

Historic Heritage Evaluation

Papakura Presbyterian Church Complex



67 and 71-75 Great South Road and 2 Coles
Crescent, Papakura

Prepared by Heritage Unit, Auckland Council
Final – July 2017

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Cover images: Zoom in on front elevations of the 1926 and 1859 church buildings. AC, March 2016.

1.0 Purpose

The purpose of this document is to consider the Papakura Presbyterian First Church Complex (1859 church, 1926 church and oak tree) located at 67 Great South Road, 71-75 Great South Road and 2 Coles Crescent, Papakura, against the criteria for evaluation of historic heritage in the Auckland Unitary Plan Operative in Part (AUPOP).

The document has been prepared by Cara Francesco, Principal Specialist Built Heritage, Built and Cultural Policy team, Heritage Unit, Auckland Council. It is solely for the use of Auckland Council for the purpose it is intended in accordance with the agreed scope of work.

2.0 Identification

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| Site address(es) | 67 Great South Road Papakura 71-75 Great South Road Papakura (service lane) 2 Coles Crescent Papakura |
| Legal descriptions and Certificate of Title identifiers | PART LOT 14 DP 22333 (67 Great South Road) LOT 1 DP 22825 (2 Coles Crescent) LOT 2 DP 22825 (2 Coles Crescent) LOT 3 DP 98634 (service lane) |
| NZTM grid reference | NZTM:- Easting: 1772458.10 / Northing: 5896900.82; WGS84:- Longitude: 174.939632 / Latitude: -37.058299 (approximate location) |
| Ownership | Presbyterian Church (Papakura and District Presbyterian Church) of 2 Coles Crescent and 67 Great South Road The service lane at 71-75 Great South Road is owned by Auckland Council |
| Unitary Plan zoning (AUP) | Mixed use zone (2 Coles Crescent) Metropolitan town centre zone (67 and 71-75 (service lane) Great South Road) |
| Existing scheduled item(s) | The Christ Anglican Church at 106 Great South Road, Papakura is approximately 500 metres away. Schedule ID 708 (<i>the scheduled place includes the early Selwyn chapel and the Modernist Richard Toy designed church</i>). Scheduled notable trees are present on the subject site. These being: -ID 2215 <i>Phoenix Canariensis</i> (Phoenix Palm) x2 – In front of Presbyterian Church, 67 Great South Road -ID 2264 (<i>Quercus spp.</i>) (Oak) x1 – 2 Coles Crescent |

| | |
|--|---|
| Additional controls | -Ardmore Airport Height Restrictions - ID 200 -Height Variation Control – Papakura – 27m -High Use Aquifer Management Areas Overlay (Clevedon West Waitemata Aquifer) -Macroinvertebrate Community Index (Urban) |
| Heritage New Pouhere Taonga Zealand (HNZPT) listing details | The place is not listed with Heritage New Zealand |
| Pre-1900 site (HNZPT Act 2014 Section 6) | Yes, the place is the site of human activity before 1900 but is not formally recorded as an archaeological site and has not been assessed to determine what level of archaeological values are present as part of this evaluation |
| CHI reference/s | No CHI # recorded at present. Recommended to be added to the CHI |
| NZAA site record number/s | Not a NZAA recorded site at present |

3.0 Constraints

Limitations of this evaluation are that it does not:

- Cover in depth, potential building or sub surface archaeological values pertaining to the 1859 church.
- Address whether the place is of importance to Mana Whenua. Any such values would be for the relevant Mana Whenua group(s) to determine.
- Address the structural integrity or the condition (other than visual aesthetic condition) of the buildings or any other engineering matters, such as, its soundness or safety, earthquake risk, safety in the event of fire, or insanitary conditions.
- The evaluation is based on the availability of information provided or able to sourced at this time, noting that additional research may yield new information.
- Several site visits have been undertaken. Initial site visits were conducted in March 2016 to view the exterior of the two buildings. On 23 May 2017, a further visit was undertaken to inspect the oak tree from the service lane, with Heritage Unit, Heritage Arborist, Nick Stott. On 9 June 2017, an onsite site inspection, including viewing the interiors of both the church buildings, with parish representatives was undertaken. Some spaces such as, the lavatory in the 1926 church were not viewed.
- Due to copyright, a number of images collected through the research have not been included in this report.

4.0 Historical summary

Refer to Appendix 1 for further historical narrative.

4.1 The first church

4.1.1 Prior to formal church

In the initial years of European settlement in Papakura (i.e.: early 1850s), Presbyterian services took place in the private residence of the McLennan family, with services held by Reverend David Bruce (founder of the Auckland Presbytery). The Presbyterian community then also used the one existing church in the area, the Papakura Wesleyan Chapel, for a few years prior to establishing a formal Presbyterian church.¹ Within a few years of settlement, the early Presbyterian settlers decided the informal arrangement was not sufficient and felt a formal Presbyterian church was required.

4.1.2 Land

The portion of land that the 1859 church was originally situated on (and now roughly the location of the 1926 church) was obtained from a grant under the Auckland Waste Trade Lands Act 1867. The grant applicants were Reverend Thomas Norrie, clergymen for the 19 churches in the far southern reaches of Auckland, and into the Waikato, James Baird Hay, who was involved in a number of land grants in the 1860s, and Reverend David Bruce (see Appendix 2 - title information).

4.1.3 Construction and opening

An article in the *Daily Southern Cross* newspaper on 6 April 1858, called for tenders for a builder to construct a Presbyterian church in Papakura, as well as a Presbyterian church building in Wairoa (Clevedon).² Contributions from the settlers towards the construction totalled £324.^{3 4}



Figure 1. Original church building with belfry. This was taken prior to the installation of the circular rose windows. N.d. Clarke, E. (1985). *Papakura and Districts Souvenirs*. Papakura and Districts Historical Society. p 59. *Original source/credit of image not known.*

¹ Elsdon, C. (1982). *Breakwater against the Tide: A History of Papakura City and Districts*, Historical Society, Papakura. p.86.

² *Daily Southern Cross*, vol. XV, issue 1124, 6 April 1858.

³ Elsdon, C. p 50.

⁴ An historic Presbyterian Church in Clevedon from this time is not known to remain. Additionally, it has not been identified through research for this evaluation, who the successful tender was from to build the church, nor who designed it.

There was approximately nine months between the call for tenders to build the church, and its completion and opening ceremony. Construction of the church was completed in early 1859, with the opening ceremony on 23 January. Reporting the event in an Auckland newspaper, it was said:

*"The church is in every respect an ornament to the rising village of Papakura, occupying a fine site on the elevated angle formed by the junction of the Great South Road and the one leading to Cole's mill, commanding a splendid approach from Auckland."*⁵

4.1.4. First Pastor

Reverend Thomas Norrie was the first formal pastor and served the Papakura and surrounding (and far-reaching) Presbyterian communities for a number of years, until his death in 1905. In the earlier years of his preaching he had a parish which stretched from Papakura in the north, to Cambridge and Te Awamutu in the south, Raglan and Ahitu in the west and Wairoa, (Clevedon) and Miranda in the east.

4.2 Other early uses

4.2.1 Methodists

The local Methodist denomination also used the Presbyterian Church. Damage had occurred to the Papakura Methodist Church as the military had commandeered it as a depot during the New Zealand Land War years. The Methodist congregation met in the Presbyterian Church in the evenings. They used the building for worship between 1869 and 1909, a period extending some 40 years.

4.2.2 Land Wars

While the subject site was never directly involved in the Land Wars of 1863, steps were taken to protect the building as a place of safety and refuge, should it come under attack by Māori war parties. The church *"walls were lined up to 6 or 7 feet and filled with sand, to stop bullets"* and settlers started to build a stockade around the church site. The stockade was not completed, as outright conflict never reached the area.⁶

This was unlike in the settlement of Pukekohe East, which had a stockade constructed. Direct conflict did break out in and around the church site on Runciman Road, with fatalities. The Pukekohe East Presbyterian Church building is of a similar design and age to the Papakura First Presbyterian Church, and the building remains today.⁷ (See Appendix 3, figure 57 – Comparative Analysis for further details).

4.2.3 Second school location

In the early days of settlement in Papakura, the church and school were closely linked. The Presbyterian and Methodist church buildings were used as the initial schoolhouses for the residents of the area. This arrangement in the Presbyterian Church occurred for approximately 17 years, from 1859 until 1876, at which time a purpose built school for the settlement of Papakura was established.⁸

⁵ *Daily Southern Cross*, 18 January 1859 p.2.

⁶ Tonson, A.E., *Old Manukau*, Tonson Publishing House, Auckland, 1966. Willis A., *Early Papakura*, 1932, compiled by P. Holt, held at Sir Edmund Hillary Library, Papakura.

⁷ The Pukekohe East Presbyterian Church is formally recognised as a historic heritage place. It is scheduled in the Auckland Unitary Plan and is a listed place with Heritage New Zealand.

⁸ The origins of that purpose built school building remain today in what is now 'Central Park' on Wood Street.

4.3 Relocation of the 1859 church

Relocation of the original church building has occurred on more than one occasion. The building has however, remained within the church site, no more than approximately 60 meters from its original position, on the corner of Coles Crescent and the Great South Road. The two key relocation dates were c.1924 and c.1958. It appears there may have also been more temporary relocation points within the site in between those times.

The 1859 church was relocated within the site in 1924 -1925 to make way for the new church building. At this time, the original church became a Sunday school hall. The building was orientated to face out to the start of Coles Crescent, and was located reasonably close to the front site boundary. The new church was constructed next to it shortly after relocation.

The other key relocation was in 1958, as part of enabling the construction of a new youth hall. The youth hall was built on the portion of the site fronting Coles Crescent, near to where the original church had been re-sited in 1924-1925.⁹ The 1859 church was re-angled and positioned beyond the new youth hall in the south-eastern corner of the wider site, where it resides today. A non-descript detached prefabricated one-storey building was added beyond the rear of the original church in 1989 and remains onsite today.¹⁰



Figure 2. Exterior front and side and elevations of the 1859 church. AC, June 2017.

4.4 Manse

The first formal manse was located on the corner of Great South and Beach Roads.¹¹ It was built in 1880, for the first parish reverend, Thomas Norrie. In time (c.1940), a manse was constructed as part of the wider church complex, on a separate land parcel, at 6-8 Coles Crescent. The manse is a one storey, brick and tile residence orientated out towards Coles Crescent. The site remains in church ownership. The manse is a modest designed building without ornamentation. The architect of the 1926 church building, Johnson Clark, is attributed to designing the manse; some 15 years

⁹ Ibid. p 55.

¹⁰ Auckland Council property file – see figure

¹¹ Campbell, A.J. *First Presbyterian Church 1855-2005*. Commemorative booklet. p.19. Note: nearby to this site is a street known as 'Manse Road', which likely takes its name from being close to the site of the former Presbyterian manse. The manse no longer remains at that site.

later (see Appendix 6 for drawings/plans of the manse). The manse is externally a much less notable example of his work. Additions have taken place at the rear.

4.5 1926 church

4.5.1 Proposal for new church

Into the early 1920s, there was discussion of the need for a new church building, with a view that the old church was no longer adequate to meet the needs of the growing congregation. Reverend Greenwood, the pastor of the time, had the congregation raising money to construct a new church building. One fundraising scheme involved bricks sold for 1 shilling each. The subscriptions came from as far away as England and America. The church was erected in memory of the pioneer settlers of the district.¹² The church building was completed in the first half of 1926.

4.5.2 Design and construction

Architect, Mr Johnson Clark, designed the church building; and builder, Mr A. D. Nicholson oversaw its construction.¹³ Clark designed the church drawing heavily on the dominant style of the time, Arts and Crafts. He also incorporated Gothic Revival influences, a style often applied to ecclesiastical buildings around the Inter War era. (See Appendix 6, figures, 110, 111 and 112).

Initial plans prepared by Clark were for an elaborate church to accommodate 250 people. The design was scaled back somewhat for the final approved design, and the architectural style of the building was modified. (See Appendix 6, figure 117). The reason(s) for this change are not clear, but it is likely that the earlier design was too costly, and/or seen as too large. The parish decision makers may also have not favoured the initial proposed style for the building. Other minor elements of the revised design were also not seen through in the final 'as built'.

A description of the opening of the building in the Herald notes that:

The new building is of Gothic design and is constructed of white silica brick, with high-pitched tiled roof. Ornamental facings, windows, etc., are picked out in red pressed brick. The church stands on a commanding corner on the Great South Road in good view of the large expanse of surrounding country. Beside it stands the old church, a reminder of the pioneering days. Inset in the exterior front walls of the new building are numerous tablets in memory of pioneers of the district. The tablets were formally unveiled some time ago.

The new church has seating accommodation for between 250 and 300 people. A choir room, committee room and minister's recess room are also provided. Under ordinary contract, it is estimated that the cost of the structure, plus necessary preparation of the grounds, would have been approximately £4000, but the builder, Mr A. D. Nicholson, of Papakura, has carried out the work free of profit. Many others have enthusiastically given voluntary assistance. These factors have reduced the cost very materially and, together with subscriptions and money received from church property, place the congregation and officers in the proud position of being able to open their new church, with furnishings to seat 160 people, entirely free of debt.

New Zealand Herald, vol LXIII, issue 19349, 9 June 1926.

¹² *Auckland Star*, vol LVII, 5 February 1926.

¹³ Gurau, T. p 44. See Appendix 6 – drawings and plans.

4.5.3 Opening ceremonies

There were several ceremonies to celebrate the construction of the new church, held between 1926 through to 1928.¹⁴ Mr E.D. McLennan, Member of Parliament, proceeded over the official opening on 12 June 1926, with 500 people in attendance.¹⁵ Other ceremonies included the dedication of the numerous plaques embedded around the outside of the building on 18 April 1926 (see figure 9); and the ceremony formally opening the church for worship on 16 March 1928. The dedication of the church followed on 14 June 1928.¹⁶ (See figures 105 and 106).

4.6 Additions to 1926 church

The addition of a one-storey timber foyer to the western elevation of the church occurred from 1975 to 1977. This side addition was paid for using funds raised for a proposed new church building, which was seen to be too ambitious and did not proceed. The amount raised at that time was \$30,000. The foyer was opened and dedicated by Reverend John A. Balchin on 29 May 1977.¹⁷ (See Appendix 6 (drawings and plans) figure 122).

Not long after, in the 1980s, there was a further addition to accommodate offices and storage beneath. The additional wing is architecturally unremarkable. While a detracting feature in relation to the heritage values of the original church; the side wing has not removed a significant amount of original fabric. The foyer abuts directly to what was the western exterior brick wall of the church. The building footprint of the side wing is quite large, however the roof geometry of the addition is generally flat (other than the front portico entrance). This means it is somewhat subservient to the main original church, when viewed front on.

4.7 Other

There have been several anniversary commemorations held over the years to celebrate the establishment and history of the church and parish.¹⁸

The church site has been host to the local Boys Brigade since its establishment in 1949. A Girls Brigade is also associated with the parish/church. Very recently this has ceased.

At one time, the Papakura First Church was the largest Presbyterian Church in New Zealand. It is also the only Presbyterian parish with 'districts' – this being a church of churches. Some of the district churches were planted from First Church; while others were smaller churches that chose to 'incorporate'.¹⁹

5.0 Physical description

5.1 1859 church (now church hall/Sunday school)

The former church is located at 2 Coles Crescent, Papakura. The original church is a small rectangular building, clad in horizontal timber weatherboards with a long run corrugated iron roof, and two gable ends. The original horizontal kauri weatherboards

¹⁴ Gurau, T. p 45.

¹⁵ *New Zealand Herald*, vol LXIII, issues 19353, 14 June 1926. Ibid. p 35.

¹⁶ Ibid, p 45.

¹⁷ Ibid, p 60.

¹⁸ Ibid, p 51.

¹⁹ First Presbyterian Church. Our history. Accessed from: <http://firstchurchpapakura.org.nz/about-us/our-history/>

were reportedly sawn in the Hunua Ranges.²⁰ The exterior is presently painted white; based on historic photos it appears the church has long retained its white exterior cladding colour scheme.

The western side elevation now facing out onto the church carpark consists of two timber framed windows, with the windows closed off with plywood and not used. Recently, security grates have also been installed on the windows. The eastern side elevation consists of three rectangular timber framed windows, spaced at equal distances along the elevation. The rear, southern elevation, contains a more contemporary door. A key ornamental feature of the building is circular stained glass windows located on the upper portion of both the front and rear façades.²¹ The front entrance is framed by a small traditional gabled entrance. The front door consists of two vertical tongue and groove doors in an arched shape frame/architrave.

No historical photographs or drawings have been identified to understand the initial and early interior of the church, or exactly how much this has changed over time.

The interior of the 1859 church consists of one open space, other than a contemporary partial false partition constructed towards the centre of the space for enclosed storage. The timber, scissor truss ceiling forms an important internal structural and physical element of the building. Chipboard and carpet were observed on the floor surface, but beneath this is very likely elements of an earlier floor. Timber floorboards were observed on the edge of the front portico entrance floor. The walls are lined with horizontal timber boards. The upper half of the timber walls are unobstructed, while the lower portion of the wall has a mono board. It is probable that timber boards are present below this. While the current green paint finish of the walls is detracting, this is a superficial aesthetic matter. Hardiboard is also present on part of the front portico internal walls. Again, it is likely that earlier fabric is behind this. (See figures 46 - 49).

5.2 Known key modifications

The 158 year old building has seen some modifications inside and out; however overall, the building remains readable and legible from both an historical and architectural integrity perspective. There have been some changes to the external architectural features such as the original bell tower being removed. It has not been established through this evaluation when the bell tower was removed. It appears likely either prior to, or at the time of its relocation in 1925.

Two circular coloured stained glass windows were installed at the upper portion of the front and rear elevations. After removal of the bell tower, there were decorative wrought iron crosses on the apex of the front and rear gables as well as a smaller wrought iron cross on the small front foyer apex. These are no longer present.

The rear portion of the building externally has had the most changes over time. Figure 101 illustrates that the building included a rear lean to in 1958 when relocated. This lean to has since been removed. At one point, the building also had a through link to the 1926 church when it was situated closer to the corner of Great South Road and Coles Crescent (see figure 2).

5.3 Other buildings onsite

²⁰ A number of these boards would have been replaced over time as part of general maintenance, in particular at the rear where iterations of lean-tos have been present at different points in time.

²¹ These two circular windows were incorporated at a later date, presumably after the belfry was removed. It appears the stained glass windows on the 1859 church were added as war memorials after World War 1. See Gurau, T. (2013) *Building Faith Frist Presbyterian Church*, Papakura, p.17. (Exact date of installation unknown).

The 1859 church building's western side elevation remains visible from Coles Crescent however, in its present position; it has a much more subservient visual role away from the 1926 church, but still an important part of the wider church site. The one storey brick youth hall sits in between the 1926 and 1859 church buildings.

To the rear of the 1859 church is a non-descript prefabricated, one storey building forming part of the church complex. It is approximately 3 metres in height and is subservient to the 1859 church. A modern timber deck and ramp are present on the western elevation of the church and this ramp leads to the prefabricated building.

5.1.1 Condition

Based on visual appearance, the exterior of the building is in fair to poor condition at present. This is particularly evident with boarded up windows instead of glazing. Overall, the former church is in need of general maintenance and repairs in some areas, such as replacing rotten weatherboards and damage to window frames and glazing.²² As at June 2017, the building is not currently being actively used, with the Boys Brigade no longer operating from the building.

5.2 Summary of key features

The features listed below include key features and components observed however, this list is not intended to necessarily be exhaustive.

Summary of contributing features:

- Timber horizontal weatherboard cladding, with paint finish
- Corrugated iron/long run roofing (as a material – the fabric will have been replaced over time)
- Stained glass circular windows (x2)
- Timber framed rectangular windows
- Scale and form of the building (rectangular footprint with small portico entrance)
- Nearby historic oak tree straddling site and service lane.

Summary of non-contributing features:

- Boarded up component of windows and security gratings
- Rear and side doors and modern door hardware
- Side ramp and decking
- Plastic spouting and down pipes
- External lighting attached to building
- Foundations/piles.

5.2.1 Interior

Summary of contributing features:

- Scissor truss ceiling framing
- Vertical timber boards
- Timber window frame interiors
- Earlier features concealed by later fabric, such as floor boards and wall lining
- Interior side of exterior entrance door.

²² The condition of a buildings fabric is not in and of itself a heritage 'value'.

Summary of non-contributing features:

- Chip-board false floors, carpet
- False partial wall partitions
- Interior of rear external door and door hardware
- Modern materials on lower levels of walls and portico entrance walls, including skirtings.

5.3 1926 church description

5.3.1 Exterior

The 1926 church occupies a corner site along Great South Road, on the approach into the Papakura town centre. The church building provides a strong visual presence from the Great South Road, in particular with the land being slightly elevated.

The church building demonstrates features aligned to both the Gothic Revival style and Arts and Crafts, which reflects its age of construction (1920s). It features grey and orange bricks as the external cladding. Buttresses at intervals are a design feature of the exterior. The gabled roof is clad in a terracotta tile (described on the original plans as 'Rosemary tiles'). The upper front elevation contains a stain glass window, framed by an arched orange brick pediment. The footprint of the original building is roughly rectangular, with a small side cove and a later 1970s/1980s addition adjoining the western elevation of the 1926 church. A number of plaques are embedded on the lower portion of the eastern side elevation of the building, in memory and recognition of a number of key people associated with the parish.

Two Phoenix Palm trees frame the corner portion of the site, in front of the church. These were planted a number of years after the construction of the church. The two palms are scheduled notable trees in the AUPOIP for their aesthetic significance. Small plantings and flowerbeds frame portions of the base of the church building.

The north and south ends of the church features round stained glass rose windows, also designed by Clark. Arched windows are present on the side elevations, east and west. (Figure 108 illustrates the design prepared for the fanlights, circular glass windows, side windows and glass door).

The 1970/1980s linking addition is approximately in line with the front elevation of the 1926 church, other than a small jutting out portico. This addition is now the formal front access into the church. The contrasting vertical cedar cladding with flat roof is a non-contributing feature of the building as are the aluminium window frames. While physically attached to the 1926 church, it is considered to visually read as a clearly separate section. While connected to the original fabric, it overall is sufficiently subservient that it does not compromise the original building.

Interior

The Matai ceiling is framed by dark stained Oregon timber trusses, which sit on grey brick columns topped by flat plinths.

The original seating shown on the plans no longer remains²³. The current seating is not permanently affixed and is modern removable seats. The floor surface is modern carpet.

A plaque set in the wall to the left of the sound desk, at the rear of the church is dedicated to Reverend Thomas Norrie.

²³ At the time of preparing this evaluation the former pews were in storage in the 1859 church.

The original primary access point has been modified with the additional wing in the 1970s. Today access is off the double doors, into the foyer. As illustrated in figure 31, the addition abuts directly up to what was the original exterior western elevation. This has left a considerable portion of the original exterior fabric intact and functions as a clear visual interface between the original and later addition. When in the foyer area the arched windows are on show as an internal feature now instead of an exterior feature.

The interior of the arched windows is framed by orange bricks with two stringcourses also in orange brick.



Figure 3. Left: Front elevation of 1926 church. 2016.

Figure 4. Right: Interior of present church. The interior walls follow the grey brick of the exterior. Note the detailing around the arched windows, and the brickwork wrapping around the walls as a stringcourse. The trussed, ceiling with exposed rafters is also a key feature demonstrated in this image. June 2017.

5.3.1 Condition

Based on visual observation alone, the 1926 church appears to be reasonably well maintained and actively used. Cracks were observed in one of the front rooms. It is not known whether these are structural.

