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P A E T U M O K A I

AN INQUIRY into THE SOCIAL and FAMILY LIFE

OF A RURAL TOWN

IN

N E W Z E A L A N D

THESIS for the MASTER OF ARTS DEGREE in EDUCATION

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CHAPTER I

THE SURVEY.

William the Conqueror who at the Christmas feast or Council of 1085 ordered the Domesday survey to be made was responsible for the first known investigation into the social and economic status of the English people. This enquiry was so extensive that two books, not one book, as is commonly supposed, were necessary to include all the details that the king demanded. It was not until 1775 that another survey appears to have been made. In that year the famous English prison reformer and philanthropist, John Howard (1726-1790), published his findings on the state of prisons in England and Wales.[1] During the next century Frédéric Le Play (1806-1882), a noted French social reformer and economist, laid down three steps for survey procedure namely, direct observation, personal interviews with members of the family group, and personal interviews with those outside the family group. All of these have been followed in this survey. In 1886 Charles Booth began a monumental survey of the poverty of the London working people,[2] Jacob Riis[3] produced in 1890 a first-hand account of New York tenement conditions, while such studies as those of Lincoln Steffens' which described the civic corruption of recreants who had prostituted the functions of the city to their own aggrandizement[4] and Upton Sinclair's novel "The Jungle"[5] which depicted the working

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1. Young, Pauline V, Scientific social surveys and research. Chapters I and II; New York, 1939.
2. Booth, Charles, Life and labour of the people in London. Vols.1 and 2; London, 1892-1897.
3. Riis, Jacob, How the other half lives; New York, 1890.
4. Steffens, Joseph, The shame of the cities; New York, 1904.
5. Sinclair, Upton, The Jungle; New York, 1906.

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and living conditions of "meat-packing" workers were the forerunners of the six volumed Pittsburg Survey published in 1914. Since then, numerous surveys have appeared, among them "Middletown" and "Middletown in Transition" by Robert and Helen Lynd,"Plainville, U.S.A." by J. West, "Elmtown's youth" by A.B.Hollingshead, and "Littledene" by H.C.D.Somerset. These authors and many others have given an intimate picture of the social conditions existing in a surveyed area. To this may be added my own modest attempt.

This survey of Paetumokai, however, was not intended to be a complete social survey of a small town, but rather a study of all those organisations which in one way or another have a bearing upon family life. In order to obtain a clear picture of this a questionnaire was prepared and seventy families were interviewed. Before proceeding to a discussion of the methods and techniques I adopted for this survey I should like to present a brief sketch of the changes in general that have occurred in family life.

The normal minimum family into which a child is born is one consisting of two parents in the special environment of a home. This environment changes and establishes a different background for each successive child. In all times of which we have legendary or historical knowledge the family has existed and has been responsible for the provision of the basic needs of its offspring - food, clothing, shelter and education. As time went on and the needs of mankind increased, the family, as a group, became involved in more and more

duties and responsibilities until it became a complex organisation in which the participants filled many varied roles. Thus, in addition to providing the staple needs already mentioned, the family has provided work, education and apprenticeship, companionship, religion and social life. Such then was the pattern of the emerging family of historical times.

During the Middle Ages the successful family was indeed a large concern - almost a business partnership of man, wife and family. Contrary to the common view marriage was not entirely a romantic affair; love had to give way all too often to the grim realities of feeding and clothing a family, when food had to be grown and clothing spun and woven from the raw wool. Furthermore, the family had to provide education, amusement and vocational training for its young. It is small wonder that family life was often a grim affair. The Paston Letters which give an admirable account of Medieval family life reveal the depths of brutality to which a family could descend in its constant struggle for existence. "Elizabeth Paston, when she hesitated to marry a battered and ugly widower of fifty, was for nearly three months on end beaten once in the week or twice, sometimes twice in one day, and her head broken in two or three places. Such were the methods of her mother, Agnes, a highly religious, respectable and successful controller of the large Paston household".[1] Sometimes love grew out of marriage but, as Trevelyan has pointed out, "if it did not, the wife tried to assert her rights by her tongue, sometimes with success".

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1. Quoted by Trevelyan, G.M., Early social history of England, p.65

It is important to remember that during this period of history the mother constantly bore children, most of whom soon died and had to be replaced. Child marriages were common, frequently not only was a marriage arranged between children of five years of age, but it was actually solemnized. It is almost unbelievable that such conditions existed for centuries. At the break up of the Middle Ages, however, the family changed along with all the other paraphernalia of feudalism. But, whereas man's work became more complicated, the family unit tended to become simpler, as new associations took over part of the work of the home. We are still in the midst of this process. To study this simplification and organisation in a small area is the aim of this survey.

The development of the great modern economic associations, which had their beginning in the fifteenth century, brought about consequent changes in family life. Families cut off from the soil were now faced with the problem of finding a type of employment for which they would receive wages. During this revolution the child was nearly lost, as the new industry tried to claim him for its own. Fortunately, however, he was rescued by the nineteenth century humanitarian legislation which sent him to school. Though schools in a variety of forms, existed prior to this, it was at this point in history that schooling for the masses became an accomplished fact, when the monitorial schools of Bell and Lancaster were established. Thus part of the family responsibility, namely educating one's children, became vested in a wider authority. The family was content to pass over to outside organisations a large part of the care of its members. In this process of

gradual change the self-centred family slowly turned its gaze out beyond the immediate family environment. These changes in family life were well under way when the colonization of New Zealand took place. The young colony was peopled by pioneers who endeavoured to establish a replica of the family life in the "old country". In the New Zealand setting distinctions of wealth and class remained. To counteract the great distances that often separated one family from another and to satisfy the human need for society social barriers tended to disappear. A recent writer, speaking of the early days says "Once my father and mother took a six weeks' drive over the Lindis Pass and down the Molyneux River, taking the nurse and baby (myself) with them. They pulled up, unannounced, at the various homesteads, and stayed the night or longer. Apparently you did not have to know your hosts. Every squatter had heard of all the others, and welcomed a visit from any of them. Nobody asked, 'Will you stay?' that was taken for granted. If anything was asked, it was 'How long can you spare us?'"[1] Likewise there were "long rides to dances on neighbouring runs when evening finery hung in a band box over the husband's saddle".

Thus the older conception of the large, all-inclusive family unit was the basis of much of the social life in the growing colony. The emancipation of women, and the Great War, 1914-1918, which brought tragedy into many homes introduced a change in the mode of family life. The social relations of families as families grew weaker. The world-wide economic depression of the early 1930's and the second World War, 1939-1945, together with the newer knowledge of psychology, have brought about

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1. Wilson, Helen, My first eighty years; p.13.

a new conception of the functions of the family, which is primarily an association for the procreation and nurture of children. Today members of families are emerging early as individuals who in order to experience social relations with others of the same age demand the establishment of new associations.

The findings of this survey of Paetumokai have been based on the method of personal interview. But before this could be made several preliminary steps were necessary. First a map of the town[1] was obtained on which I marked the main housing areas. A copy of the latest borough roll was purchased from the town clerk and from it was prepared a list of all the residents, who were classified according to their occupations. This classification with few modifications (see Chapter III), was based on that of A.E.Campbell in his study "The Feilding Community Centre". At the same time a loan was obtained of the postman's "walk book" from which was compiled a list of all the residents according to streets. These two lists were then compared and a complete list of all the residents of Paetumokai was thereby obtained. From the headmaster of the Paetumokai District High School the school roll was obtained, together with the numbers and ages of the children, as well as a list of the children according to families. This revealed that there were some 280 families in Paetumokai with children under the age of twentyone.

A random sample of one family in four was taken by the simple method of taking every fourth house listed in the postman's "walk book". If

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1. In New Zealand terminology, 'the town' is taken to mean a populous area containing less than 20,000 inhabitants, which is the criterion for a city.

any particular family had no children under the age of twentyone, I took in the next house. By this method a random selection of seventy families was obtained for the purposes of this survey. This selection was then checked to ensure that a full range of occupations was included proportional to the numbers engaged in each occupation in the town.

Before proceeding with the interviewing of these seventy families, it was necessary to prepare a questionnaire. In order to prepare this, a list of all the organisations and associations in the town was made. This led to a concise study of each organisation which frequently involved an interview with the secretaries and/or other officers and members of the various organisations in order to obtain a clear picture of the function that each association performed in Paetumokai. The membership lists of several of these were studied so that the popularity of the various clubs, as well as the interests they satisfied, could be ascertained. Before the questionnaire could be drawn up it was still necessary to make a list of other family interests. These included such associations, (here I use the term in a strictly sociological sense) as those that served health interests, education, religion and recreation. Under the heading of recreation I included the use made of libraries, the frequency of visits to the cinema, the popularity of the various radio stations. After giving some considerable thought to all these associations a questionnaire was prepared. This was so designed that during the interview with each family information regarding the extent of family participation in the associations of Paetumokai could be obtained. A start was now made on the interviewing.[1] It was necessary

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1. The questionnaire appears as Appendix 1.

to visit seventy-three families to complete the sample. Only three families declined to give the necessary information, one on religious grounds, one who preferred not to answer any questions and one who considered it too personal. It is a tribute to the seventy families who co-operated with me that the majority not only did so willingly, but asked what was the purpose of the survey. Many wanted to know why I had chosen the topic of "the family" and many asked "why did you choose me as one of your families to be interviewed"? As evidence of my bona fides if required, a letter of introduction and explanation "to whom it may concern" was obtained from the Department of Education, Victoria University College, under whose guidance this survey was undertaken. It is important to realise that the questionnaire was used as a guide to the interview which was personally conducted with each family included in the sample. On the average the time taken for an interview was twenty to thirty minutes. Having introduced myself and explained my purpose to each family, a copy of the questionnaire was handed to the "interviewee" and together we went over its points. Many facts other than those directly mentioned emerged during the course of the interview and those that had a direct bearing on family life were duly noted.

In all but three of the seventy homes I was invited inside. This entry to the family circle provided considerable insight into the intellectual, social and economic standard of the home. Thus much indirect information was obtained regarding each family included in the sample. Again it is a tribute to most of the families that they answered the questionnaire in a straightforward and sincere manner. Only in a few cases did I feel that the "interviewee" was trying to make a good impression. It was fairly easy to detect this type of response.

The interviewing completed, the next step was to tabulate the facts and information in order that a clear picture of the trends revealed by the survey could be obtained. The choice of the tabulation headings involved considerable planning in order that the focus should be on family life. Once the headings were decided it was a fairly straightforward matter to analyse each questionnaire. I found that the best method consisted of taking each of the numbered questions and compiling a list of the findings of the seventy families. When this tabulation was completed the trends revealed were obvious. For instance, none of seventy families listened to a radio station that fell within the Y C programme range, that all families supported the Plunket Society, that only one family did not regularly take any of the three daily newspapers and that every family celebrated Christmas as a family group.

A start was now made on the actual writing of the survey. Though the factual material for each chapter had been obtained it was often necessary to make further investigation either to verify certain data that arose from the interviewing or to obtain a more complete picture of the pattern of the family life in Paetumokai. Many instances of this can be found in the chapters which deal with the family, social and historical, with the family today, and with recreation. In most cases the findings of the questionnaire provided the initial information. At this stage it was also necessary to decide upon photographs and illustrations. Finally, the writing of the immediate survey was completed. There remained only the drawing up and verification of the conclusions reached. These were prepared, but before they could be assumed as correct it was necessary for them to be tested. This was

done by submitting them to certain key people in Paetumokai, among them the headmaster of the local school, the Plunket nurse, an ex-mayor and the clergy of the various denominations in Paetumokai. Some of these had been interviewed previously, others had not. It was by following such a procedure that the validity of my findings could be tested, and having survived the testing period, they could then be written into the conclusion.

Thus the purpose of the survey was completed. By following the procedure outlined above, the life of the family in a small rural town in New Zealand, namely Paetumokai, has been described. The town, its government, its inhabitants and their modes of living, both yesterday and today, their associations for education, health, religion and recreation have been described. Here let me stress again that this study is not intended to be a complete social survey of Paetumokai, but rather a study of all those organisations which in one way or another have a bearing upon family life in the town.

