’ (determined by the size of land which could support one hundred people from its productivity) and farmers were able to buy it freehold, and to farm it as they saw best; they were not regulated into pastoral farming like the leaseholders of the Crown-owned high country runs around the lake.^{ix}

As with the high country runs, however, many of the families farming the land between Lake Hawea and Hawea Flat remained for several generations. Some disappeared from the district although some - for instance, the McLennan family - are remembered in various ways.

The McLennan family was one of the earliest European families to arrive and farm at Hawea Flat. In 1863 Donald McLennan arrived in New Zealand with other Highland shepherds who had been encouraged to emigrate and work on the Otago runs. After working for John McLean at Morven Hills, Donald moved to near Oamaru, where his wife Elspeth joined him in 1866 with their children, and they took up their own land at Hawea Flat. They built a house on the Hawea Back Road and named it ‘Blairnhall’, after the place in Scotland where their third child had been born in 1863. Their daughter, Flora Jane, was the first European born at Hawea Flat, in 1878, and Elspeth died there in 1919, aged 88.^x McLennan Road, at Hawea Flat, commemorates the family’s presence at the Flat. The McLennan family is also remembered for their donation of the triangle of land between Kane and Camphill Roads and St Ninians Lane. This area became the centre of the Hawea Flat community, and for generations local people have used the school, post office (more recently used as the early education centre) and the Presbyterian Church that have been built there. A kindergarten was added in more recent years.

Neville Carson, of Wellington, wrote in December 2014 to relate some early history of the Harvey family of Hawea Flat: “My maternal grandmother was Elizabeth Harvey, born in Hawea Flat. Her father was a farmer, Christopher George Harvey, whose gravestone is one of the earlier ones in the Lake Hawea cemetery

- near the road at the Hawea Flat end. Her mother died when Elizabeth was a girl, and she ran the household and looked after her younger siblings. Elizabeth married William Thomas Gray, the cook at Makaroro Station, and they lived in Dunedin. My mother Eileen Gray was the youngest of their 8 children.”^{xi}

One of the local farming families was another Gray family, who first farmed ‘Stony Ridges’, on the Hawea Back Road. Jim Gray, the first arrival, farmed variously at Maungawera and Hawea Flat. He fought in the first World War, and the family cherishes two gold medals given to him by the people of Hawea. One of these has the simple phrase ‘Kia Ora’ inscribed on it, and the other rather more elaborate medal is inscribed, ‘To J. Gray from residents of Hawea. A memento of the part taken in the Great War 1919.’^{xii} Jim farmed at Stony Ridges until his death in 1965, and his son Allan came across from Mt Burke, where he had been head shepherd, to assume the family farm with his wife, Agnes. Later, they bought Crosshill farm from the Gawn family - renaming it Grayburn - on the western side of the Hawea River, close to the lake.^{xiii} Agnes remembered that Grayburn farm was bigger than Stony Ridges, and held more beef cattle and fewer sheep. Rabbits killed on the land were collected by truck, then railed to the meat factory in Alexandra, until that industry was halted. After Allan and Agnes retired, Grayburn was divided into smaller blocks, some of which were then farmed by their grandson, Tony, and some of which became the privately-owned Hawea Golf Course.

With its dry, warm summer climate the Flat was known as very suitable for grain production, and several types of grain became the first crops there. Oats grown during the early days of farming provided fodder for the horses that were vital for both transport and traction in the early days. Barley, grown and harvested on contract to the Dunedin brewery, was driven to the railhead at Cromwell, then railed to Dunedin. Locally-grown wheat was milled in the stone flour-mill at Luggate, as well as being

transported to Dunedin. Despite the ideal conditions for growing wheat, the relative isolation of the district and the expense of transporting the grain eventually led largely to its replacement by alternative crops, and farming at the Flat began to change.

Ian Kane told of the production of seed, especially turnip seed, which added significantly to farmers' incomes, although sensitive to changing weather conditions, thus sometimes failing as a crop. Stock companies such as Wright Stephenson carefully monitored its cultivation.^{xiv} Different varieties of turnip had to be separated from each other, and the headers that were used to harvest differing seed had to be carefully cleaned between crops, in order to prevent the mixing of seed.

Eventually, improved irrigation techniques and the overseas market for milk products saw the development of dairy farming at the Flat – which would surely have amazed the early grain producers. This saw a changed appearance to the area, as centre-pivot irrigation systems were installed, green paddocks of pasture and herds of grazing cows became a part of the district.

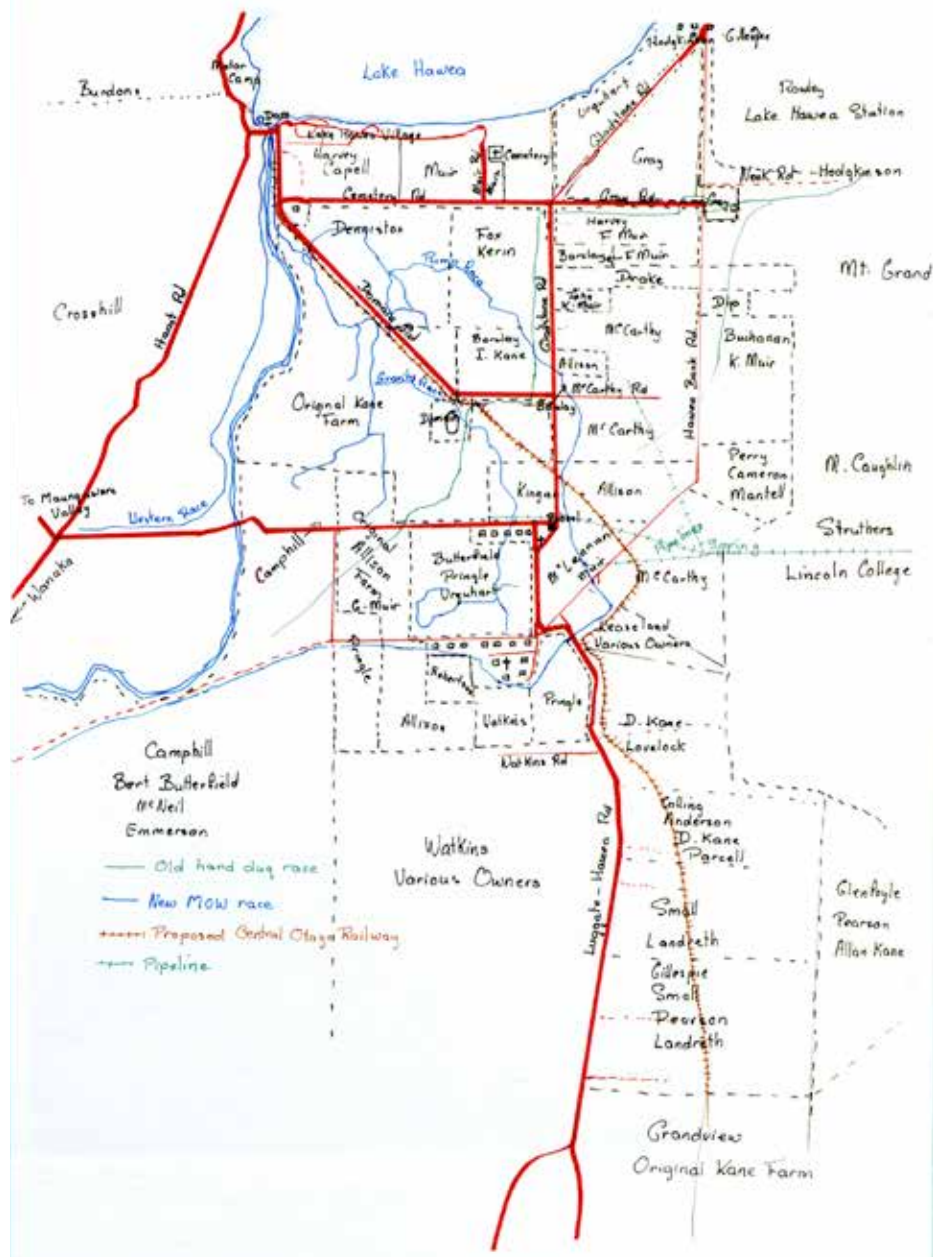
The Hawea Flat land, to the south of the lake was owned and worked by such families as; Allison, Barclay, Butterfield, Dennison, Drake, Fox, Gawn, Gray, Harvey, Hodgkinson, John, Kane, Kerin, Kingan, Loach, McLennan, McCarthy, Muir, Pringle, Templeton, Urquhart, Watkins - this list is not necessarily exhaustive.

Many of the families farming the Hawea Flat land remained into the twenty-first century, and, as in most rural communities, many of them became related to each other through marriage.

Farming brought changes to the natural vegetation of the area, of course, as kanuka was cleared and replaced by agricultural and pastoral land.

Irrigation has increased the productivity of the area, and the story of irrigation is told in the chapter of institutions.

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- ⁱ Information supplied by Donald Urquhart.
- ⁱⁱ Shona Lorimer, history of St Ninians Church. Confirmed by members of the Urquhart family.
- ⁱⁱⁱ Interview with Maryed Urquhart
- ^{iv} Information supplied by Ivy Urquhart.
- ^v Information supplied by Cliff Gray.
- ^{vi} Interview with Maryed Urquhart.
- ^{vii} Information supplied by Richie Hewitt, who lived at the Post Office house at the Nook at the time of writing.
- ^{viii} Ibid.
- ^{ix} Information from www.recreationaccess.org.nz/files/rec_plan2_07_lindis_pdf
- ^x From the description of a sampler held at Toitu Otago Settlers Museum, on the website www.nzmuseums.co.nz/account/3242/object/27775/Sampler
- ^{xi} Information supplied by Neville Carson, of Wellington.
- ^{xii} Interview with Shona Turnock, a granddaughter.
- ^{xiii} Dip Trust oral history taped interview with Agnes Gray, 6.6.2006.
- ^{xiv} Oral History recordings for the Dip Trust Local History project.



Map of Hawea Flat farms, prepared by Ian Kane.
 Permission to use it here was given by Shona Lorimer



THE NEW POST OFFICE AT HAWEA FLAT, OTAGO: FIRST DESPATCH AND
—H. E. H., photo. DELIVERY OF MAILS.

Photograph from the Otago Witness



John Creek Jetty

Photograph supplied by John Taylor from the Community photographic archive



Reg Muir operating the binder on Sam John's farm, with cut hay stooked, in 1942. The land, on the southern shore of the lake, was leased from Harold Hodgkinson.

Joyce Hodgkinson in foreground.

Photo supplied by John Taylor, from the community photographic archives



Draft horse team, Drake farm.

Sandra Harris collection.

Photograph supplied by John Taylor from the community photographic archive.



Haystack building on the Drake farm



Reaping the crop on the Drake farm.

Both from the Sandra Harris collection,
Supplied by John Taylor from the community photographic archive.