5.4 Summary of key features

Inclusive of but not necessarily exhaustive to:

All features relating to the original 1926 building both internally and externally such as:

- Historic arched doors
- Spatial composition of the open ceiling space and exposed rafters and trusses
- Grey brick walls and orange brick window and ornamental detailing
- Steel framed windows and stained glass/lead light windows
- Gable roof form with tile roof (Marseille) (?)
- Original footprint
- Original spatial composition – i.e. nave, chancel and two side rooms
- Timber and coloured glass doors.

Summary of non-contributing features:

- Attached modern audio and heating/air conditioning equipment
- Light fittings
- Rear ramp

- Entirety of 1970s/1980s addition
- Carpet flooring
- Ceiling panels in front rooms of 1926 church (originally choir and vestry rooms)

The original pews no longer remain, but as at June 2017 remain onsite in storage.

5.5 Site and context

5.5.1 Other associated buildings

6-8 Coles Crescent is the site of the church manse and to the rear of the site is the church affiliated preschool. A Youth hall constructed in the late 1950s sits in between the 1926 and 1859 churches and is not considered to be a contributing building, nor is the one storey pre-fabricated outbuilding to the rear of the 1859 church. A tar sealed car parking area is present in front of the 1859 church with a wire fence approximately 1 metre in height framing the Coles Crescent boundary. Beyond this is also the First Presbyterian Church preschool, also a non-contributing modern building.

The corner boundary treatment of Great South Road and Coles Crescent is open to the adjoining footpath and the road reserve and creates a strong visual presence to approaching motorists and pedestrians.

5.5.2 Oak tree

An Oak tree is present partly overhanging on the southern edge of the site. The tree is substantial in both height and girth. The trunk of the oak tree appears to be situated on the service lane of 71-75 Great South Road, with a wire fence separating it from the church site; branches of the tree overhang onto the church site. (See figures 53,54 and 55).

Existing historical narratives suggest the tree may have been planted by early settler George Cole. No primary sources have been obtained to verify this. It seems possible and logical though that Cole planted it as he had owned this area of land alongside a much larger area. An arboriculture inspection suggests the tree has been on the site for over 100 years. (It may be 120-130 years old –see Appendix 9).²⁴ The tree has historical associations with the settlement of Papakura and the First Presbyterian Church of Papakura site. The area of land that the tree is on did not form part of the original area of land owned by the church. The land the tree is situated on was acquired in the 1920s as part of the expansion of the church site. The tree however has remained a constant in the area, and since the 1920s has formed a more direct part of the edge of the wider church complex. The Oak tree is already scheduled as a Notable Tree in the AUPOIP, and ascribed value for historical associations through this existing scheduling (see Appendix 9).

5.5.3 General surrounds

The surrounding area is an eclectic mix of residential, commercial and recreational land uses. To the west of the church complex is residential development and a nearby public open space storm water pond. To the southeast of the church complex is the rear service allotments of several commercial premises fronting Great South Road (71-75). To the east of the 1926 church, on the opposite side of the Great South Road are commercial fast food eateries, and a Supermarket; beyond this is the Main Trunk Line railway. Both visually and physically, the 1926 church is a bookmark corner into and

²⁴ Auckland Council, Heritage Arborist, Nick Stott has undertaken a visual examination of the tree in relation to this evaluation and has confirmed the tree dates to at least 100 years of age, possibly 120-130 years.

out of the Central Business District for the Papakura Township. The Great South Road is a key arterial thoroughfare into and out of the town centre of Papakura.

5.5.4 Site aerials



Figure 5. Site and immediate context: 1926 church building on 67 Great South Road and 1859 church building at 2 Coles Crescent. Historic oak tree to the rear of the original church, straddling the service land at 71-75 Great South Road. AC GIS, 2012 aerial.



Figure 6. Building footprint of the 1859 church and the historic oak tree.AC, 2012.

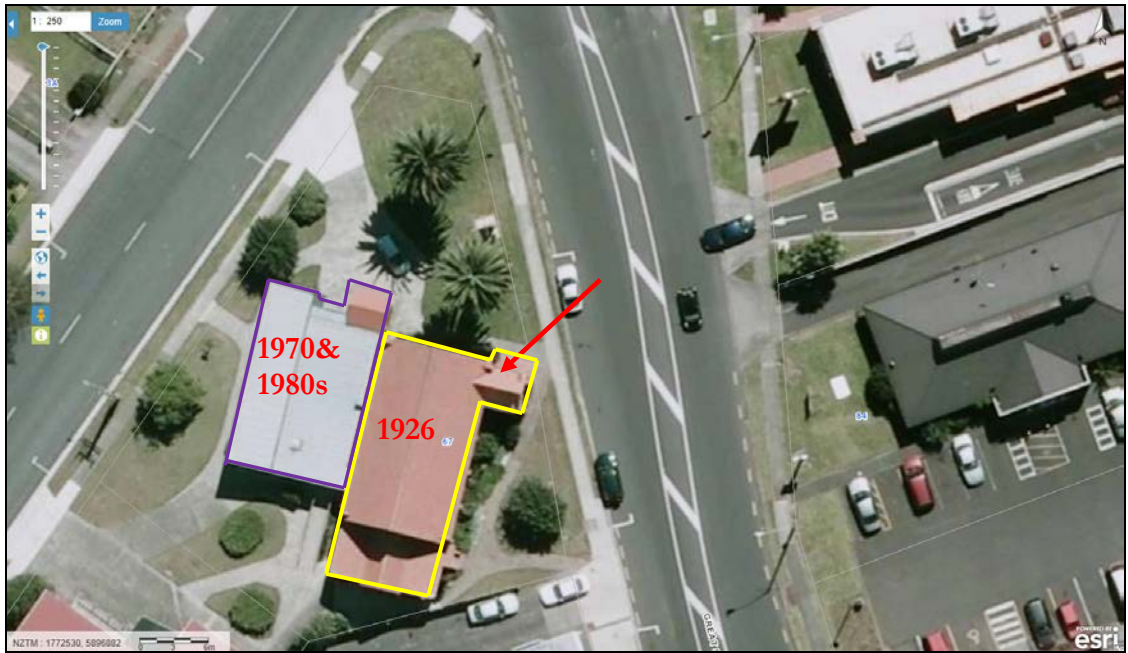


Figure 7. Building footprint of the 1926 church, with its two key sections (purple outline delineating the later addition and the yellow outline the original footprint). The area with the terracota roof refers to the original 1926 building (other than the front portico which is part of the 1970/1980s addition). Grey roof is the 1975-1977 addition to the building as well as the further additions into the 1980s. AC, 2012.



Figure 8. 1859 church positioned close to the edge on the site with the side elevation projecting out to Coles Crescent. AC GIS, c.1959 aerial. (**Image recorded as c.1959 but must be before this as the 1859 church was relocated the year prior in 1958*).

6.0 Comparative analysis

See Appendix 3 for further analysis tables.

6.1 General

The key area of comparative analysis for the former 1859 church is other church buildings that are of a similar style and/or era, within the surrounding areas of Manukau, Papakura and Franklin. As a definitive architect and builder have not been ascribed through the research undertaken in association with this evaluation, the other works of an architect/builder cannot be considered for the original church.

In comparison, the 1926 church's architect is known. Other works of architect, Johnson Clark have therefore been explored, in relation to his ecclesiastical designs and designs within proximity to the locality (Papakura). In addition, known architecturally-designed brick churches from the Inter-War period of Arts and Crafts and/or Gothic Revival style have been explored from across the Auckland region, but particularly selected where they are from the Southern Auckland area.

6.2 1859 church – comparative places

6.2.1 Analysis and observation points

The research to date has not revealed an architect, designer or builder associated with the original church. A comparison of works from a designer or builder is therefore not relevant in this instance.

For the original church, the district and denomination are the strongest points of comparison, being those Presbyterian churches that at one point in time formed part of the same wider parish/district, in particular which early preacher Reverend Thomas Norrie had under his wing. The other strongest point of comparison is churches within the southern Auckland area of a similar architectural style or era/age from other denominations. Examples are therefore generally pre 1900 in origin.

Reverend Norrie was responsible or oversaw several other similar churches in his parish during his time, up to 19 churches at its peak. As the only major Christian religion to eschew missionaries, the Presbyterian Church relied solely on immigration to grow their numbers. Within the space of 30 years, under his watch, these church buildings were erected and parishes established across the far southern reaches of the region.

The comparative analysis has indicated a number of these historic church buildings remain from the late 1850s through to the late 1890s. While on the one hand, this means there is less rarity for the original Papakura Presbyterian Church (not the only one) in the context of the far southern area of Auckland; it also means that it has strong group significance as a non-contiguous collection of far southern Auckland Presbyterian churches from the earlier years of European settlement. Collectively, these various churches demonstrate the process and pattern of the spread of Presbyterianism throughout Southern Auckland.

This wider group of pre 1900 rural churches has regional significance. Of this known group of nine, Papakura has become an urban church and setting over time, in comparison to all of these other areas, which have generally retained a more rural context.

A total of nine other extant historic Presbyterian churches (or former churches) have been identified.²⁵ These are from:

- Awhitu
- Bombay
- Drury
- Hunua
- Kohekohe
- Patumahoe
- Pokeno
- Pollok and
- Pukekohe East.

(See Appendix 3 for details on protection status).

Of the Presbyterian churches that Norrie had an association with, and other historic churches in the area of other denominations, it appears that the original Papakura First Presbyterian Church is the oldest/earliest, with a construction date of 1859. This is an important aspect of significance in relation to the subject church. Additionally, it is the oldest known building within Papakura, both on its wider original site, or otherwise. This gives it a high level of significance and rarity value. The church in Papakura was also the central hub for Reverend Norrie, and with his residence (the manse) in Papakura.

Of the churches identified, some remain in active church use, while others have been deconsecrated and/or relocated beyond their original sites. The Papakura First Presbyterian Church remains within its wider site and remains in use as a church building, which assists in it having a high level of significance.

In particular, the Pukekohe East Presbyterian Church is a strong key comparable place to the original Papakura Presbyterian Church. Reverend Norrie served a number of years (approximately 50), also preaching at the Pukekohe East church. Both churches were present and had associations to the 1863 Land Wars. Albeit, the Papakura Church never came under attack like the Pukekohe East Church did. The Pukekohe example remains in its original location, but both remain within the wider church site. It still holds services from time to time and is not deconsecrated.

Another interesting point this comparative analysis exercise has revealed is that a number of the pre 1900 churches have remained, despite many of the other buildings in the various settlements being destroyed or demolished. This would suggest the ongoing retention of these early church buildings has remained an important and constant marker within its communities. It would appear that a deliberate effort has been made to retain these buildings as part of the history of these settlements.

It has also been observed that there is a clear architectural style to this group of Presbyterian Church buildings, being timber clad, small buildings, often with a rectangular floor plan and a front porch entrance. It is possible several of the churches originally had roofs clad in shingles, but are now generally clad in corrugated iron/colour steel. In comparison, it would appear that the Anglican Selwyn churches preferred a board and batten cladding, and more pronounced arched windows, forming a specific Selwyn style (i.e. St John's, Drury, Christ Church, Alfriston and the Papakura Selwyn Chapel).

The 1862 Selwyn Anglican Church approximately 500 metres along Great South Road is thought to be the second oldest building in the Papakura area, also being a place of worship. It is already formally recognised as a scheduled Historic Heritage Place and

²⁵ It is possible with additional research additional extant church buildings may be identified.

Heritage New Zealand Listed. Due to its similar age, ongoing use as a place of worship and proximity close by, is a strong point of comparison.

In conclusion, while several of the original or earlier pre 1900 district Presbyterian churches remains within this far southern Auckland area, the building still has high rarity value. It forms part of a non-contiguous collection of early Presbyterian churches all under the watch of Reverend Norrie. This also illustrates how important and strong the Presbyterian faith was within this area; especially consider that the Presbyterian Church did not use missionaries like other Christian denominations to disseminate their faith.

6.3 Current 1926 church – analysis and observation points

6.3.1 Other brick churches

No churches have been located from this period that are near identical to the 1926 Papakura Presbyterian Church, however there is a collection of Inter-War brick churches across the region sharing some architectural similarities. This analysis has revealed that it appears to have been more common to apply orange and red brick than grey. St Luke's in Remuera is one other identified brick church in the Auckland region that does apply the predominantly grey brick cladding, like the Papakura Presbyterian Church.

The 1926 church sits within a non-contiguous grouping of Arts and Craft and Gothic inspired churches. Well-known architects are attributed to designing the comparable churches identified. Four known Presbyterian churches constructed of brick, from the same wider era (1910-1935) as the Papakura Presbyterian Church have been identified, as part of this evaluation, from within the Auckland Region. These are St Andrews in Otahuhu, St Aidan's in Northcote, St Pauls in Devonport and St Luke's in Remuera.²⁶

6.3.2 Johnson Clark (1882-1957)

The architect of the 1926 church is attributed as the work of Mr. Johnson Clark. The other works of the architect are therefore a useful comparison, in particular to his other works within the surrounding area, and his other ecclesiastical designs.

A second point of comparison is other brick churches of a similar Arts and Crafts and/or Gothic Revival style from around the Auckland region. (See Appendix 3).

Auckland-born architect Johnson Clark had a career spanning from 1903 up until his death in 1957. The 1920s appears to be the peak of his architectural career, in terms of the number of designs coming from his office and their quality.

Clark was a registered member of the New Zealand Institute of Architects (ANZIA).²⁷ He predominantly designed in the Arts and Crafts style in the 1920s and 1930s, both reflective of the era and his architectural preference.

Clark's architectural practice worked out of 18 Swanson Street Auckland Central, the Palmerston Building on Queen Street,²⁸ as well as the Imperial Building. Most of his work was concentrated in the Auckland region. On the odd occasion, he undertook works outside the Auckland region such as the Hawera Baptist Church on Argyle

²⁶ There are likely to be several others brick Interwar churches of some relevance within the region.

²⁷ *Building Today*, Volume 1 Number 2 (January 1937).

²⁸ Two plans for 1919 are referenced to the Imperial Building, while the other to the Palmerston Building.

Street, Hawera, South Taranaki in 1927 and the St Andrew's Presbyterian Church manse on Childers Road, Gisborne.²⁹

Clark had other architects or draughts people who worked under him. Those identified based on signed or named plans were J.S. Stokes and Lloyd H. Keals. For example, Keals has his name as a point of contact on the plans for the Hawera Baptist Church (1927). Likewise, J.S. Stokes has specifically signed all the plans for the church hall at St Mary's, Ellerslie. In the case of the Papakura Presbyterian Church, only Clark's name is attributed on the plans.

Clark was a reasonably prolific architect within the Auckland region and his works were wide ranging, designing a number of private residences, commercial buildings, churches and municipal and civic buildings. There are 316 architectural works ascribed to him, deposited in the University of Auckland, Architecture School Archives. The full extent of his works is not known at this time, but may well exceed 316.

Clark not only had his practice, he was the Chief Building Inspector for the Ellerslie Borough Council for 29 years, from 1925 until his retirement in 1955.³⁰ He also designed the Ellerslie Borough Council Municipal Chambers building in 1926, which he worked in at 139 Main Highway. He undertook architectural design work while working for the Borough Council.

6.3.4 Other scheduled places in Papakura (and surrounds)

Another comparison of relevance is the other built heritage places that have statutory recognition. In the context of Papakura, there are currently only six buildings on the Schedule of Significant Historic Heritage Places in the Unitary Plan. This is a significantly low representation of the history and historical development of the area and illustrates the lack of representation of the wider themes that provide an important contribution in reflecting the built history of Papakura. Scheduled places at present are limited to two churches, three residences and a World War II military camp.

7.0 Significance criteria

The following is a values assessment of both the 1859 and the 1926 church buildings, collectively. The historic oak tree is also addressed where relevant.

(a) Historical

The place reflects important or representative aspects of national, regional or local history, or is associated with an important event, person, group of people or idea or early period of settlement within the nation, region or locality.

1859 church: The 1859 church building reflects the very early European settlement of Papakura. During its most active use in the nineteenth century, the building was a key congregating place for many of the locals, both as a place of worship and as an early school and meeting place. The local Methodist congregation also used the Presbyterian Church for worship between 1869 and 1909, a period extending some 40 years. In time, the 1859 church has adapted into a supporting role as a Sunday school facility and auxiliary use associated with the church and parish, but maintains this wider church and community use. The 1859 church building is historically important to the Presbyterian community and community more generally in Papakura and surrounding areas. It has remained as a constant, amidst significant change and development to the settlement over time.

²⁹ University of Auckland Architecture School Archive. Index of deposited works of Johnson Clark

³⁰ Heritage New Zealand Listing – Colonial Ammunition Company Office (former). Accessed from: <http://www.heritage.org.nz/the-list/details/9926>.

While the church did not directly come under attack during the 1864-1864 Land Wars, measures were taken to protect the church and site, should it come under attack. It was also used as a place of refuge during this time. The 1859 church building has a high degree of historical significance. With a construction date of 1859, the original church building is oldest known extant building in Papakura. It remains within the wider church site, approximately 60 metres from its original and secondary locations. The 1859 former church also retains a church use and function, further adding to its significance.^{31 32}

In relation to people of interest, Reverend Thomas Norrie's contribution to spreading the Presbyterian faith both spiritually and socially to the early European settlement of Papakura and its surrounding areas was profound. In recognition of his work as a military Chaplain during the Land Wars of the 1860s, he was awarded a medal.³³ While he was, also the minister to numerous other Presbyterian churches, Papakura and the Papakura church was his home base. There is also a transient association with ministers thereafter who have played an important role in the sequential and ongoing development of the Presbyterian faith for the locality too. This collectively contributes to the historical significance of the place.

1926 church: The 1926 church building, while being the second church, reflects an important next period of development during the early to mid-twentieth century and demonstrates the ongoing development and growth of the Presbyterian Church in the locality. Having both the first and second churches simultaneously remain on site further adds to the historical significance of the place, such that the place has exceptional significance.

At one time, the Papakura First Church was the largest Presbyterian Church in New Zealand. It is also the only Presbyterian parish with districts – which constitutes a church of churches. Some of the district churches propagated from First Church, while others were smaller churches that chose to incorporate.³⁴ In this regard, Papakura has historically been a key parish within the far southern area of Auckland and even into the Waikato area.

Tree: It appears the oak tree has historical associations with the early days of the First Presbyterian Church and area and has remained a constant feature. It is thought the tree was planted by early settler George Cole (which Cole Crescent takes its name from). Despite Cole being a Methodist, he still had much to do with the early days of the church, and with the early founding of Papakura more generally.

The place is collectively of **exceptional local historical** significance.

(b) Social

The place has a strong or special association with, or is held in high esteem by, a particular community or cultural group for its symbolic, spiritual, commemorative, traditional or other cultural value.

1859 building: The 1859 church was constructed to provide the local Presbyterians their own place of worship and gathering in the initial years of European settlement of

³¹ This is followed closely by the Christ Church Chapel constructed in 1862.

³² It has not been identified through this evaluation, who the original builder(s) or architect(s) of the church were. Given how early it was constructed, it may have been built by the early settlers themselves.

³³ Gurau, T. p 21.

³⁴ First Presbyterian Church. Accessed from: <http://firstchurchpapakura.org.nz/about-us/our-history/>

Papakura. As an ongoing marker over more than 150 years it will inevitably be held in high esteem as a community and spiritual marker.

1926 church: The 1926 church was a memorial to the pioneer settlers of the district who had started it approximately 70 year prior. It was erected by subscriptions, which came from as far away as England and America. It embodies a degree of commemorative value. This is further illustrated in the numerous plaques which embellish the exterior (and to an extent interior) of the building.

Both churches: Churches provide worship, as well as social and community spaces where people gather for a wide range of practical and spiritual reasons. Both churches have been part of important transitions within people's lives. For example, the ceremony of baptism marks the coming of new life into the community, marriage is a joyful celebration of a couple's commitment to each other and funerals are for the mourning of community members who have died. All these events are fundamental to individual lives and the life of a community. They are likely to have created profound associations and esteem for this church within its community of worshipers spanning approximately 158 years. The church buildings also likely make an important contribution towards the sense of place of Papakura and as identity markers. The church has hosted wider community groups such as its own Boys Brigade and Girls Brigade over numerous years.

The social values of both the church buildings are also articulated in a book that retells the history of the parish and its parishioners. This further illustrates esteem.

The place is collectively of at least **considerable local social** significance.

(c) Mana whenua

The place has a strong or special association with, or is held in high esteem by, mana whenua for its symbolic, spiritual, commemorative, traditional or other cultural value.

Mana whenua values have not been assessed in this evaluation. Any such values would be for the relevant mana whenua group(s) to determine.

(d) Knowledge

The place has potential to provide knowledge through scientific or scholarly study or to contribute to an understanding of the cultural or natural history of the nation, region or locality.

1859 church: The 1859 church as a pre-1900 building has the potential for some archaeology and also possibly sub-surface materials on the wider site, (noting that the 1859 church has been re-sited twice within the site). A stockade began to be built for protection during the Land Wars, but was not completed. Artefacts relating to these works may remain as sub-surface evidence. Since then there have been modifications to the land to construct the 1926 church and later works. The potential archaeological significance of the site has however not been considered by an archaeologist as part of this evaluation, which has focused on built heritage.

Both church buildings: Like many ecclesiastical buildings, the two church buildings have the potential, through surviving original spaces, architectural features and fabric, to provide evidence of the function, design and layout of the two varying building styles during the middle of the nineteenth century and early to mid-decades of the twentieth century. The overall place has the ability to enhance public understanding and appreciation of the cultural history of Papakura through on-site interpretation. It is

however possible to derive some of this information from available documentary resources.

The place is considered to have **little knowledge** value overall. (The geographic range is not considered highly relevant to this criterion).

(e) Technological

The place demonstrates technical accomplishment, innovation or achievement in its structure, construction, components or use of materials.

Based on what is known at this time, the place has limited technological value, with no known association with a creative or technical accomplishment, innovation or achievement.

1859 church: The 1859 church is an early surviving building; it is not clear whether the weatherboards were in part hand sawn or used mechanical machinery. Portions of the cladding would have been repaired and replaced over time as part of general maintenance and with the inclusion and removal of a lean to.

1926 church: The 1926 church is constructed of unreinforced masonry. There is nothing to suggest Clark applied a specifically innovative approach when designing the church.

At this point in time, the place is likely to be of **little technological** value. (The geographic range is not considered relevant to this criterion).

(f) Physical attributes

The place is a notable or representative example of a type, design or style, method of construction, craftsmanship or use of materials or the work of a notable architect, designer, engineer or builder.

1859 church: The architect of the 1859 building is unknown therefore; no values are ascribed in relation to the original church being a notable representative example of the work of a notable architect or designer.

This does not preclude values in relation to its style being of importance however. The 1859 Papakura First Church building has considerable physical value as an attractive, yet modest structure evocative of the small nineteenth and early twentieth century church buildings that express the vernacular style of New Zealand's rural and small settlement, ecclesiastical architecture. It remains a notable and reasonably intact local example of a small, well-executed vernacular church building that demonstrates the culmination of the early Presbyterian architectural design. (This is also relevant in relation to criterion g below).³⁵

As an example of a type, the interior of the 1859 church has several key features, being timber board ceilings, and walls and timber floors. Together these features further reinforce its architectural style. The volume and composition of these spaces sufficiently remain, and therefore is an important feature to understanding and appreciating its architectural style.

³⁵ Given the age of the 1859 building, it has required appropriate replacement of timber cladding, and the inclusion of modern services such as electricity. These are all features that are expected additions and alterations in a building of approximately 150 years of age.