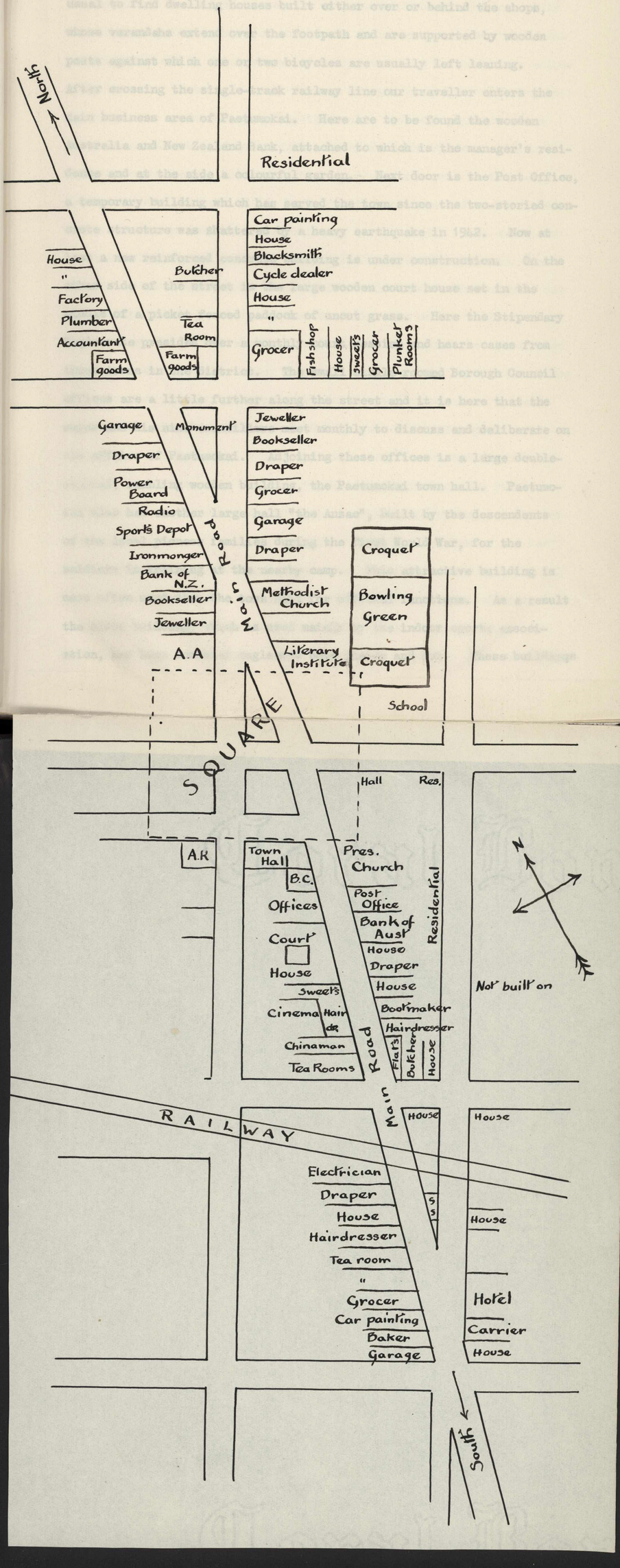
CHAPTER II

PAETUMOKAI - THE TOWN.

The writer of a social study of an existing community must face at the beginning the difficulty of choosing a name for the survey in question. It is desirable that the town should remain anonymous, at the same time it must take substantial shape as a community of living people. It can hardly do this without a name. I have therefore chosen the old Maori name for the area upon which the town now stands to designate an actual New Zealand rural town. The name is a useful one, because it has long ago disappeared from the list of place-names of New Zealand; indeed it is doubtful if there was ever a Maori settlement on the site of the present town. Until about 100 years ago, when the first land sales took place, the site of the town was merely a tussocky, scrubby, windswept plain under the eastern slopes of the Rimutaka mountains which at this point rise some 2,000 ft. from the western edge of the Wairarapa Plains. As the traveller descends the Rimutakas today and approaches Paetumokai he passes the Automobile Association camping ground attractively situated on a small bush-clad[1] rise which overlooks the town itself. Entering the long main street he will probably be aware of a fresh breeze blowing. At the west end of the town is a large open triangle flanked on the right by one of Paetumokai's two hotels - a large two-storied wooden building which has been recently painted cream and green. On the opposite side of the street is the beginning of the business area which stretches ribbon-like down both sides of the one main street. He immediately gains an impression of

1. Bush is the term used by New Zealanders to describe native trees and undergrowth.

Map of Paetumokai.



prosperity and activity as outside the moderate-sized garage three or four cars are usually parked. In this part of the town it is not unusual to find dwelling houses built either over or behind the shops, whose verandahs extend over the footpath and are supported by wooden posts against which one or two bicycles are usually left leaning. After crossing the single-track railway line our traveller enters the main business area of Paetumokai. Here are to be found the wooden Australia and New Zealand Bank, attached to which is the manager's residence and at the side a colourful garden. Next door is the Post Office, a temporary building which has served the town since the two-storied concrete structure was shattered by a heavy earthquake in 1942. Now at last a new reinforced concrete building is under construction. On the other side of the street is the large wooden court house set in the middle of a picket fenced paddock of uncut grass. Here the Stipendary Magistrate presides over a monthly court session and hears cases from three towns in the district. The small single-roomed Borough Council offices are a little further along the street and it is here that the mayor and his nine councillors meet monthly to discuss and deliberate on the affairs of Paetumokai. Adjoining these offices is a large double-storied, rambling wooden building, the Paetumokai town hall. Paetumokai also has another large hall "the Anzac", built by the descendents of the local pioneer families during the first World War, for the soldiers in training at the nearby camp. This attractive building is more often used than the town hall for official functions. As a result the older building, which is used mainly by the indoor sports association, has been somewhat neglected both inside and out. These buildings

in the main fringe the square criss-crossed by roads into several triangular blocks, two or three of which have been planted with trees. In the spring one end of the square is a mass of cherry blossom, while in autumn the russet tones of the leaves dominate the scene. In front of the town hall is a large area of neatly cut lawn but even more colour could be added if beds of small flowers fringed its edges. Facing the square is the wooden Literary Institute also recently painted, which receives a selection of books twice a year from the National Library Service to supplement the local stock. Across the road is the large modern two-storied Bank of New Zealand with residence attached, which is one of the few modern concrete buildings in the town. Then one comes to another triangular block in the centre of which is a memorial commemorating those who fell during the two World Wars. The monument has been built from large stones gathered on the site of the military camp of the first War, about a mile from the town. Around the three sides of the war memorial is another shopping area. On the outer side of the triangle lies the chief shopping centre of the town where on Friday nights until the shops close at 8.30 many folk gather to spend their money or to "window shop" and at the same time to exchange the news of the week with other folk who have ventured out with the same idea as themselves. Here are to be found the leading drapers shop and the two up-to-date grocers. Recently the firms of Wright Stephenson and New Zealand Farmers Distributing Co-operative Association have opened local agencies, and their modern premises display to great advantage a variety of goods for the farmer. There is no doubt that these two concrete buildings are the most attractive in the town. Leaving these two shops

behind one enters a residential area, where on the left are some four houses and a soft-goods factory, beyond which lie a series of paddocks. On the opposite side is a line of houses stretching for about a quarter of a mile. Most of these are one-storied wooden buildings and nearly all have a flower garden and lawn in the front. Upon turning sharp left at the end of the street the main road north leaves Paetumokai and runs out into open flat farming country. The residential portion of the town radiates in all directions from the shopping areas. The most outstanding feature of the housing in Paetumokai is the uniformity of size, style and general standard of the dwellings. Most of them are five to six-roomed single-storied wooden buildings with painted corrugated iron roofs. No housing section is smaller than one fifth of an acre and nearly every house has its own flower garden, vegetable plot and lawn. Many of the sections are partitioned from their neighbours by neatly cut hedges. There are few very small houses and equally few larger homes in the town. The twenty-four state tenants live in two localities in Paetumokai and their homes, though built of timber with tiled roofs, are among the most modern of the residences, there being few concrete, brick or flat-roofed houses. Both the streets and the footpaths are tar-sealed but at present they are somewhat in need of repair. The standard of roads in the surrounding districts is high, most of them being two-way bitumenized roads in an excellent condition. The credit for this is due to the high standard of work set by the Paetumokai County Council which meets monthly in the neighbouring town some twelve miles to the south-east, and to the foresight of its engineer. Indeed it may be said that the condition of the secondary

roads in the Paetumokai district compares more than favourably with the average main highway in New Zealand.

The town itself has been planned on a checkerboard pattern, across which the railway and the main street cut at acute angles. With one exception all the streets in Paetumokai are one chain wide, and nearly all have been sealed. Though Paetumokai has a square in the centre of the commercial area an even pattern of development extending from all four sides of the square has not been followed. (See Fig.1.) It is rather to the North and East that the residential areas have expanded and it seems probable that future development will continue in these directions. A walk round the town reveals that there is no noticeable distinction between the homes of the different income levels[1]. It does not follow that the homes of the professional classes have the largest and best kept gardens in the town. Quite often the homes of the semi-skilled labourers surpass the upper levels of the occupational strata, not only for growth and variety in their gardens but also for the general appearance of their grounds. Often too it is the people in the lower levels that have the best vegetable gardens.

The area surrounding Paetumokai on the west is bounded by a range of hills which rise about 2,000 feet from the plain and in which few gaps exist. Across the plains which extend from these hills one large river winds its way. As the land itself is very flat, being a little more than 100 feet above sea level, most of the fertile area has been developed as the result of extensive drainage. As is usual in most

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1. All reference to income levels is based on the Occupational Strata used by A.E.Campbell in "The Feilding Community Centre".

low-lying areas, the roads tend to be long and straight. Quite often they are fringed with a row of trees which act as a break for the strong winds that sweep across the plain. The south-eastern area of the hinterland of Paetumokai is subject to flooding and steps have been taken by the Catchment Board to control this by building stopbanks and, more recently, by a river-diversion scheme. To the south of Paetumokai is to be found a large shallow lake whose outlet to the sea is controlled by a long sand-bar which in heavy southerly weather becomes closed and has to be opened.

It is believed that Dr. Dieffenbach, the noted naturalist, and his party, who made an expedition up the Hutt River and who ascended Mt. Hector in 1841, was the first white man to see the site of the present-day Paetumokai. Not a rich, level, cultivated, farming region did he see, but instead tussock land covered here and there with manuka scrub, here and there with patches of bush (totara, matai, miro and kahikatea) and large areas of flax swamps, tohetohe and bracken. Three years later the first sheep station was established in the district by Messrs Clifford and Vavasour who leased the land from the Maoris, (an average annual rental being about £20)[1]. As the value of the fertile plain became known other settlers arrived and by 1846 twelve stations had been established (including six sheep stations, four cattle and dairy stations and one sheep, cattle and dairy station) on the land leased from the Maoris, while the following year saw the arrival of three more pioneer families. The arrival of the first sheep in the Paetumokai district is an interesting story. "About 350 ewes were taken from Waiwetu (sic) in the Hutt

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1. No authority gives the size of these holdings.

Valley to the mouth of the Wainui-o-mata River and the coastline was followed to Lake Wairarapa. As no track existed the stages of the journey were short and at one particular spot it was necessary for the men to carry each of the 350 sheep across the rocks which are continuously washed by the sea". On reaching the west side of Lake Wairarapa the sheep were ferried across to the far side and driven to the newly-formed station. The western side of the lake forms a seven mile long sandy beach and a shilling was charged as the ferrying fee across the half mile stretch of the lake.

After two unsuccessful attempts the Wairarapa purchase was completed by five sales in September 1853. But as far back as 1844 a thirty-nine-and-a-half mile road had been built from Wellington to the plains, but it was not until about 1857 or 1858 that there was a record of a weekly carrier service between Wellington and Paetumokai. Prior to the actual purchase of the land by the government Mr.Justice Chapman in 1851 "referred to the success of the two small schemes in the Hutt and in Karori (a south-western suburb of modern Wellington), and expressed the hope that the Wairarapa Valley would soon be dotted over with the smiling homesteads of a numerous body of hardy peasant proprietors".[1] An account of one of the pioneering families in the district tells of the necessity for making all domestic articles in the home as there were no shops in the district. Soap was prepared from fat and soda. Bread was baked in a round iron pot, called a camp oven, which stood on legs over a fire built outside. Candles were made from tallow poured into zinc moulds, and when alight had a disgusting smell

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1. Early Wairarapa, p.44.

unless the wick was kept well trimmed with "snuffers", which somewhat resembled short blunt scissors. ..... Rennet was prepared from the lining "membrane of the stomach of a young calf, which was filled with salt, and dried, a small piece being used for curdling milk for junket".[1]

Paetumokai was the third town in the Wairarapa to be founded, the locality being alienated by the crown in 1855. It was soon obvious that the purchase price of the land was too high, for few sections were sold and fewer still settled. Two or three years later the price fell to a very low level, but as the cost of surveying the town in 1856 as heavy, the government did not receive much in the way of profits. As a town Paetumokai progressed slowly, and until 1881 was controlled by a Local Board, in which year it was created a Town District controlled by five Commissioners, and continued as such until 1917, by which time the population had increased and so showed its interest in local affairs by introducing street improvements, water supply, lighting, and drainage schemes that its status was raised to that of a Borough.

The business centre of Paetumokai has developed according to the needs of the farming districts that surround the town. It is therefore quite usual for several of the more enterprising shops to carry large stocks of farmers requirements. Prior to the War several of these merchants sent one of their staff to collect the orders from their country customers - this was usually a full-time job, or at least occupied the first four days of the week, as each day a different outlying district was visited. About a couple of days after the visit of the

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1 . Pihautea.