CHAPTER SIX

TRANSPORT & THE DAM

Over the years the transport to and around the area has, of course, changed significantly, from the earliest travel on foot and mohiki by the Maori visitors and the earliest visits on foot by explorers such as Nathaniel Chalmers. Later, European travel to the district was by bullock wagon, replaced in time, as tracks improved, by horse-drawn vehicles, then by motorised vehicles. Boats were used to get to the eastern and northern sides of the lake before land access became available there, and the several off-road tracks around the lake are used today by walkers, cyclists and horse riders.

Several boats figure in the history of early industry at Lake Hawea; James McKerrow used the boat supplied from Jones's Hunter Valley Station for his survey of the lake in 1862. That boat was already used to service the Hunter Valley run, and was probably the "Jean Margaret", which was certainly used later for transport from the Hunter Valley.

Richard Norman of the Otago Daily Times wrote of the schooner, "Water Lily", which came from Lake Wanaka and was punted across the Clutha in a wagon, to be used by Roderick McLaren to service his timber mill at the head of the lake during the 1860s. The "Water Lily" shipped timber for use in the mines at Bendigo and Cromwell, and was eventually lost "in some way". Perhaps it was replaced by a schooner that figures in an article in Papers Past, reporting that a timber mill had been established in the early 1860s (presumably at the Sawyer Burn) by David Robertson, acting on behalf of Henry Hunt, who bought the machinery in Dunedin and had it carried by bullock wagon to Lake Hawea via Oamaru and the Lindis.¹ We learn from the article that it was

later, in 1867,ⁱⁱ that Joseph Decker Ross took over the mill after it had been unused for a few years, also supplying timber for mining at Cromwell. The timber from Ross's mill was shipped down the lake in the schooner "Hunter", until the mill closed, its machinery eventually taken across the Neck and installed at the head of Lake Wanaka.

Before Mead Road had been formed across the northern end of the lake, sheep were carried up to the Hunter Valley by boat, and wool was barged from the Riley run in the Dingle, variously up to Meads Landing or down the lake to a jetty that still existed at the southern end during the early twentieth century. The wool was then carted to Cromwell and railed to the Dunedin market. The earliest generation of the Urquhart family used the "Highland Lass" to supply transport to and from the Dingleburn Valley.ⁱⁱⁱ

During the earliest days of stock-raising in the 1850s and 1860s, because cattle could not be moved by boat, Jones had commissioned the formation of the track around the foot of the bluffs between the Hunter and Dingle valleys. Although the track was largely submerged after 1958, in 2015 there was still the odd remnant of it visible from the lake, just above waterline.

Several reports, from the late nineteenth to the early twentieth centuries, tell of the visits to the Hunter Valley by hunters in pursuit of the deer which had emigrated from the Lindis area to this ideal breeding ground. Hunters arrived and left the area by privately-owned launches which they hired locally.

And, in 1913, some Members of Parliament visited the lake and embarked on an inspection by the boat owned by the Taylor brothers of Hunter Valley Station.

Meads Landing, near the head of the lake, close to the mouth of the Hunter River, was the destination for boat transport from the Dingle and the Hunter Valley, after the Mead family of Ben Wevis had formed Mead Road connecting the Hunter Valley with State Highway 6. The road enabled stock and goods to be carried

out to the western side of the lake, in addition to the barge that carried wool from the Dingle to the southern end of the lake.

Tourism later motivated the entrepreneur, Claude Capell, to commission the building of a boat, and at the end of 1925 he had taken delivery of the “Bellbird” which was trucked from Dunedin to the lake from the Cromwell railhead. It could carry 36 passengers and for the next 25 years it plied the lake, carrying guests of his accommodation house, Lakehouse, for fishing and sight-seeing.^{iv}

In 1933 the “Bellbird” was commissioned to tow a barge containing huts for the workers constructing the road across The Neck. When the point opposite Corner Peak was reached, Capell discovered that the northerly headwind prevented progress to The Neck, and he had to pull in to the shore until morning, when there was little wind, so that he could get his cargo to its destination.^v

Boats, then, were a standard method of transport up and down the lake, from the earliest days of settlement. Few sailing yachts are used on the lake though, because of the strong, fickle wind, but today many motor-boats are used by visitors to the lake.

ROADS:

The route followed by Maori across the pass that was named after himself by Julius Haast was, at first, a track used later by European travellers coming and going to and from the West Coast. By 1880 the track was well used by westward-bound gold prospectors, cattle drovers and early settlers at Haast.^{vi} Remnants of the track can still be seen from the lake in 2015, above the present State Highway 6, close to The Neck.

Although most of the earliest trips across the Haast Pass were made in the serious business of earning a living, there were a few journeys recorded that had been made in the spirit of adventure. For instance, the family of A.M. Hansen lived between Cromwell

and Hawea Flat from the nineteenth century, and Hansen wrote of a horseback journey he made with his young wife, either in the very late nineteenth or very early twentieth century.^{vii} They went from east to west, and both rode astride – an unladylike method in those days, but practical for this journey. Hansen remarked that the nearest railway was 150 miles (about 93 kilometres) from Hawea Flat, and that horse wagons made the eight-day round trip to carry goods to Hawea Flat, taking grain – “the best barley in New Zealand” – back to market. Mail was delivered to the Flat on three days each week, and there was no gas or telephone there at the time.

The Hansens rode the four-foot wide track over rough ground to The Neck, where they encountered a European man living in his “log cabin” and brewing whisky for sale to local hotels and travelling miners. This is probably the man who also kept a sailing boat on that part of the lake. (Pers. comm. Guy Mead). The Hansens’ adventure continued as they crossed The Neck and rode to the head of Lake Wanaka and on to Makarora. Heading westward, they made many crossings of the Makarora river beyond the road end, then forded the rough bouldery Haast River several times after crossing the Pass, camping in the bush en route, and finally reaching the coast. There they were welcomed by Mr and Mrs Nolan, the first people they had encountered since Makarora, where they had stayed with the Ewings. The Nolans claimed that Mrs Hansen was the first European woman to have crossed the Haast Pass from east to west. They were told that everything the inhabitants of South Westland could not produce for themselves came in by boat to Jackson’s Bay once a month.

An adventurous Englishwoman, Maude Moreland, went by horseback from the West Coast to Otago, also purely from a sense of adventure. She crossed the Haast Pass during the first decade of the twentieth century, and passed Lake Hawea on the track before she arrived at Pembroke (later to be renamed Wanaka).^{viii}

“An Unexploited Tourist Track” is the headline of an article published by another adventurer, W. R. Sinclair, in the Otago Daily Times on the 11th of May 1918.^{ix} He records the story of “two days of delightful trekking from the foot of Lake Hawea” to Makarora with his wife, Julia, who was acclaimed by Makarora residents as the first “lady” to have walked the track. Sinclair wrote that at that time the track was good, and used by riders, cattle and sheep, many from the West Coast on their way to the nearest market at Cromwell, 105 miles away. (He claimed that Cromwell was a bit closer to Lake Hawea than Hansen had said). He reports that a Public Works Department engineer had, in 1904, assessed the possibility of generating electricity at a power station on Lake Wanaka, opposite The Neck, exploiting the fall of water from the higher level of Lake Hawea. Already the lake’s role in the generation of electricity was being eyed-up.

In 1913, the district’s connection with the outside world of eastern Otago was improved by a recent import that promised new, speedy service to the farmers of the Hawea district. The Otago Daily Times reported on a “Powerful lorry” which had been brought into the country from its manufacturer, Commer, for Mr George Partridge of Lowburn.^x The description of both the lorry and the arrangements made for its road use reveal much about transport in those early days. Readers were told that it had a 40 horse-power engine and was designed to carry a load of about six tons, and its engine had “an extra high road clearance, suitable for the particular kind of country in which it will be used”. The lorry could travel at up to two miles per hour in low gear, and 20 miles per hour in top gear, a speed which meant that it could deliver grain from Hawea to Clyde and return in a single day (incredibly fast, when horse transport took several days for the round trip).

The article also told that “The Dunedin Expansion League is at present negotiating with the Vincent County Council to arrange for motor traffic to be allowed at certain hours of the day on the

east side of the river, where motor traffic is at present prohibited. Special arrangements will be made with the coach traffic to avoid the dangers of meeting in the gorge.” In 1913 the roads were obviously both narrow and rough.

In fact, many accounts of the early days of the twentieth century tell of travelling salesmen either bringing goods by horse and cart for sale to local families before there were shops in the district, or taking orders for goods to be sent out from Dunedin.^{xi}

Hawea Flat was at the northern end of the road from Cromwell, and the connection from there to the lake was, at first, the informally formed Hawea Back Road, which undulates along the foot of the hills. (Pers. comm. Brenda Taylor). Gladstone Road was not formed until later years - sealed with an experimental pink material - to become the main link between Hawea Flat and the Lake Hawea township.

Before bridges were built across the Clutha, travellers to Pembroke had to punt across the river, travelling along Newcastle Road from Hawea Flat to the punt landing. There were two punts, one for people and the other for animals; each run at no cost to the passengers; either human or stock.^{xii}

Last of all, communications with the West Coast were finally improved from 1929. The great depression found workers who were otherwise unemployed, forming the motor road up the western side of Lake Hawea, using horses and wagons, wheelbarrows, picks and shovels.

Any married men lived apart from their families while they worked on the road. By 1934 the road reached Makarora, having crossed The Neck and progressed up the eastern side of Lake Wanaka. Part of that first motor road, below State Highway 6 and close to the water level since the lake was raised, can still be seen from the water in 2015, close to The Neck, and sections of it remain just above water level between the Lake Hawea township and Craighburn.

According to a number of reports the road workers lived in tents, some of them with board walls, which must have been uncomfortable in the long term, especially during cold weather. Ivy Urquhart (Pers. comm.) tells of one of her forebears who was “lucky” enough to inhabit a tent which had a board floor, more comfortable than those pitched on the bare ground.

The continuation of the road, from Makarora through the Haast to the West Coast, was not completed for thirty years, despite continued urging. World War Two disrupted work for some years and, despite the promises of politicians, progress was help up by the vagaries of weather, bridging, expense and isolation.

The Jackson’s Bay wharf had been built in the West Coast farmers’ hopes of a road connection with eastern markets, but it was to prove useful mainly to fishing boats, and for supplying settlers such as the Nolans from further up the Coast.

It was not until 1960 that Haast was connected by road with Wanaka via Makarora and Lake Hawea, and only in 1965 was there a road to the northern part of Westland. The sealing of the road was finally completed in 1995.

After the Hawea dam had been built and the lake level had risen about eighteen metres by about 1958, the road to The Neck had to be rebuilt, so the new State Highway 6 paralleled the lake shore from the hillside above. Keith Taylor was the highway overseer, with about 11 men working on the new road, this time using machinery such as graders and trucks, rather than just picks, shovels and wheelbarrows. And the road workers this time lived with their families in the houses vacated by the dam builders, in Timsfield, a great improvement on the tents of the earlier road builders.