1926 church: The plans for the 1926 church are attributed to architect, Johnson Clark. Clark was a notable architect, designing a number of ecclesiastical buildings, in particular for the Presbyterian Church. The Papakura First Church (both externally and internally) fits within his repertoire of notable works. Although an addition was made to the 1926 church in 1975-1977 (and expanded into the 1982s), not entirely in keeping with the style of the church, it did not destroy much original fabric and instead abutted directly on to it. It does not prevent the values of the 1926 church to be sufficiently read, understood and appreciated.

Overall, while they have seen some changes, both of the church buildings retain a sufficient level of overall integrity that they can be read and understood from both an historical and architectural perspective. The two church buildings are of **considerable local physical attribute** significance as a representative example of ecclesiastical architecture in the context of Southern Auckland and Franklin.

(g) Aesthetic

The place is notable or distinctive for its aesthetic, visual, or landmark qualities.

1859 church: In its two earlier positions, the 1859 church would have had significant visual presence from the streetscape. While now more set back on the site, the former church does still exert a level of aesthetic appeal as a small 19th century church, but is now subservient to the 1926 church building.

The interior of the 1859 church is simple and unornate. This echoes the building's exterior as a small vernacular church building. The building internally retains a number of earlier structural features, in particular the scissor truss ceiling.

1926 church: On a corner site, the 1926 church has local landmark presence on a primary road leading into the central business district of the Papakura Township. The land rises slightly up to the church. The application of the grey brick, contrasting with the orange detailing and the evocative Arts and Crafts and Gothic Revival influences in its architectural style, assist in providing it with a point of distinction visually within the area, and create a pleasing aesthetic. It is of considerable aesthetic significance.

The interior architecture of the 1926 church interconnects with the exterior, with double bricked walls internally, and contrasting use of red and grey brick to create string courses on the walls and semi arches around the arched coloured glass windows. The overall volume of the interior remains and creates a pleasing visual aesthetic.

When considered as a whole, the place is of **considerable local aesthetic** significance.

(h) Context

The place contributes to or is associated with a wider historical or cultural context, streetscape, townscape, landscape or setting.

1859 church: The 1859 church forms part of a non-contiguous remaining collection of pre 1900, Presbyterian Churches in the far southern reaches of the Auckland region. In the initial years, The Papakura church was the epicentre of this group. It has strong historical context significance.

The site does not sit within a discernible historical built context, in terms of a collective streetscape or township of other historic buildings in the vicinity. However, as detailed under criterion (g) above, the Gothic and Arts and Crafts style building occupies a

conspicuous corner site along Great South Road on the approach into Papakura town centre. Further down the Great South Road is the second oldest church in Papakura, the 1862 Anglican Selwyn chapel. This contextual value is best ascribed greater value under criteria a (historical) and g (aesthetics).

The place is of **moderate local context** significance.

8.0 Statement of significance

The first Presbyterian Church completed in 1859, is the oldest known extant building in Papakura, remaining on its wider original site. The original church building reflects the very early European settlement of Papakura and has been a key congregating place for locals, both as a place of worship and as an early school and meeting place over time.

The 1926 church building reflects the ongoing expansion and growth of the Presbyterian Church in the locality. It has commemorative value built as a memorial to remember the initial European settlers some 70 years earlier.

Having both the 1859 and 1926 churches simultaneously remain onsite further adds to the historical significance of the place overall, such that it is of exceptional local historical significance. The two church buildings have a strong social, spiritual and cultural association with the Presbyterian community of Papakura.

The first church building has considerable physical value as an attractive, yet modest structure evocative of the small nineteenth and early twentieth century church buildings, which expresses the vernacular style of New Zealand's rural/semi-rural ecclesiastical architecture both internally and externally. While its wider context has changed over time, it remains a notable and reasonably intact local example of a small, well-executed church building that demonstrates the culmination of the early Presbyterian architectural design.

Designed by Auckland architect, Johnson Clark, the 1926 church building sits within his repertoire as a well-executed and is a good representative piece of his work. On a corner site, the 1926 church has local landmark presence and aesthetic appeal on a primary road junction leading into the central business district of the Papakura Township.

9.0 Extent of the place for scheduling

9.1 Spatial delineation

The identified extent of the place for scheduling is the area that is integral to the function, meaning and relationships of the place.

The extent of place is recommended to cover the entire certificate of title area for lots 1, 2 and 3. The extent of place is also recommended to extend beyond the site and cover the grassed road reserve adjoining the site on the Great South Road boundary. This extension to the kerb line is due to the important relationship the 1926 church has with the streetscape.

The extent of place also covers a historic oak tree situated on the site known as 'Service Lane 71-75 Great South Road Papakura Auckland', legal description Lot 3 DP 98634-Service Lane. This oak tree is recommended to be covered by the extent of place, and be a named feature of the place. The tree is already subject to statutory management as a Scheduled Notable Tree however, given its historical associations

with the locality, and the holistic 'place based approach' for scheduled historic heritage places, the tree warrants inclusion as part of the scheduling recommendation as a supporting feature.

9.2 Interior(s)

The interior of the 1926 church significantly contributes and supports the exterior architectural significance of the building, remaining with a high level of fabric intactness and integrity. The entirety of the 1926 church building interior is therefore recommended for scheduling. This recommendation relates to permanent fixtures and fittings. It does not include moveable chattels or features.

The interior of the original 1859 church has a simple palette in both form and materiality, but reflects and builds upon the vernacular style of the building's exterior. The open volume inside, with the scissor truss ceiling and roofing system is an important element of the interior spaces, as are portions of the timber-lined walls. It is recommended to form part of the scheduling of the place.

9.3 Exclusions

Exclusions are features that do not contribute to, or which detract from the historic values of the place.

In this instance, the exclusions identified are the detached 1950s Youth Hall, the 1975-1977 side addition (including ramps) to the 1926 church and the detached prefabricated outbuilding to the rear of the original 1859 church and associated decking and ramps. The following exclusion text is proposed to be set out for this line item in Schedule 14.1 as follows:

- 1970/1980s additions to the 1926 church (including ramps); exterior and interior of buildings and structures other than the 1926 and 1859 church buildings

A specific diagram is not considered pertinent for inclusion directly in the schedule. Figure 9 below however provides background clarification around key footprint exclusions recommended.

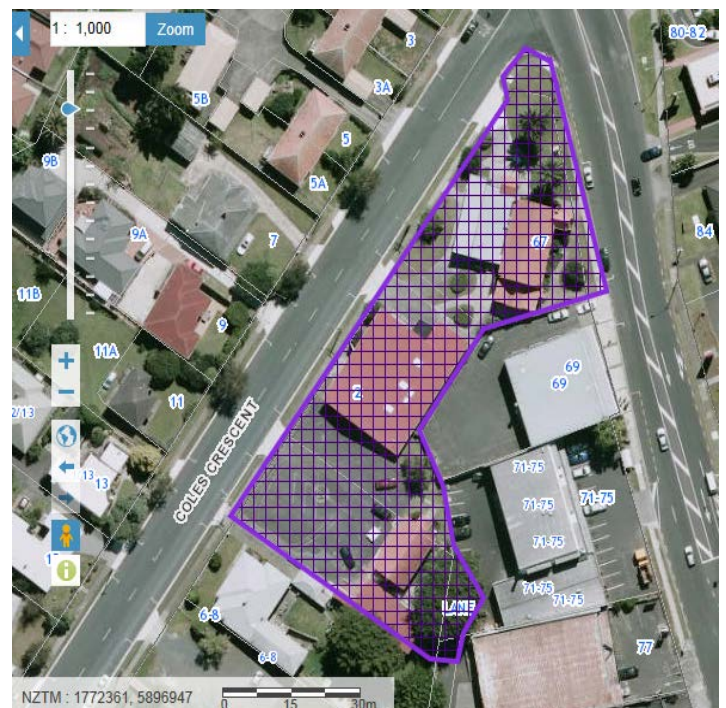


Figure 9a and 9b. Figure 9a - Recommended extent of place showing key exclusions. Arrows refer to features discussed above, recommended to be managed as exclusions.

Figure 9b - Recommended extent of place depicted by the purple outline and purple hatching.

10.0 Recommendations

Based on the preceding evaluation, it is assessed that the Papakura Presbyterian Church Complex meets the threshold for scheduling as a Category B historic heritage place. The place has exceptional local historical (A) significance, as well as considerable social (B) physical attributes (F) and aesthetic (G) significance.

11.0 Table of Historic Heritage Values

The following values summaries the values in section 7.0 of this evaluation:

| Significance Criteria (A-H) | Value* (None, Little, Moderate, Considerable, Exceptional) | Context (Local, Regional, National, International) |
|-----------------------------|--|--|
| A- Historical | Exceptional | Local |
| B- Social | Considerable | Local |
| C- Mana Whenua | N/A | N/A |
| D- Knowledge | Little | Local |
| E- Technological | Little | Local |
| F- Physical Attributes | Considerable | Local |
| G- Aesthetic | Considerable | Local |
| H- Context | Moderate | Local |

*Levels of significance or value:

Exceptional: of outstanding importance and interest; retention of the identified value(s)/significance is essential.

Considerable: of great importance and interest; retention of the identified value(s)/significance is very important.


Moderate: of some importance and interest; retention of the identified value(s)/significance is desirable.

Little: of limited importance and interest.

NA/None: none identified

12.0 Overall Significance

| | |
|--------------------------|--|
| Place Name and/or | Papakura Presbyterian First Church Complex |
|--------------------------|--|

| | |
|---|--|
| Description | |
| Legal description | Pt DP 22333 of allot 14 Papakura Village -Church Lot 2 DP 22825 Lot 3 DP 22825 Lot 3 DP 98634 |
| Address | 67 Great South Road; 71-71 Great South Road; 2 Coles Crescent, Papakura |
| Category | B |
| Primary Feature(s) | 1926 and 1859 church buildings; historic oak tree |
| Known Heritage Values | A,B,F,G |
| Extent of Place | Insert the following as the historic heritage place overlay planning map:  |
| Exclusions | 1970s-1980s additions to the 1926 church (including ramps); exterior and interior of all buildings and structures other than the 1926 and 1859 church buildings |
| Additional Controls for Archaeological Sites or Features | -- |
| Place of Māori Interest or Significance | -- |

Author:
Cara Francesco
Principal Specialist Built Heritage, Built and Cultural Policy

Date:
July 2017

Reviewer
Rebecca Freeman

Date
May and June 2017

Appendices

Appendix 1 Historic research

Appendix 2 Site photographs

Appendix 3 Comparative analysis

Appendix 4 Certificate(s) of title

Appendix 5 Historic photographs/image over time

Appendix 6 Drawings and plans

Appendix 7 Historic maps

Appendix 8 Tree assessment

Appendix 9 Newspaper articles

Appendix 1: Full historical research

Early days of settlement

The village of Papakura was established in the late 1840s, in the sector formed by the current Coles Crescent area.³⁶ In the years before the First Presbyterian Church, there were very few European settlers in the District of Papakura.

Papakura began as a British settlement with English, Scottish, Welsh and Irish immigrants. There were only 23 European settlers recorded residing in Papakura in 1848. By 1854, there were 40 recorded settlers. The landscape they arrived in was scrub, swamp and muddy inlets³⁷ and presented a rough landscape in which to establish a permanent settlement. The Cole, Willis and McLennan families were the first to settle in Papakura. Welsh, Methodist settler, George Cole, purchased 220 acres in 1845, near the present centre of Papakura.³⁸

Subdivision of the Papakura Village Reserve into town lots occurred in 1853. This included some parts of George Coles land. A segment of land between Great South Road and Coles Crescent was reserved for a parish.³⁹ (See figures 126 and 127).

Even into the 1890s, Papakura did not have the appearance of a developed outpost of Auckland. A cluster of shacks spread from the old Coles Mill site in Coles Crescent to the Presbyterian Church, and from there a straggle of homes and commercial premises, separated by wide gaps, extending along the Great South Road.⁴⁰ Papakura Township consisted of a few stores, two hotels, no fewer than three public halls, a joinery workshop, a blacksmith's shop, unsightly sale yards and two churches.⁴¹ (A Presbyterian and an Anglican).

Establishment of a Presbyterian church

The first Presbyterian services in the Papakura area were held in 1854, in Duncan and Ann McLennan's house, with the services undertaken by Reverends Bruce and Macky. On Sunday 4th November 1855, weekly services began in Papakura in the small Wesleyan Chapel. The chapel was the one formal church building established in Papakura at that time.

Further afield Presbyterian services were also taking place. In Drury, the services were held in various private homes. In Wairoa (Clevedon), then Pukekohe East, then Waiuku, they were visited and regular services begun, monthly in the case of Waiuku and Pukekohe East. Before long however, the Minister had visited and begun work also in the Papakura Valley (Alfriston), Ramarama (Bombay), Pokeno and Mauku and even as far afield as Pollok and Awhitu in the west and Raglan in the south. All travelling was on horseback or on foot, with swamps to be skirted, rivers to be forded, and tracks to be sought, sometimes in densely-bushed country.

Duncan McLennan was among the earliest benefactors of the church, donating 25 pounds towards the construction of the first church, which was completed on 23 January 1859. The total contributions towards the building were 324 pounds.

³⁶ Craig, Elsdon, *Breakwater against the Tide*. Ray Richards Publisher, (Auckland, 1982), p 10.

³⁷ Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 7.

³⁸ Ibid, p 34.

³⁹ Ibid, p 54.

⁴⁰ Ibid, p 142.

⁴¹ Ibid, p 142.

Reverend Norrie was the first formal pastor of the newly built church and parish. He was also the minister to a number of Presbyterian Churches in the far south of Auckland and beyond. The white kauri chapel was the third of nineteen ecclesiastical buildings erected under Reverend Norrie's charge.⁴²

An article in the *Daily Southern Cross* recorded that the building would be open for Divine Service on 23 January 1859, with the Reverend Macky preaching in the morning and Reverend Mr Bruce in the afternoon.

TO BUILDERS.

TENDERS for the erection of two **Presbyterian Churches**, the one at **Papakura**, and the other at Wairoa, will be received on or before noon of Tuesday the 13th instant, at Mr Rattray's, Shortland-street, where Plans and Specifications may be seen. Parties may tender for one or both, but by separate tenders.

N.B. The respective Committee's do not bind themselves to accept the lowest tender.

Drury, 5th April, 1858.

Tender for builders of Papakura Presbyterian Church. *Daily Southern Cross*, vol. XV, issue 1124, 6 April 1858.

Presbyterian Church, Papakura.

THIS building will be open for Divine Service on Sabbath, January 23rd, on which occasion

THE REV. MR. MACKY,
of Otahuhu, will preach in the forenoon at 11 o'clock, and

THE REV. MR. BRUCE,
of Auckland, in the afternoon at 3 o'clock.

A collection will be made at the close of each Service in aid of the Building Fund.

Daily Southern Cross, 18 January 1859 p.2.

Figure 10a and 10b – newspaper notices relating to the construction of the church.

Reporting the event an Auckland newspaper it was said:

"The church is in every respect an ornament to the rising village of Papakura, occupying a fine site on the elevated angle formed by the junction of the Great South Road and the one leading to Cole's mill, commanding a splendid approach from Auckland."

Early additional uses of the church

In the early days of settlement, the church and school were closely linked. The Presbyterian and Methodist (Wesleyan) church buildings were used as schoolhouses before there was a state run school established. Prior to occupying the subject Presbyterian Church, the first recorded school in Papakura had been located in the Wesleyan Chapel, situated on the site of the present "Crossroads" Methodist Church in Broadway. George Cole, a strong Methodist man, paid for and constructed the Methodist Chapel in 1855.⁴³ This former chapel building was used during weekdays as the school.

There were issues with the capacity of the chapel and its distance from many of the Coles Crescent area residents, so once the Presbyterian Church was constructed in 1859, it became the school's second home, given its larger capacity.⁴⁴ This arrangement was in place for approximately 17 years from 1859 until 1876, at which time a purpose built school was established for the settlement of Papakura. Even when Central School was built, children from the Coles Crescent area of Papakura Village

⁴² Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 17.

⁴³ Craig, E .p.102-103.

⁴⁴ Simms, A. (2001). *Old Central School 1876-1976*.p 7.

continued to attend lessons at the Presbyterian Church.⁴⁵ The origins of that purpose built school building (and in particular its later extensions) remain today in what is now Central Park, on Wood Street, Papakura.

The Waikato Land Wars of 1863 included skirmishes in Papakura. The Presbyterian Church was used by another denomination (Methodists) for some time. The Methodist church building in Papakura had been damaged by the military that had commandeered it as a depot during the Waikato War years, so the Methodist congregation met in the Presbyterian Church in the evenings. They used the building for worship between 1869 and 1909, a period of some 40 years.

During 1863, the Presbyterians also took measures for protection. The Presbyterian Church *“was one of the church refuges whenever needed during the Māori Wars, and was lined to 2.5 metres to hold sand as a buffer against bullets that never came. Outside this church a barricade of 300x 75mm sawn timber was carried nearly to the roofline, with loopholes and provisions made for siege”*.⁴⁶ Many of the settlers actually lived in the church during 1863. The building never did however come under attack.⁴⁷ The nearby Anglican Christ Church was also protected during the Land Wars with walls filled with sand to 1.8 m and loophole for defence.⁴⁸

By 1862, there were three churches in the Papakura district. Methodist, Presbyterian and Anglican. (The original Anglican and Presbyterian churches remain today).

Early figures of interest

Reverend Thomas Norrie

Reverend Thomas Norrie arrived in New Zealand in 1855. He immediately took up his ministry covering a very large area. He preached his first sermon on 4 November 1855, in the Wesleyan (Methodist) Chapel in Papakura. Reverend Norrie and his congregation used the Wesleyan Church for the next four years before having a church of their own.

Reverend Norrie did not just minister to the subject Papakura Presbyterian Church. He had multiple churches under his domain, and spent a considerable time travelling from church to church, or mission station across the far reaches of southern Auckland. At the start of his preaching he had a parish which stretched from Papakura in the north, to Cambridge and Te Awamutu in the south, Raglan and Awhitu in the west and Wairoa, (Clevedon) and Miranda in the East. The nearest Presbyterian Ministers south of Papakura were in Wanganui and Wellington; hence, he travelled over a 1,000 miles of new settlements. Sometimes he preached up to six times on a Sunday, traveling from church to church on horseback. He also taught religious education in ten of his day schools with a total of up to 256 children in his classes.

After the Land Wars of 1863, Reverend Norrie was awarded a medal for his work as a military chaplain.⁴⁹ He died on 11 May 1905, aged 79 years old, and continued his service until not long before this. A brown obelisk in the Papakura Cemetery serves as a tribute to the reverend's 'unremitting labour'. He is interred alongside family members in the Presbyterian section of the Papakura Cemetery on Great South Road.⁵⁰ A plaque is also present on the 1926 church in memory of his significant contribution to the parish in its formative years.

⁴⁵ Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 17.

⁴⁶ Breakwater Against the Tide p 86.

⁴⁷ Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 20.

⁴⁸ Prickett, N. (2016). Department of Conservation. *Fortifications of the New Zealand Wars*. p 31.

⁴⁹ Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 21.

⁵⁰ Ibid, p 27.

George Cole

George Loverson Cole was one of the first European settlers in Papakura, arriving in 1846 or 1847. He is referred to as the 'Father of Papakura'. Coles Crescent, which part of the church site is situated on, was one of the earliest thoroughfares in Papakura and was named after George Cole. While Cole was a Methodist, he was keen to encourage any religious order to establish itself in the burgeoning township and the Presbyterians were the first to arrive in the area.

Cole was born in Wales in 1813, and arrived in Auckland in 1842, aboard the *Ann of Arbrooth*. It is likely he first visited and explored the Pahurehure swamp lands while working as a flax miller. He purchased 220 acres of land spanning from the Pahurehure foreshore to the Papakura flat. This land is not part of the present centre of Papakura Township. Cole proceeded to import cattle and foster cultivations of potatoes and other crops. He named his properties 'Papakura Farms'. He built the first working mill in the area which was patronised by both Maori and Pakeha. The area surrounding Coles Crescent was the site of the first European settlement in Papakura and became the site of Papakura village .

An oak tree is present on the southern edge of the site (known as 71-75 Great South Road) that is believed to have been planted by early settler, George Cole.⁵¹ Having been on the site for over 100 years, it has associations with the First Presbyterian Church and the settlement of Papakura more generally.

The 1920s

The population of Papakura by 1925 was 1,370. In 1924, no more than two or three houses were between the Anglican and Presbyterian churches on the Great South Road, leading into the centre of town.

In 1929, Mr Charles Garlick, the Sunday school superintendent obtained the land behind the church where the manse now stands, along with the second section that is now the church car park and 1859 church site. This land was presented to the young people so that the members of the Sunday school could set up tennis courts, and have room for a basketball court.⁵²

The parish had discussed the need for a new church building with a view that the old church was no longer adequate to meet the needs of the growing congregation. Reverend Greenwood, the pastor of the time, had the congregation raising money to construct a new church building. One fundraising scheme involved bricks sold for 1 shilling each.

Initial plans prepared by architect, Johnson Clark were for an elaborate church to accommodate 250 people. The design was scaled back somewhat for the final approved design however, and the architectural style of the building was modified somewhat. Clark designed the final as-built church building and Mr A. D. Nicholson oversaw its construction.⁵³ Clark drew heavily on the dominant style of the time, Arts and Crafts. He also incorporated Gothic Revival influences. The total cost of the build was £2,803 and at that time the property which included the church and school hall

⁵¹ (No primary evidence has been identified to verify this however).

⁵² Ibid, p 33.

⁵³ Ibid, p 44. (Numerous Paperspast website newspaper articles indicate Mr A.D. Nicholson served on the Papakura Town Board in the early to mid-1920s).

was thought to be the 'handsome sum' of £4,000.⁵⁴ The builder Mr Nicholson carried out the works free of profit.⁵⁵

There were several ceremonies to celebrate the construction of the new church, held between 1926 through to 1928.⁵⁶ Mr E.D. McLennan, Member of Parliament, proceeded over the official opening on 12 June 1926. Approximately 500 people were in attendance. At this opening ceremony, Reverend Green, minister of the parish at the time, was presented with a silver key of the building as a memento of the occasion from the architect and builder.⁵⁷ Other ceremonies included the dedication of the plaques around the outside of the building on 18 April 1926; and the ceremony formally opening the church for worship on 16 March 1928. The dedication of the church followed on 14 June 1928.⁵⁸

The *Auckland Star* newspaper featured a photo of the new church in its 5 February 1926 edition, with a caption stating:

"Fine new Presbyterian Memorial church at Papakura, erected by subscriptions – some of which came from as far away as England and America – in memory of the pioneer settlers of the district. The Minister Mr R R Greenwood, worked very hard in bringing to a successful issue this admirable memorial".

1970s/1980s addition

The one storey foyer was added to the western elevation of the church between 1975-1977, using funds raised for a proposed new church building, which was seen to be too ambitious and did not proceed. The amount raised at that time was \$30,000. Reverend John A. Balchin opened and dedicated the foyer on 29 May 1977.⁵⁹ A further area of building envelope was added to accommodate offices and storage below, in the 1980s.

⁵⁴ *Auckland Star*, 13 August 1926, p 25.

⁵⁵ *New Zealand Herald*, vol LXIII, issue 19349, 9 June 1926.

⁵⁶ Gurau, T. p 45.

⁵⁷ Ibid. p 35. *New Zealand Herald*, vol LXIII, issues 19353, 14 June 1926.

⁵⁸ Ibid, p 45.

⁵⁹ Ibid, p. 49.