T·F·WATSON & CO.
General Drapers
Furnishings
Footwear
WATSONS
SALE
ACE

GROCERY
HARDWARE·PRODUCE
BRAID'S BUSY BUSINESS
PLUME
TEA ROOMS

WRIGHT, STEPHENSON & CO. LTD
WOOL BROKERS
WRIGHT STEPHENSON & CO. LTD.
STOCK &
STATION
AGENTS

"order man" a lorry from the shop delivered the goods. In some cases this service extended to a distance of about forty-five miles from Paetumokai. The War and petrol rationing, however, saw first a curtailment and later a cessation of this service. This has not been revived but two of the five drapers in Paetumokai visit a wider area, motoring to outlying homes some fifty miles from the town. These two salesmen take with them a selection of their stock which they sell on the spot, while they show numerous samples from which the country folk may select their orders which are posted out a few days later. In Paetumokai itself the needs of the housewife are well supplied through the good services of two butchers, a baker, four grocers and a Chinese greengrocer. It is perhaps a tribute to the influence of modern fashions that there are five drapers and three hairdressers, but one must remember that while the two butchers supply the town alone the five drapers serve the wider countryside. The fact that the people of Paetumokai have between them 116 motor cars is reflected in the provision through private enterprise of four garages and one petrol station, which supply in addition the needs of the country motorist and the casual passer-by, who has the choice of five tearooms in which to have a refreshing cup of tea after his strenuous drive over the Rimutakas. For those who wish to stay in the town, there are two large wooden two-storied hotels to cater for their needs. Both of these licensees however make their profits from the sale of drinks over the bar. Like all towns in New Zealand the bar opens at 10 a.m., and closes at 6 p.m. As most shops in Paetumokai close at 5 p.m. many cars collect outside the hotels while their drivers make the most of the last hour at the bar.

(a)

(b)

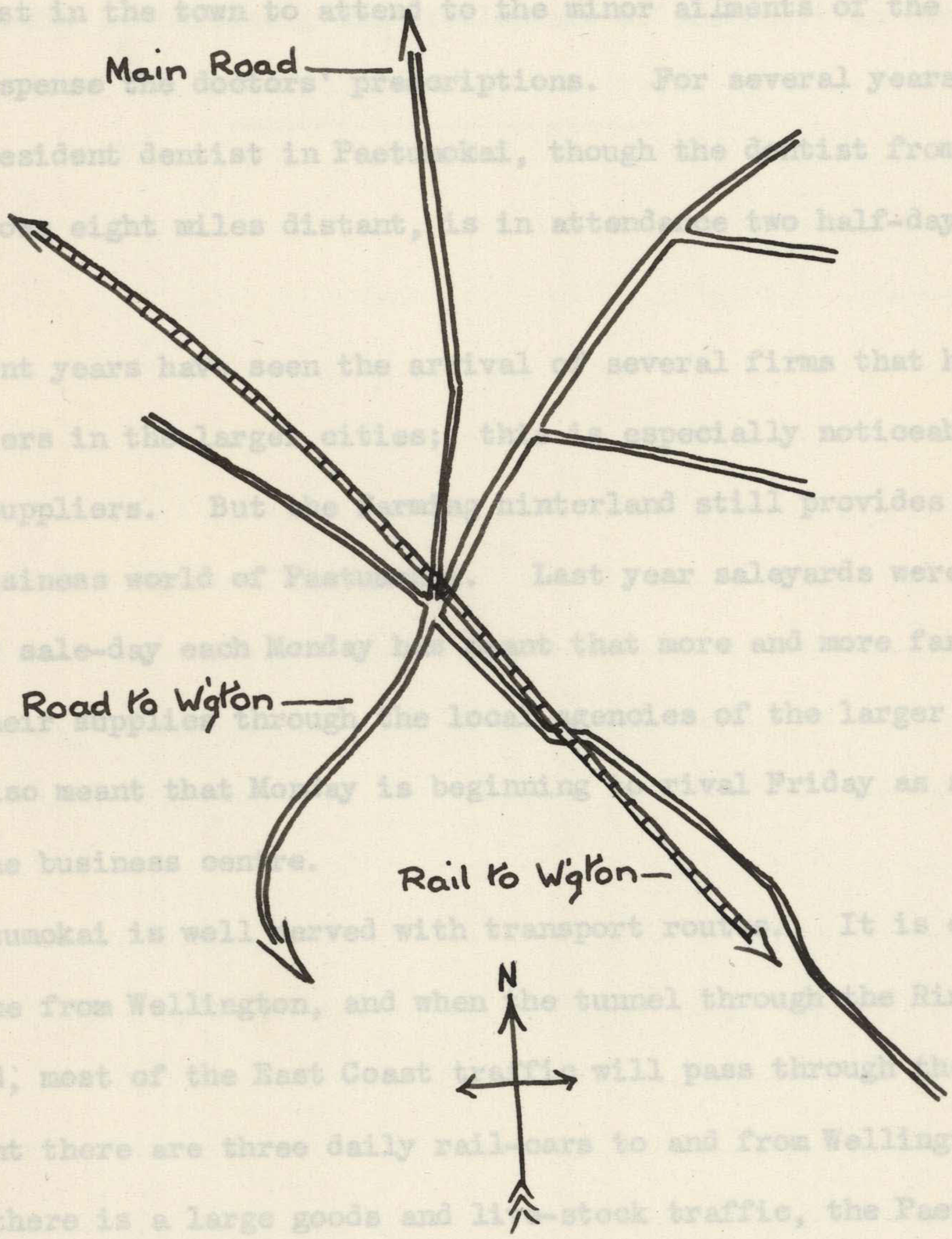
(a) BANK OF NEW ZEALAND.

(b) ONE OF THE HOTELS.

There is also a considerable amount of after-hours drinking done at both of these hotels which are, at intervals, raided by the police.

The housing shortage is as acute in Paetumokai as it is in most New Zealand towns, in spite of the four builders, twelve carpenters, two joiners, four painters and paperhangers and two plumbers who serve the needs of both the town and the district; there is nearly always a waiting-list on the books of these tradesmen, though most of them are very good at giving immediate attention to the urgent jobs that occur in the homes. The increase in the use of electrical equipment in the home especially in the form of labour-saving devices is well catered for by two qualified electricians and the Wairarapa Electric Power Board. Two booksellers and two jewellers cater for those with differing tastes.

Since 1945 there has been a fair amount of business development in Paetumokai. A soft-goods factory has been opened and employs some fifteen girls and women of the town, a sports dealer and a radio dealer have also established themselves in the town while for those who wish to sell surplus possessions an auction room, which holds a sale day once a week, has been opened as a branch office by an auctioneer from the nearest major town, Masterton some twenty-five miles away. Though none of the inhabitants of Paetumokai depend entirely on insurance or land sales for their living these two occupations are carried on as sidelines by some of the business men and shopkeepers. The percentage of professional workers is small; the legal affairs of the people are catered for by the local lawyer while those who require assistance in making their income-tax returns or require professional financial advice may be assisted by the local accountant.



Road and rail communication

Paetumokai.

The coming of Social Security has brought a second doctor into the town, but even so it is necessary to make an appointment several days ahead in order to avoid a lengthy period in the waiting room. There is one chemist in the town to attend to the minor ailments of the people and to dispense the doctors' prescriptions. For several years there has been no resident dentist in Paetumokai, though the dentist from a neighbouring town eight miles distant, is in attendance two half-days each week.

Recent years have seen the arrival of several firms that have their headquarters in the larger cities; this is especially noticeable in farmers suppliers. But the farming hinterland still provides the nucleus of the business world of Paetumokai. Last year saleyards were opened and a regular sale-day each Monday has meant that more and more farmers are buying their supplies through the local agencies of the larger firms. It has also meant that Monday is beginning to rival Friday as a shopping day in the business centre.

Paetumokai is well served with transport routes. It is on the East Coast line from Wellington, and when the tunnel through the Rimutakas is completed, most of the East Coast traffic will pass through the town. At present there are three daily rail-cars to and from Wellington; added to this there is a large goods and live-stock traffic, the Paetumokai station having one of the highest stock-handling figures in New Zealand. All the roads in the district are in good order, most of them being tar-sealed. The main highway which passes through the town provides a link with Wellington and the other towns in the Wairarapa. The fact that

there are five different carrying firms in Paetumokai gives some indication of the trade that is handled in and around the town. That Paetumokai is the headquarters of the Wairarapa Automobile Association is a further factor in stressing the development of transport in the district.

CHAPTER III

HOW THE PEOPLE OF PAETUMOKAI EARN THEIR LIVING.

So far this survey has aimed at giving the reader a picture of the township of Paetumokai, but a township derives its character from the people who live there, how they earn their living, from what they do in their leisure time and from their interests and associations. But the town of Paetumokai like all towns has been built by the efforts of individuals, which taken singly may not amount to very much but taken collectively amount to the whole life of Paetumokai. It is therefore a study of the mores of the individuals of Paetumokai that gives the pattern of the town, and in order to obtain this, one must turn to the mores of individual family life. Before considering the findings of the sample of seventy families however, we must obtain a picture of the working world of Paetumokai. The latest population figures for the town show that there are 1,067 people (1951 figs.) actually living in Paetumokai itself while of these some 659 names are on the borough roll. This means then that there are some 409 people under the age of twenty-one. But one must not conclude that these figures are exact, for in all New Zealand towns there are always some families whose names never appear on a municipal roll. However, the final proportion of youth to adult would not be seriously affected by their inclusion.

To obtain a picture of the work-a-day world of Paetumokai I have selected the occupational classification used by A.E.Campbell[1] (See Appendix). However I have made a few modifications in this eight

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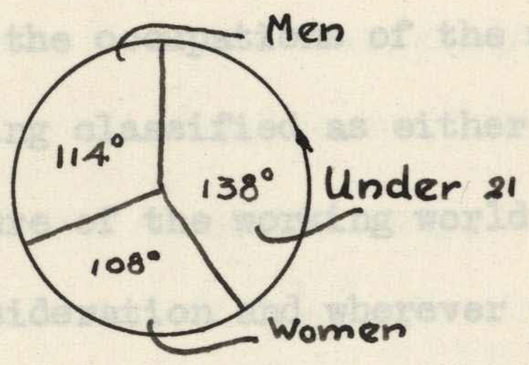
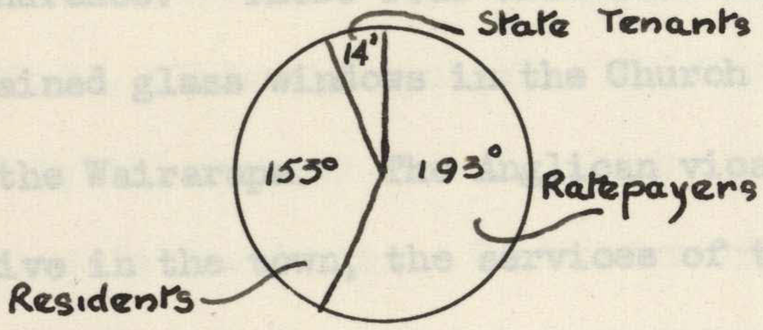
1. See p.78-79, Campbell,A.E., Feilding Community Centre.

The People of Paetumokai

Population	1,067		
Under 21	408	=	138°
Men	339	=	114°
1. Women	408	=	108°



On Borough Roll	659		
Ratepayers	354	=	193°
Residents	281	=	153°
2 State Tenants	24	=	14°



point classification[1] because I feel that by doing so I am able to give a truer account of the activities of Paetumokai. These changes will be explained as they occur. Before analysing the occupations of the townspeople it must be understood that only the occupations of the men are listed in the municipal roll, women being classified as either spinsters, married or widowed. In giving a picture of the working world of Paetumokai this fact will be taken into consideration and wherever possible reference to the work of women will be included in this chapter.

The professional services[2] required by the average inhabitant of a rural town in New Zealand are not very varied; in Paetumokai they are provided by an accountant, two resident clergymen, two doctors, two resident solicitors and twelve teachers. The accountant was for many years the general manager of the largest store (both grocery and drapery) in Paetumokai, but for nearly twenty years has been practising as a public accountant. The religious interests of the town are represented by the faiths of the Church of England, Methodist, Presbyterian and Roman Catholic churches. These four associations have their own churches and the stained glass windows in the Church of England are probably the finest in the Wairarapa. The Anglican vicar and the Presbyterian minister live in the town, the services of the Methodist minister are shared between Paetumokai and a neighbouring town about eight miles distant, while the rites of the Roman Catholic church are administered by a visiting priest from a town some thirteen miles away. There are now two resident doctors in Paetumokai, but until the end of World

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1. This note includes the eight headings of Campbell's scale. Appendix II
2. This group I have modified by the addition of accountant (transferred from group IV). The one accountant in the town is a highly qualified professional and fits more accurately into the picture here than under a business classification.

War II (1939-1945) the medical needs of both the town and the district were served by one practitioner, who partly as a result of Social Security[1], and partly as a result of demands of the Japanese Prisoner of War camp about a mile out of the town, was more than ready to take a young man into partnership with him at the conclusion of the War. The two resident solicitors in the town are in partnership, but those who are summoned to appear in court, have in addition, the choice of obtaining advice from members of one of the two legal firms from Masterton, who visit the district weekly, or of obtaining advice outside the town. The educational needs of the town are provided for by the Paetumokai District High School and its staff of twelve teachers - six men and six women. These women teachers are the only female professional workers in the town.