During the building of the highway a number of slips came down after heavy rain, blocking the road, which at one stage had to be taken high on a diversion, to avoid a particularly bad slip part-way up the lake side. Holes appeared on the roadway and a

shovel fell into one of them, disappearing completely from view.^{xiii} The creeks above the new road were drained, to avoid further disastrous flooding, and the Lookout was formed, with a tap drawing water from one of the creeks higher up the hillside. The Lookout was to become a favoured spot where tourists could stop and view the lake on their way between Makarora and the township.

Keith tells stories of the men he supervised: for instance, fish in the culverts under the road were not safe from a marauding trout-tickler, who kept himself well supplied from them. The same man had borrowed ten shillings (half a pound) from Keith and, when he came to repay the loan he had only a pound note, so he tore it in two and handed Keith one half.

For some years there were no bridges on the road, and the creeks flooded across it during rain-storms. The men were often called out during the night, to clear the roadway or to rescue stranded drivers. Beyond Halls Creek was a bluff named “Honeymoon Bluff” by the roadmen, after a couple stranded there were forced eventually to take to the lake, navigating the bluff by boat and later returning to their car on foot.

Nevertheless, the workers took great pride in “their” road, developing a picnic area close to The Neck, where a lagoon was still separated from the lake proper. The lagoon drained across the narrow strip of land between it and the lake, with a bridge crossing the creek. Keith and his workers constructed a boat ramp there, which was later closed when Mead Road was at first built across the stretch of land.

Keith Taylor’s highway territory spanned from Mount Iron to Pleasant Flat, in the Haast River Valley (and later, to the summit of the Haast Pass), and when he had been overseer for 15 years he became the road contractor, keeping it in usable condition and providing services to the Makarora village. He called Makarora

his own and was made an honorary citizen, so that he had voting rights at the township.

Access to the country on the eastern side of the lake was once again by boat after the water had been raised during the late 1950s, and only the odd remnant of the cattle track from the Hunter Valley remained, while the bridle track used by Melville Riley between Timaru Creek and the Dingle Valley disappeared below water. The only access to the Dingle Valley was by boat, and this frustrated Ian Sarginson (commonly known as Sarge) when he took over the Dingle run, especially as the price quoted by the Ministry of Works – 25,000 pounds - for the formation of a road from Timaru River, was beyond his means.^{xiv} Consequently, he determined to make his own road between the Dingleburn Valley and Timaru Creek. Sarge's wife, Peggy, remembered that when Murdoch Drake heard of the plan, he commented, "Well, they'll either do it or they'll go broke or it will kill them".^{xv}

And they did it.

Machinery was brought in – a bulldozer was carried by raft across the lake, and heavier machines were driven via the Hunter Valley and down the lake-side to the Dingle. Mac Passmore was the expert, directing the blasting around the rocky bluff and operating the bulldozer, sometimes with the machine overhanging the roadside as rocks were precipitated into the water, way below.

Stories of the daring venture abound, most commonly that of when Sarge stepped onto a loose rock during the blasting of the bluff, releasing the rock and disappearing with it into the lake below. A strong young Danish worker lowered a rope to him and mercifully hauled him back up the bluff from the water. Sarge's only complaint after the episode was that his tobacco had got wet from its dunking. Jerry Burdon related that during the project Sarge managed to wear out a set of dentures, from the vibration of the rock drill he operated.^{xvi} Finally, in 1963, the 16-kilometre road was finished, to the relief of all, and a memorable party was

held in the woolshed at the Dingle. The Ministry of Works provided the bridge across the Timaru River, and road access was thenceforth assured.

Once the road around the bluffs was completed, Sarge built a new house at the station, cutting the materials shorter than the original plans required, so that he could afford them. The resourceful man then also built a hydro station on the creek behind the homestead. He learned to pilot a helicopter when he was in his fifties, and it became far easier to inspect the stock, landing where he chose and delivering the dogs directly to where they were needed.

Sarge's wife, Peggy, felt that the fine rock-dust inhaled by the men during the road-building caused the early deaths of several of them. Sarge himself sadly died of emphysema only a year after retiring from the run.

He sold the licence in 1978, to Guy and Davida Mead, who augmented access to and within the property by both fixed-wing aircraft and helicopter, and also continued to rely upon the road built by Sarge.

By the early twenty-first century the Department of Conservation had constructed a car-park to mark the end of the public road from the Timaru River bridge and above the eastern side of the lake, just before the single-lane road around Rocky Bluff, which remained a private road.

BRIDGES

Neither the Clutha nor the Hawea rivers were bridged in the early days of roading, so the rivers were crossed by punts. However, by 1878 there was a suspension bridge across the Hawea River, just downstream from where it left the lake.^{xvii} During 1904 the Otago Witness reported that "The suspension bridge connects the Hawea Flat with the Forks district, and spans the beautiful river a few hundred yards from its source in Hawea Lake."^{xviii} The Otago Standard and Wallace County Chronicle reported in 1913 the recent votes on public works estimates, including 100 pounds

each for “Hawea Bridge repairs” and “Hawea River bridge”.^{xix} So the bridge was still used and maintained at that time. The suspension bridge was demolished and the Ministry of Works built a Bailey bridge across the river while the dam was under construction. A story is told that an engineer from the project acquired the rocks that had formed the suspension bridge’s supports, for landscaping his garden. Years later, even the concrete pedestals for those supports had disappeared, although the remnants of the Bailey bridge could still be seen below the service station. Graham Taylor has told me (during June 2015), *“I remember crossing the suspension bridge, My father used to run the school bus and the pupils had to dismount and walk across the bridge as its weight limit was 6 tons and the bus weighed 5 tons, the same procedure on Saturday night with the trip to the pictures in Wanaka.*

There is still some of the old suspension cable visible on the eastern bank of the river and the bridge access is still there too. Unfortunately in the 1950’s history was “bunk” so to speak and everything was desired to be new ! So the little suspension bridge fell foul of a D8.”

Once the dam had been completed, a road across the top of it replaced the bridges, connecting State Highway 6 with the growing township.

The district got additional bridges slowly. In 1902 a meeting of the Vincent County Council agreed that, although there was little money available for bridges, outlying settlers deserved better transport facilities than ferries across the Clutha River. James Horn, Council Chairman, declared that the Government should help to finance four bridges, and that the Lands Department, which received a great deal in rents from pastoral leases, should also help. A group of Councillors, including John Kane of ‘Grandview’, then visited the northern part of the District, including the Hawea area. They agreed on a bridge site across the Lindis River and another at the Luggate punt crossing, and were

then met at Hawea Flat by a deputation requesting local bridges, claiming that ferries were no longer adequate for current requirements. Horn replied that Council would make every effort to respond to the need. The visitors then crossed the one existing (suspension) bridge, over the Hawea river, on their way to Pembroke.^{xx}

Nevertheless, it was not until October 1915 that the so-called “Red Bridge” across the Clutha near Luggate was opened, then in 1930 the James Horn bridge at Albert Town was completed, and the Camphill Road bridge across the Hawea River came soon after, also in 1930.^{xxi}

At the time of writing (2015) the celebration to mark the centenary of the Luggate bridge is being planned.

RAILWAY:

The final development of transport between the district and the rest of Otago to the east was the long-awaited railway, although the original plan to link Ross on the West Coast with the Otago Central Railway, via the Haast Pass, was never carried out.^{xxii}

The Otago Central Railway connected Dunedin with its hinterland, which was at first the focus of gold mining during the latter part of the nineteenth century, then became a major location of agricultural and pastoral production for the province.^{xxiii} Because in the early days the existing roads were still difficult and unreliable it was considered in 1871 that a rail line branching inland from Wingatui would give the best transport options. In June 1881 the Vincent, Maniototo and Taieri County Councils appointed commissioners to report on the Otago Central Railway. Their report ended with the following:

“As a whole, we have been deeply and favourably impressed both with the present and latent wealth of this important and magnificent district, and we cordially recommend the completion

of the Otago Central Railway as not only being an absolute necessity for the prosperity of the existing population, but as in itself holding out every prospect of a lucrative return, and being certain to exercise a beneficial influence on the future progress of the Colony. In our opinion it is a matter of colonial concern, which should be removed beyond the region of local jealousies or prejudices, and should command general support."^{xxiv}

Building of the line began and, although the economic depression of the 1880s slowed its construction, section by section it was completed; to Hindon in 1889, Middlemarch in 1891, Ranfurly in 1898, Omakau in 1904, Alexandra in 1906 and Clyde in 1907. The Clyde-Cromwell line was ready for use later, in 1921.

The long and vocal struggle to serve the district with both road access and with a rail line is described in detail by Irvine Roxburgh in his "Wanaka Story", and he cites the efforts of local farmers such as P. J. McCarthy, D. McLennan, D. Urquhart and J. Kane to provide transport routes for locally-grown produce to the markets.^{xxv} He also describes the growing rivalry of the time, between Hawea Flat and Pembroke (later to be called Wanaka).

Goods and passengers were transported up and down the railway line; both supplies to the inland area, and farming produce and stock taken out to the Dunedin markets. In fact the movement of livestock by rail was protected until 1961, and other stock until 1983, but when roading and vehicles had improved, the railway passenger service ceased in 1976. During the building of the Clyde dam from 1980, materials were transported by rail, then the Clyde-Cromwell rail line was closed in April 1990, just short of 70 years since its beginning.

As for the link from Cromwell to Lake Hawea, great hopes had been held for it since the beginning. Papers Past gives a report of a public meeting held at Clyde during May, 1894, "united on the subject of the prosecution of the Otago Central Railway, and every resolution was carried with the utmost enthusiasm amidst

applause.”^{xxvi} The meeting urged the completion of the rail link to Lake Hawea, “in support of the agriculturalists, sheep farmers, and fruit growers” as well as other industries. A further motion protested against the “misappropriation of the funds which were set apart by former Governments for its completion” and condemned any further delay in building the line as far as Lake Hawea.

The Otago Daily Times of 14 November 1905 reported on a meeting of the Otago Central Railway League, which firmly recommended that the line be continued beyond Clyde, to Cromwell and Lake Hawea.^{xxvii} One speaker even supported the plan to take it across the Haast Pass. There was much argument about whether the line should go beyond Clyde, with Mr J. Jolly urging that it continue to Lake Hawea, so that the agricultural potential of the district and its connection with the port of Dunedin could be improved. Originally the anticipated line was designed to reach the surveyed township of Gladstone which, in fact, never fully eventuated, but which was intended to sit on the lake shore, between the present-day settlements of Lake Hawea township and John Creek. According to a tourist handbook of 1884, “The terminus of the Otago Central Railway is to be at Gladstone, on the shores of the lake, but this town has no existence yet except on paper!”^{xxviii} In fact, by 1960, few of the surveyed sections of Gladstone remained above water level.