Chronological summary

The following is not intended to be exhaustive, and sets out key events only, extracted from the research undertaken to date:

| Date | Event |
|--------------------------|--|
| 1840s and 1850s | The few Presbyterian early settlers in the vicinity of Papakura meet at the McLennan's residence, with services held by Reverend David Bruce. Services are also held in the only church in Papakura, the Methodist church. |
| 1859 | A committee is formed, charged with the responsibility of building a permanent church. It is in 1858-1859 that the first formal Presbyterian Church in Papakura is erected on the Great South Road. The new church also becomes the second premises for the local school, the first having been in the Wesleyan Chapel. |
| 1869 to 1909 | The Methodist congregation uses the Presbyterian Church in the evenings for worship, as they no longer have a church building. |
| 1879 | The school is relocated to Union Street (now Wood Street) in a new purpose built building and site. |
| 1905 | The churches first formal minister, Reverend Thomas Norrie passes away, having ministered for approximately 50 years. He is interred alongside family members in the Presbyterian section of the Papakura Cemetery on Great South Road. |
| 1924/1925 | The 1859 church building is relocated. The new location for the original church faces out to the corner of Coles Crescent, as opposed to previously being at the highest point of the site, facing the Great South Road. It becomes the Sunday School Hall. |
| 1926 | A new Gothic Revival and Arts and Crafts inspired church is constructed, to the design of architect Johnson Clark. It is a memorial to the initial European settlers some 70 years prior. There are several ceremonies to celebrate the buildings opening. |
| 1929 | Mr Charles Garlick, the Sunday school superintendent obtains the land behind the church where the manse now stands, along with the second section, that is now the church car park, and where the 1859 church now resides. |
| 1945 | The 90 th celebration of the church/parish takes place. |
| 1958 | The new brick Youth Hall is opened. The 1859 church building is shifted to make way for the new hall. This time it is set back on the site and orientated with its side elevation facing out to Coles Crescent. |
| Late 1950s – early 1960s | The population of the area is expanding. To meets the needs of the growing community, churches are established in Takanini, Papakura East and Rosehill (the first two becoming fully independent within a few years). |
| 1975-1977 | A foyer and kitchen area are added to the side of the 1926 church. |
| 1980s | A further extension is made to the side addition. Including offices and storage. |

Appendix 2: Site photographs

Images taken at various visits in 2016 and 2017.



Figure 11. The 1975 ground level and basement addition attached to 1926 church, as seen from the rear of 67 Great South Road.



Figure 12. Front elevation of church with later addition, and Phoenix Palm tree.



Figure 13. Left: view as seen from corner footpath of Great South Road and Coles Crescent.

Figure 14. Centre: Enclosed portico as it relates to historic church.

Figure 15. Right: A front, side on elevation of the 1975 connection with 1920s church.
March 2016.



Figure 16. There are a number of memorial plaques inserted into the lower portion of the church exterior elevations. The three above are in memorial of Reverend Thomas Norrie, early founders Mr and Mrs McLennan and Reverend Smellie, the second minister of this church.
March 2016.



Figure 17. Arched side door entrance with steps.



Figure 18. More modern (non-contributing) rear ramp connecting to later addition.



Figure 19. Left: connecting junction between the original church and later non-contributing addition.



Figure 20. Right: Use of orange brick around the window frame to create a distinct feature around the arched windows.



Figure 21. Rear elevation of the 1926 church building.



Figure 22. 1970S/1980s addition in relation to the 1926 church building. June 2017.

Interior of 1926 church



Figure 23. Modern 1970s addition as seen from the interior. Seeinside, May 2016.



Figure 24. Interior of front foyer, and entrance to office, showing earlier doors with coloured glass. Seeinside, May 2016.



Figure 25. Entrance doors off foyer into the historic church. Seeinside, May 2016.



Figure 26. 1970s foyer area built beside the original exterior wall, which remains for the most part, intact. Seeinside, May 2016.



Figure 27. Moveable modern seating today. This provides much greater flexibility for the layout of the space for services and any changing church practices. Seeinside, May 2016.



Figure 27. Arched windows and truss ceiling with exposed rafters. Seeinside, May 2016.

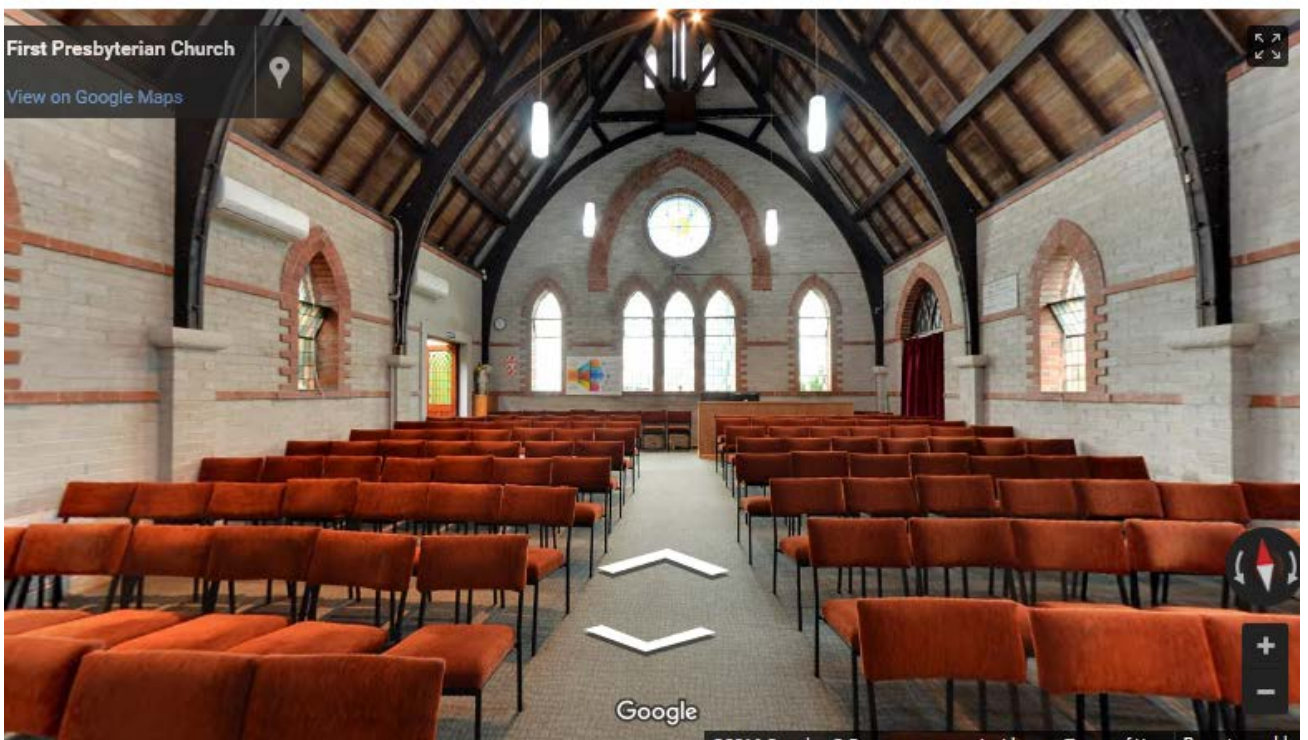


Figure 28. Front from towards the front of the church, looking to the back. Seeinside, May 2016.

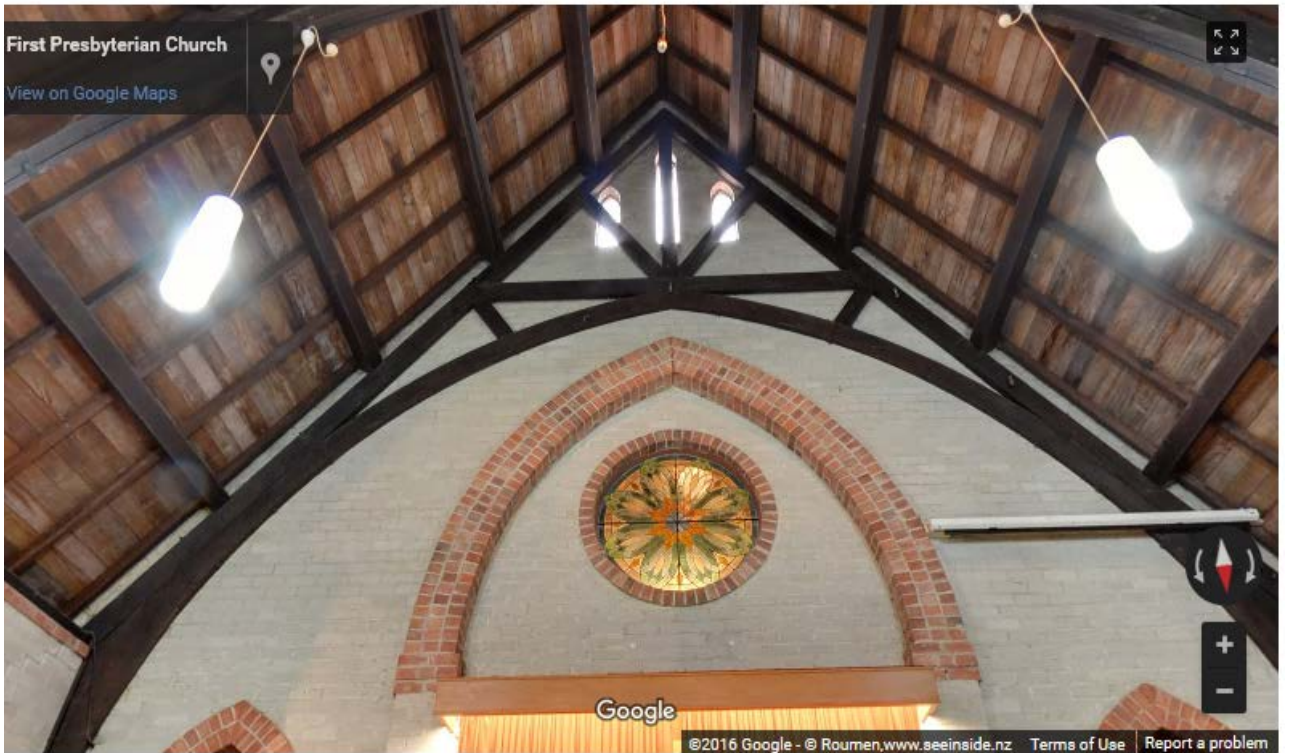


Figure 29. Circular stained glass window, present on either end of the church. Seeinside, May 2016.

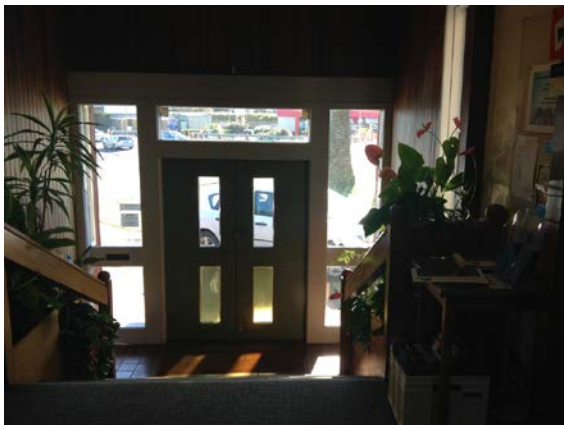


Figure 30. Foyer entrance, now main access point into the 1926 church.

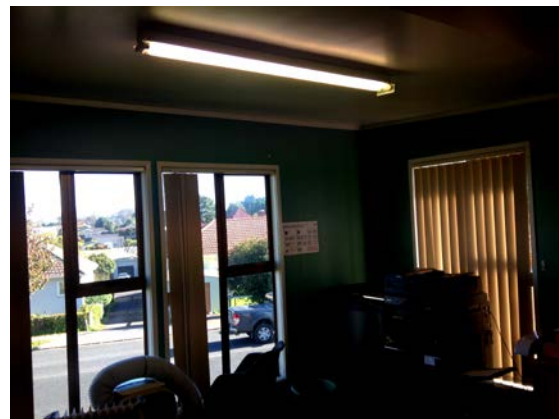


Figure 31. One of two offices in 1980s addition.



Figure 30. Close up of coloured glass, lead light, arched windows as seen from the interior.

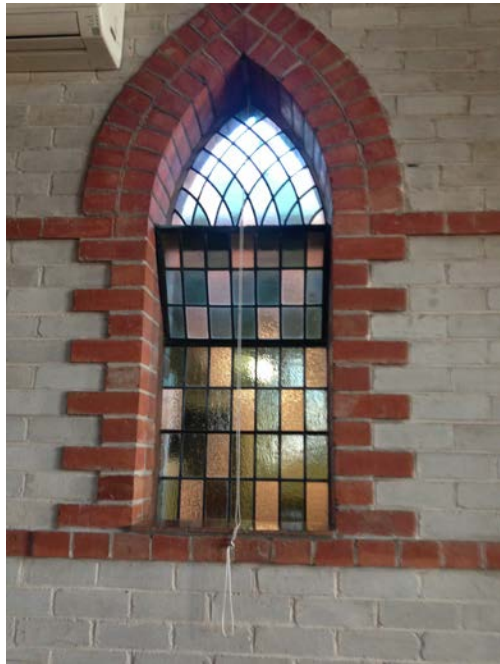


Figure 31. Orange/red brick detailing around interior of windows, framed by grey brick.



Figure 32. Junction point between 1970s addition and 1926 church.



Figure 33. Arched timber door leading to original lavatory room in front portion of church.

Former church building



Figure 34. Side elevation – the third window on side elevation has been removed and replaced with weatherboards.



Figure 35. Side elevation of 1859 church.



Figure 36. View of the 1859 church as seen from near the front of the Youth Hall on a slightly elevated point of the site.



Figure 37. Rear elevation of 1859 church, with circular stained glass window. A prefabricated building is in close proximity to the historic building. The rear elevation has at previous points had a small lean to. This is no longer present.



Figure 38, 39 and 40. Examples of windows on front and side elevations.



Figures 41, 42 and 43 Examples of doors on the building. The rear door is a modern door and does not contribute to the values of the place.



Figures 44 and 45. Circular stained glass windows on the front and rear of the 1859 church building.

Interior of 1859 church

Figure 46. Interior space within the 1859 former church. From the centre looking towards the rear. False partition is currently present.



Figure 47. Timber ceiling system (unidentified hooks present).



Figure 48. Left: wall and window. Right: Internal view, looking to the front of the building.



Figures 49. Left: side wall elevation. While cosmetically the current colour palette is not a sympathetic feature the materiality on the upper level of the walls remains sympathetic. Right: Front entrance door, as seen from inside the portico.

Other – Manse



Figure 50. Neighbouring manse – also designed by Johnson Clark, but later in 1940.

Trees



Figures 51 and 52 . Notable trees onsite.

Left: One of the two large Phoenix Palm trees on the corner of 67 Great South Road.
Right: Historic Oak tree located on the service lane behind 71-75 Great South Road.



Figure 53. Historic Oak tree as seen from service lane.








Figures 54 and 55. Oak tree as viewed from rear service lane behind 71-75 Great South Road.





Appendix 3: Comparative analysis





Comparisons to 1859 church building within surrounding localities

| Place name and address | Photograph | Notes | Protection status |
|--|---|---|---|
| PRESBYTERIAN DENOMINATION | | | |
| <p>Drury Presbyterian Church</p> <p>Norrie Street, Drury</p> |  <p>Figure 56. AC, April 2015.</p> | <p>This church was constructed in 1894, replacing an earlier 1856 church nearby on what is today the Presbyterian cemetery on Great South Road, which burnt down in 1887. The church building remains in use as the primary worship building. It has seen several alterations over time (in particular the large addition in 1998). Like the Papakura Presbyterian Church, Reverend Norrie was also the minister of the Drury Presbyterian Church initially. In its present form, it has reduced fabric integrity, in comparison to the Papakura Presbyterian Church as a result of the large rear addition.⁶⁰ The interior of the historic core retain a number of historic fabric features. The Drury Presbyterian church is a later example, but is of some interest given its location in the next settlement over from the Papakura Presbyterian Church. The church remains in active use as an active place of worship.</p> | <p>Not scheduled</p> |
| <p>Pukekohe East Presbyterian Church</p> <p>95 Runciman Road, Pukekohe</p> |  <p>Figure 57. AC, 2014.</p> | <p>Constructed in 1863, the Pukekohe East Presbyterian Church is of a similar architectural style to the Papakura First Church, and they were also constructed within a few years of each other (Papakura in 1859). At the time, the Pukekohe Presbyterian Church was the only public building between Drury and the Waikato river. As a result, the church was used for meetings and educational purposes by a number of groups in its original years. The building has a dramatic history, most notably as the site of a Land Wars battle in September 1863, to which there are burials and associated memorials on site. Reverend Norrie was also the minister for the Pukekohe East church, providing an important interlinkage between the Pukekohe East and Papakura Presbyterian churches. This example includes a cemetery onsite associated with the church building. It is a strong comparison.</p> | <p>Scheduled historic heritage place, ID# 01502, category B</p> <p>Listed with Heritage New Zealand # 483, Category 2</p> |
| <p>Pollok Presbyterian Church</p> <p>2104 Awhitu Road, Pollok</p> |  <p>Figure 58. AC, 2012.</p> | <p>Constructed in 1870 the former Pollok Presbyterian Church is the oldest of three historic churches on the Awhitu peninsula. The church was set up by the settlers that were not members of the Pollok United Original Succession Church. This was a dividing point of the community, until 1882, when the Succession Church burnt down. The Presbyterian Church then became the focal point of the community and also continued as a place of schooling (which it had been for almost a decade by this point). When the Pollok School was built next door in 1883, the church was used primarily for religious purposes again. It has now been deconsecrated and is a private residence.</p> | <p>Scheduled #01529, category B</p> |

⁶⁰ Simms, A. (1999). *Drury reflections, 1950-2000*. p.11.

| | | | |
|---|--|---|--|
| <p>Patumahoe/ Mauku Presbyterian Church</p> <p>Clive Howe Road, Patumahoe- Clive Howe Road Recreation Reserve (next to no. 1 Clive Howe Road)</p> |  <p>Figure 59. Google street view,n.d.</p> | <p>The original church opened on the 16th September 1866. It was blown off its piles by a westerly gale around 1896 and fell onto its side but had been well built and suffered little damage apart from broken windows. Around 1906, the building was burnt down. The replacement (subject) church was designed as a replica of the church which was destroyed in c.1906. This church building was moved into the Patumahoe township in January 1958. It was used as a Scout and Girl Guide Hall, amongst other uses. In recent years, it relocated from Mareretu Avenue onto Council reserve, but remains within the Patumahoe community. Today, the building is managed through the Patumahoe Community Support Charitable Trust for community and private function uses. It is of some interest in relation to the subject place, but unlike the Papakura church does not remain on its wider original site and is not in use as a Presbyterian church.</p> | <p>Not scheduled</p> |
| <p>Kohekohe Presbyterian Church</p> <p>1189 Awhitu Road, Kohekohe</p> |  <p>Figure 60. AC, 2016.</p> | <p>Set in an iconic rural landscape, the Kohekohe Presbyterian Church is the subject of a number of photos and paintings. The church building was built in 1886, and used as a Presbyterian Church until decommissioned 90 years later in 1976. It is now privately owned. The interior has a very high level of fabric integrity. The entrance pillars frame the picturesque landscape.</p> | <p>Scheduled #01541, category B (plaque, but extent of place covers church)</p> |
| <p>Bombay Presbyterian Church</p> <p>Corner of Bombay and Portsmouth Roads, Bombay</p> |  <p>Figure 61. Franklin District Council files, c. 2010.</p> | <p>This is a strong point of comparison with the Papakura Presbyterian Church architecturally. The church has an unsympathetic decramastic tile roof, but retains its form and most other materials. The fretwork is more decorative than the Papakura First Church. The church ground also contains a cemetery. The date of construction has not been established via this research, but it appears likely to be pre 1900 in origin.</p> | <p>Not scheduled</p> |
| <p>Hunua Presbyterian Church</p> <p>Lockwood Road</p> |  <p>Figure 62. Hunua Presbyterian Church facebook page, May 2013.</p> | <p>Based on what has been able to be viewed from google streetview, the Hunua Presbyterian Church building is highly modified. Its date of original construction has not been established as part of this evaluation. At this point in time, it is not a strong point of comparison to the Papakura Presbyterian Church, but does illustrate that the Papakura Presbyterian Church is a much stronger example of an historic church in the wider area.</p> | <p>Not scheduled</p> |
| <p>St Andrew's Presbyterian Church, Pokeno</p> |  <p>Figure 63. Instant streetview, April 2012.</p> | <p>The church was closed and sold in 2006 and is now used as a private residence. Research has not been undertake to determine when it was constructed, but it appears to be pre 1900.</p> | <p>Scheduled (outside the Auckland region) – previously under Franklin District Council District Plan)</p> |

| | | | |
|--|---|--|----------------------------------|
| <p>Awhitu Central Presbyterian Church, graveyard and war memorial</p> <p>Hamilton Road, Awhitu</p> |  | <p>An acre of land opposite the school was gifted by George Garland to the Presbyterian Church of New Zealand, on the condition that when it was not used by Presbyterians it could be used by other Protestant denominations. The church was opened by the Reverend James Galloway on 23rd September 1877. At some point, the wooden shingles were replaced with colour steel.</p> | <p>Not scheduled</p> |
| <p>St James Presbyterian Church, Pukekohe</p> <p>30 West Street, Pukekohe</p> |  | <p>The St James Presbyterian Church in Pukekohe architecturally had some similarities to the Papakura Presbyterian Church. It was designed by Mitchell and Watt in 1898. It was relocated from nearby to its current position on the new West Street church site in January 1958, as an accessory building associated with the church site. Other than one elevation, this building ceases to externally remain and has significantly lost its readability. It is not known what might remain internally. It therefore is not a strong point of comparison to the Papakura Presbyterian Church. It does however illustrate that the Papakura Presbyterian Church is a much stronger example. Also, it sits slightly outside the period of significance in terms of being a comparison with the 1859 Papakura First Church.</p> | <p>Not scheduled</p> |
| <p>Relocated location at 390 Redoubt Road, Alfriston</p> <p>Alfriston Presbyterian Church (former)</p> |  | <p>Constructed 1863, the former Alfriston Presbyterian Church was used as a Block House during 1863/64 Land Wars, but did not come under attack. This element is a point of commonality with the Papakura First Presbyterian Church which was also set up with protection but did not come under attack. It was constructed at a similar time as well. It is not clear what level of integrity the former church building now has. An image has been located under CHI # 13558 which suggests it has seen a lot of change, but this has not been verified.</p>  <p>ALFRISTON PRESBYTERIAN CHURCH BUILDING RH/2063</p> | <p>Not scheduled</p> <p>n.d.</p> |
| <p>OTHER DENOMINATIONS</p> | | | |

| | | | |
|---|--|--|--|
| <p>St Paul's Anglican, Buckland</p> <p>583 Buckland Road, Buckland</p> |  <p>Figure 68. AC, November 2013.</p> | <p>St. Pauls was built in 1899-1900 in response to the relocation of the Anglican church in Pukekohe, which meant that the parishioners of Buckland had further to travel. It was designed by John Mitchell and Robert Martin Watt and constructed by Tuakau builder G. Revell. The church remains intact on its original site and is still used as a church. It sits slightly outside the period of significance in terms of being a comparison with the 1859 Papakura First Church.</p> | <p>Not scheduled. Identified via Pukekohe Heritage Survey as priority 1 (high)</p> |
| <p>Selwyn Church/Chapel, Papakura</p> <p>105 Great South Road, Papakura</p> |  <p>Figure 69. AC, June 2016.</p> | <p>This building was constructed in 1862. This is of strong relevance to the Papakura Presbyterian Church in relation to proximity. Both buildings have been key historical buildings and places of worship since the start of settlement in Papakura. The chapel was used as a place of refuge during the Land Wars, as was the Papakura Presbyterian Church. Modifications were made in 1923.</p> | <p>Scheduled historic heritage place, ID# 00708, category B</p> <p>Heritage New Zealand listed 693, category 2.</p> |
| <p>St John's Anglican Church</p> <p>9 Cameron Place, Drury</p> |  <p>Figure 70. AC, April 2015.</p> | <p>Constructed in 1863-1864. The church is clad in vertical board and batten cladding, with a shingle roof. The church was used as a refuge during the Waikato War. The site includes a cemetery. The building and site remains an active Anglican place of worship. It is of comparative relevance to the Papakura First Church by virtue of its age and reasonably close proximity.</p> | <p>Scheduled historic heritage place, ID# 00700, category B</p> <p>Listed with Heritage New Zealand # 2596, category 2</p> |
| <p>Ramarama Interdenominational Church</p> <p>1392 Great South Road, Ramarama</p> |  <p>Figure 71. July 2017.</p> | <p>Local, William Dixon designed the plans and built the church, alongside other voluntary labour. The building was opened by Prime Minister, Rt. Hon. William F. Massey on 22 March, 1924. The building first ceased as a church in 1969, 45 years after it opened. It was used by the Maketu Scouts for a time, then left vacant. In 1993 the building was renovated and became the Baptist Church for awhile. The congregation declined over 2006/2007 and the church again closed, with a final service 16th December, 2007. The Baptist Church restarted services in 2009, under the Hossanna Ministry. For a short while it was used by the Lions. It has limited comparison points to the Papakura Presbyterian Church as it has a much later construction date. The architectural style of the building is simple in form and design.</p> | <p>Not scheduled</p> |




| | | | |
|---|--|---|---|
| <p>Brookby Unsectarian Church</p> <p>367 Brookby Road, Brookby</p> |  | <p>Constructed in 1878 by the local settlers of Brookby. As well as serving as the local church, it was also used for social gatherings.</p> | <p>Scheduled #01334, category B</p> |
| <p>Christ Church (Anglican)</p> <p>1444 Alfriston Road, Alfriston</p> |  | <p>Christ Church was built in 1877.</p> <p>The place is relevant as an historic place of worship in a neighbouring settlement to Papakura. Like the Papakura Presbyterian Church, it retains an active church use. Its architectural style however varies, and is more aligned to Anglican architectural traits. Additionally, Christ Church historically has had closer links to Howick than Papakura. It is now under the Clevedon parish. The site includes a cemetery.</p> | <p>Scheduled # 00702, category B</p> <p>Listed with Heritage New Zealand 683, category 2.</p> |
| <p>Former Karaka Family Methodist church</p> <p>Karaka Road, Karaka</p> |  | <p>The former church has been restored, removing later accretions. It currently has a commercial use. It remains within its geographic area of relevance (Karaka). There are some architectural similarities to the 1859 Papakura Presbyterian Church. The date of original construction has not been established as part of this evaluation, but it appears to be a later example, not from the pioneer era of settlement.</p> | |

Figure 72. AC, 2012.