The second level of occupational strata used by Campbell is comprised of clerical, local body officers and minor professionals. The two banks in the town do not employ large staffs, the Bank of New Zealand which is housed in a modern styled concrete building has a clerical staff of three, while the Australia and New Zealand Bank's interests are controlled by the manager and one clerk. Behind both these buildings is the manager's residence. Of the ten civil servants, seven are employed in the Post and Telegraph department and the remaining three as railway clerks. As there is no other government department in Paetumokai the Post Office handles in addition to its mail and postal services, telegraphic and Post Office Savings Bank facilities, motor registration, wireless licences and Social Security payments, most of the

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1. See Chapter VIII.

additional government business, such as income-tax forms and payments, national registration of youths who reach 18, and the parliamentary electoral roll. As the Paetumokai telephone exchange is the centre for the South Wairarapa, the staff consisting of both men and women is kept busy throughout the twenty-four hour service it maintains. There are two mails to Wellington and the South daily and also two North bound mails, while there is an additional north and south service that operates within the Wairarapa. In Paetumokai itself there is a daily postal delivery six days of the week, while those citizens who require a more frequent delivery may rent a private box at the rate of £2 per year, while people outside the borough area are charged the annual rental of 10/-. But those outside the borough are also provided with a weekly or bi-weekly rural delivery depending on the services of a mailman. The railway clerks are responsible for the selling of tickets to those desirous of travelling by rail, for making reservations if required, for checking luggage and for handling the clerical aspect of the goods and stock services provided by the New Zealand Railway. This organisation is under the capable direction of the local station-master, whose house adjoins the station. The other worker in this level is the town clerk who unaided looks after the borough interests, and who in addition to routine duties is responsible for the issuing and collecting of local property rate demands, the renewal of drivers' licences at an annual rate of 5/-, and the collection of all money due to the borough. In Paetumokai there are also a large number of young girls or women employed in offices, while most of the shops in the town employ at least one, sometimes a staff of two or three who are responsible for the clerical side of their

businesses. Unless one makes a detailed survey of the district served by Paetumokai it is not possible to enumerate the number of farmers in the rural area. However, a count of the occupations of those living in the town revealed that of the thirty-six people who were classified under Farmers and related occupations, twenty-four residents of the town are farmers all of whom have property that they farm a few miles out of the town. Agricultural cropping, sheep, beef and dairy farming are practised in the district. The chief crops grown in the district are oats, wheat, barley, turnips, chou moulller, lucerne and rape, while such grasses as cocksfoot, rye, and a variety of clovers are typical. The sheepfarmers prefer the dual purpose breeds such as Romney Marsh and Southdown which produce both fine crops of wool and first class meat. Some however prefer to concentrate on wool-producing strains such as the Corridale. Mention must be made of several farmers in the district who are noted for their stud farms. The dairy farmers tend to concentrate on the Ayrshire, Jersey and milking Shorthorn breeds. The Paetumokai dairy factory is conveniently situated so that the farmers can send in their milk daily, which is manufactured into a high grade butter and cheese, most of which is exported. Those farmers who prefer beef cattle farming usually favour either Herefords or Poll Angus.

The fourth group in Campbell's classification includes business, commerce and banking, employing executive, managerial[1]. As in all rural New Zealand towns the business world of Paetumokai is controlled

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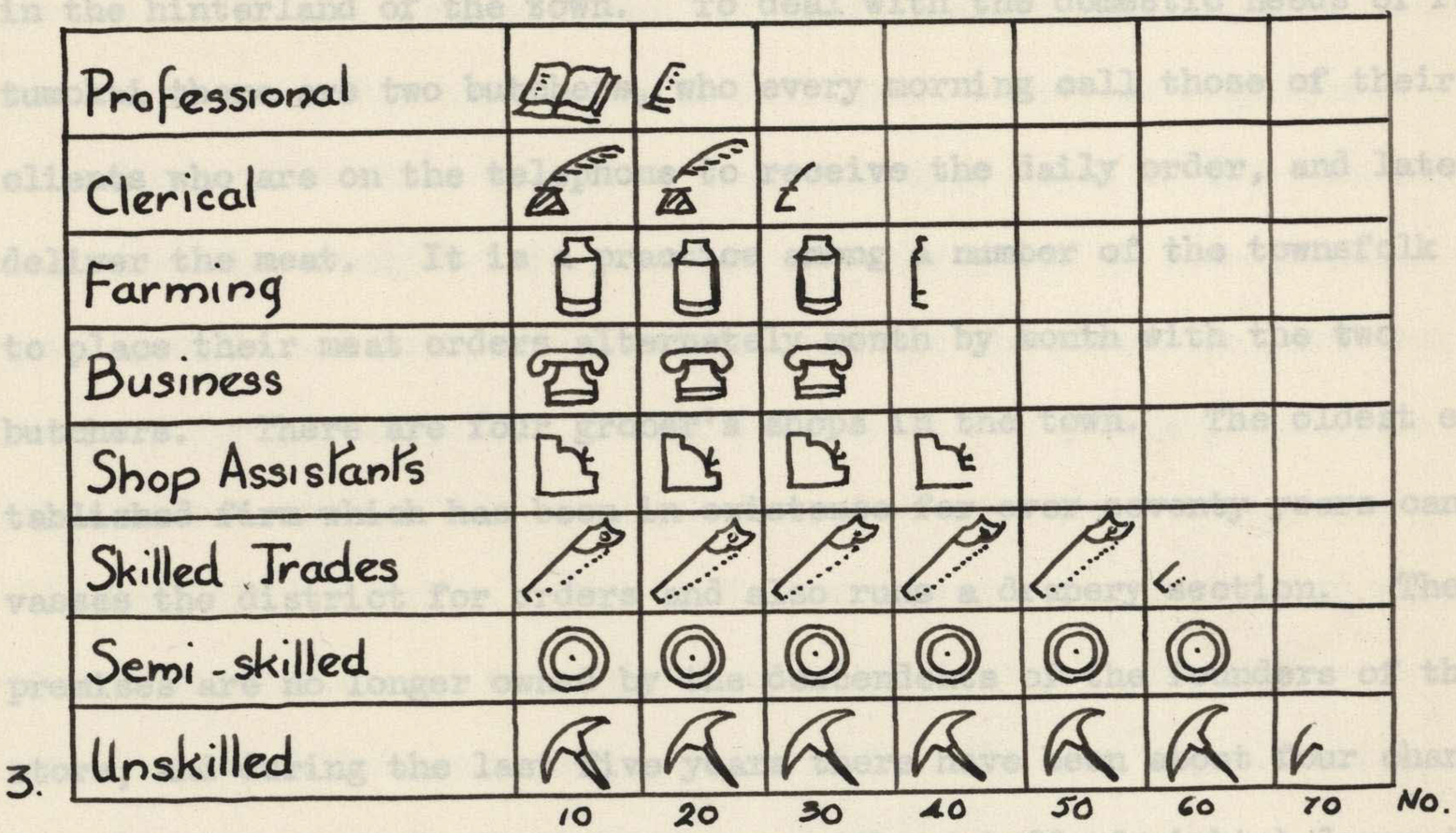
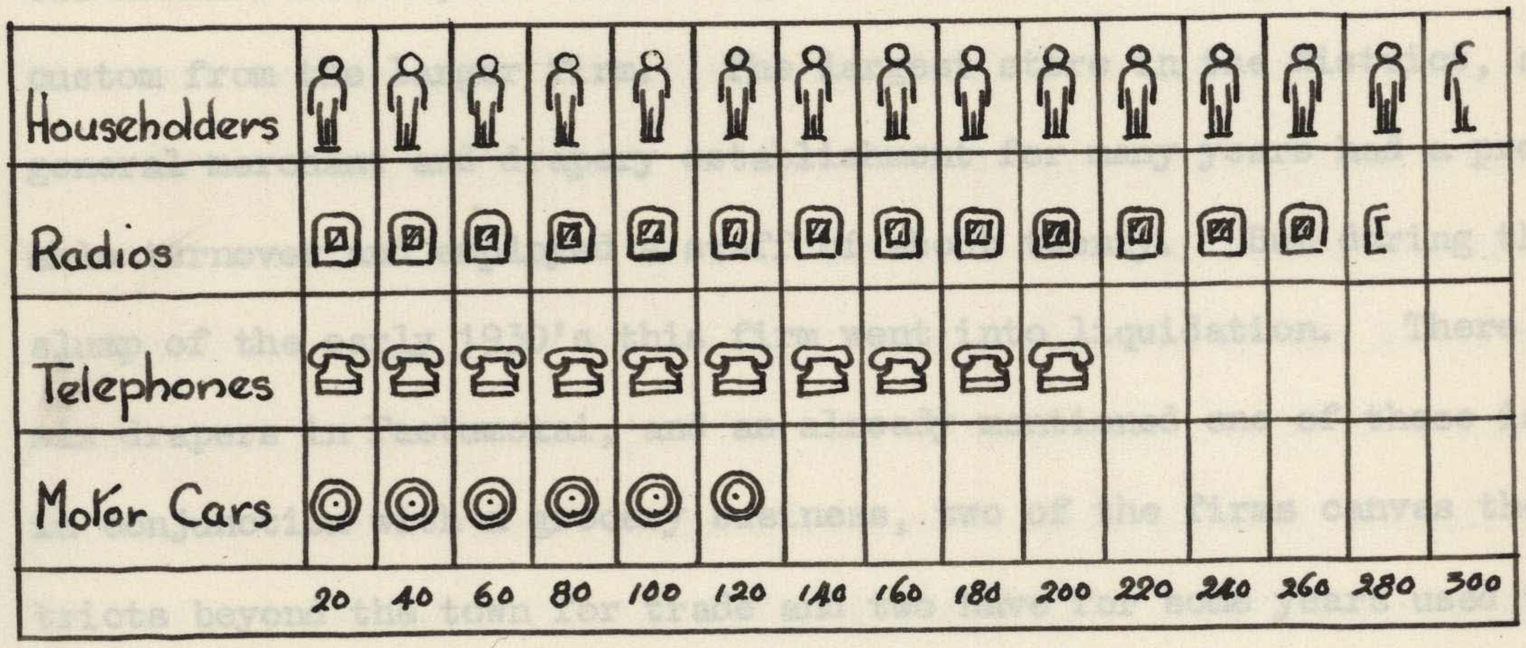
1. From this group I have transferred accountant to group I. (See note p.24). In order to give a more balanced picture of the business world of Paetumokai I have included in this group the owners of butcher's draper's and grocer's shops, also garage proprietors, as these are large scale owners in Paetumokai and in reality control the trade and business of the town.

Occupational Grouping.



3. How the people earn their living.



4. Paetumokai — population data.

by the needs of the townspeople and by the needs of the farmers who live in the hinterland of the town. To deal with the domestic needs of Paetumokai there are two butchers, who every morning call those of their clients who are on the telephone to receive the daily order, and later deliver the meat. It is a practice among a number of the townsfolk to place their meat orders alternately month by month with the two butchers. There are four grocer's shops in the town. The oldest established firm which has been in existence for over seventy years canvasses the district for orders and also runs a drapery section. The premises are no longer owned by the descendents of the founders of the store, and during the last five years there have been about four changes in ownership. At present this store with a staff of eight belongs to the Four-square net work. The other large grocery business with a staff of six was opened during the 1920's and though for sometime it handled most of the grocery trade of the town and district, since the mid 1930's two smaller stores, one a Four-square grocer, have taken some of the custom from the larger firm. The largest store in the district, a general merchant and drapery establishment for many years had a profitable turnover and employed a staff of about twenty. But during the slump of the early 1930's this firm went into liquidation. There are six drapers in Paetumokai, and as already mentioned one of these is run in conjunction with a grocery business, two of the firms canvas the districts beyond the town for trade and two have for some years used their drapery trade as a cloak for illegal bookmaking. The largest drapery in Paetumokai is however a branch of an old established firm in a town some thirteen miles distant. The effect of this link is readily seen

both in the quantity and range of stock carried. This is particularly noticeable in the lines of women's fashions, where a selection often as good as that on show in the larger Wellington stores is displayed. The only drawback to these sales has been that most women in the town not only know the stock of this firm but also the price of such garments as frocks, coats and hats, and usually broadcast the price the purchaser has paid for her article. Today there are three garage proprietors in the town and as each firm employs about four men, these businesses are all about the same size. Two of them are agents for well known makes of cars and trucks and all three deal in used cars. The more recently established of these garages (post World War II) also has a tractor repair department which reflects the part that mechanization of farm implements has played in agriculture. About fifty years ago there were no garages in Paetumokai but instead four or five blacksmiths. The trend of the times is revealed by the fact that only one blacksmith remains and in place of the others are to be found garage proprietors. There are two managers of larger farmers firms in Paetumokai and, as mentioned in Chapter II, both of these firms have opened their modern premises in the last five years. There is also one timber merchant, who apart from supplying the bulk of timber required by the local carpenters and builders, also has his own sawmill some seven miles beyond the town. The two hotel keepers have made their profits through their bar trade rather than through their accommodation facilities though both offer accommodation at the two-star level.[1] There are also four

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1. Two-star level - 'Hotels providing good catering, clean rooms with comfortable beds and warm floor coverings, more modern bath and toilet facilities, lounge, commercial or sitting rooms (all well lighted), and a reasonable standard of comfort.' Automobile Association Handbook 1951.

contractors who earn their living by undertaking by contract such employment as cementing and other outside jobs.