All arguments aside, the line stopped at Cromwell, (and the Middlemarch-Clyde-Cromwell link lasted only 70 years). In anticipation of the rail line to Lake Hawea an extra-wide reserve had been marked through Lagoon Valley and a railway reserve was set aside across Hawea Flat to the Lake Hawea township. By 2015 that railway reserve at Lake Hawea, which never knew the passage of trains, had been turned into a walkway and planted by the Council for the enjoyment of pedestrians, and of cyclists from the Hawea River track

THE DAM

Power cuts in the 1950s clearly demonstrated that, by then, the demand for electricity throughout the country outran the supply. Plans were made to improve the situation, and the damming of the outlet to Lake Hawea was expected to provide a dependable water supply to the planned Clyde dam and the existing Roxburgh dam, further down the Clutha River.

The Hawea dam construction began in 1955, and the Gladstone Gap emergency spillway (fuse plug) was built in 1956, containing a gravel dam which was almost a metre lower than the main dam. This lower level meant that if the lake flooded to the probable maximum flood level of 350.4 metres above sea level (one metre below the crest of the main dam), water would breach the coffer dam and flow southwards, avoiding the disaster that would be caused by the breaching of the main dam. The raising of the lake ended in about 1958.^{xxix} Later in the century the Clyde dam, built upstream of the Roxburgh dam and completed in 1993, also depended upon Lake Dunstan behind it, and Lake Hawea upstream, to ensure an adequate water supply for the hydro scheme. (Additional hydro generators were also built in Otago from the mid twentieth century, particularly at Lakes Tekapo and Pukaki, as well as Benmore and later Aviemore on the Waitaki River and Ohau station on the Ohau River).

The Ministry of Works got busy preparing for the building of the Hawea dam, by establishing living arrangements for the many workers who were expected. Unlike the road workers of some decades before, these workers and their families enjoyed the comforts of their own village. Claude Capell allowed his land, Timsfield, between Domain and Cemetery roads, to be occupied by the camp, on the understanding that the Ministry of Works paid the rates.^{xxx} The area could have been taken under the Public Works Act of the time and, while a few of the single mens' huts and family houses were left there when the dam was completed,

most were taken to the site of Otematata township, planned for the construction of the Benmore dam in the McKenzie Country.

Streets were built in the Timsfield village, an electricity supply and public buildings such as a community hall were provided. The occupants of the village formed clubs, and a dairy, grocery and Post Office were provided there. The hall served as a meeting place for club activities, and travelling salesmen used it for their temporary shops. The District Nurse was permanently stationed at the Timsfield hall^{xxxii} and the number of pupils at the Hawea Flat school swelled. Darcy Hodgkinson later moved the Post Office to The Nook, where it became his home.

When the Ministry of Works handed the Timsfield land back to Claude Capell, however, there remained a great deal for Claude and Tim to clean up; there remained areas of stripped top-soil, house piles, fences and the remnants of the sewerage system.^{xxxiii} By 2015 Timsfield has been subdivided, with streets and housing built there

Fiona Rowley recalled that the run-holders around the lake, who lost most of their good lower land to the raised lake, felt antagonistic towards the dam, but not towards the people who came to build it. Friendships were formed between the newcomers and the permanent residents of Lake Hawea and Hawea Flat^{xxxiii} The Government of the time paid compensation to run-holders for the land they lost – the princely sum of four pounds (\$8.00) per acre was paid to the Burdon family of Glen Dene. (Pers. comm. Lesley Burdon). The Riley family, of Timaru Creek station, were forced to abandon their run as the productive part of it went under, as well as the track connecting the homestead at Timaru Creek with the working part of the run in the Dingle Valley. The newly-named Dingleburn station was established, owned at first by the Ministry of Works and managed by Ian Sarginson and his brother, who subsequently bought the license.

The owners of homes on the lake shore also lost their land, for instance, the Hodgkinson family had to leave their home at John Creek, along with several owners of holiday cottages there.^{xxxiv}

In 1978, more than twenty years after the dam had been completed, the lake was lowered drastically in response to the demand for water from the generators downstream. This resulted in exposing, on the eastern side, ground that grew no vegetation, thus causing huge dust problems. On Glen Dene, the appearance of lush clover growth bloated any cattle grazing on the land, hence the exposed ground was useless for stock. The local residents grew frustrated by the unregulated fluctuations of water level, and the Guardians of Lake Hawea organisation was formed, to persuade Government to regulate lake levels

Fifty years later, plans to generate electricity directly from the Hawea dam itself were shelved, along with the intention to build further dams down the Clutha River, as New Zealand's economy changed during the early twenty-first century.

Thus the district was changing as the twentieth century progressed. In the earliest days travellers had come on foot, then with bullock wagons, horses and finally motorised vehicles as technology and roads improved. While once the European population had largely consisted of farming families and their associates, more people began to visit the lake for holidays and some of the land farmed by the Muir family along the foreshore was surveyed into building sections so that holiday homes, then permanent residences, appeared. Finally the township of Lake Hawea eventuated. After 1954 the temporary influx of dam-building families left the district, but several of the farming families and their descendants remained, while more and more people who were enthusiastic about the outdoor life came to settle there.

ⁱ PapersPast. Richard Norman, writing for the Otago Daily Times, 26 September 1915, p. 8.

ⁱⁱ Upper Clutha Historical Records Society, list of historical events.

ⁱⁱⁱ Fraser Urquhart.

^{iv} Eileen W. Robb; Hawea Hospitality, 1998. p.8.

^v Irvine Roxburgh; Wanaka Story, 1957, p. 222.

^{vi} Department of Conservation; Haast Pass/Tioripatea Highway information sheet, 2006.

^{vii} A. M. Hansen's notes, lent by his descendant, of Cromwell.

^{viii} A. Maude Moreland, Through South Westland, 2nd edition, 1916.

^{ix} Papers Past: Otago Daily Times, 11 May 1918, p. 5.

^x Otago Daily Times, 8th Feb. 2013: '100 years ago' column.

^{xi} Interview with Peg (Margaret) Allison, March 2006. Recorded on tape for the Dip Trust oral history project.

^{xii} Ibid.

^{xiii} Stories about the road were told during an interview with Keith Taylor, 20.5.2015.

^{xiv} Otago Daily Times, 13th September 2014, quotes Mr C. Cassidy, who worked on the road construction.

^{xv} Otago Daily Times interview with Mrs Peggy Sarginson, 13 September 2014.

^{xvi} Interview with Jerry Burdon, *ibid*, November 2008.

^{xvii} Bridgemeister: New Zealand suspension bridges – Hawea, 1878. Principal; William Grant McKellar.

^{xviii} Papers Past; O.W. 25 March 1904, p.54.

^{xix} Papers Past, OSWCC, 2 December 1913, p.2.

^{xx} *Ibid.* for 2 July 1901, p, 31.

^{xxi} Upper Clutha Historical Records, Timeline. The opening of the Camphill bridge is given on the timeline as 1950, but the bridge was opened in 1930, as shown on the picture of the bridge plaque.

^{xxii} Wikipedia, quoting from PapersPast. http://en.wikipedia.org/w/index.php?title=Haast_Pass&oldid=643872230

^{xxiii} Taieri Gorge Railway History, <http://www.taieri.co.nz/our-story/history>

^{xxiv} <http://nzetc.victoria.ac.nz/tm/scholarly/name-455695.html>

^{xxv} Roxburgh, pp. 198-200.

^{xxvi} Papers Past – Otago Witness – 31 May 1894 – Public meeting at Clyde.
<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=OW18940531.2.56>

^{xxvii} Ibid – Otago Daily Times – 14 November 1905 – Otago Central Railway League.

[http://=ODT19051114.2.79](http://.....=ODT19051114.2.79)

^{xxviii} Union Steamship Company of New Zealand; Maoriland:an illustrated handbook of New Zealand, Melbourne, 1884. Pembroke to Lake Hawea section.

^{xxix} 2009. OPUS, Lake level history; Electricity Commission.

^{xxx} Interview with Edna Capell, taped for the Dip Trust oralhistory project, 10 November 2005.

^{xxxi} Ibid.

^{xxxii} Information supplied by Kevin Capell.

^{xxxiii} Fiona Rowley interview, Dip Trust project. November 2005.

^{xxxiv} Irvine Roxburgh, ‘Wanaka Story’, pg 227.



**The track around the bluffs from Timaru Creek
before the motor road was built.**

Photograph courtesy of the Upper Clutha Historical Records Society.

Wm. Barry

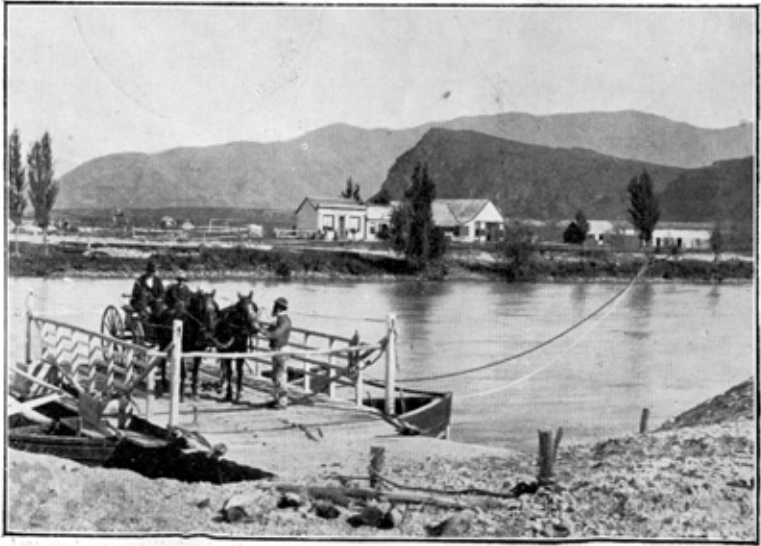


Plate XX

The Albert-Town Punt,

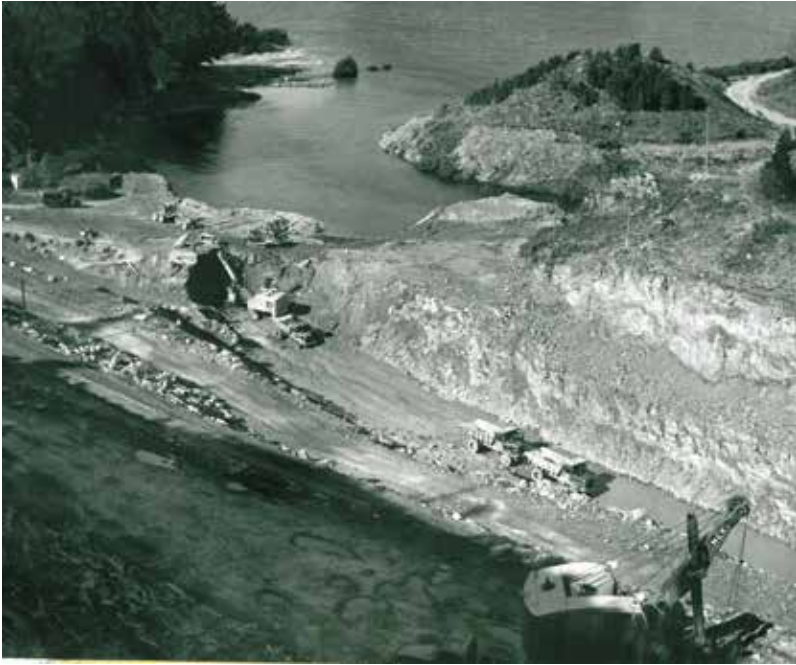
Photo from "Old Coaching Days Otago & Southland"

E. M. Lovell-Smith



ARRIVAL OF THE VISITORS AT LOWBURN FERRY, CLUTHA RIVER.
(Photos by Muir and Moodie.)