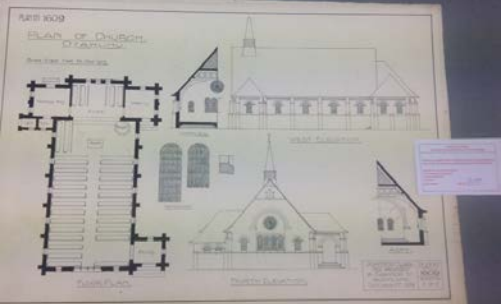


Figure 73. AC, 2012.






Figure 74. Restored former church. Interiors etc.⁶¹




Note: The above list is not intended to be exhaustive, and instead is for the purpose of illustrating places of comparative relevance with the 1859 Papakura First Church. Additional research may yield further places of relevance.

⁶¹ Interiors etc. Church renovation before and after. (n.d.). Accessed from: <http://www.interiorsetc.co.nz/interior-design/completed-projects/church-renovation-before-and-after.html>

Comparisons to 1926 church building within surrounding localities and beyond

| Place name and address | Photograph | Notes | Protection status |
|--|---|---|---|
| PRESBYTERIAN – DENOMINATION | | | |
| <p>St Andrews, Otahuhu</p> <p>18 Station Road, Otahuhu</p> |  <p>Figure 75. AC, 2013.</p> | <p>Built in 1914. The design of the building is attributed to Hugh Grierson who had designed St Paul's in Devonport. Johnson Clark did however produce what appears to be 'as built' drawings of the church in 1924, but it appears he was not its original designer. Like the Papakura Presbyterian Church St Andrews also strongly applies the Arts and Crafts style. It is the earliest of the examples identified.</p>  <p>Clark, J. Plan of Otahuhu church, 1924, Johnson Clark Collection, JC159, Architecture Archive, University of Auckland Libraries.</p> <p><i>(The above drawing is presumed to be an 'as-built' drawing as it was designed 10 years prior by Grierson).</i></p> | <p>Scheduled historic heritage place, ID# 02566, category B</p> |
| <p>St Aidan's Presbyterian Church</p> <p>97 Onewa Road, Northcote, North Shore</p> |  <p>Figure 76. AC, 2012.</p> | <p>Constructed in 1931-1932. The designer was Northcote local Horace H. Stringer. Like the Papakura Presbyterian Church St Aidan's also strongly applies the Arts and Crafts style in brick.</p> | <p>Scheduled historic heritage place, ID# 0913, category B</p> |
| <p>192 St Paul's Presbyterian Church</p> <p>100A Victoria Road, Devonport</p> |  | <p>Designed in 1916 by Hugh Grierson. The church has been deconsecrated and is in private use. Like the Papakura Presbyterian Church St Aidan's also strongly applies the Arts and Crafts style.</p> | <p>Scheduled historic heritage place, ID# 1118, category A*</p> |

| | | | |
|---|--|---|---|
| <p>St Luke's Presbyterian Church</p> <p>128-130 Remuera Road, Remuera</p> | <p>Figure 77. AC, 2015.</p>  <p>Figure 78. St Lukes Church website,n.d.</p> | <p>St Luke's was constructed in 1931-1932. The design had been supplied by William and John Fletcher, the contractors, from plans of their childhood parish church (built in 1902) in the mining village of Twecher, near Glasgow. The initial design by Glasgow-based Alec Davidson was probably adapted by Fletchers' in-house architect, F.D. Stewart, although L. V. Moses was the supervising architect for the project. The building is of concrete, faced with Putaruru stone. The design consists of a square tower and two fine stained glass windows, each with three lancets.</p> | <p>Scheduled historic heritage place, ID#2759 , category B</p> |
| OTHER DENOMINATIONS | | | |
| <p>St Andrew's Anglican Church, Pukekohe</p> <p>Wellesley Street/Queen Street, Pukekohe</p> |  <p>Figure 79. AC, November 2013.</p> | <p>Constructed in 1933. Designed by John Routly, architect for a number of buildings within Pukekohe during this era. The church was specifically designed as a Memorial Peace church and replaced the earlier church on the site, which then became incorporated into a church hall.</p> | <p>Not scheduled</p> <p>Identified via Pukekohe Heritage Survey as priority 1 (high).</p> |
| <p>St Joseph and St Joachim Catholic Church</p> <p>118 Church Street, Otahuhu</p> |  <p>Figure 80. AC, 2013.</p> | <p>Designed by Auckland architect George Edmund Tole. The church was built in in two stages, commencing in 1926. Only the sanctuary and half of the nave was completed at first. The church remained unfinished, with a temporary façade, until 1959.</p> | <p>Scheduled historic heritage place, ID# 02567, category B</p> |
| <p>St Columba's Anglican Church, Grey Lynn</p> <p>92-96 Surrey Crescent, Grey Lynn</p> |  <p>Figure 81. ACC, 1992.</p> | <p>Designed by Daniel Paterson in 1930-1931 with a Gothic Revival style. A memorial bell was added to the Church in 1964 in memory of John Taylor Woodhall. It holds some architectural traits similar to the Papakura Presbyterian Church. Internally, exposed timber rafters form an arcade of gothic arches. The interior is lit with stained glass windows.</p> | <p>Scheduled historic heritage place, ID# 2488, category B</p> |
| <p>St Vincent de Paul Catholic Church</p> <p>2 Shakespeare Road, Milford, North Shore</p> |  <p>Figure 82. AC, 2015.</p> | <p>This is a later example than the 1926 Papakura Presbyterian Church, having been built in 1949. The St Vincent de Paul church better reflects a mid-century church that follows a more traditional style more typical from the 1920s. It is also not geographically close to the Papakura Church and is a different denomination. It therefore is not considered to be a strong comparison.</p> | <p>Scheduled historic heritage place, ID# 1068 category B</p> |

| | | | |
|---|---|---|---|
| <p>St Margaret's, Karaka (Anglican)</p> <p>324 Linwood Road, Karaka</p> |  <p>Figure 83. Googlestreetview,n.d.</p> | <p>St Margaret's is in a nearby settlement to Papakura, and remains in use as a church, but the church was constructed much later than the Papakura Church and is a different denomination. It therefore is not considered to be a strong comparison.</p> | <p>Not scheduled</p> |
| <p>St Saviours Chapel</p> <p>Wyllie Road, Papatoetoe</p> |  <p>Figure 84. AC, 2012.</p> | <p>This is a much smaller sized church, and of a different denomination (Anglican) to the Papakura Presbyterian Church. It was constructed in 1931-1932 to the design of architect George Selwyn Goldsbro. He also designed the associated brick orphanage main block within the same site. There are elements of basalt in the base of the building which come from the remains of the St Thomas ruins in Kohimarama. The interior is of a lighter coloured brick than the exterior. The point of commonality to the Papakura Presbyterian Church is the application of Arts and Craft and Gothic Revival influences.</p> | <p>Scheduled, category A* 01466</p> <p>Heritage new Zealand Listed 7169, category 1</p> |
| <p>St Augustine's Church & Hall</p> <p>95A Calliope Road, Devonport</p> |  <p>Figure 85. AC, 2013.</p> | <p>Designed in 1929, to the design of W.S.R Bloomfield. The detailing of St Augustine's church is skilfully executed, drawing from the Gothic style, which like the Arts and Crafts style is part of the picturesque tradition. The roof of the building is supported by scissor trusses which emphasis the soaring ceiling.</p> | <p>Scheduled category A* 01166</p> |

Please note: the above list is not intended to be exhaustive.

There are other known examples which have not been set out as they are seen to be of a much larger scale, in comparison to the Papakura Presbyterian Church. Such examples include the Wesley College Chapel, Paerata, Kings College Chapel, Mangere, Holy Trinity, Otahuhu and St Michaels, Remuera.

Architect and his other works

General analysis


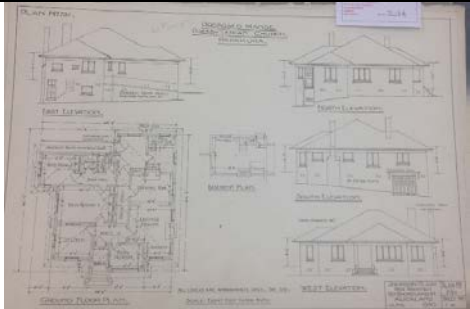
Clark designed a number of buildings for the Colonial Ammunition Company Limited (CAC) between 1904 and 1924 for their Normanby Road, Mount Eden site. The CAC Bulk Store and the General Office are two surviving buildings he designed during his association with the company.

His earliest deposited contract, additions to St Enoch's Church, Morningside, was in 1909, and no longer stands. Tender advertisements reveal he designed a cluster of dairy factories at Hinuera, East Tamaki, Rodney and Kaikohe. Of his dairy factories, the example at 9 Thorpe Road Kaikohe is known to still stand. The factories are not comparative to the Papakura Presbyterian Church however.

Clark produced a large number of plans for domestic buildings. The majority of his output that are recorded in the Auckland University Architectural School archive is domestic work. Notable amongst his Auckland domestic work is the 1923 Arts and Crafts style house for Ralph Palliser Worley an Auckland engineer.




Other works of Clark


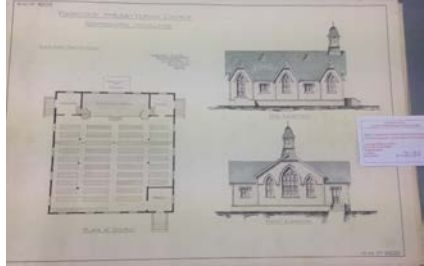
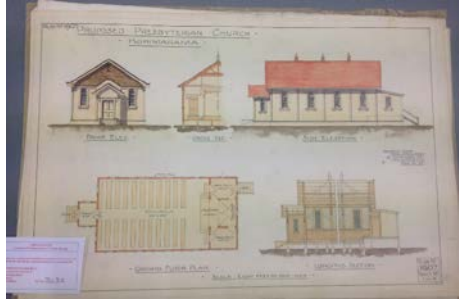
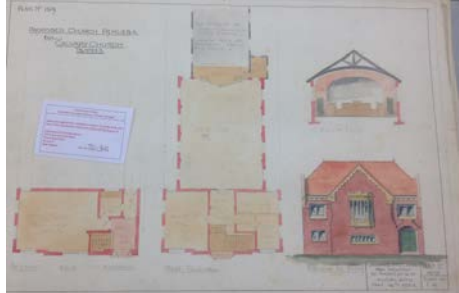

From the research undertaken Clark prepared designs for a few buildings in Papakura and surrounding areas. Those most relevant to the subject place (which are known) are:


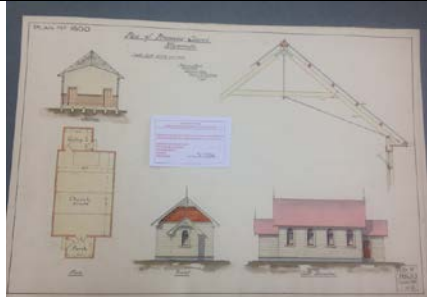
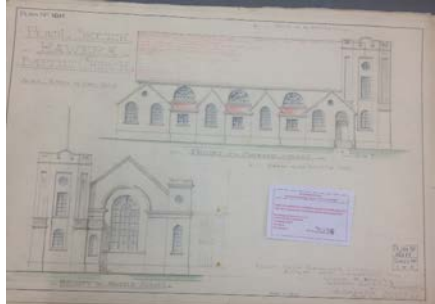
| Place name and address | Photograph | Notes | Protection status |
|---|--|---|---|
| <p>Manurewa Town Board Offices and Town Hall</p> <p>Hall Street, Manurewa</p> |  <p>Figure 86. Clark, J., Manurewa Town Board, 1933, Johnson Clark Collection, JC156, Architecture Archive, University of Auckland Libraries.</p> | <p>Either not ever built or no longer extant.</p> | <p>Not scheduled</p> <p>Demolished or never built (?)</p> |
| <p>Papakura Presbyterian manse</p> <p>Coles Crescent, Papakura</p> |  <p>Figure 87. Clark, J., Papakura Presbyterian Manse, 1940, Johnson Clark Collection, JC134, Architecture Archive, University of Auckland Libraries.</p> | <p>Designed much later in 1940, next door to the church on Coles Crescent. It is extant with some external modifications. The manse is not considered a particularly strong or compelling design of Clark's, and as such is not recommended as part of the subject evaluation. It is however of relevance as part of the wider history of the Papakura Presbyterian parish.</p> | <p>Not scheduled</p> |

Examples of the works of Clark relevant to the subject evaluation (which are known) include those listed below. Of the ecclesiastical buildings by Johnson Clark, none of those designed are confirmed as having been built, or if they were constructed, they

are not known to be extant (other than the Papakura Presbyterian Church and its later manse).

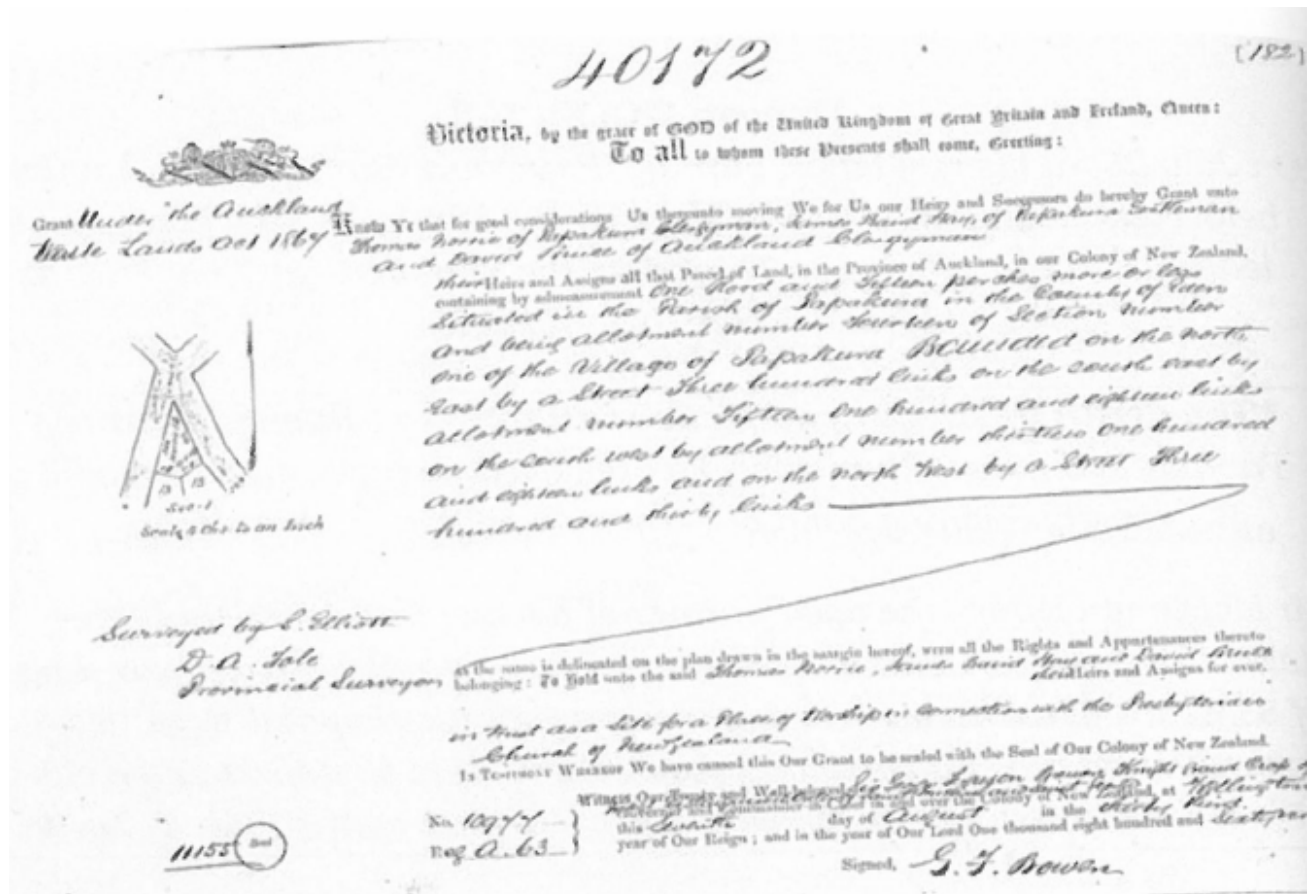
| Place name and address | Photograph | Notes | Protection status |
|---|--|---|--|
| <p>Residence</p> <p>200 Hurstmere Road, Milford, North Shore</p> |  <p>Figure 88. Instant streetview, November 2015.</p> | <p>Clark is attributed as the designer of the two storey, brick residence at, Milford. His residential works are not as strong of a comparison to the church however; the residence at 200 Hurstmere Road does have some similarities stylistically to the 1926 Papakura Presbyterian Church, such that it is a relevant point of comparison.</p> | <p>Previously scheduled in the North Shore District Plan, now unscheduled in the Unitary Plan.</p> |
| <p>Former Colonial Ammunition Company General Office</p> <p>49 Normanby Road, Mt Eden</p> |  <p>Figure 89. 2012.</p> | <p>The General Office building was designed in brick by architect Johnson Clark and completed in 1917. This office was to become the public face of the company and contrasted significantly with a range of corrugated iron and board and batten timber structures that represented the incremental growth of the company's manufacturing works to become the largest Australasian ammunition manufacturer.</p> | <p>Scheduled category B, ID # 2752</p> |
| <p>Former Colonial Ammunition Company former Bulk Store</p> <p>26 Normanby Road, Mt Eden</p> |  <p>Figure 90. Bulk Store July 2016.</p> | <p>The former Bulk Store is not currently scheduled but subject to evaluation.</p> <p>The bulk store was constructed in 1921-1922 and is particularly rare in its application of blue stone cladding. It maintains high integrity despite rendering and painting of its front façade.</p> | <p>Not scheduled (but found eligible)</p> |
| <p>Former Ellerslie Borough Council building</p> <p>139 Main Highway Ellerslie, Ellerslie</p> |  <p>Figure 91. Instant Streetview. October 2015</p> | <p>Situated on a corner site of a busy road gives this building high prominence. Designed in 1926. This is the building Johnson worked in as the Building Inspector.</p> | <p>Not scheduled</p> |

| | | | |
|---|--|--|---|
| <p>Worley Residence</p> <p>27 Arney Road, Remuera</p> |  <p>Figure 92. AC, 2012.</p> | <p>The two-storey Arts and Crafts, shingle style house was built in 1923 by Clark for Doris Worley.</p> | <p>Scheduled ID# 01602, category B</p> <p>Heritage New Zealand listed, number 605, category 2</p> |
| <p>CHURCH BUILDINGS ATTRIBUTED TO JOHNSON CLARK</p> | | | |
| <p>Proposed Kohimarama Presbyterian Church</p> |  <p>Figure 93. Clark, J. Johnson Clark Collection, JC132, Architecture Archive, University of Auckland Libraries.</p>  <p>Figures 94. Clark, J. Johnson Clark Collection, JC132, Proposed Presbyterian Church Kohimaramara. Architecture Archive, University of Auckland Libraries.</p> | <p>It is not known if this church was constructed or if it remains. No evidence of either has been established through research undertaken for this evaluation.</p> <p>There are two variations of the design plans, dated February 1922. The other plans are dated but not visible.</p> | <p>---</p> |
| <p>Proposed Calvary Free Church and Assembly Rooms</p> <p>Remuera</p> |  <p>Figure 95. Clark, J., Calvary Free Church, 1934, Johnson Clark Collection, JC136, Architecture Archive, University of Auckland Libraries.</p>  <p>Figure 96. No details obtained. Not known if</p> | <p>No details obtained. Not known if this design was constructed.</p> | <p>---</p> |

| | | | |
|---|---|---|------|
| | <p>this design was constructed. Clark, J., Calvary Free Assembly Rooms, 1919, Johnson Clark Collection, JC135, Architecture Archive, University of Auckland Libraries.</p> | | |
| <p>Proposed Remuera Presbyterian manse</p> |  <p>Figure 97. Clark, J., Proposed Presbyterian manse, Remuera , 1925, Johnson Clark Collection, JC135, Architecture Archive, University of Auckland Libraries.</p> | | ---- |
| <p>Proposed church – Weymouth (Manurewa)</p> |  <p>Figure 98. Clark, J., Proposed Weymouth Church, 1914, Johnson Clark Collection, JC254, Architecture Archive, University of Auckland Libraries.</p> | <p>It is not known what denomination this small timber church was for. Its style is very traditional, despite being designed in 1914.</p> | ---- |
| <p>Proposed Hawera Baptist Church, Taranaki</p> |  <p>Figure 99. Clark, J (signed by Keals, L). Hawera Baptist Church (proposed), 1927, Johnson Clark Collection, JC138, Architecture Archive, University of Auckland Libraries.</p> | <p>Ascribed to Lloyd Keals working for Johnson Clark Architects. Designed in 1927. Based on preliminary research, it would appear the proposed design never came to fruition.</p> | ---- |

Note: The above list is not intended to be an exhaustive list.