To control the financial side of the commercial affairs of Paetumokai are the two bank managers who are responsible for the financial transactions in the town.

There is one registered secretary in the town who with an office staff of five is responsible for the running of the affairs of the local racing club and also controls the head office for the district Automobile Association. Altogether in this group are the occupations of some twenty-eight inhabitants.

The shopkeepers and shop assistants[1] level of occupational strata, i.e., group V accounts for some thirty-eight of the 320 working men of Paetumokai. There are two bakers in the town but most of the business is done by one, the other who for some years owned a flourishing business has more or less retired, though for odd periods of one or two years duration he has re-opened his business. Other food dealers in this section include the greengrocer, a Chinese who for many years has had a monopoly of the fruit and vegetable trade. A fishmonger offers the usual fish and chips for those who are content with a less balanced meal.

There are several types of shop assistants in Paetumokai, eight of them are grocers, three drapers (though to this number must be added some seven women assistants) and seven are salesmen. This leaves two booksellers who carry a mixed range of books for all ages of readers, but the bulk of their stock is of the escapist type, either fiction or periodicals at the adult level, or "Girls Crystals" "Champions" or

1. I have transferred butcher from this level to level IV (see note on p.27) and have added a greengrocer to the list.

or comics for more junior readers. There is one cycle and sports dealer who also carries a limited range of toys (there is a noticeable increase in his stock in November and December), and who usually arranges for a visit from Father Christmas some short time before December 25th. On one side of the sports dealer is a radio dealer while on the other is a medium sized ironmonger's shop. These three businesses (all established post-war) share the former premises of the larger general merchant establishment mentioned under level IV (Page 28) which went into liquidation about 1934. There are three hairdressers, one a ladies hairdresser, who apart from giving the usual neck-trim, also offers a variety of permanent waves and sets; the other two are men's hairdressers who also carry tobacconist's lines and in addition "post weekly to Sydney, Melbourne and Hobart"[1], and sell tickets for the New Zealand sponsored art unions. The remaining workers in this level include two coal merchants, one dealer and one bowser proprietor who in addition to the threepence per gallon he makes on petrol sales also stocks a fairly good range of motorists' sundries.

The next level, i.e. VI, includes skilled trades and other occupations, e.g. those involving apprenticeship, includes some shopkeepers who are also tradesmen. It is in the three lower occupational groups that over half of the working male population are to be found.[2] Engaged in the skilled trades in Paetumokai, which train apprentices, are the four builders and twelve carpenters. These sixteen men together

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1. To illegal gambling agencies in these cities.
2. Group VI 52 16·3%
" VII 64 20·0%
" VIII 67 20·9%
183 57·2%

Total working male population = 320

with the one joiner in the town however cannot meet the housing needs of Paetumokai. The demand for qualified builders and carpenters is far in excess of their output. But the building of houses is somewhat restricted by the fact that one tradesman is fully employed on the erection of the new post office, another until recently was employed for many months erecting business premises, while the erection of state and private houses has meant plenty of work for the other builders in the town. As in most New Zealand towns the provision of dwellings lags far behind the demands of an increasing population, there are few houses to be rented in the town and scarcely a vacant section or house has been sold in recent years. This however is explained by local current affairs. At present a five mile long single-track railway tunnel is under construction, and when this is completed Paetumokai will be a little less than an hour's rail journey from Wellington. This should result in an increase in the population of the town and also the establishment of other outside business firms in Paetumokai. Naturally, therefore, most of the property holders of Paetumokai are at present holding their land in the hope of obtaining a higher price within the next few years.

To complete the fittings of a house there are four plumbers, two of whom (father and son), in addition to plumbing also do house painting and paper-hanging. This firm is the oldest established of the three having been functioning for some fifty years. The other two plumbers work by themselves and have established their businesses within the last ten years. Incidentally one of these plumbers attends the cinema on all three nights it is open each week. The two joiners in the town supply most of the doors, cupboards, and household fittings, while there are

available the services of four electricians in the town, two attached to the Wairarapa Electric Power Board and two (incidentally both have formerly been Power Board managers) who run their own electrical businesses. There are three blacksmiths in the town but these are employed in one firm, as already mentioned since the turn of the century there has been a decline in the number of blacksmiths in Paetumokai, while during the same period there has been an increase in the number of motor businesses, which today employ four qualified motor engineers and five mechanics. Like the blacksmith trade, the trade of the saddler has declined as a result of mechanization of farming machinery which has taken the place of horse-drawn implements, and the superseding of horse-drawn traffic by motor transport. Also in this occupational group are included the chemist who for more than twenty-five years has had the monopoly of the pharmacy trade, one jeweller and bookseller who likewise had a monopoly until recently a second watchmaker opened up a business, and one tailor whose main work has for many years been in the nature of repairs and pressing, a business which he carries on in his own home. There is a cinematograph operator who as a part-time job runs the films for each Wednesday, Friday and Saturday nights, as well as the weekly Saturday matinee sessions of the local theatre. The constable is scarcely ever seen in uniform in the town and though the present officer has lived there for over ten years there are many minor offences in the town to which he closes his eye, partly because he is much more interested in raising bees and in honey making than in keeping a roving yet strict watch over the "goings on" in Paetumokai. Finally in this category are two fitters and two works foremen.

The next stratum in Campbell's list includes semi-skilled trades and other occupations, represented by sixty-four persons in Paetumokai. The importance of road transport in the district is obvious when one realizes that there are some eleven carriers and fourteen drivers in the town, all of whom are employed in collecting the products of the district and taking them to the railway station in order that they may be sent to various buyers and at the same time delivering the incoming goods to the dealers and distributors in the town. Those people in Paetumokai who do not own a motor car have the choice of the good services of three taxi drivers all of whom are available for hire on short or long trips. At this level appear several semi-skilled trades connected with food supplies; here are the three bakers' assistants employed by the local baker, four butchers' assistants who are employed by the two butchers in Paetumokai, and two milkmen. Until recently both these milkmen supplied raw milk to the town, but twelve months ago a pasteurization service was started, the raw milk now being sent to Masterton (twenty-five miles away), and is returned bottled and pasteurized, ready for delivery. There are five painters, five gardeners (though it is exceedingly difficult to find one who will give a day's casual labour), one nurseryman, a bootmaker, three garage attendants, three firemen and two barmen included in this strata. To complete the picture are five linesmen who are employed to keep the 203 telephones in order in the town as well as to maintain the telephones of subscribers in the surrounding district.

Though there are sixty-seven workers in the lowest i.e. relatively unskilled group, these Paetumokai workers are classified under four

occupations; one is a surface man, one a railway porter, three are mill hands and sixty-two are labourers, who are employed mainly as farm workers, as casual labourers or as Borough Council workers.

Of the women workers in Paetumokai six are teachers, one is responsible for the running of the school dental clinic, one is employed by the Paetumokai Plunket Society to protect the health of children under five in the district, and one a health department nurse, while the remainder are chiefly employed in offices and shops in the town.

In this chapter I have tried to give a picture of how the people in Paetumokai earn their living. Though the largest class represented in the occupational strata is the lowest, i.e. relatively unskilled group, with the semi-skilled trades a close second, it would not be correct to regard these two groups as of paramount importance in the life of the town. The key note of the livelihood and growth of Paetumokai is the farmer and the allied occupations connected with farming. Paetumokai is a collecting and distributing centre for the goods required and produced by the farmer and it is on him that the town depends for its livelihood. The professional and clerical workers of Paetumokai are kept employed by the interests of the farmers whether they reside in or beyond the town, likewise the business world with its banking and commercial interests,the shopkeepers and their employees, whether their businesses are large or small, the skilled, semi-skilled and even the relatively unskilled trades - all these are dependent on the farmer. What the effect will be when the Rimutaka tunnel is completed cannot be forecast, but it is quite probable that Paetumokai may become a distant suburb of Wellington. If this happens the farming interests may no longer be the mainstay of Paetumokai.

CHAPTER IV

LOCAL GOVERNMENT IN PAETUMOKAI.

When the Provincial Council period of government ended in 1876 the central government created a uniform national system of local government by passing the Municipal Corporations Act and the Counties Act. These two acts made provision for the establishment of elected councils to be responsible for the control of the affairs in their respective districts. By law the elections are held on the third Saturday in November every three years.

The Paetumokai county is a large one which extends to both the south and east coast of the North Island. Within the county are two boroughs, Paetumokai and a neighbouring town, the latter being the county headquarters. Every resident in the county over the age of twenty-one has one vote, while property holders of land up to the valuation of £1,000 have one vote; between £1,000-£2,000, two votes; and over £2,000, three votes. The Council is assiduous in its care of roads, many of them being tar sealed. Though these roads are all secondary ones the majority surpass many of the main roads in quality.

In New Zealand residential areas with a population exceeding 20,000 are usually deemed to be cities, while those with a population ranging from 1,000 to 20,000 are regarded as boroughs. Both elect a mayor and a council. All residents over twenty-one as well as all absentee holders of property in the town have the right to vote at these tri-ennial elections. Streets and footpaths, drainage and sanitation, water supply and lighting, as well as the provision of library and

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recreational facilities constitute the chief matters under the control of local councils, who of course must employ a staff to provide efficient functioning of these services. In contrast with the position in England, local bodies in New Zealand take no part in the control of education.

To complete the picture of local government in New Zealand it should be mentioned that townships with a population of fewer than 1,000 are usually proclaimed town districts which are controlled by boards whose powers are about the same as those of a borough council.

Local government in Paetumokai, as in most rural towns in New Zealand, began with the setting up of a local board. As no records of local government prior to 1892 exist it is not possible for me to give a very clear picture of the early development of local government in Paetumokai. Discussion with a former mayor revealed, however, that until 1881 a local board was responsible for the administration of the affairs of the young settlement. Due to an increase in the population of the town it was created a town district in 1881. The records of 1892, the earliest available, reveal that it was governed by five elected commissioners, one of whom was appointed chairman. The occupations of the members of this board are recorded; its affairs were ordered by a clerk, three farmers and a blacksmith.

The minutes of the early meetings do not make exciting reading, most of them conforming to a stereotyped pattern. The business of the board seems to have been largely concerned with minor repairs to the water supply, the making and maintaining of culverts, the cleaning of

drains, the cutting back of broom, briar and bracken that encroached on streets and footpaths. The only other business seemed to be the supplying of dog collars and badges. On more than one occasion during the 1890's the meeting had to be adjourned as there was no quorum. The highlight of the 90's, however, appears to have been the raising of a loan of £500 for the erection of a town hall. At this special poll 155 residents casting 173 votes were entitled to record their wishes. Eighty-nine voted in favour of the loan and though no resident opposed the scheme sixty-six failed to record their votes. As already mentioned in Chapter II this building is still standing though its usefulness as a hall has been somewhat superseded by the Anzac hall.

In a press cutting of 1910 the candidates for the election of that year were lined up as horses at the start of a race. Each was given an appropriate name such as "Paddy's Land" "Tin House" "Butter Fat" and "Dough Boy" while the account of the polling day was recorded as a racing commentary.

An excerpt from the minute book of a by-law of 1915 makes interesting reading when compared with today's standards.

> "That no person shall ride a bicycle on any footpath in the town district. No person shall ride a motorcycle or drive a motor car on any street or public place at a greater rate than twelve miles per hour and around any corner of any street at more than six miles per hour."

By 1916 the number of commissioners had risen to seven, the chairman having been a commissioner for twenty-one years. Once again increased population led to the improved status of the town which was

created a borough in 1917. The chairman of the commissioners, a lawyer, was elected unopposed as first mayor of the town, an office he held for thirty years. Having completed fifty years service in public office he was subsequently made a Member of the Order of the British Empire. The new council of nine members included two farmers, a clerk, a garage proprietor, a timber merchant, a carrier, a draper, a stable proprietor and a grocer's assistant. Today the council has as its mayor, a man who has combined both jewellery and bookselling in his business, while the remainder of the personnel is comprised of two farmers, two builders, two garage proprietors, a contractor, a doctor, a grocer and an electrician.

The business transacted at a recent monthly meeting of Paetumokai Borough Council will give a picture of the responsibilities of the council. After the apologies were received, the minutes of the last meeting read and confirmed, correspondence dealt with, accounts passed for payment, the council proceeded to the general business. One application for a water connection was granted while two others were submitted to the Water Committee for investigation. Extensive plumbing repairs at one of the halls were authorised. The Fire Service Council had approved of the Paetumokai Urban Fire Authority's establishment of a capital expenditure and depreciation fund which will ultimately provide funds for a new fire engine. (I recall at least one occasion when, shortly after the sounding of the fire alarm, the fire engine has been driven to the nearest petrol supply, and filled up with petrol before proceeding to the fire. On another occasion I have known the engine to be pushed out of the fire station and some five hundred yards along the road in

order to get the motor started. It is encouraging to learn therefore, that a fund has been opened which will ultimately provide the town with a new engine). Permission was granted for street day appeals, one for the Wairarapa Branch of the Crippled Children's Society, the other for the Paetumokai Red Cross Society. A recommendation was to be sent to the Transport Department for an additional pedestrian crossing to be placed in the main street. The foreman, at present the total outside staff, reported that he had carried out the usual maintenance work during the month. The Council decided to investigate the possibility of obtaining accommodation for additional outside staff who are urgently required. Unless the housing problem can be solved the prospects of assistance for the foreman are not very bright. Finally the Council decided to write to a former mayor offering him congratulations and best wishes on his eighty-first birthday.