Photograph from the Otago Witness



Dam Construction

Photographs supplied by Contact Energy

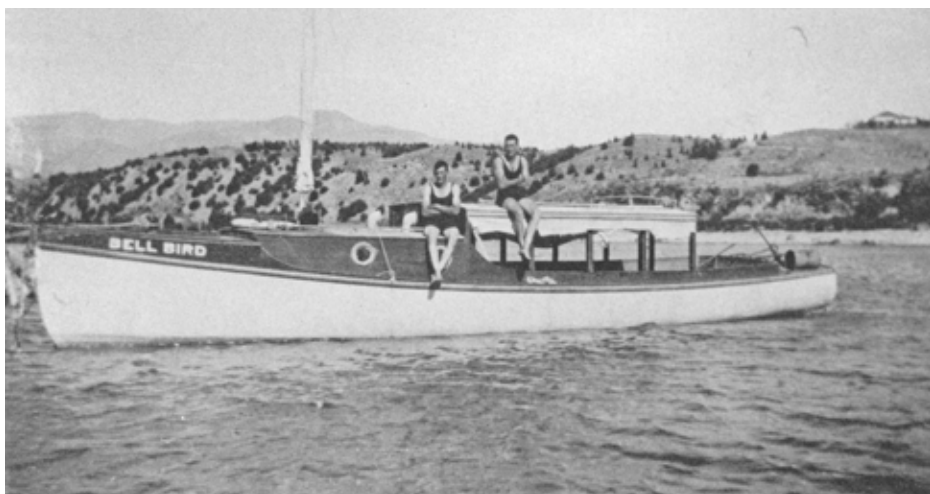




**‘Bellbird’ at the head of the lake
during construction of the road to Makarora**

Ken Dennison collection.

Provided by John Taylor from the community photo collection



The ‘Bellbird’



Early days at Lake Hawea, showing the jetty at the southern end of the lake before the water was raised.

Photographs courtesy of the Upper Clutha Historical Record Society.



Jetty at the Outlet of Lake Hawea before the dam was built.

John Turnbull collection

Supplied by John Taylor from the community photographic archive



MOW Camp at Timsfield during the building of the Dam

Sandra Harris Collection

Supplied by John Taylor from the community photographic archive



The dam completed, 1957

Sandra Harris Collection

Supplied by John Taylor from the community photographic archive



**Camp at the head of the lake during construction of the
road to Makarora**

Ken Dennison collection.

Provided by John Taylor from the community photo collection



Construction of the road to Makarora, at the Neck, 1939
Otago Daily Times photograph



Lake Hawea Outlet, December 1954

Ron and Sara Keen collection



Lake Hawea with dam-builder's camp.

Athol Churchman, photographer. Rob & Janet Christie collection.
Both photographs supplied by John Taylor from the community photo collection.



Outlet of Lake Hawea before the building of the dam

Photo supplied to Rowley family by Barry Butcher, Ministry of Works engineer.



John Creek before the lake was raised

Photo supplied by the Rowley family



**Timaru Creek Station homestead,
which was submerged when the lake was raised.**

Photo supplied by the Rowley family



Before the lake was raised. Entry of the Timaru River to the lake.

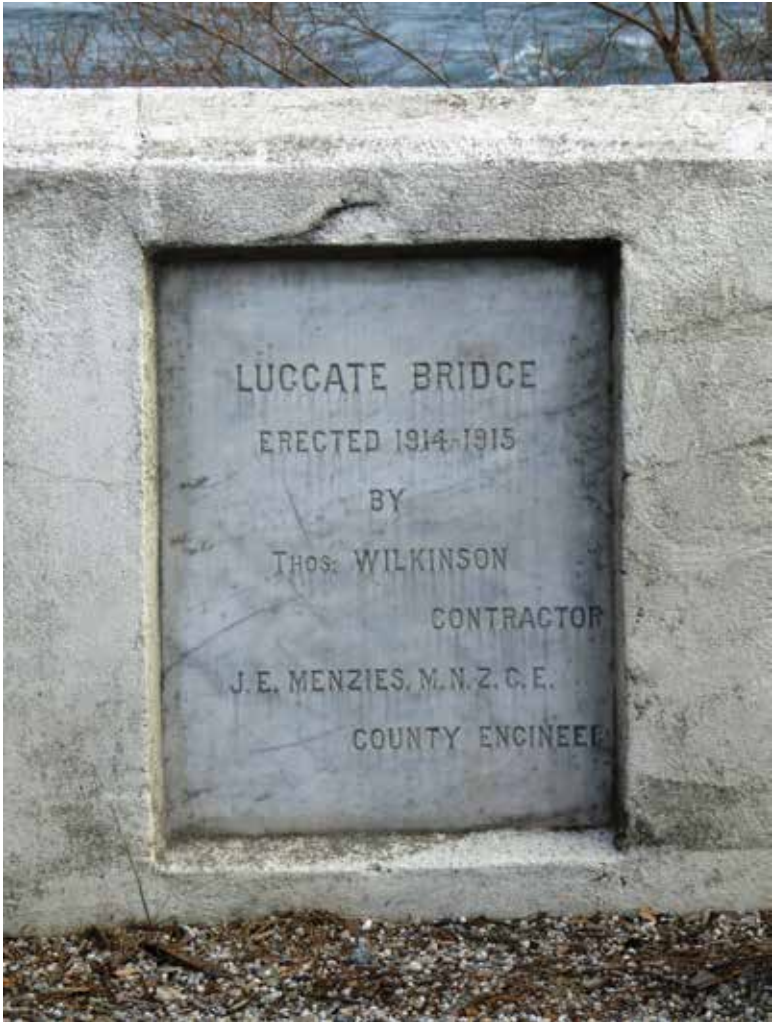
Photo supplied by the Rowley family



Plaque, Camphill Road Bridge, showing the opening date as 1930
Photograph, Trevor Chinn



Plaque, Albert Town Bridge
Photograph, Trevor Chinn



Plaque, Luggate ('Red') Bridge
Photograph, Trevor Chinn



Before the Luggate bridge was built; 1913

Supplied by John Taylor from the Lake Hawea community photo collection.

CHAPTER SEVEN

SETTLEMENT AND DEVELOPMENT OF TOURISM ETC

The earliest Europeans to settle in the district were the run-holders around the lake and the farmers of the hundreds, later designated to the south of the lake.

The first settlement was at the township of Hawea Flat, which served the farming community. The school, Churches (Presbyterian and Catholic), Post Office, grocery shop, petrol station and community hall were built there. A hotel and a blacksmith was built at Hawea Flat by R. Cayford, who also organised the first of the Hawea races, at 'Blairnhall'.ⁱ Two additional hotels were established at the Flat in the early years, when it was the main centre for the district. They sat on the flat land at the foot of the so-called pub hill.

As more people moved to live permanently in the township along the lakeshore during the 1950sⁱⁱ that became the larger centre, but the school and pre-school establishments remained at the Flat and a kindergarten was later built next to St Ninians Presbyterian church. The original Post Office became a play-centre, Rural Post delivered mail to local homes and post boxes were established at the shop in the township, while the grocery shop at the Flat, in which the McPhee family had accommodated the dentist on his regular visits to the district, and where he held his clinics, became a private home. The first community hall at the Flat burned down in 1932 and was rebuilt; the new building – like the old one - clad in corrugated iron and used for many local gatherings.

The growing township at the lake gained its own community centre when the Bowling Club had been established.

Until the twentieth century nobody lived permanently on the southern foreshore of Lake Hawea, which was farmed by the Muir family who lived and farmed in the area for several generations. The Capell family owned the land at the western end of the foreshore, Claude having bought about 160 hectares on which to build his accommodation and fishing guiding business, while farming some of the land. Claude built his lodge, naming it Lakehouse and opening it in 1925ⁱⁱⁱ. At about the same time he acquired the boat Bellbird from its builder in Dunedin.^{iv} He farmed the land to the south of the lodge, in the area that became known as Timsfield. Owning the land at the western end of what was to become the township, Claude named several streets in the developing village; Noema and Myra Streets were named for his son (known as Tim) and daughter, Elizabeth Street for his wife, who died in 1932, while Flora Dora Parade bears the name he used for his later housekeeper and companion, Flora. Peter Fraser Park, Skinner Crescent, Parry Crescent and Bodkin Street were all named after political figures – Claude followed William Bodkin, of the National Party, until he changed his political allegiance, becoming the Labour Party candidate in opposition (and losing) to Bodkin. He was familiar with Labour stalwarts such as Peter Fraser, Tom Skinner and William (Bill) Parry.^v Claude donated the land on which the playing field, Peter Fraser Park, was developed, and the road at the eastern end of his land was named Capell Avenue.

From the early days, the visitors to Lakehouse and those who were taken on the lake to fish included some who came repeatedly, especially from Dunedin, as well as personages such as Sir Heaton Rhodes and Prince Albert, the Duke of York. Claude's business was later taken over by his son Tim and daughter-in-law Edna.

Edna was related to both the John and Muir families and had holidayed with them before meeting and marrying Tim Capell in 1940. Shortly after they were married, Tim went to the Second

World War and Edna returned to her family in Karitane, but in 1943 they returned to Lake Hawea.

In 1944, Tim and Edna began a local taxi service, later adding the school bus service. The Maungawera school pupils transferred to Hawea Flat school in 1946, so Tim drove the Maungawera route and Edna the John Creek route. Then they sold their house and businesses and moved to Lakehouse in 1950, and, with three children to care for and the huge amount of work needed to run the accommodation business with its limited income, Tim became the cook while Edna was the housekeeper.

Investigations for the dam began in 1952 and, until the Ministry of Works staff hostel was built, geologists, engineers and tradesmen stayed at Lakehouse. After a liquor licence was granted in 1954, Tim had a bar to supervise, while new rooms were built onto Lakehouse, and Hotel Capell began business.

Claude Capell had initiated the water supply for Lakehouse and the growing township, from two creeks draining from Mount Maude, and he piped it over the Hawea River to Lake House and to the tank he had installed on Myra Street, above Timsfield. The Ministry of Works asked to use Claude's system, but at first declined Claude's stipulation that they leave the tank and that they install a new pipe across the dam. At first, then, the Ministry established two large Diesel pumps on the lake shore about Scotts Beach but, after the pumps had toppled into the lake during a bout of rough water, the Ministry accepted Claude's conditions. Besides, at about the same time, the Ministry of Works water supply at Timsfield became tainted with creosote from bags used during a flood and had poisoned some of the infants at the camp. The Ministry installed larger pipes and took over Claude's water supply. When the Ministry of Works local management departed after the dam was finished, a local group managed the water supply for some time, before the Vincent County Council assumed responsibility for it.^{vi}

In August 1957 the Capells welcomed the first car that had driven through the Haast Pass. The lack of bridges and the roughness of the road was evident, as the passenger arrived from the drive wet to the waist, but at last Claude's dream of a driveable road to Haast had been realised.