Appendix 4: Land tenure



The above reads as (or similar, * noting difficulty with quality of document to scribe):

“(Queen)Victoria, by the grace of GOD of the United Kingdom of Great Britain and Ireland, Queen:

To all to whom these present shall come, Greeting:

Know Ye that for good considerations Us thereunto moving We for Us our Heirs and Successors do hereby Grant unto *Thomas Norrie of Papakura Auckland Waste Trade Clergyman, James Baird Hay, of Papakura Gentleman and David Bruce of Auckland Clergyman* their Heirs and Assigns **all** that Parcel of Land, in the Province of Auckland, in our Colony of New Zealand, containing by admeasurement *One Rood and fifteen perches more or less* Situated in the Parish of Papakura in the County of Eden and being allotment number fourteen of Section Number One of the Village of Papakura BOUNDED on the North East by a Street Three hundred links on the south east by allotment number Fifteen, One hundred and eighteen links on the south west by allotment number thirteen one hundred and eighteen links and on the north west by a street Three hundred and thirty links

As the same is delineated on the plan drawn in the margin hereof, WITH all the Rights and Appurtenance's thereto belonging: To Hold unto the said *Thomas Norrie, James Baird Hay and David Bruce* their Heirs and Assigns for ever.

In trust as a Site for a Place of Worship in connection with the Presbyterian Church of New Zealand IN TESTIMONY WHEREOF we have caused this our Grant to be sealed with the Seal of Our Colony of New Zealand Witness Our Trusty and Well beloved ...

Governor and Commander-in-Chief in and over the Colony of New Zealand at Wellington this Seventh day of August in the *thirty third* year of Our Reign; and in the year of Our Lord One Thousand Eight Hundred and Sixty Nine.

Signed, G F Bowen

Thomas Harris
D.M. 24 Nov 69

DATED *7th August* 1869

O.A. I.B. 157.

GRANT

TO
Thomas Harris and his heirs
and David Harris

Entered in Reg No. *411* Vol. *1159*
this 7th day of March 1869

D. A. Cole
Crown Lands Commissioner.

Entered on Record, this *31st* day of *August 1869*
L. No. *063* }
Vol. *133* } *A. Bennett*
Secretary for Crown Lands.

In pursuance of the provisions of the 'Auckland Waste Lands Act 1867' I, John Williamson Esquire Superintendent of the said Groomes Doherety signify my request that the Land described in the within written grant may be granted by the Governor gratuitously in manners therein contained.

Dated at Auckland
this 1st day of May 1869

J Williamson
Superintendent

Page two of the Grant entered on record on 31st August 1869 at the Crown Lands office.

"In pursuance of the provisions of the 'Auckland Waste Trade Lands Act 1867' I, John Williamson Esquire Superintendent of the said Groomes Doherety signify my request that the Land described in the within written grant may be granted by the Governor gratuitously in manners therein contained.

Dated at Auckland this 1st day of May 1869

J Williamson, Superintendent'

Appendix 5: Historical photographs/images over time

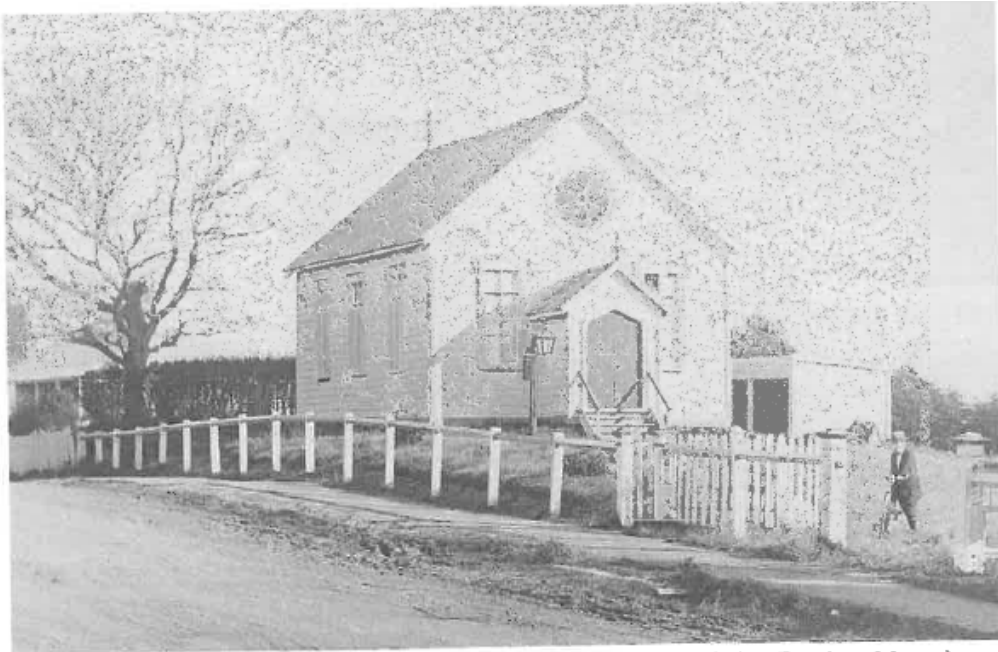
1859 church building



Figure 100. Drawing of Papakura's First Presbyterian Church. Notated as 'Built in 1859. As it was 45 years ago'. Wily, L.R.E, H. (1939). *South Auckland. A Story of its Pioneers*. Franklin Printing & Publishing Co Ltd: Pukekohe, New Zealand.p. 83.



Figure 101. Front and side elevation of the church, with belfry. N.d. Papakura School Diamond Jubilee, 6 November 1937. (1937). *The end of an era, Papakura School Centennial 1872-1972*. Papakura.



Early photograph of the Presbyterian Church. Reproduced with permission (Papakura Museum).

Figure 102. Photograph of the front of the church. N.d. The photo show the fencing and gate treatment. At the time of this photo the belfry had been removed, the circular window installed and crosses on the apex of the bulding. A gentlemen stands at the front of the site with his bicycle. Smith, M. p.239. Image courtesey and copyright to Papakura Museum.



Figure 103. The bell tower is gone, the rose stained glass window is installed, and wrought iron cross are present on both the front and rear gable apexs, and the front foyer apex. N.d. Eldson, C. p 86.



Figure 104. Church during relocation in 1958. By this time the belfry has been removed and the circular glass window is present. Gurau, T. (2013) Building Faith First Presbyterian Church, Papakura, p 54.

1926 church building

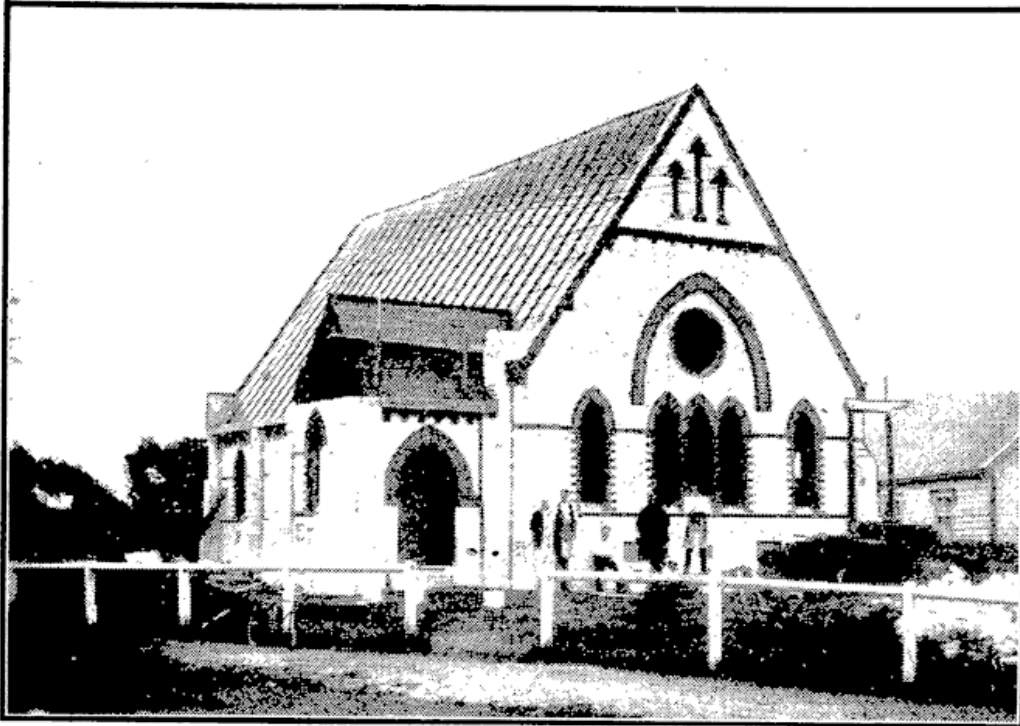


Figure 105. The fine new Presbyterian Memorial Church at Papakura, erected by subscription – some of which came from as far away as England and America – in memory of the pioneer settlers of the district. The minister, the Rev R.R. Greenwood, worked very hard in bringing to a successful issue this admirable memorial. Photography by G. Veyer. *Auckland Star*, Volume LVII, Issue 30, 5 February 1926, p 8.

Note the 1859 church in the far right hand side of both the frames.

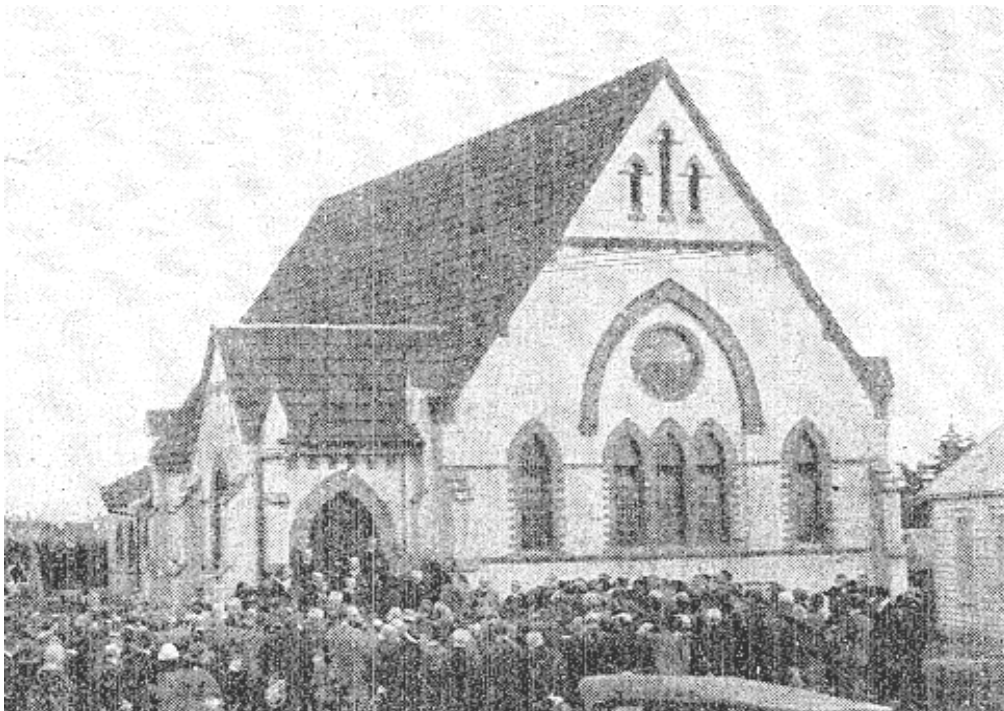


Figure 106. Opening of the Presbyterian Church at Papakura. Following the dedication service on Thursday, the building was formally opened by Mr. E.D McLennan, M.P. on Saturday. *New Zealand Herald*, Volume LXIII, Issue 19354, 15 June 1926, p 13.



Figure 107. View of First Church, on the corner of Coles Crescent and Great South Road, Papakura, 1957. At this time, it appears the 1859 church was linked/adjoined to the 1926 church. (Cropped). Image from: Eric Sweet, 'North Island Journey: Part I: Tamaki', South Auckland Research Centre, MNP MS 200. Auckland Libraries Footprints 07049. Photograph cited as being reproduced courtesy of Bruce and Wilma Madgwick.

Note: It appears at one point the 1926 and 1859 buildings were connected together with a through link, evident in the right hand side of the frame.



Figure 108. 1926 church as it appeared in 1983. Auckland Libraries Manukau Research Library, Footprints 00531.



Figure 109. Front elevation of church, including the 1970/80s addition as it appeared in 1995. Photograph reproduced by courtesy of Mrs Melita Campbell. 1996. Manukau Research Library, MCH: II, 1, no. 17. Footprints 01033.

Appendix 6: Drawings and plans

The following drawings are held in the Architecture Archive, The University of Auckland Libraries (Johnson Clark Collection).

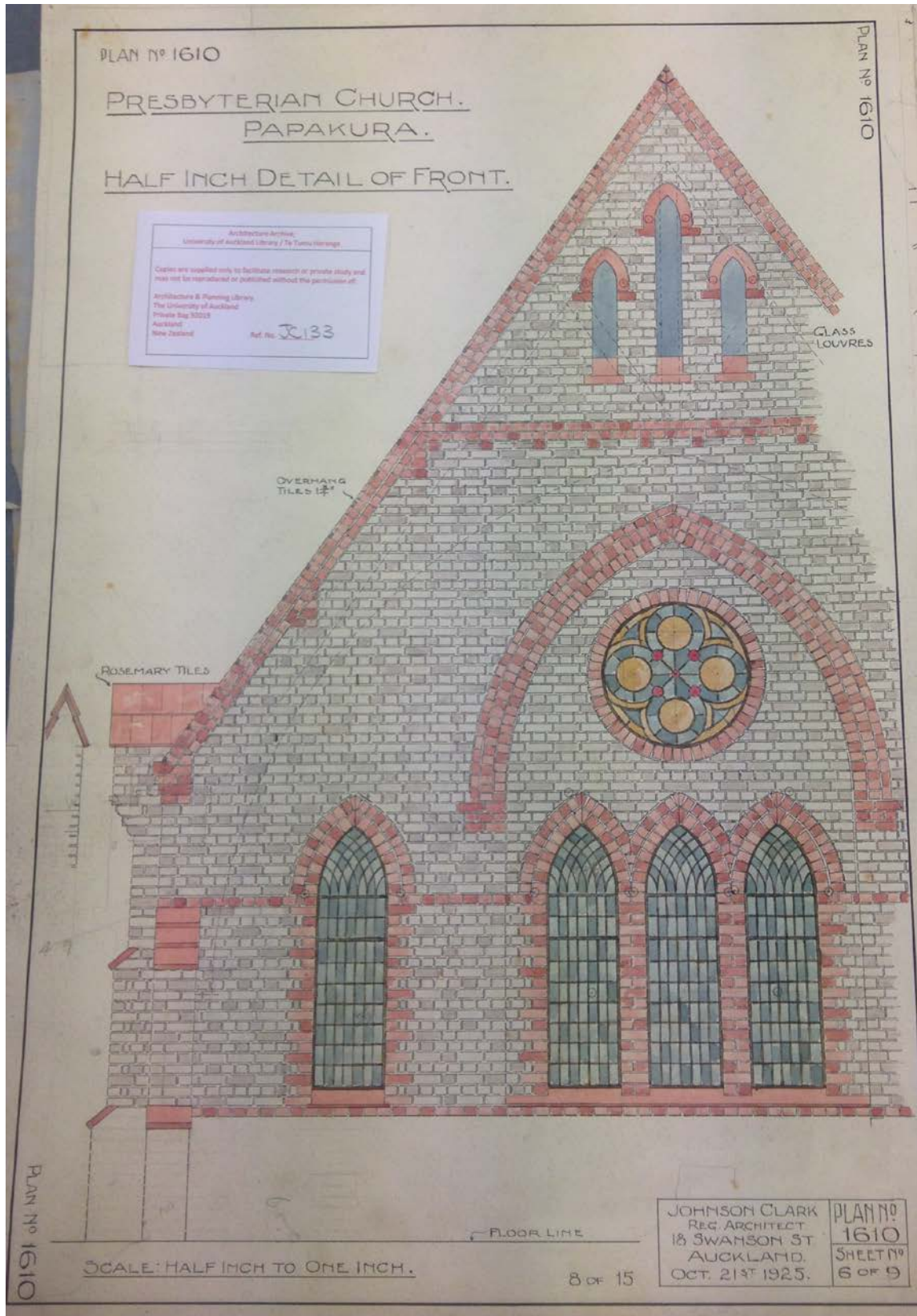


Figure 110. Clark, J., Papakura Presbyterian Church, 1925, Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

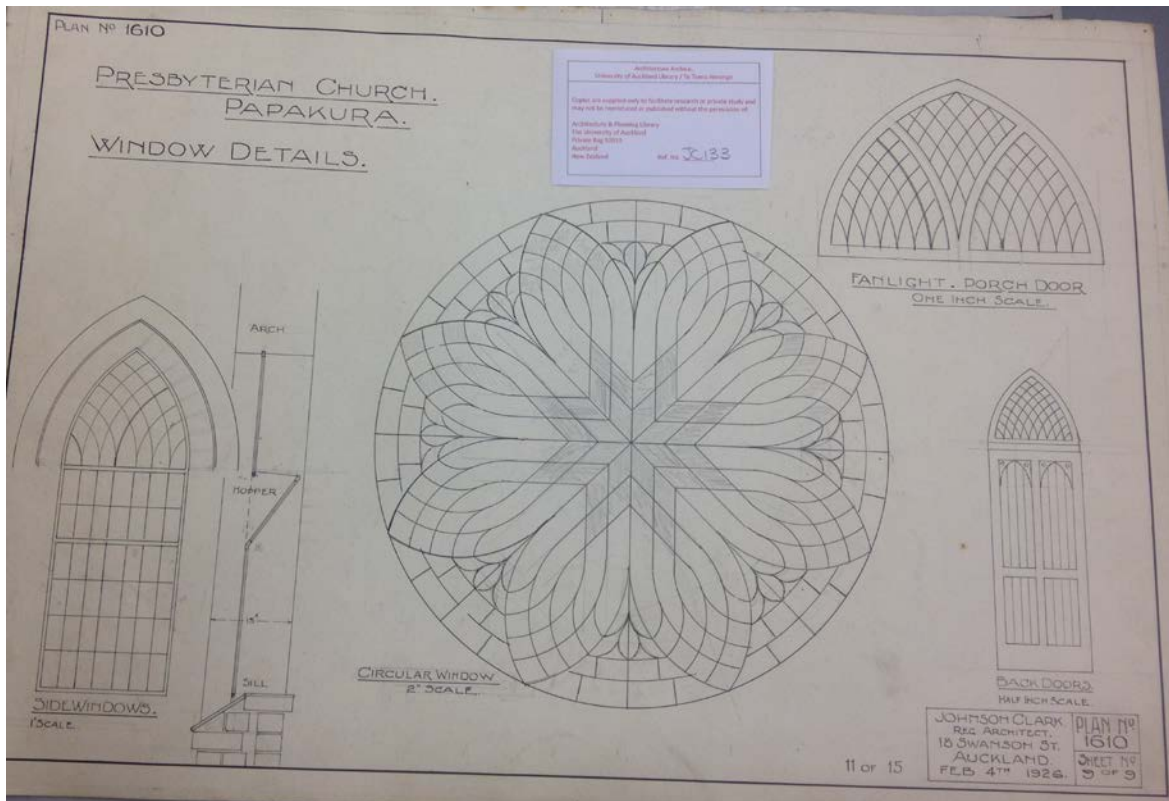


Figure 111. Clark, J., Papakura Presbyterian Church, 1925, Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

Window details of arched side windows, circular window, porch fanlight and back doors.

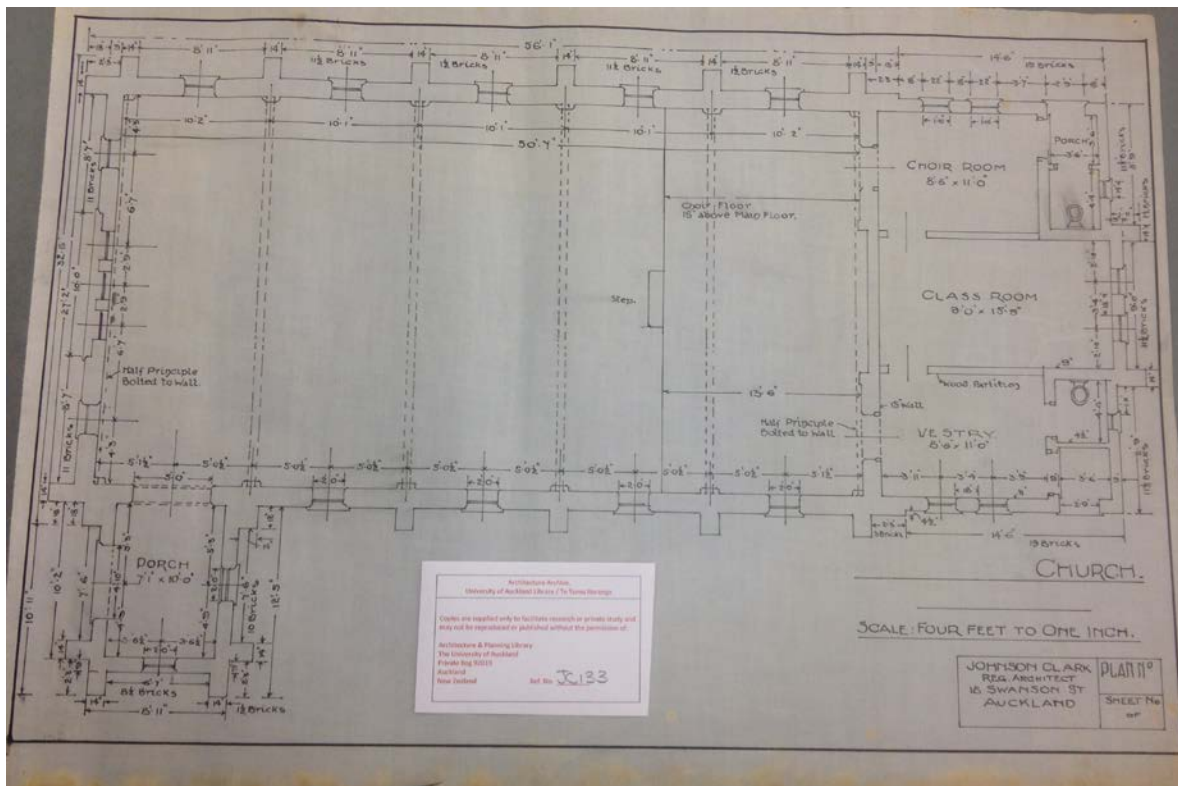


Figure 112. Clark, J., Papakura Presbyterian Church, 1925, Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

Floor plan with dimensions.