An analysis of the personnel of the Town Board of 1892 reflects the dominant interest taken in local affairs by farmers resident in Paetumokai. It may therefore be concluded that the people of importance in the district were farmers as three of the five commissioners obtained their living from this occupation. A further indication of the prominence of farming interests in the district is revealed by the presence on the Town Board of a blacksmith who served the needs of a non-mechanical farming era. It is a credit to the astuteness of the Board that they elected the commissioner with business and clerical experience as their chairmen.

A similar analysis of the personnel of the first Borough Council elected in 1917 reveals a change of focus. In place of the sixty

per cent farming interest, twenty per cent farming and business interest and twenty per cent clerical interest, ten per cent is a professional interest, ten per cent clerical interests, thirty per cent farming and associated interests, and fifty per cent commercial and business interests. From this it may be concluded that the focus had shifted from the farmer, though fundamentally he provided the basis of enterprise in the town, to the commercial and trading development of the town. Business proprietors including a garage proprietor who represented the coming era of the motor car, a timber merchant, who represented the development of building in the town, a draper and a grocer who provided the necessities of life and a carrier who provided the link between the farmer and the town, now formed half of the Council. The family interests had been halved, the clerical interest remained the same while a professional interest has appeared.

Table No.1.

Table showing changes in the personnel of local government 1892-1952

Occupation	1892	1917	1952
Business		4	1
Clerical	1	1	
Farming	3	3	2
Professional		1	1
Skilled Trades	1	1	4

Today's personnel analysis shows that the professional interest remains, (ten per cent of personnel), that the farming interest has decreased to eighteen per cent, the business interest has decreased

from fifty per cent to thirty-six per cent while the interests of the skilled trades have risen from ten per cent to thirty-six per cent. These figures reveal then a picture that is true of New Zealand. Since the end of the first World War in 1918 there has been a decrease in the control of affairs by the farming interests, while there has been an increase first in those people with commercial interests and later with skilled trade experience in public affairs. An analysis of the composition of parliament through these years would reveal a pattern very similar to the pattern of change seen in Paetumokai.

CHAPTER V

THE FAMILY - SOCIAL AND HISTORICAL.

As this survey is sub-titled - a study of family life in Paetumokai, and as I have presented a picture of Paetumokai, it is time now to turn to the family. Before considering the facts revealed by the survey of Paetumokai it is necessary to have an understanding of the sociological conception of "the family" and to fit this interpretation into the background of Paetumokai. The well-known Sociologist R.M.MacIver[1] explains the use of the term "family" as "a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children". It is the living together of mates and the formation with their offspring of a distinctive unity that constitutes the family. There are certain common characteristics relating to the family which are universal. MacIver lists five of these (1) a mating relationship, (2) a form of marriage or other institutional arrangement in accordance with which the mating relationship is established and maintained, (3) a system of nomenclature, involving also a mode of reckoning descent, (4) some economic provision shared by all the members of the group but having especial reference to the economic needs associated with child bearing and child rearing, and (5) a common habitation, home or household which may not be exclusive to the family group. The family is the first association[2] in which the young child

1. MacIver, R.M., Society; a textbook of sociology. p.106, New York 1932.
2. Association - Defined by MacIver - 'An association is a group organised for the pursuit of an interest or group of interests in common. It is not a community but an organisation within a community'. Society; p.11.

experiences membership. During the first 9-12 months of life the child is scarcely conscious of the family yet it is his earliest social environment and therefore it is providing the most profound formative influence of his life. The years 1-5 are the most important of a child's life for it is on the result of his experiences during these years that the remainder of his life depends. During this period the character of the young child is moulded. This is conditioned by the social environment of the home and the family, though some educators would argue that heredity has a more dominant influence than environment. But whether it is heredity or environment that is more dominant is not important here, what is important is the family which provides both the environment and the hereditary characteristics. There are other distinctive features of the family. First it is the most nearly universal of all social forms, it exists in all human societies whether it be Dobu or Samoan, Hottentot or European. Secondly, it is the smallest of all the associations for of necessity it is very restricted in size, being defined by natural, biological, and in the case of most human societies by economic conditions. Thirdly, the family is "based on a complex of the most profound impulses of our organic nature, those of mating, procreation, natural devotion and parental care"[1]. The form of the family is rigidly prescribed and guarded by social taboos and by legal regulations. The partners are not free to make or to change its terms. The Book of Common Prayer of the Church of England lays down three causes for which Matrimony was ordained[2]. "First, it was ordained

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1. MacIver, R.M., Society; p.198.
2. The Book of Common Prayer of the Church of England. The Form of Solemnization of Matrimony.

for the procreation of children; secondly, it was ordained for a remedy against sin and to avoid fornication; and thirdly, it was ordained for the mutual society, help, and comfort". Further, the family makes more continuous and greater demands on its members than other association. Though it is a trite saying "the work in the home is never done" it is nevertheless very true. No other association demands such constant or such exacting conditions of service from its members as the family. When society itself is analysed it is found to be made up of thousands of family units and the members of these units are free to join as many of, or as few of, the associations of society as they wish. Finally "while the institution of the family is so permanent and universal, the family as an association is the most temporary and the most transitional of all important organisations within society"[1].

The opening up of the Wairarapa took place during the 1850's and at this stage it is worth-while to consider the pioneer family. In 1853 a track, four feet wide on the Paetumokai side and which increased to eight feet near Wellington, was cut over the Rimutakas. At first transport was restricted to foot traffic. The first vehicle believed to have crossed the Rimutakas was a wheelbarrow containing 1 cwt. of flour, some parcels and some seedlings; later, as the track was gradually improved pack bullocks were used. According to Mulgan[2] the settlement of the Wairarapa resembled on a smaller scale the covered wagon era in ~~Australian~~ American history. The journey of some sixty miles from

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1. MacIver, R.M., Society; p.199.
2. Mulgan, A.E., The city of the Strait; Wellington, 1939.

AN EARLY HOME

Wellington to Masterton taking three days and costing between £20 - £30 per ton for cartage of goods. It was not until 1878 that the railway reached Paetumokai.

One must not overlook the simplicity of the houses of the early days. The pioneers in the Paetumokai district were no different from those early settlers in the rest of the country. Most of them spent their first few years in a makeshift house which in some cases had calico or sacking substituted for windows. At first three-roomed wooden homes, often much better built than the houses of today, were regarded as the answer to the housing problem. In the earlier houses, the rooms usually opened directly off one another, there being little if any passage allowed, while the pioneer stove set amid stones and clay in the kitchen, usually provided the only form of heating in the house. At first the furniture of the home was fashioned from the packing cases that had brought goods to New Zealand, into chairs or tables, or draped to form a dressingtable. Bedsteads were made from young trees, sacking taking the place of wire mattress, while birds feathers were used to fill the mattress itself. The bedroom furniture consisted of towering wardrobes, chests of drawers and heavy dressingtables. At first the usual type of bed was a bunk, but as financial conditions improved a four-poster bed or an iron bedstead was bought.

A hundred years ago families of ten to thirteen were not uncommon and it is a tribute to the women of this era that child-birth was often accomplished without medical assistance. As the size of the families increased more rooms were added to the houses. A five roomed house, three rooms downstairs and two under the roof, built with a wooden frame

covered with cob cost about £150 with the price of labour about 4/6d a day, an outstanding contrast with today's price of 5/- per hour. "Everybody was living under conditions similar to those of everybody else and facing the same sort of difficulties..... Problems for one were problems for all - how to accommodate a growing family in too small a dwelling; how to keep that family clothed under conditions that took full toll of clothes; how to wash and launder the household linen and maintain appearances, even under primitive conditions; how to cook out-of-doors while the house was being built and indoors on its open fire when it was completed; what to do when stores ran out; how to face sickness and child-birth - with such questions to answer nobody had time for idleness"[1]. As there were no matches the tinder box, a little tin box with a small piece of steel and flint was used to make a spark on to the tinder which in turn lit a small strip of wood. The advances we have made from this clumsy method can best be appreciated when we consider that the tinder box would have been used every time we press a switch today. Candles too were home made. Cloth was frequently woven from yarn that had been spun by the housewife. But fashions were cumbersome and did not lend themselves to pioneering conditions "Gentility of demeanour and unbending rectitude of opinion marked the virtuous woman of the day. As a matter of course, her clothes denoted this attitude. She was highly moral, hence she wore many layers of petticoats, often six, of which at least two were flannel. Tight lacing was in vogue, and the suffering from it was great. Chest protectors,

1. Soper, E.L., The Otago of our mothers; p.44. Whitcombe & Tombs,1948.

pads, patent merino undergarments, long-cloth chemises and frilled flannel nightdresses were all part of a normal wardrobe. The lady's maid, no less than the lady herself, subscribed in a modified way to fashion's dictates. Comfort and convenience have never counted in fashion; in those days the desired effect of fragility was achieved, but at what cost!"[1] Neither the crinoline nor the bustle was suited to pioneering conditions. Children were dressed in equally cumbersome and unhygienic clothing, small replicas of their parents. It is not suprising, therefore, that infant mortality figures were high.

At first men's attire was little better suited to pioneer work but it was not long before the emigrant was advised to bring blue cotton and worsted shirts, duck, plush or moleskin trousers, boots and a straw hat.

Often in the early years food supplies in a district would become exhausted. When flour ran out "a little wheat was obtained from the Maoris and a coarse flour made by grinding it in a steel mill turned by hand. This flour after the roughest of the bran had been sifted out, made fairly good bread. The camp oven was the most popular form of cooking but those who could not afford one had to make damper bread. When supplies of tea ran out, the settlers used manaka leaves or boiled bid-a-bid shoots; for coffee, they roasted wheat and ground it in a coffee mill; for tobacco, men smoked manaka bark"[2].

Social life too was an important facet of the daily life. The 'at home' days were real highlights. Even the vagaries of a charcoal

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1. New Zealand. Department of internal affairs. Making New Zealand; Vol 2, no 23: Dress. Wellington, 1940.
2. McKenzie, Joan C., Early Dunedin. Dunedin, 1946.

iron used on a packing case to press a voluminous skirt were forgotten in the chatter that accompanied the "calling" while the variety of cakes produced for these occasions reflected much credit on the hostess, though in comparison with today it must be remembered that she had at least one servant. Sometimes two or three neighbours would combine to have a day's picnic. Drays and carts would arrive early in the morning and the merry party would set off usually for a nearby river or patch of native bush. Soon after arriving at the picnic spot the billy would be boiling for tea and lunch would be ready. In the afternoon the women usually sat and talked, the men strolled along the river bank or through the bush while the children climbed trees or decorated the waggons for the homeward trip. Here the importance of the annual day school and Sunday school picnic might be mentioned. At these bumper gatherings such games as drop the hanky, bar the door, sheep, sheep come home, and kiss in the ring, were popular while no large picnic was complete without the traditional lolly scramble.

The ball or dance was a popular form of evening entertainment, some of the women walked two to three miles with their dresses tucked up to attend a ball. Others who lived further beyond the town would fill bags with straw to provide seats in the bullock dray and after covering themselves with rugs drive off to the dance, while yet others would ride up to twenty miles, their dresses in a case strapped to the saddle to go to the ball and spend what was left of the night at the home of a friend. In the country districts the barn dances were less elaborate but often gayer than the balls. Settlers who owned a piano found that their homes

became the centre for a musical evening when four or five neighbours would drop in to gather round the piano for a sing-song and a few solo items from the more gifted members of the group. Card evenings were popular too, when two families would spend an evening together usually playing crib.

I have spent some time dealing with family life 100 years ago because I wished to bring out the contrast in the New Zealand background between the 1850's and the 1950's. Today the whole focus of family life has changed; the homes, the furniture, the dress and the amusements, all these have been altered by the advance of civilization. Today the size of the average New Zealand family is five compared with the family of ten or twelve of the pioneering era. Social Security has been introduced so that for each child under sixteen years the parents receive ten shillings a week. In the days when Paetumokai was founded there was no Plunket system to give young mothers advice on bringing up their children, yet a common remark from today's parents regarding the Plunket system was "I don't know what I'd have done without it."

During the early days clubs and associations had not been formed while the cinema and the radio had not been invented. It was necessary for the pioneers in any district to provide their own form of entertainment, thus the social "at homes" the dance or ball, the picnic and the musical evening played a very important part in family life.

CHAPTER VI

THE FAMILY TODAY IN PAETUMOKAI.