Edna told of four men who later drove across from Okuru to collect a truckload of baled hay from Arch Allison, at Hawea Flat. They stopped at the hotel while Tim cooked their breakfast, then departed for Allison's, carrying a crate of beer. An hour later they returned, having not been able to locate Allison's, whereupon Tim drove them there and, having collected their hay, they left for Okuru, returning more than once to buy more beer. Somewhere along the road, for some reason, possibly connected with the beer imbibed, they parked the truck with its brakes off and it ran into a creek. Luckily, although the hay was soaked, the remaining bottles of beer were unharmed, so all was well that ended well.

Finally, after the Hawea dam gates had been opened in 1958, Tim and Edna retired in 1961. Claude Capell died when he was 93, in 1974.

The township gradually grew, once Claude had subdivided his land, and although at first most of the dwellings were holiday homes, permanent residents began to settle there. The first of these were Keith and Brenda Taylor, who bought land on which to build their house from Claude's subdivision. One day Keith returned home from his work on the road and remarked that there were several people camping along the road, and perhaps there was scope for a motel. Inspired, Keith and Brenda bought a section on Capell Avenue, building the motel unit themselves. Then as they could afford more land they built the next unit and Brenda managed the expanding business.^{vii} As if managing the motel wasn't enough, Brenda later became a member of the Vincent County Council from 1983 until 1989, then when the Vincent County was disbanded she served for a term on the new

Queenstown Lakes District Council. In the early days of the motel, sheep from the Muir farm grazed the foreshore land, and at times they were known to invade the motel carport – a reminder that the place was still largely rural.

The Muir land along the foreshore was also eventually subdivided and sold for building. At first, holiday homes were built, for instance by the Gilkison family from Dunedin, and the beach in front of their place was named Scott's Beach, after the family's grandson. Permanent houses were built later, and by the late twentieth century the Lake Hawea township had become occupied by many full-time residents, both retired people and families working in the district.

Tim and Edna Capell had sold petrol at first, before the road went beyond Makarora, then they sold their license to Wattie Taylor, who established his workshop and petrol station on Camphill Road, supplying the Hawea Flat community. Keith Taylor also was granted a license to sell petrol, although he decided not to compete with the existing service. Wattie Taylor's establishment burned down and was rebuilt and, when the dam village appeared on Timsfield, Bill Barnett built another petrol station on the corner of Domain and Cemetery Roads, on land divided from the Dennison farm. Eventually Bill Barnett's garage building was shifted to State Highway six, just south of the dam, and the garage there replaced both earlier businesses. Wattie Taylor built the store on Lakeview Terrace, and his family moved more than once between the Flat and the growing township. Eventually, the two Taylor sons, John and Graham, confirmed the link between the two communities as John settled at the lake and Graham at the Flat before he and his wife moved to Luggate. (They probably see this as rather fanciful, but I like to think of it this way).

Once the lake foreshore began to be settled permanently, some of the beaches were named, either after local residents or reflecting the main reasons that visitors came to each of them. For instance, there were Taylor's Beach at the western end and Kirsty's Beach

(after a member of the Urquhart family) just east of the later-named Kite Surfers' Beach.

Meanwhile, at John Creek (named after Sam John, who farmed there during the nineteenth century), holiday homes were built, on the triangle of land between the creek and the lake shore. By 2015 there are still only a few permanent residents there, and since 1958 the lake shore has advanced to a level just short of Hodgkinson Street. Some of the streets there are named after early land-owners, such as Hodgkinson and Dennison.^{viii} The Lakes District Council maintains a picnic area at John Creek, for the many visitors to this part of the lake.

ACTIVITIES

The Otago Acclimatisation Society was founded in 1867, with the aim of introducing the fish and game familiar to European settlers, both for recreation and with the intention of establishing a fish canning industry.^{ix} Hunting and fishing became popular activities, and they both flourished into the twenty-first century, with several members of the Lake Hawea area earning their living as guides.

As the twentieth century progressed, the ski-fields in the Makarora and Cardrona valleys developed, from club fields to commercially-run resorts, with improved access roads and increasing technology applied to their lifts and their snow-making capacity. Some of them offered accommodation on the field, and visitors from far and near came into the district. This increased as the road across the Crown Range was improved, linking the Wanaka/LakeHawea area to the Queenstown district, with its own skifields and mountain-biking scope. In time, several climbing, mountain-biking and ski guides moved to live at Hawea Flat and in the township.

Wind surfing developed apace with aerial sports such as paragliding, and both paragliding and kite surfing came to be seen (and sometimes heard) off the beach that became known as kite-surfers' beach, eastwards of the Esplanade.

Permanent residents and visitors ensured the blossoming of the township as time went on and more people came to spend their leisure time in this attractive area, which offered such recreational opportunities.

Despite the few sailing boats on the lake, many motorised craft are launched at the boat ramp, next to the floating jetty near the holiday park. The jetty was designed to float, in order to accommodate the fluctuating lake levels as Contact Energy managed the water for hydro generation.

A swimming embayment was excavated near the boat-launching ramp, providing a safe activity, especially during summer holidays, complete with a floating pontoon at its mouth.

Kayaks are sometimes seen on the lake, and an international-standard set of rapids was constructed on the Hawea River, close to Camphill Road, where kayakers practise their skills and competitions are held from time to time.

During summer many visitors picnic on the lake shores and swim, if the water is warm enough.

So the township and Hawea Flat have developed into residential areas, and the original major activity – farming – has been augmented by other occupations, as people have discovered the many advantages of living in this environment.

While most of the early Maori sites, for mahinga kai, have been submerged when the lake level was raised, several of the early European buildings have been included in the Protected Historic Heritage features listed in the Queenstown Lakes District Council's District Plan. These are: the Drake family stone house on the Hawea Back Road, the old John cottage on the corner of

the Back Road and Gladstone Road, “Blairnhall” on the Back Road, the sod cottage in Loach Road, McLennan’s cottage in McLennan Road, the former St Patrick’s Catholic Church in Newcastle Road, the St Ninians Presbyterian Church in Kane Road, the Old Post Office building in Camp Hill Road, the original Hawea Flat School building on the north-east corner of the school site at the corner of Camphill Road and Kane Road, and the stone homestead in McCarthy Road.

ⁱ Irvine Roxburgh, ‘Wanaka Story’, pg 164.

ⁱⁱ Dip Trust Oral History project, recorded interview with Edna Capell, December 2005.

ⁱⁱⁱ Eileen W. Robb, Hawea Hospitality; the Capell Years 1925 – 1961

^{iv}.Ibid.

^v Dip Trust, recorded interview with Edna Capell, December 2005.

^{vi} Ibid. and additional information supplied by Kevin Capell.

^{vii} Interview with Keith & Brenda Taylor.

^{viii} Information supplied by Cliff Gray. ... *‘Across the creek [John Creek] was Jack Dennison, known to us as “Jack the Rabitter”. He was one of the original Dennisons who farmed beside the lake and after whom the road is named.’*

^{ix} Friends of the Hocken Collections Bulletin no. 37, Sept. 2001.



Lake House, opened December 1925, built by Claude Capell
Photograph supplied by the Lake Hawea Hotel



Smiths' camp, on the foreshore of Lake Hawea, before the 1950s.
Robertson family collection
Supplied by John Taylor from the community photographic archive.



Barnett's garage, Cemetery Road

Trevor Hewson collection

Supplied by John Taylor from the community photographic archive.



Supplied by John Taylor from the community photographic archive.



John Creek settlement about 1960 as the lake level rose.

Few trees have been planted and the double fence, built to slow the dust from the lake, shows clearly. More buildings and many trees have appeared since this photograph was taken.

Photographer: Ian Gray. Photograph provided by Cliff Gray.

CHAPTER EIGHT

INSTITUTIONS

As the townships have grown, residents' interests have been catered for by a variety of organisations and activities. As a particular interest grows in the community, somebody has always been willing to arrange for a group of enthusiasts to indulge in it. Teams are entered for inter-district and national competitions and visiting speakers come into the area to enlighten local interest groups. Thus the district is no longer isolated from the greater community.

The development of the Community Centre on Lakeview Terrace, in the Lake Hawea township, is notable and the centre, with the sports field next door, has become the focus of many of the district's activities. Curiously, it was the Bowling Club that was responsible for its establishment – and the community owes that club a debt of gratitude. Here is its story:

In 1988 the Hawea Domain Board was elected to manage the domain and reserves in the area on behalf of Commissioner of Crown Lands. The Government later disbanded the Board, but there remained some funds, which must be returned to Government if not used locally. Before it ceased to exist, the Domain Board donated some land at Fraser Park, and funds for the planned bowling club.¹ The formation of an outdoor bowling club was being investigated at the time; and an unsuccessful approach had been made to NZED, for funds.

Bowling enthusiasts who organised fundraising enabled the green to be established at Myra St, opening during Labour Weekend 1990. A public meeting decided to form a sports centre committee to manage the building that was planned to accompany the

bowling club, although if Council provided the funds, then Council would become the controlling authority. The residents certainly did not want Council control, so the club approached the Lotteries Commission to fund a club house, providing a costing of the voluntary work done by the community – bulldozing by Kevin Capell; gravel and soil donated by Ian Kane from his farm; cartage supplied by Keith Taylor; while Bob Hutcheson had organised, planned and largely built the green and Don Holland fronted the fundraising for the project. The calculated total cost of these services was quoted to the Lotteries Board, which then granted \$110,000 as long as the building became a community facility. So the Community Centre was built, by voluntary labour, and the Bowling Club was granted access to the building. Later, the small room allowed for the library was extended and a meeting room was added. A licensed bar had been a facility of the building from its beginning, and it brought in significant income during community events. In 2013 part of the Bowling Club's original building was demolished and replaced by a much larger Community Centre, with the library occupying the original general meeting space and new, larger meeting spaces added to the eastern end of the building. The increased size of the Community Centre reflected the much larger population of the township and although it was rather a struggle, the new Centre was self-funding, being let for social occasions such as weddings, family celebrations, community gatherings and the inevitable funeral.

Eventually, the District Council was granted control of reserves, but, first, the old Domain Board financed the resurfacing and resowing Peter Fraser Park before handing its remaining funds (\$197.00) to QLDC. The Board had also contributed funds for construction of a second tennis/netball court at Peter Fraser Park, and improvements to the Hawea Flat school swimming pool.

A children's playground was established adjacent to the tennis courts and the community centre. Some years later, Council

announced that the planned replacement of the aging equipment had been cancelled owing to lack of funds and that the equipment was, after all, suitable for a few more years' use. Consequently, local volunteers, under the leadership of a local mother of preschool children, Anna Bankshaw, applied for finance to buy new equipment for younger children. This was put together and positioned by volunteers from the community, who also planted the area, to make it a pleasant place in which families could spend time while younger children scrambled, climbed, slid and played house.