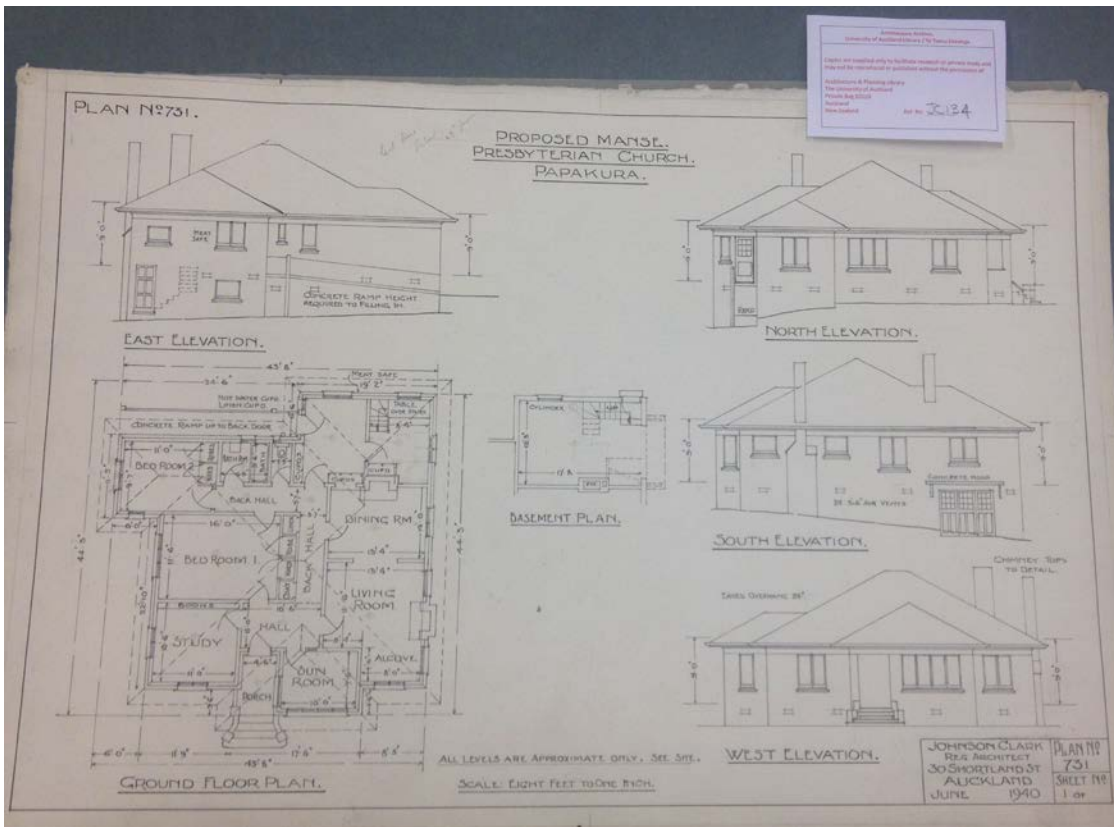


Figure 113. Clark, J., Papakura Presbyterian Church, 1940, Johnson Clark Collection, JC134, Architecture Archive, University of Auckland Libraries.

Floor plans and elevations for the proposed manse at 6-8 Coles Crescent, Papakura – 1940.

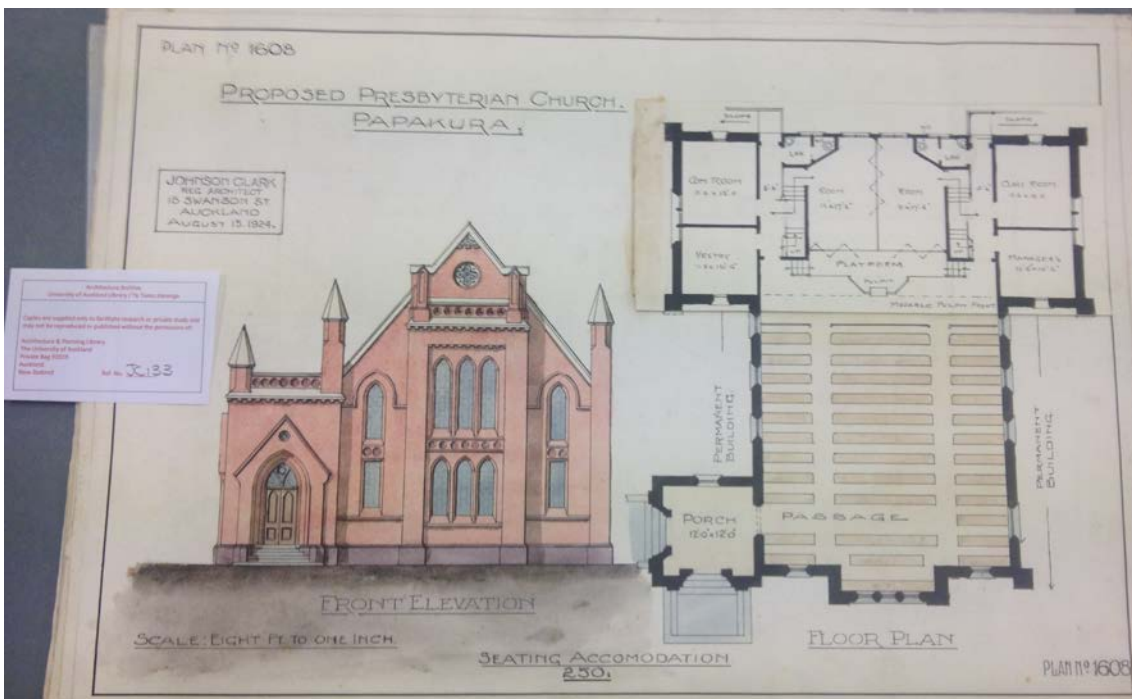


Figure 114. Clark, J., Papakura Presbyterian Church, n.d., Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

The above is an initial conceptual design for the Papakura Presbyterian Church that was not proceeded with. Plan no 1608.

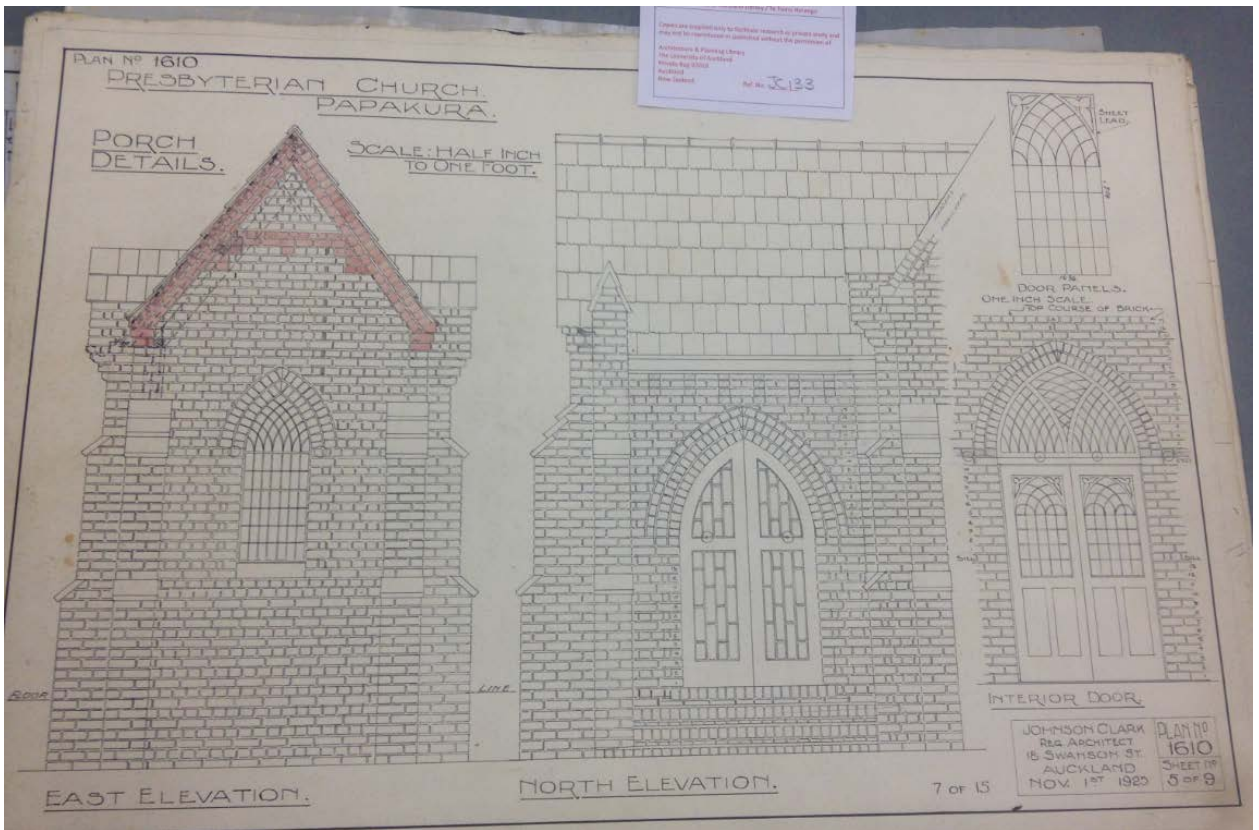


Figure 115. Clark, J., Papakura Presbyterian Church, n.d., Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

Brick detailing for the porch and side entrance (east and north elevations).

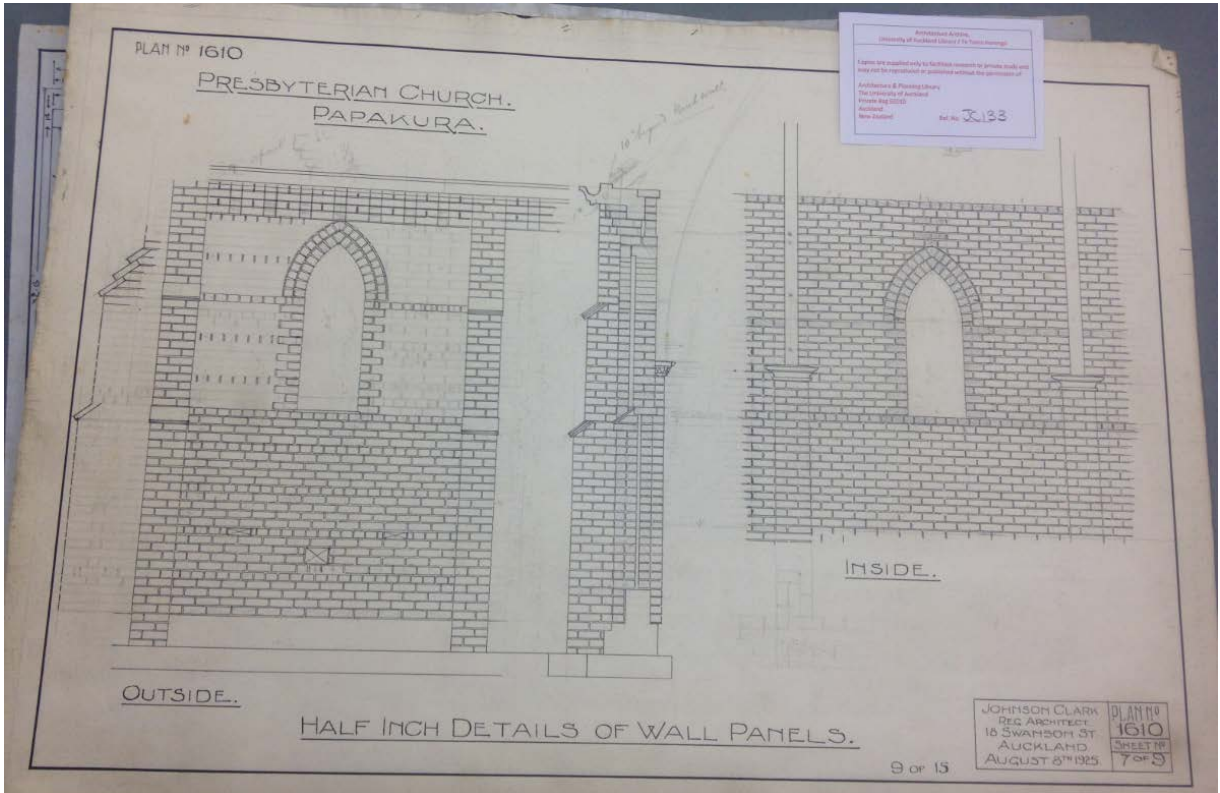


Figure 116. Clark, J., Papakura Presbyterian Church, 1925, Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

Details of wall panels, internally and externally.

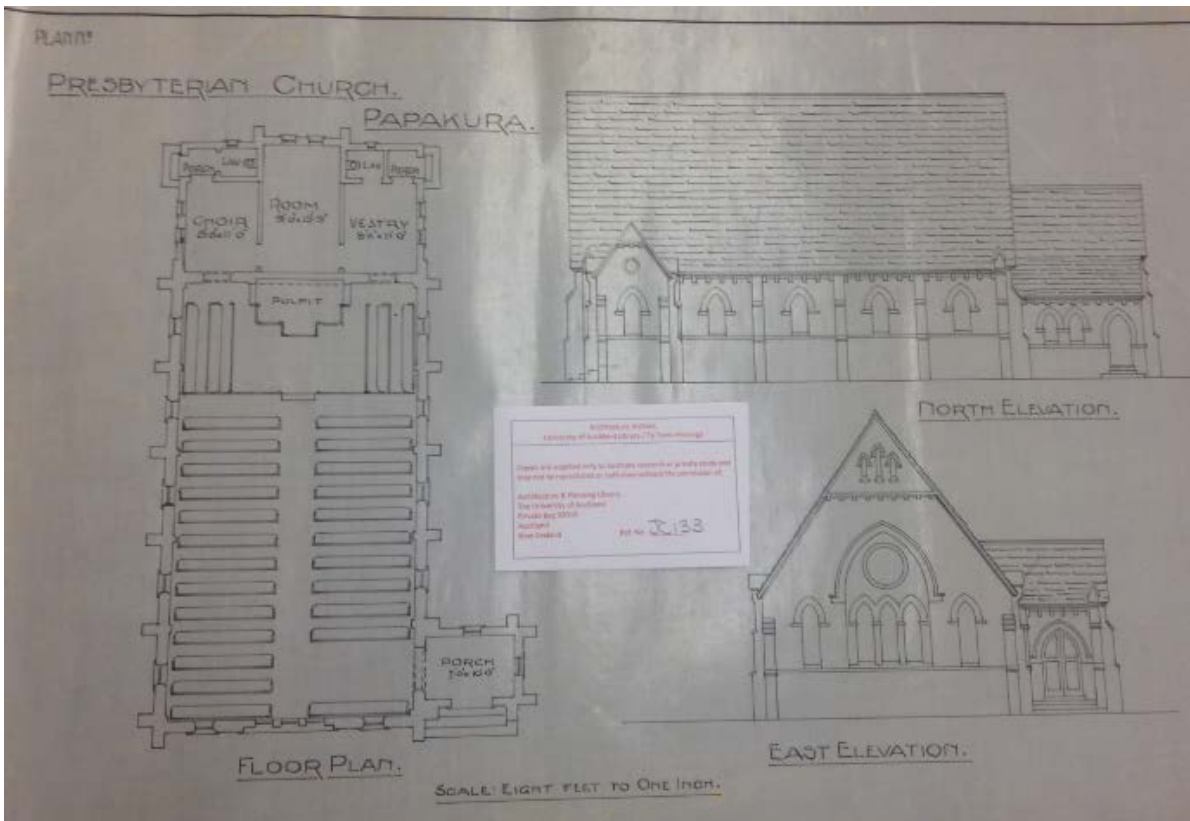


Figure 117. Clark, J., Papakura Presbyterian Church, 1925, Johnson Clark Collection, JC133, Architecture Archive, University of Auckland Libraries.

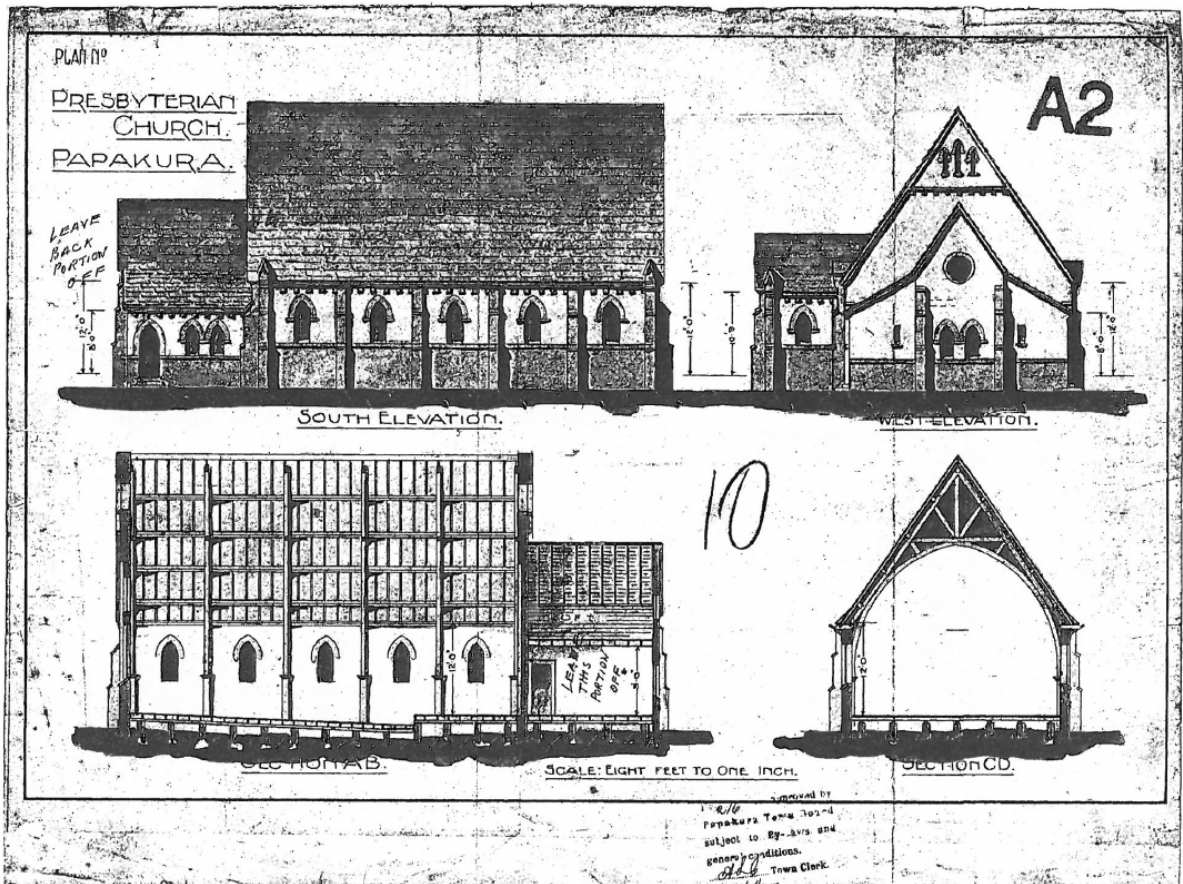


Figure 118. AC property file, 1925. South and west elevations of Presbyterian Church Papakura. Note the reference 'leave this portion off'.

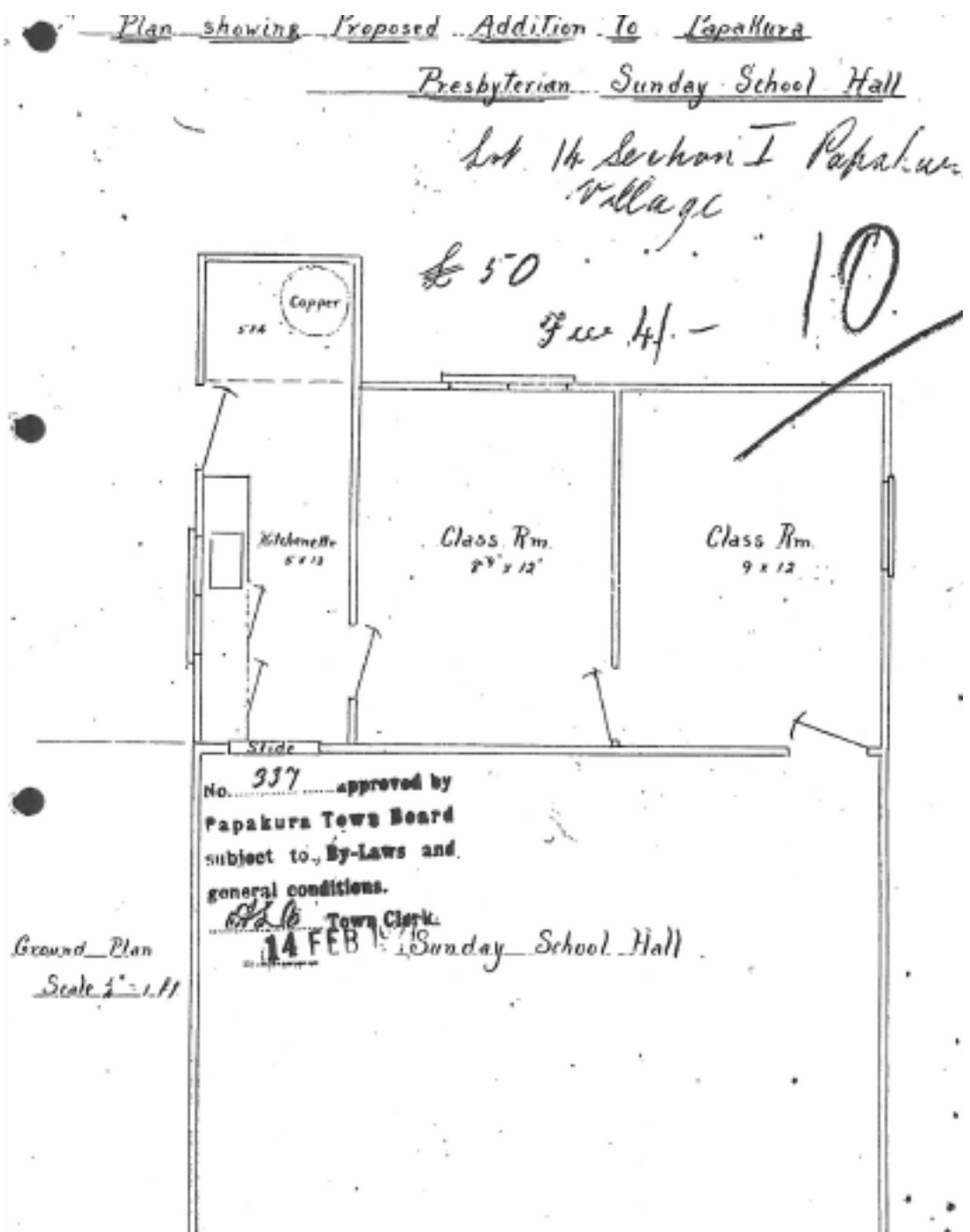


Figure 120. Proposed addition to the 1859 church. As at 1927, the interior consisted of a hall, two class rooms and a kitchenette with copper. AC property file for 67 Great South Road, 1927.