Social change is influenced by three factors, biology, technology and culture. The biological factor operates through demographic fluctuations which are the result of the rise and fall of birth and death rates, and through the interaction of population change and social change. Technological change manifested through the advent of the machine and electrical ages has not only altered our modes of living and thinking, but has also brought about an acceleration in the tempo of life, a higher standard of living and the break up of the old family system. Cultural change not only responds to technological change but also reacts on it in such a manner that it influences its direction and character. Thus numerous changes have occurred in the tenor of living, thereby establishing a totally different pattern of family life from that which existed 100 years ago. As mentioned in Chapter II most of the houses in Paetumokai are built of wood and contain two or three bedrooms according to the size of the family, a kitchenette and a living room which may serve as a dining room and sitting room combined, or near the front of the house there may be a separate front room or lounge and furnished chiefly for visitors. In place of the old iron bedsteads are low ended wooden frames, the cumbersome wardrobe has been replaced by one of the built-in type, and instead of the heavy dressingtable often ornately carved, is a tallboy or "compactum" either stained and polished or enamel painted.

TYPES OF HOMES 1910-40

In place of the large kitchen of the pre World War I home, the more recently built houses have made much better use of the floor space. Instead of the large coal range (some of the older houses still have these) is usually an electric stove. This in contrast with the coal range is much easier to keep clean as there is no black leading to be done or flues to be cleaned, while an added advantage is that the electric stove is ready for use within a comparatively short time after it has been switched on, instead of the long period required for banking up the fire before the oven was to be used. Again on the older stove there was no satisfactory means of judging and controlling the temperature of the oven. Many a housewife of thirty years ago can tell of the fate of a cake that was placed in an oven too hot. Gone too is the old fashioned kitchen with its walls of dark oiled wood. Today's kitchenette with its walls painted in bright washable enamel is both attractive and practical. In place of the large pantry and storeroom of the pioneer home the modern kitchen is equipped with well-designed sink and cupboards which are supplied in units ready for assembly. No space is wasted as the sink and bench unit is usually extended so that cupboards are built under the bench. Most of the homes in Paetumokai have wooden benches and enamel sinks but in some of the more recently built houses stainless steel has been used.

Most of the families have introduced labour-saving devices into their homes. About two-thirds of the housewives have electric vacuum cleaners, and about one-sixth have a refrigerator, this of course is a boon during the hot summer days, not only for keeping food fresh, but providing a variety of quick setting sweets. Somewhat fewer families

PRIVATE
HOME

STATE
HOUSES

TYPES OF HOMES - POST 1940

have a washing machine, the most popular type having the electric wringer attached, there being few homes that are equipped with the more expensive yet more efficient spin drier. An hour or hour-and-a-half's use of a washing machine completes the week's wash in contrast with the older method of hand scrubbing when most of the morning was spent over the tubs.

Wall to wall carpets too have been fitted into at least one room in most of the homes in Paetumokai. This has meant a considerable saving of time spent on polishing and dusting stained floor boards. Most of the sitting rooms in Paetumokai have a china cabinet in which are displayed several prized pieces of china. On top of this cabinet is usually an ornament or two, and the inevitable portraits of members of the family in their younger days. The mantelshelf over the fireplace is likewise adorned with a medley of photographs, ornaments, and knick-knacks.

But what changes have appeared in domestic duties as a result of the introduction of these labour-saving devices? The less time spent in keeping the house in order has meant more spare time for mother. Spare time for what? First there is the radio. Station 2ZB, which is regularly listened to by about eight-five per cent of Paetumokai listeners, presents a morning programme specially prepared to appeal to women's taste. This begins at 9am when that amazing radio personality Aunt Daisy begins her half-hour session, in which she not only gives a few recipes and tips to housewives, but also does a considerable amount of indirect advertising by recommending various goods as the "best buys" on the market. During this half-hour the listeners are usually busy washing their breakfast dishes and doing other odd jobs in the kitchen. This session is followed by half an hour's light orchestral programme. Then begins the

morning serial hour when such features as "Dr.Paul", "Pretty Kitty Kelly" and "Wakefield, the Home of Mary Lane" are the most popular of all radio programmes. Twenty-three of the seventy families visited for purposes of this survey regularly followed these morning serials. At 11.30 "Doreen" commences her shopping report which, though of greater value to the city dwellers, nevertheless serves the country listeners who can forward their mail orders to city firms.

Other ways of passing the morning in Paetumokai are exchanging the news of the day over the telephone. It is quite common for many of the 203 telephone subscribers to ring up their friends to discuss and exchange the local gossip. Other uses served by the telephone include the arranging of friendly visits among one's group of friends, arrangements for meetings of the associations that function in Paetumokai, and often a post mortem on the recent local events. Of course the telephone is an asset when it comes to phoning the grocery order to the shop which will probably have it made up and delivered within the hour.

In the afternoon for those who are wireless fans 2ZB again offers a programme of serials, and a women's hour, but those mothers who may wish to go out do so because they have shopping to do, or because they may wish to change their library books either at the public library or other libraries in the town. The Public Library is open daily from 2-4pm, and again from 7-8 in the evening every Monday, Wednesday and Friday. Although there is a public reading room in the library which displays copies of the two Wellington papers and the local Provincial daily, little use is made of this room where some four or five periodicals,

usually in a tattered condition, lie scattered about the large and shabby table. Besides the public library there are two commercial lending libraries in Paetumokai which cater for those who read mainly fiction.

In summer-time croquet, tennis, and women's bowling clubs provide a popular afternoon's recreation, while in winter a number of the women of Paetumokai play golf, especially on the regular women's afternoon each Wednesday. Then of course there are other activities as euchre and 500 card afternoons, and the various monthly meetings of such associations as the Plunket Society, Red Cross, the women's organisations connected with the various Churches, and the Gardening Circle. At all of these gatherings the women have an opportunity to come together for a friendly chat over a cup of tea. But as 5 o'clock approaches most of the meetings begin to disperse so that the women can go home to prepare tea for their families. The shops in Paetumokai close at 5pm and most wives like to get home a little before their husbands. As most families in Paetumokai have their chief meal in the middle of the day, tea, which is usually a light meal, is partaken of between 5.30 and 6.30pm. Many families like to linger over this evening meal, perhaps talking over the doings of the day, perhaps discussing some purchase to be made jointly during the late night shopping on Friday, or maybe discussing the news in the paper and the latest gossip in Paetumokai. Other families like to listen to the wireless programmes while they are having their meal, some to the dinner music sessions, others to the popular forms of radio quizes such as "Tell it to Taylors" or the "Quiz Kids" each Friday night.

After the meal is over the dishes have to be done. Sometimes this task is left to mother and one of the older children while father reads

the evening paper; sometimes father does his share of domestic duties while mother puts the more junior members of the family to bed, while in other homes, as soon as the table is cleared, the children sit round it to do their homework, usually to the accompaniment of the radio, with the result that more often than not one ear is following the latest episode of the serials. In most families with children of primary school age (5-13·5 years) the children are in bed by 8 o'clock, but in homes with children going to high school the adolescents usually stay up later - often to follow the serials broadcast by station 2ZB.

The demands of keeping the house in order appeared highest on the survey list of leisure time activities[1]. Mother inevitably commented on the amount of sewing, mending and darning that had to be done, while father could always find something to do in the garden, or failing that, odd repairing jobs to be done to the house. Nineteen of the seventy families visited for the purpose of this survey mentioned that they spend some time each night playing with their children. Seventeen families spend some time playing cards in the evenings, in some cases one or other or both of the parents may go to a card party while in other cases friends may be asked in "to make up a four". Three of the men folk in Paetumokai are amateur radio transmitters and like most hobbyists in this realm spend some time most nights calling other "fans" both within and beyond New Zealand. Reading is another popular pastime and over fifty-eight per cent of the people spend time reading.

Then, of course the cinema runs a programme each Wednesday, Friday, and Saturday night, with a matinee each Saturday afternoon. The type of

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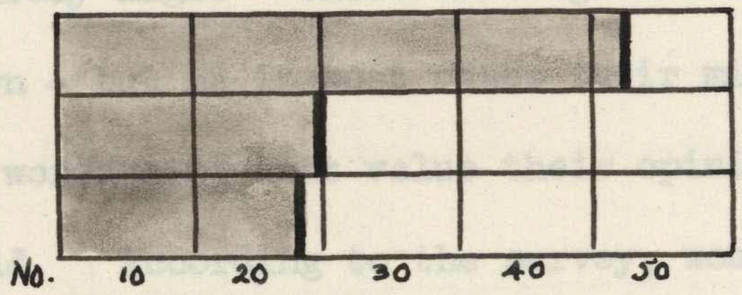
1. See appendix X.

Entertainment

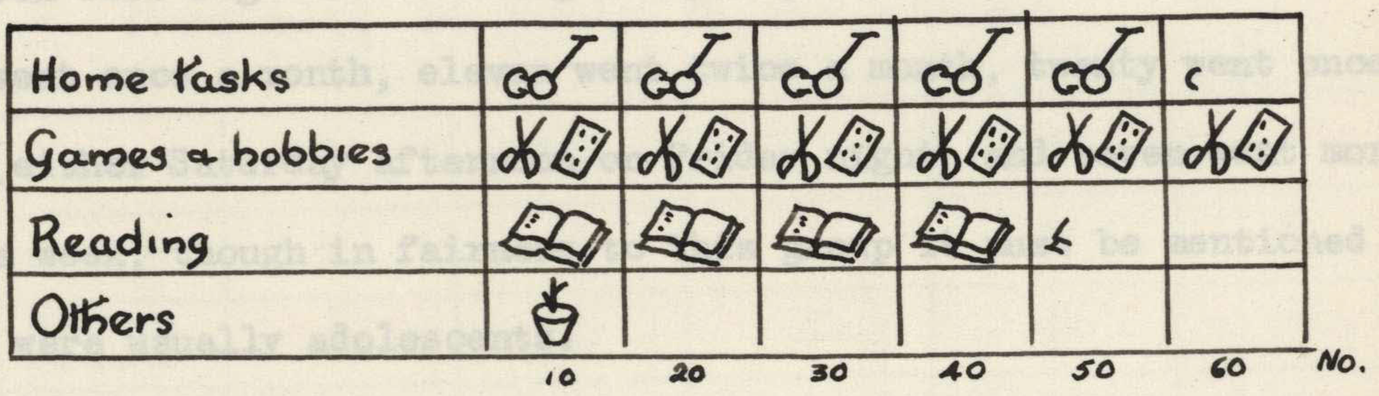
5.



No. of 70 families that spend evenings away from home.

Leisure

6.



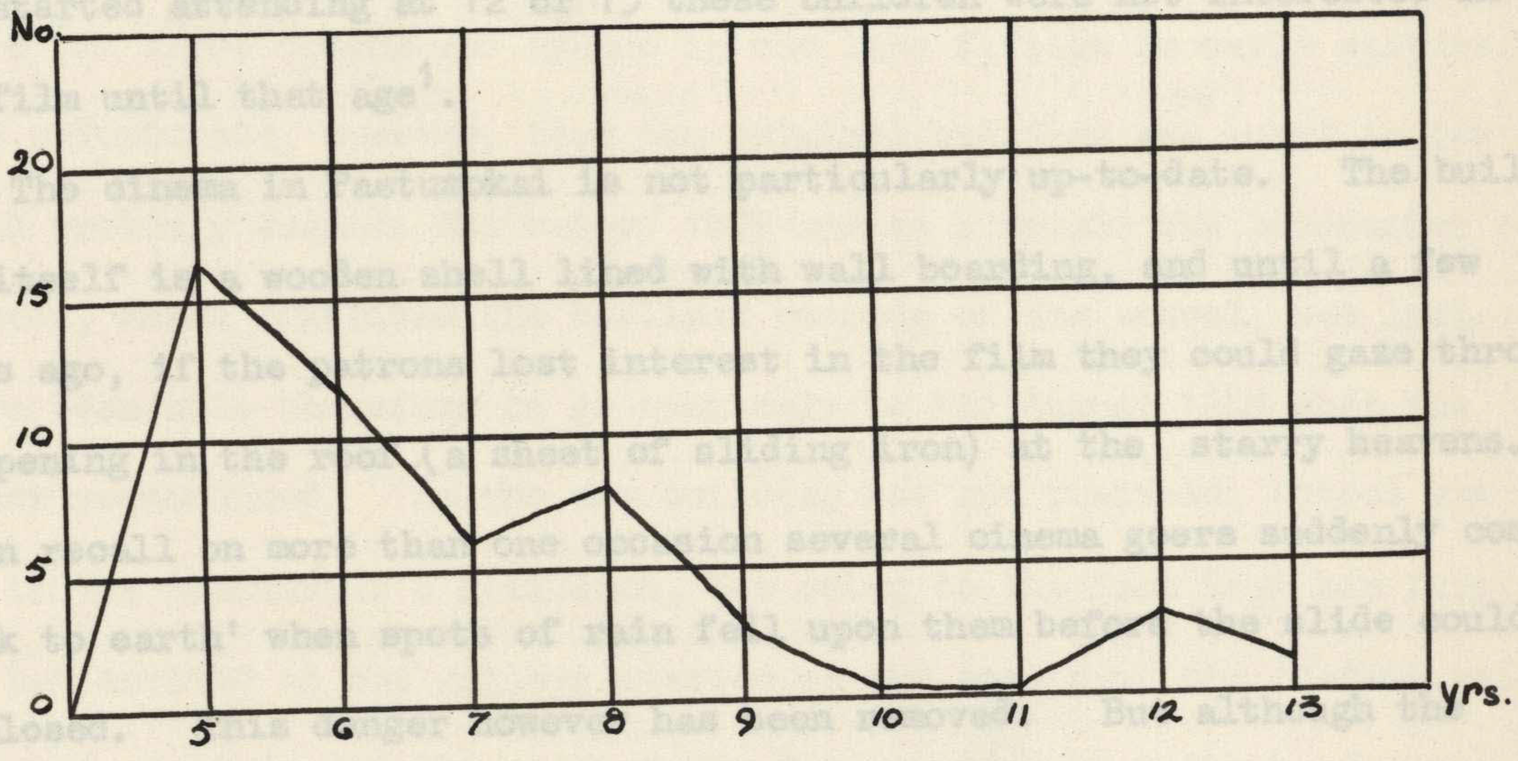
How the 70 families spend their leisure time.

programme presented has much to do with the attendance, though there are a number of families who go irrespective of the merits of the programme. Likewise there are a number of families who go either every Friday or Saturday night - these are regulars who attend irrespective of the film shown - but as in most cases their minds must be surfeited with films, one wonders of what value their opinion would be regarding the movie world. According to the survey, women go to the cinema more often than the men who usually stay at home to mind the children. In nine homes the mother goes regularly to the cinema once a week and in eight homes the father and mother go together once a week, usually on Saturday. In only five families was the cinema attended more than once a week, one man went regularly three nights a week. With regard to the children, eighteen were regarded as being too young to attend, ten went sometimes, five went once a month, eleven went twice a month, twenty went once a week (either Saturday afternoon or Friday night) and seven went more than once a week, though in fairness to this group it must be mentioned that these were usually adolescents.