Over the years, other institutions have flourished and disappeared as community tastes have changed, but those activities which are central to any community are described first here.

Lake Hawea Cemetery

The cemetery on Muir Road is unusual in that it is the only cemetery in the Queenstown Lakes District that is not owned by the Council. It is owned and administered by a local Trust and the cemetery reserve extends east of the present graveyard, the (so far) unused section grazed by horses. The graveyard contains the forebears of most of the long-established families of the area and it is an interesting historical exercise to view the headstones, several of them from the nineteenth century.

Development Association, Community Association

Local land-owners were inspired to form a coordinated group to voice their concerns after the dam had been built and the lake raised. Water was drawn off to very low levels in the unregulated conditions during the 1970s, and meetings were held to decide what could be done to influence the Government and protect the local environment. The first public meeting consisted largely of the owners of holiday homes, along with the relatively few

permanent residents in those days, and the organisation they formed was called the Lake Hawea Development Association. In time the name was changed, first to the Hawea Development Association, then to the Hawea Community Association. Whatever its name, the organisation has continued throughout the years to promote the interests of the district, including Hawea Flat, the Lake Hawea township and Maungawera. An annual meeting elects its committee, and public meetings are held at regular intervals throughout the year, in which reports are made and matters of concern are discussed.

Guardians of Lake Hawea

The Guardians committee was established with approval from the Hawea Development Association in 1979, after the Electricity Department lowered the lake to beyond its previous, natural level; so far as to cause great problems to local run-holders and residents, watching with consternation as fences went under the dust, pastures became inaccessible or unpalatable to stock and the wool crop was contaminated. The dust caused respiratory and eye problems to both residents and stock, while the low lake level caused water bores at Hawea Flat to run dry. Not only that, but the surrounding mountains often disappeared in the dust clouds, the dust reaching as far distant as the Maniototo district. Both recreation, especially fishing, and tourism were badly affected.

Tom Shand, the Minister of Mines during the 1960s, who oversaw the assessment of the Clutha and upper Waitaki valleys which later resulted in the building of the Clyde dam, told a public meeting that Lake Hawea had been “sacrificed” to the national need for electricity generation, and that it was dammed to ensure a sufficient water supply to the Clyde dam.ⁱⁱ

Dick Cotter remembers a comment made by a local resident who was interviewed by the Otago Daily Times, when he had been asked how the community felt about dealing with Government

departments over the use of the lake water and the lack of limits on lake levels. Dick reported that the reply, expressing the frustration felt locally, went something like, “It’s like farting against thunder.” Fiona Rowley recalled that the successful Save Manapouri campaign “put the steel into us”, with its leader, Dr Alan Mark (later Sir Alan) becoming an honorary member of the Guardians of Lake Hawea and advising the group. Dick Cotter remembers that the original elected group contained such people as John King, Fiona Rowley, Dick himself, Clint Stevens, Stan Kane (representing the Vincent County Council) as well as others. Many meetings were held, submissions made, letters written to both Members of Parliament and the newspapers and a great deal of agitation held for some time. Brenda Taylor told of the time that a group of Members of Parliament was invited to Lake Hawea and taken to see the damage to the lake and its surrounds. As she said, the local people “rubbed their noses in it” in the hope of helpful action. The first Guardians President, John King, produced a paper entitled ‘A Better Deal for Lake Hawea’, in which he listed the problems and suggested solutions.

Eventually Government regulated the allowable levels of the lake. By the time the Electricity Department had been replaced by Contact Energy, which in the early twenty-first century was required to apply for consent to use the lake water, the lake levels had to remain between 338 metres and 346 metres above sea level. Only in a period of extreme need could the level be taken below 338 metres above sea level, and a Parliamentary decree was required if it went below 336 metres above sea level.

Fiona Rowley kept a scrapbook of many of the letters to the editor, newspaper articles and John King’s paper, and this valuable collection is now archived along with other papers in the Community Centre.

The Guardians continued to deal with all matters concerning the lake and its water, in 2015 requesting from the Otago Regional

Council the protection and enhancement of biodiversity of both Lake Hawea and the other deep-water lakes of Otago.ⁱⁱⁱ

Hawea Flat Primary School

All children living in the district attend the primary school, and it becomes the central institution in their development, where lifelong friendships are made. Many of the pupils remain in the district, and they are familiar with the other families as they grow.

Opened in 1882, this remained the only primary school in the district besides the public and the Catholic schools in Wanaka, and children from the township eventually travelled by school bus, no longer depending upon the taxi service provided earlier by Tim and Edna Capell. In 2015 the formation of a track from the township to Hawea Flat ensured that children could ride their bikes safely, off the narrow road between the township and the Flat.

The swimming pool remains – unlike those of many primary schools – and is available for community use between Labour weekend and March, financed in part by a Council grant.

The school history has already been written, so little is said here.

Hawea Hotel

The accommodation house built by Claude Capell, and the hotel that Tim Capell later opened were both eventually rebuilt, and in 2015 there exists a hotel offering accommodation, a public bar and a restaurant. The restaurant has a stunning outlook across the south-western corner of the lake.

Annual Anzac Day Dawn Service

A flagpole was erected on the peninsula by the dam for the ANZAC Day dawn service, held annually on 25th April. The centenary of the World War One Gallipoli campaign occurred in 2015 and a stone was raised to display a list of local people who were lost during the First World War.

Churches

St Patricks:

Francis Petre, of Dunedin, designed the Catholic church at Hawea Flat, and St Patricks was the first church built in the district, in 1892. It was deconsecrated in about 1980 and became a private dwelling, while the local congregation attended the Wanaka Catholic church.

St Ninians:

The Presbyterian church, St Ninians, was built on the triangle of land donated by the McLennan family, who had migrated from Scotland and built their first house in Lagoon Valley during the 1860s. The McLennans moved to 'Blairnhall', the first house built in the Hawea Back Road, where the early Presbyterian church services were held before the church was built. Then the Upper Clutha Presbyterian parish was sanctioned in October 1908. By that time, church services had been held at the school, and the church building was finally opened on 9th October 1938.

Civil Defence & Neighbourhood Support

Both institutions have been organised for the area. Perhaps one day there will be a civil emergency large enough for these

organisations to perform their duties, but that day is not eagerly anticipated.

Irrigation company

The earliest irrigation on the farms at Hawea Flat drew water from the streams flowing from the Grandview Range, such as Drake, Cameron and Hospital Creeks; and that irrigation was used for watering stock, rather than for growing crops. At that time, crops produced in the dry climate of the Flat were mainly grain; wheat, barley and oats. In time, crops produced on the Flat changed, to brassicas and turnips, and later dairying became an important economic activity. Irrigation made these changes possible.

Originally the Ministry of Works managed the pumping and distribution of irrigation water from the Hawea dam, which delivered water to the border dyke system on farms at the Flat under the monitorship of a full-time raceman. According to information supplied by Peter Hook and the late Ian Kane, the system was at first difficult to operate, but when the original radial gates were replaced, the daily flow of irrigation water was increased from 19 to 24 hours per day, and after the gravelly soil in some of the area had been sealed so that water in the channels no longer soaked away, things improved.

A Company was registered after the Ministry of Works ceased to manage the water distribution from the dam, and a semi-retired man was employed on a casual basis to regulate the water supply and check the intake. The irrigation water provided after the Hawea dam had been built increased the productivity of the farms at Hawea Flat immeasurably, then the development of centre-pivot irrigators, some with their own storage dams, later advanced productivity further, while preventing wastage of water. Some farmers sank individual bores to feed their centre pivot irrigators.

At the time of writing there are three main races carrying water from the dam; one travels below the garage to Maungawera Flat, one carries water to the centre of Hawea Flat and one, fed by two pumps, takes water across Gladstone Road to the top end of the Flat. The Company uses less than its full allocation of water, and the possibility is being discussed of extracting water from the lake at John Creek and pumping it via a pressurised line as far as Lagoon Valley.

In the early twenty-first century, Contact Energy, which by that time managed the dam, was concerned about the integrity of the earth dam, with the pipework for the siphon and low-water pumping system passing through it. In 2003, ownership of this pipework was passed to Contact Energy, which from then on maintained the equipment and paid for necessary electricity. The Hawea irrigation system has provided the cheapest water in New Zealand, and the outstanding change in Hawea Flat, from its early status as the grain basket of Otago to the production of seed and cropping, then to dairy farming, has been brought about through irrigation.

Local shop & Sailz restaurant.

The grocery shop established by Wattie Taylor in Lakeview Terrace still thrives into the twenty-first century, replacing the older shop at Hawea Flat. As the only shop in the township, it has been extended, containing a café downstairs and a restaurant upstairs which, along with the restaurant at the pub, provides a choice for those planning a meal out.

Peter Fraser park

Land for a playing field was donated by Claude Capell, and named after a Labour Party Prime Minister. The park is used for cricket, rugby, soccer and, on alternate years, for the annual Town

vs Country day. The latter takes place on Waitangi Day each year, and sports contests are organised between the two communities.

Thursday group

After the dam had been built and the lake level raised, the Electricity Department prepared a Management Plan, under which it planted trees on the southern foreshore of the lake and took care of the foreshore. In the early 1990s, when Contact Energy was granted control of the dam and its working, the foreshore fell into disrepair, as the company declined to care for interests beyond water use for electricity generation. A group of volunteers, made up largely of retired people living in the township, began to administer the foreshore, with the signed agreement of Council, the Development Association and the old Reserves Advisory committee. They spent Wednesday mornings weeding, felling wilding trees and planting natives in an effort to ensure that the foreshore remained pleasant for its many visitors. The group changed its activities to Thursday mornings and in time, after Land Information New Zealand (LINZ), vested the management of the foreshore in the Queenstown Lakes District Council, it continued its work on behalf of Council. It widened its activities, so that parking areas and barbecues were constructed after energetic lobbying of bodies such as Council and Contact Energy. When Contact Energy was required to prepare a Management Plan for the foreshore, in 2009, the Thursday group was granted responsibility of maintaining it. The Upper Clutha Tracks Trust had by then been established, and the Gladstone track was formed between the dam and John Creek, along the foreshore. The Thursday group saw that the township section of the walkway remained open and attractive, while adhering to Contact Energy's Management Plan. This Plan is reviewed at five-year intervals, in consultation with the local

community, and the Thursday group continues its voluntary work, saving the costs that would otherwise be incurred.

Town vs Country day:

This activity was established by a local resident of the township, Colleen Carr, as a suitable event for Waitangi Day, 6th February each year. Team contests, such as cricket, golf, Frisbee, petanque and netball are held between the Hawea Flat and the Lake Hawea township communities, and contests and entertainment for kids of all ages are held. The day's final activities involve a tug-of-war between the two sides; various kids' games depending upon water liberally supplied via the local fire brigade hose; a lolly scramble where lollies are scattered either by elderly boys or from a small plane passing overhead; a water slide, and plenty of fun is had by all. Finally the contest ends with the presentation of a trophy to the side that has scored most highly during the day, followed by a community barbecue.