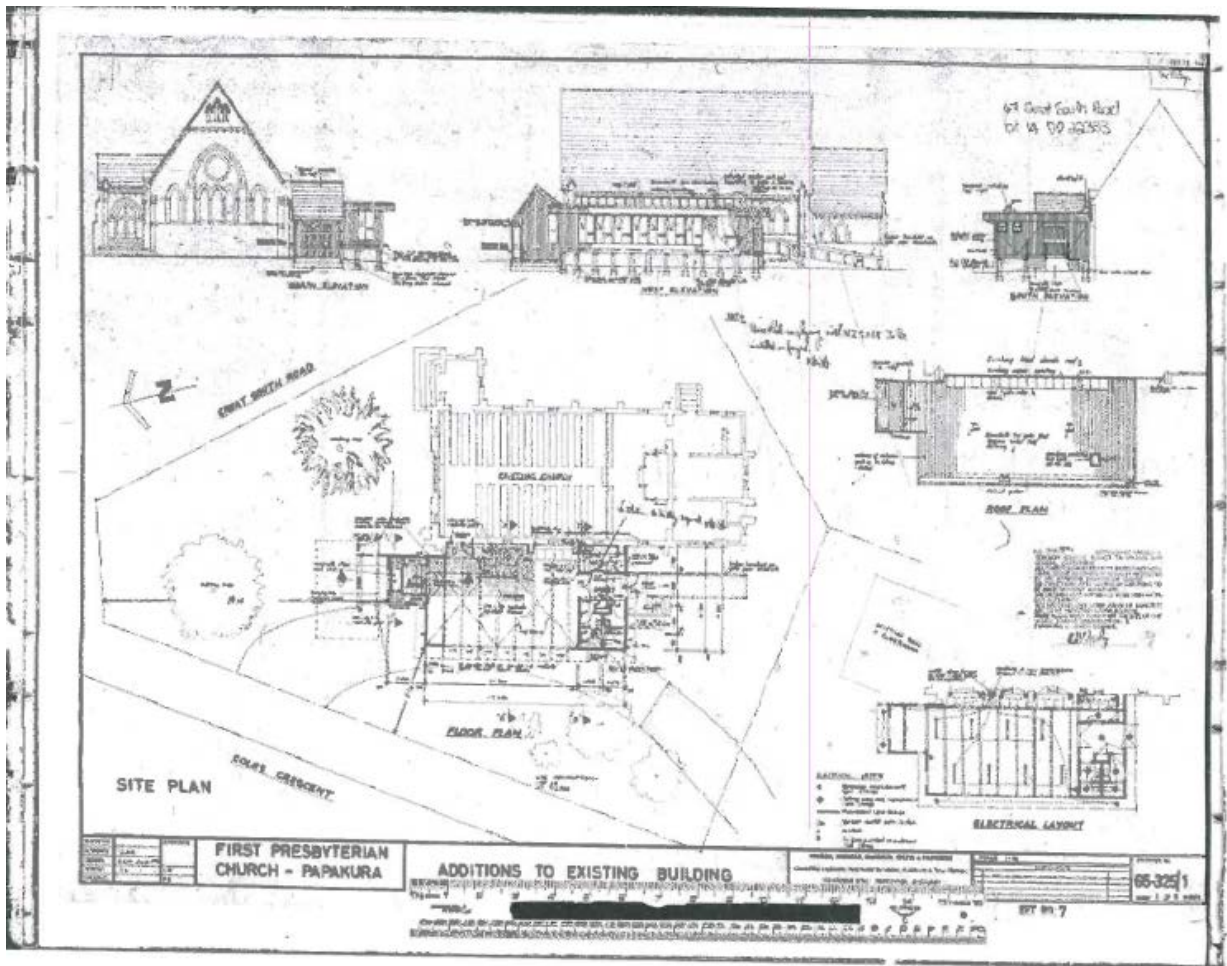


Figure 123. Additions to the existing building. (Image resolution very poor. Dates on document not clear). AC property file for 67 Great South Road, Papakura.

Appendix 7: Historic maps

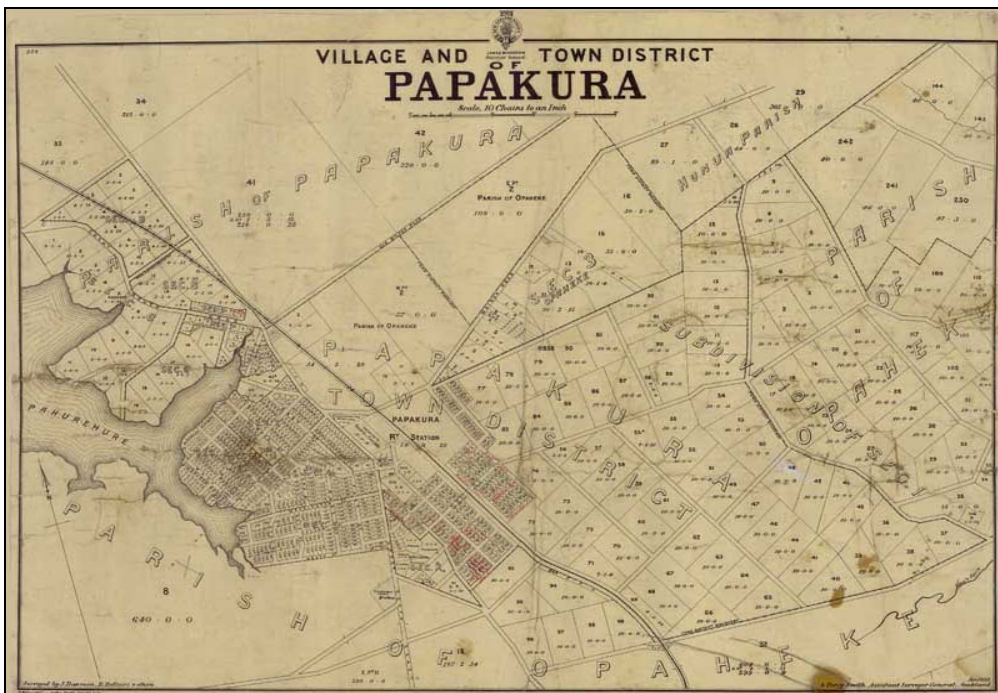


Figure 124. Village and Town District of Papakura, Wellington, NZ Survey, 1886. Scale: 1:7920, actual size 45 x 62 cm. Original held by Papakura District Museum.



Figure 125. Zoomed in section of Village and Town District of Papakura, Wellington, NZ Survey, 1886. Scale: 1:7920, actual size 45 x 62 cm. Original held by Papakura District Museum.

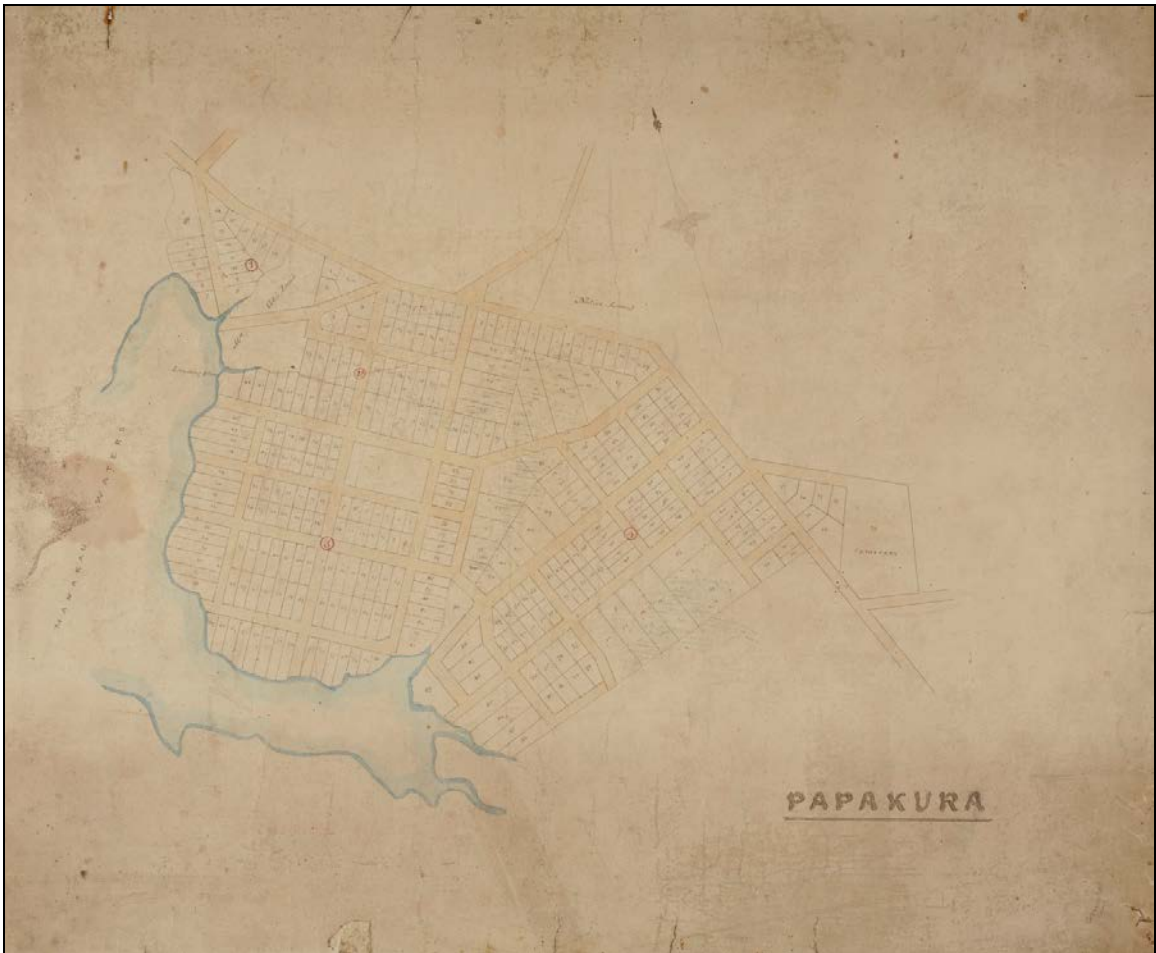


Figure 126. Subdivision map of Papakura in c.1860s, Sir George Grey Special Collections, Auckland Libraries, NZ Map 4174.



Figure 127. Zoom in on subdivision map of Papakura in c.1860s, Sir George Grey Special Collections, Auckland Libraries, NZ Map 4174.

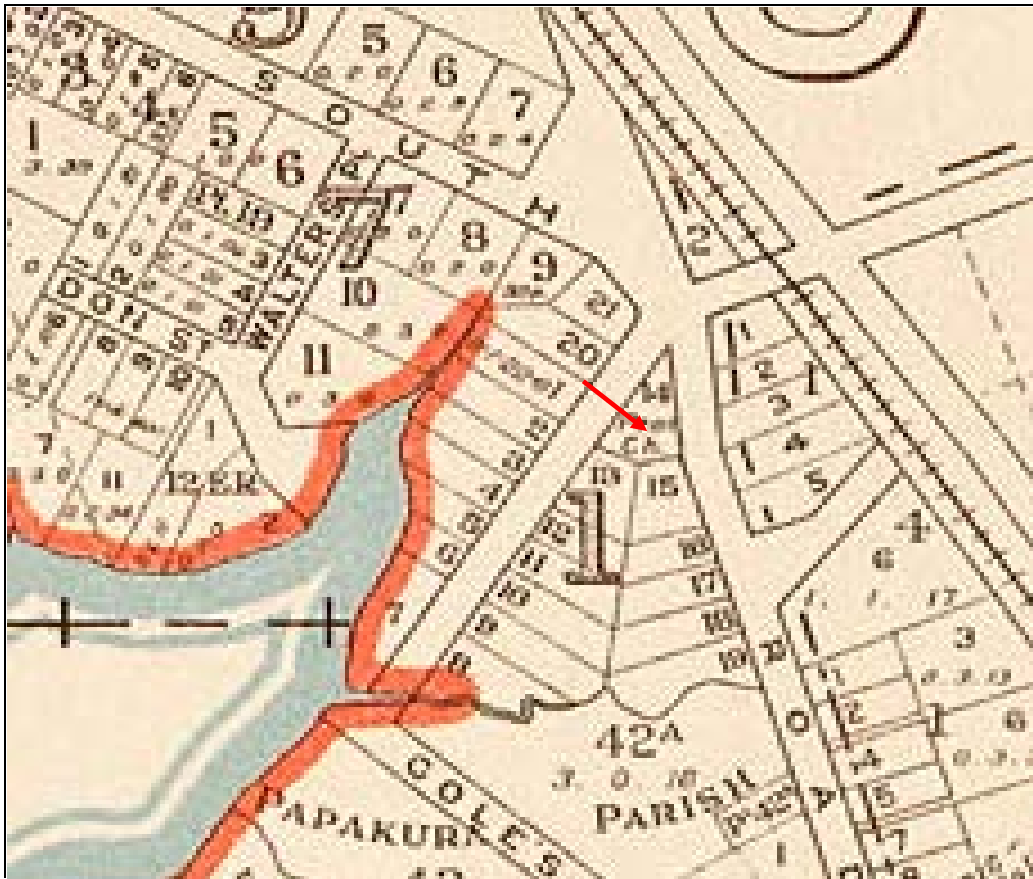


Figure 128. Zoom in of Presbyterian church site - lot 14. (1925). 'Sir George Grey Special Collections, Auckland Libraries, NZ Map 2679'.

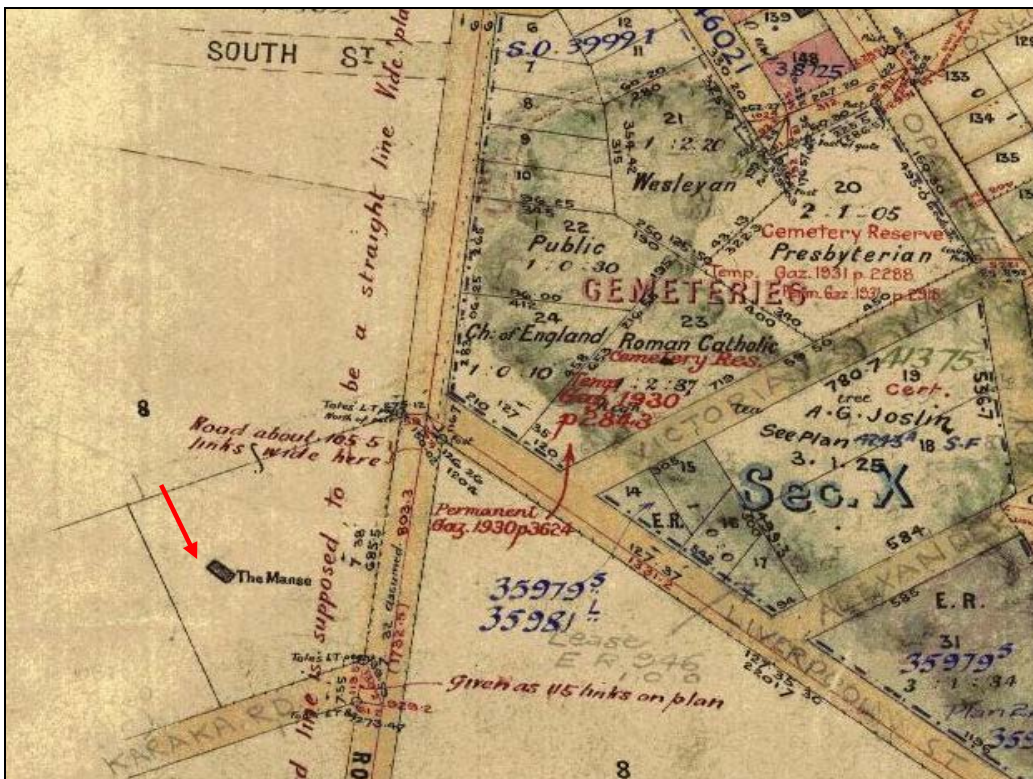


Figure 129. Original manse on Great South Road. Plan sho[ew]ing position of Cemeteries, Allots. Village of Papakura. SO 4243 – 1885.



Figure 130. Aerial map of church site in 1960. (CROWN 583_1928_11). Source: Land Information New Zealand.

This image was taken approximately two years after the second relocation of the church.

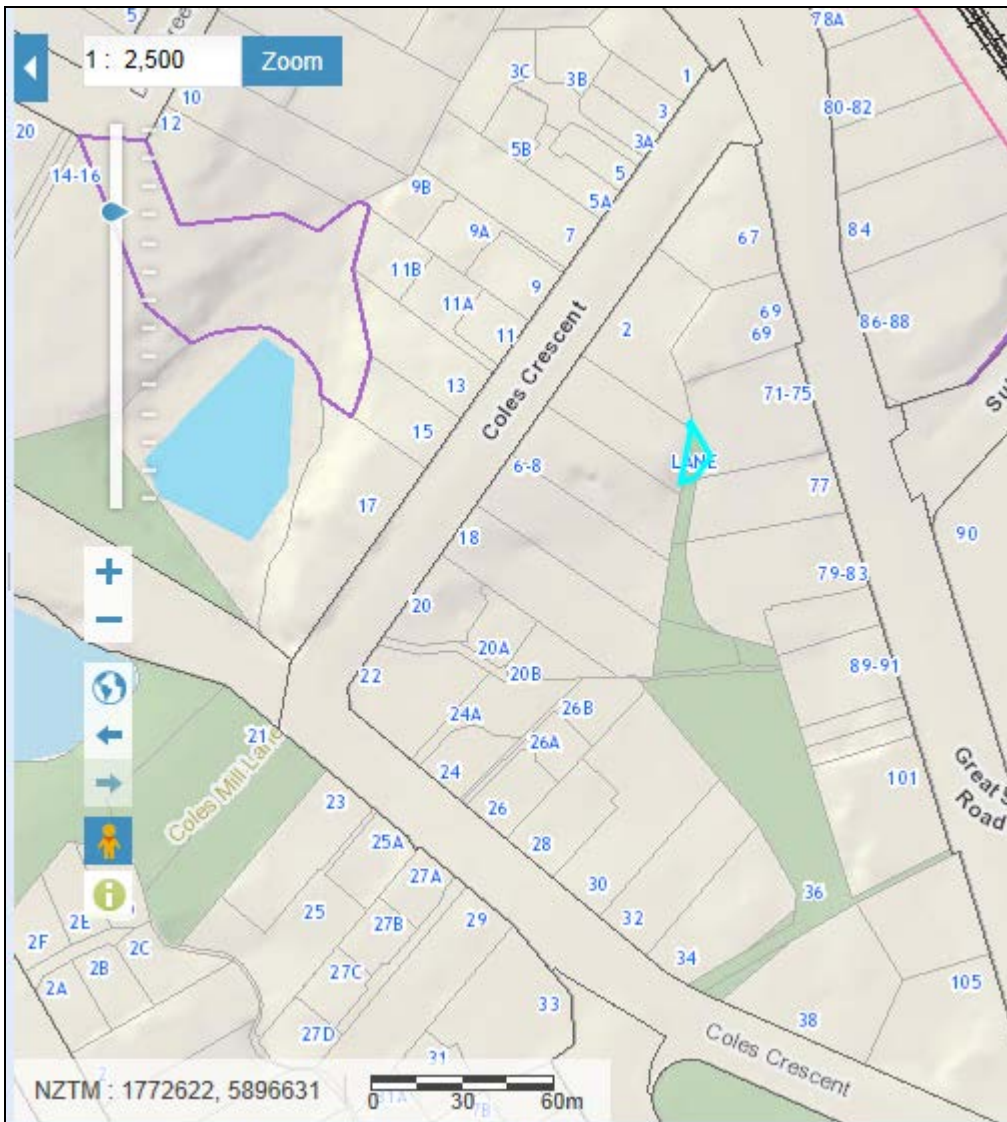


Figure 131. Map showing in blue the service land, which the Oak tree partly overhangs on. Base map AC, internal GIS viewer.

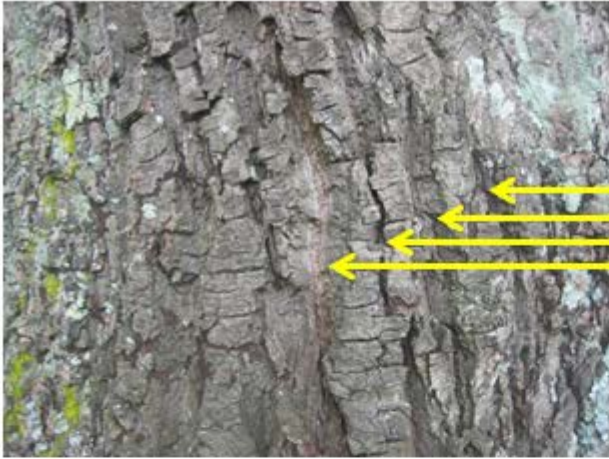
Part of Appendix 9 - Heritage Arborist Comments

Site inspection comments, undertaken 23 May 2017, by Nick Stott, Heritage Arborist, Auckland Council,

I believe the tree to be 'at least' 100 years old. I would suggest it is approximately 120-130 years old. This is based on many factors such as; GIS historic photos, the growing location of the tree, previous photos of the trees growing environment, previous patches in the asphalt (where work has been undertaken within the vicinity of the tree) etc. However, mostly due to the size of the tree, previous pruning, the growth increments - of the annual growth increments measured from the subject Oak tree and the fissures in the bark - that indicate how quickly the bark is accommodating new 'annual rings'. These fissures and growth increments are the best way of identifying age - without the use of invasive methods (such as increment boring).

Illustrated photos of subject Oak tree





Cracks in the bark are caused by the new annual rings expanding under the bark. This gives an indication of annual growth.



Dark patches tend to indicate a loss of cambium layer (live tissue under the bark) this causes fissure movement to cease. This is usually caused by disease, canopy pruning or root damage.

Appendix 9 Arboriculture assessment

Area: Papakura

Address: 67 GSR & 2-8 Coles Cres Papakura

Sheet No: 52

Common

Botanical

Name: English Oak

Name: *Quercus robur*

Condition Evaluation

| Points | | 3 | 9 | 15 | 21 | 27 | Score |
|-------------------|--|-------------|----------|------------|-------------|-----------|-----------|
| Form | | Poor | Moderate | Good | Very Good | Specimen | 15 |
| Occurrence | | Predominant | Common | Infrequent | Rare | Very Rare | 9 |
| Vigour / Vitality | | Poor | Some | Good | Very Good | Excellent | 15 |
| Function | | Minor | Useful | Important | Significant | Major | 9 |
| Age (yrs) | | 10yrs + | 20yrs + | 40yrs + | 80yrs+ | 100yrs + | 21 |
| SUB TOTAL | | | | | | | 69 |

Amenity Evaluation

| Points | | 3 | 9 | 15 | 21 | 27 | Score |
|------------------|--|--------|----------|-----------|-------------|----------|-----------|
| Stature (9) | | 3 to 8 | 9 to 14 | 15 to 20 | 21 to 26 | 27+ | 9 |
| Visibility (km) | | 0.5 | 1 | 2 | 4 | 8 | 9 |
| Proximity | | Forest | Parkland | Group 10+ | Group 3+ | Solitary | 21 |
| Role | | Minor | Moderate | Important | Significant | Major | 15 |
| Climate | | Minor | Moderate | Important | Significant | Major | 9 |
| SUB TOTAL | | | | | | | 63 |

Notable Evaluation

| Points | | 3 | 9 | 15 | 21 | 27 | Score |
|--------------------|---------------|---|---|----|----|----|------------|
| Stature | Feature | | | | | | |
| | Form | | | | | | |
| Historic | Age 100+ | | | | | | |
| | Association | | | | | | 9 |
| | Commemoration | | | | | | |
| | Remnant | | | | | | |
| | Relict | | | | | | |
| Scientific | Source | | | | | | |
| | Rarity | | | | | | |
| | Endangered | | | | | | |
| SUB TOTAL | | | | | | | 9 |
| GRAND TOTAL | | | | | | | 141 |

Notes: Is likely to have been planted as part of the church grounds.

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⁶² Tree Assessment Form. Held by Auckland Council, Heritage Unit. Accessed from: <http://www.aucklandcity.govt.nz/council/documents/districtplanpapakura/colescres2.pdf>



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Other digital sources/software

Auckland Council GIS

Auckland Council property file

Heritage Unit records

(In particular U:\CPO\ESP\Heritage\Built And Cultural Heritage Policy\Properties)

Auckland Unitary Plan Operative in Part, Schedule of Historic Heritage Places

Google Street view

Land Information New Zealand (LINZ).