Volunteer fire brigade

Originally, if a fire broke out locally, everybody available came out to help fight it. Graham Taylor remembers fighting the flames caused by headers working during the grain harvest, when the weather was hot and dry, and the northerly wind prevailed. Finally a tree fire at the Nook inspired the formation of a fire-fighting group. At first, the district was considered "too rural" to contain a funded fire brigade, and the equipment was a vehicle carrying a pump on its trailer, supplied by Jim Manson of Wanaka. Dick Cotter remembers being approached by a boy in his school shorts, who asked to join the group. This was the very young Graham Taylor, who was later to become Fire Chief when the full brigade had been formed.^{iv}

Later, Ian Kane and Dick Cotter attended a Forestry Department meeting in Luggate, where the community was offered the loan of a Wajax pump, which was installed on the back of the Austin Lodestar supplied by the Vincent County Council, along with a tank donated by Tim Capell and kept at the Haugh property in Camphill Road.^v The Wajax was lent on the condition that it be used to fight fires between Lake Hawea and Haast. In June 1967 the destruction caused by a fire at the garage belonging to Wattie Taylor in Camphill Road had the distinction of being the first event attended by this equipment.

During the late 1960s a public meeting was organised, during which money was donated for the building of the fire station at the top of the hill in Myra Street. Dick Cotter and his workers built the station there, on land donated by Claude Capell. It was conveniently placed on the top of the hill so that the first vehicle, the Austin carrying the Wajax pump, could be run down the hill to start it if conventional means failed. Graham Taylor remembers that, “about 1975 we were able to convince the Government to import the ex-UK civil defence Bedford RL ‘Green Goddess’....designed to cope with the aftermath of a nuclear attack, then some bright spark realised that there would be nothing left! So, apart from a number sent to Northern Ireland where they were expendable....and a large number sent to Israel and the Middle East, New Zealand got the roughest ones.....This was replaced by a very useful TKM 4X4 machine with a Bedford Diesel; it was lighter and more powerful than the old Vass, but it was eventually replaced as it had an open rear cab.”

When Graham was Chief Fire Officer, he insisted upon having Christine Hewson in the team, as she was the best driver, as well as being available. Christine, a member of the Capell family, was to become the first female Chief Fire Officer in New Zealand.

The Fire Service eventually funded a formal fire brigade, which was officially established on 29th May, 1972. The members of that first brigade were: Graham Taylor, Allan Gillespie, John

Taylor, Ken Muir, Dick Cotter, Ray Wilson, Ynys Haugh, Gerard McCarthy, Dave Kane, Donald Urquhart, Bob Pringle, Tom Rowley, Neville May and Ian Kane. In 2015 the five Honourary Life Members of the brigade were; Graham Taylor, Bob Hutcheson, Gus Nisbet, John Taylor and Gerard McCarthy, while the nine Chief Fire Officers had been; Graham Taylor (who served two periods), Ken Muir, Bob Pringle, Ken Dennison, Christine Hewson (the first female Chief Fire Officer in New Zealand), Gus Nisbet, Doug Bressel and Kevin Capell.

The brigade, funded partly by the Fire Service, but supplemented by the local brigade's fund-raising activities, has a fluctuating membership, possibly because many young people move frequently into and out of the district, but those who do move on are encouraged to join the brigade at the place they move to, so that their training is not lost. In 2015 the maximum size of the brigade is twenty members.

In 2015 volunteer fire fighters receive exactly the same training as that of full-time professionals, with the requirement that regular refresher courses are taken and officially signed off. The amount of bookwork required for the brigade demands expert computer skills, while the call-out duties of the brigade today have changed from earlier days. At first, the focus was solely on local fires, but in time the job has come to include about one third each of fires, motor vehicle crashes and medical events, with other calls at times. With the increase in tourism it is likely that motor vehicle crashes will demand more and more of the brigade's time.

Over the years, as duties have broadened and calls upon the brigade have increased, women have been encouraged to join – victims of motor accidents or medical events often relate better to a woman, although both women and men are trained to the same level. Some women are more readily available during the day, as well, and in a small rural community a minimal number of personnel must be maintained. Christine Hewson, the first female

member, joined the brigade in 1979, and although during the 1990s there have been some periods without women members, by the twenty-first century there have constantly been three or four.

The growing community calls upon the brigade for more than simply fire and medical service; for instance, in the past the brigade has watered-in several plantings on the foreshore, and during the Town vs Country competitions there are several events made possible by the fire hoses soaking certain contests, ensuring that surfaces are slippery and contestants drenched. It adds to the fun!

The Sheep Dip, followed by the Dip Trust

Both ticks and the disease, scab, were early scourges amongst stock. The Government employed a Stock Inspector to check annually, and scab was eradicated by regular dipping in the local community dip on donated land on the Hawea Back Road. The most effective treatment used in the dip was Wilson's Colonial Sheep Dip.^{vi} In time, sheepmen used more convenient drenches to control disease in their sheep, and administered them on their own properties, so the community dip was no longer used. Dip Corner, at the junction of Nook, Gladstone and Cemetery Roads, is named after the public dip. The money remaining from the use of the dip was put into a Trust and administered by a committee that financed local projects, such as the oral history collection of taped interviews by local people, which has been extensively used in the writing of this history.

Food Forest

During 2012 a food forest was set up at the Domain, with the intention of growing food crops suitable to the climate and soil, which could be available to local people. The philosophy behind creating the food forest was to help keep down the cost of living

and to provide a local source of food, while the forest was also intended to be an example to other communities, in the hope that eventually food forests would become a common feature throughout New Zealand.

The Lake Hawea garage on State Highway 6 replaced the earlier petrol stations, becoming a local institution, especially as the township grew. The attached mechanic business provided servicing for vehicles large and small, while travellers, local residents and boaties all valued the services provided.

Golf club

Originally the land occupied by the Golf Club was part of the Gray farm. Nowadays the green is privately-owned, and opened in 2002. Many local residents belong to the golf club, and visitors also visit the green. The course was placed on the market during 2015, so it remains to be seen what will happen to the land in the future.

Destination Hawea

This was established by a group of local businesses. The group publishes a map of the area, showing where various business activities are situated, as well as the entertainment that can be enjoyed by visitors, on the foreshore and in the township. Businesses are expected to grow as tourism increases in the district during the twenty-first century.

Holiday park and fishing tournament.

The Holiday park on the south-western shore of the lake occupies Council-owned land and was established by the Cotter family,

who built the cabins and communal room, as well as the manager's house. The Cotter family managed the park through its first years, then the lease was sold to the Burdon family, who employed a manager.

The Park sponsors an annual family fishing contest, and this has become a popular event for residents and visitors.

Horse riding.

Horse races are organised at the Domain annually by the local Picnic & Racing club, which also takes part in the Wanaka rodeos. A pony club formed in 1957, meeting at the Domain and providing instruction in horsemanship for local youngsters. The pony club was one of Christine Capell/Hewson's many interests in the community; she rode as a child and instructed as an adult.

Mainly Music

This is the name given to the weekly sessions organised for local pre-school children at St Ninians church.

Other sports

Netball, Basketball, Badminton and rifle-shooting are also catered for by local enthusiasts, and both indoor and outdoor bowls are played at the Community Centre. As an enthusiasm for a particular sport arises, there are sure to be activists who will organise coaching and competition.

University of the Third Age

A branch of the U3A organisation has been established, and monthly courses are arranged with visiting speakers who come to

Wanaka for their presentations. Several people of the third age from the Lake Hawea/Hawea Flat district attend regularly.

Reserves Advisory Committee

When the Domain Board was disestablished, local people formed the Reserves Advisory committee as a sub-committee of the Hawea Community Association, largely to ensure that Council used the income from its properties - the domain and the holiday park - to fund local projects. The committee continued for some years, but was finally disestablished in its turn, as the Hawea Community Association assumed full responsibility for local areas.

Tracks for walking and riding, and the kayaking wave.

As mentioned in an earlier chapter, several walking and cycling tracks exist around the lake and up the surrounding hills, and a kayaking wave, which attracts people from the wider district, has been engineered in the Hawea River.

Womens' Institute, later Rural Women

The original organisation, the Womens Institute, eventually changed its name to Rural Women.

Agnes Gray remembered the many interests catered for by the Women's Institute, such as flower arranging, baking, entertaining addresses delivered by guest speakers, catering for local weddings and classes for basket-making among other activities.^{vii} The Rural Women organisation widened its interests, catering for matters of local and national concern and sponsoring speakers.

There are bound to be additional interest groups missing from this list, and I apologise for not mentioning them.

ⁱ The history of the bowling club and community centre taken from information written by the late Ian Kane, supplied by Shona Lorimer

ⁱⁱ Brenda Taylor still remembered this in 2015.

ⁱⁱⁱ From the submission from Dr Don Robertson to the Otago Regional Council Proposed Regional Policy Statement.

^{iv} Informaton supplied by Dick Cotter. Further information about the fire brigade generously compiled by Kevin Capell.

^v Graham Taylor also contributed information to this piece.

^{vi} On the Run; The Stations and People of the Wanaka Hawea High Country. Hawea-Wanaka Musterers Reunion Committee, compiled by Vicki McRae, 1999.

^{vii} Agnes Gray, taped interview for Dip Trust oral history project, 3.7.2006.

CONCLUSION

So ends the story of the industry and settlement of Lake Hawea and its surrounding area. I am deeply indebted to the numerous people who have generously given their time and information during the compilation of this history; and any inaccuracies in the text are my own.

An attempt has been made to describe the changes that have taken place since the mountains arose, the lake formed, and finally when humans appeared much later; Maori, European explorers, prospectors and farmers, then finally those who chose to live and work in the not always serene but constantly beautiful environment of mountains, rivers and the lake. I have chronicled what I can discover about the changes these people have wrought, while the changes yet to take place are open to speculation.

Tourism has grown since Claude Capell built his lodge, then later when roads connected Otago and Westland, and later still when the local skifields had been developed, and it is expected to increase throughout the district as the twenty-first century advances and visitors come to enjoy this scenic area.

Farming has changed since the Lands Department first granted pastoral licenses in 1858 and, later, cut the Hawea Flat land into Hundreds in 1883, and it has advanced further since tenure review during the late twentieth and into the twenty-first centuries has freeholded sections of the high country, allowing far greater diversification there.

Technology, especially the use of aircraft, but also the development of mechanical devices large and small, has enabled the exploitation of previously unproductive land. Creatures have been introduced so that the land can provide for both industry and

income, while other introduced animals have threatened prosperity, and their control is yet to be permanently settled.

The recreational opportunities on the land have been developed, both free of charge on land administered by the Department of Conservation and as part of the income of some of the landowners and guides. Recreational industry has grown, from the development of commercial ski fields to walking, climbing, cycling, fishing and boating, and professional guiding of all of these activities provides income for many.

Indeed, it is a pretty good place to live!

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