During the interviewing it was generally found that the father or mother went with a friend, though in quite a number of families the father and mother went together. If the children went with their parents they usually sat with their own friends while the parents sat by themselves. Most children started attending the cinema about the age of 5 or 6. It was the common belief that children under 5 years were usually bored, not interested, or just a nuisance. Most mothers considered that the cinema interest began about $5\frac{1}{2}$ though in some cases the

The Family Today

Graph showing age at which children begin to go to the cinema.



Frequency of visits to the cinema.

Father	9	30	2	1	2
Mother	7	22	1	9	2
Father + Mother	6	23	5	8	1
Children	18	15	11	20	7
	1	2	3	4	5

1 Never
2 Less than one a fortnight
3 One a fortnight
4 One a week
5 Oftener.

children did not begin to go until they were 7 or 8 years old. In these cases they were either not allowed to go until they were older, or else until they reached 7 or 8 they were bored with films. In the four cases who started attending at 12 or 13 these children were not interested in the film until that age[1].

The cinema in Paetumokai is not particularly up-to-date. The building itself is a wooden shell lined with wall boarding, and until a few years ago, if the patrons lost interest in the film they could gaze through an opening in the roof (a sheet of sliding iron) at the starry heavens. I can recall on more than one occasion several cinema goers suddenly coming 'back to earth' when spots of rain fell upon them before the slide could be closed. This danger however has been removed. But although the building was modernized about ten years ago the seating in most cases consists of spring seats with springless backs.

Before concluding this section, however, mention must be made of the dances. There is usually a weekly dance on Saturday night held in the Anzac Hall and sometimes one or other of the associations in Paetumokai holds a ball during the week as a means of raising funds. The Anzac Hall is particularly suited to ballroom dancing as the floor is covered with cork linoleum on which a highly polished surface is worked up quite quickly. As, I think, is true of most towns in New Zealand, a certain amount of drinking is carried on by some of the dancers. According to various residents who live near the hall extra pocket money is made by the "early birds" who next day collect the "empties" which they take round to the local hotels who pay tenpence or one shilling a dozen for them.

1.See appendix III.

CHAPTER VII

THE FAMILY AND EDUCATION IN PAETUMOKAI.

The township of Paetumokai was founded in 1855 and it was not long before the first school was opened in the late fifties or early sixties. It is unfortunate, however, that the original building was burnt to the ground probably towards the end of 1879 and as a result the headmaster's log-book, which contained the earliest records of the school, was lost. I have been able therefore to go back only to 2nd August 1880 when the classes recommenced. As the new building was not finished, school was held in the headmaster's residence, but owing to the fact that his furniture had arrived at the railway station on the same day, the classes were dismissed at 11 am for the rest of the day in order that the headmaster, who held a B.A. degree from Cambridge University, could set his house in order.

The original school section was one acre, half of the property forming the school grounds and the other half forming the school master's section. The school house probably the oldest remaining building in Paetumokai, was built of heart kauri and though nearly 100 years old it is in good condition and shows no sign of borer. It conformed to the pattern given in Chapter V. There were three rooms downstairs opening directly off one another while in one corner of the large kitchen a wooden ladder fixed on the wall led to the two bedrooms in the loft above. Today the present headmaster uses this building as a garage and the front rooms as various store sheds.

When the classes recommenced, the staff in addition to the headmaster consisted of an assistant master and three pupil teachers, one of whom

was the only woman on the staff. Until the new building was completed school was held in a disused store, but it was not until nineteen days after classes commenced that the desks arrived, and even then the number sent was insufficient as "the attendance being pretty good it appears that we have hardly enough dual desks to furnish sittings for all the children"[1]. The attendance of the children appears to have been much less regular during these early years than it is today. Frequent references to the poor attendance appear in the log-book; if the day was wet, cold or windy it appears that as many as fifty per cent of the children would be absent. It is interesting to note that in those days the headmaster had the power to grant a holiday. Thus a half-holiday marked the opening of the cricket season, while another holiday marked the spring agricultural show in the Wairarapa, (this is still the custom though many children are today brought to Wellington by their parents who use the day for their spring shopping). The chairman of the School Committee gave permission for a holiday on the day that the "Wesleyan Sabbath School" held their picnic, and also granted two days' holiday for the races which were held at the course about three miles beyond Paetumokai. Local events too affected the roll numbers, for the head-master records that as a result of one of the hotels being burnt down the afternoon attendance was very poor.

The headmaster reports the following circular received from the secretary of the Education Board on the 29th of March 1901. "In future, deductions will be made from the salaries of all teachers on the staff of any school which is closed, without special authority from the Education

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1. Head Master's log book 13th September 1880

Education

Size of classes

	1880	1951
Primary	56	136
Standard 1	14	39
" 2	16	35
" 3	10	46
" 4	13	32
" 5	14	29
" 6	7	29
Post-Primary	—	41
	130	381

Board office, on any days not set apart as holidays under the Board's regulations". This notice appears to have ended the 'holiday' era.

No total roll of the school is given until March 1882 when there were 150 names on the registers; the following year showed an increase of twenty-three on the roll, while by 1886 the number had risen to 192, and the end of 1888 saw 205 names on the register. With the opening of a rural school some three miles out of Paetumokai in 1898 the roll number dropped to about 150, where it remained until 1917 when the 200 mark was again reached. By 1923 when the secondary department was opened the total roll number was 276 and it remained about this number until after the end of the second World War, since when, partly as a result of consolidation of primary schools in the district and partly due to a general increase in the school population in New Zealand, it has continued to rise to the present number of 381.

The new school, a four roomed wooden building (see photo No 7), was opened on January 24th 1881, one teacher being in charge of the infants and standard I (assisted by a pupil teacher) another had standards II and III while the headmaster assisted by a pupil teacher taught standards IV, V and VI. At first this grouping would appear to result in a large class for the head teacher. Records show, however, that this was not so. The inspector conducted the annual examinations and the results of the year 1880 show that all fourteen children in standard I, all sixteen in standard II and all ten in standard III passed, while only one of the thirteen in standard IV, one of the fourteen in standard V and one of the seven in standard VI passed this examination.

THE PAETUMOKAI SCHOOL 1880-1921

The smallness of the three upper classes continued for some years after the turn of the century. There are various reasons for this. The economic conditions of the times did not encourage a lengthy period of education in the smaller New Zealand towns, many parents took their children away from school after they had passed standard IV and as a result the size of standards V and VI was diminished. Many of the boys after passing the fourth standard were sent to work or to learn a trade while most of the girls were kept at home to help with the domestic duties especially if they had younger brothers and sisters.

The first visit of the Board's drill instructor took place in 1886 when he paid a day's visit spending part of the time putting the scholars through the "various extension motions". Other interesting extracts from the log-books include reference to the ~~Wellington~~ high winds so often a feature of Paetumokai. On one occasion the girls shelter shed was blown down. The following morning one of the school committee came to inspect the damage and after "assisting in securing the fragments from being blown about" left to report the matter to the Chairman of the school committee. Regular monthly visits by members of the school committee were made to the school and on one occasion their attention was drawn to a large leak in the roof of one of the classrooms and to the annoyance "caused by sparrows entering and leaving the school through the ventilators". On one occasion just before the start of afternoon school one of the girls swallowed a shilling; eight days later the headmaster reported that "as yet he found no ill effects have followed Ida D-'s swallowing of a shilling". Quite an upheaval was caused in

the school when one of the pupils lost a shilling from her desk. As there was no trace of the said shilling the teacher suggested "that those children whose parents could afford to do so, should subscribe a half-penny or a penny to make up the lost shilling. On the following day tenpence half-penny was subscribed". As this was not quite enough the balance of three half-pence was subscribed two days later. During the 1890's various school excursions were made to Wellington; at first these were a great success but towards the end of the decade they were discontinued as they had degenerated "into adult business trips".

Early in 1899 a visiting teacher began a series of twenty cookery lessons in the supper room of the Town Hall. The course was open to the girls of the upper standards who "entered most heartily into the scheme". Such was the success of this plan that in the late 1920's a manual training wing was opened. Two teachers, one of cookery the other of woodwork, pay a weekly visit to the school and give instruction to pupils about standard IV.

With the opening of the new primary school in 1921 by the Minister of Education, Paetumokai had one building no longer in use. Though it had been condemned, why not start a high school in it? Thus in 1923 the Paetumokai District High School was opened, one teacher - a woman - looking after the thirty enrolled pupils. The chief course offered being academic, with an alternative course in commercial work. Prior to 1923 those pupils who wished to receive post-primary education travelled by train some fourteen miles to the nearest post-primary school. With the consolidation of primary schools in the district more buildings were added to the main block and the high school moved into the former

primary school buildings. In recent years it has been possible to set aside one room as a library, which has been developed largely through the out-of-school efforts of one of the staff.

Today the school roll stands at 381 of which forty-one are in the two teacher (one man and one woman) post-primary department, the remaining 340 pupils being taught by a staff of four men and five women teachers plus a non-teaching headmaster who has clerical assistance in the mornings.

Today the curriculum for both primary and post-primary schools is laid down by the Education Department. The adoption of the "common core" leaves time for specialization, and courses mainly academic and commercial are offered at the Paetumokai school. As always Form III has been the largest post-primary class and has had its own room, but Forms IV and V have usually been much smaller and have shared a room. Prior to 1945 the acme of post-primary education in Paetumokai was regarded as University Entrance, but even so, few pupils went on to matriculate and fewer still to graduate. One must not overlook the fact that the college at Masterton offers a greater selection of courses than the Paetumokai District High School and those who wish to take subjects not provided at the Paetumokai school are entitled to a boarding allowance. Even so, the numbers attending the college are not high.

Since the opening of the school in 1880 there have been eleven headmasters, of whom six are still living in retirement. The longest term of headmastership has been fifteen years.

Among the seventy families visited for the purposes of this survey were 213 children; of these sixty-three were under school age, thirty-one

had left school, including one attending a University College and one attending a Teachers' College, leaving 119 who were attending school. Figure shows in detail the school range of these children. It was found that the Paetumokai District High School (primary department) catered for all the children whose parents were visited, while of the sixteen at the post-primary level only six were attending schools outside Paetumokai and of these six all except one attended a Post-primary school in Masterton. Although, as already mentioned there is a boarding allowance for those children of Paetumokai who wish to attend the college at Masterton, few children avail themselves of this privilege. Instead most of them prefer to travel daily by train. This necessitates their leaving Paetumokai at 7.30 in the morning and returning at 5 pm the actual travelling time being a little less than an hour each way. Though this system works quite well on the academic side it places restrictions on their after-college activities. It is almost impossible for any of the train pupils to be members of the college sports teams, and again it is almost impossible for these pupils to attend the special college functions such as the Drama evening, the Choral performance and attendance at the annual "Breaking-up" ceremony at the end of the school year.

Though a school committee would have been responsible for the control of the local school since its opening in 1858, today, owing to the school fire, there is no record of the personnel of the committee until the election of the committee for 1881. The committee which holds monthly meetings consisted of seven members and included three farmers and one grocer with a clerk as its Chairman. Though the work of the school committee remains much the same today the committee now consists

of eight members. Today the personnel comprises two shop assistants (one the Chairman) two civil servants (one the Secretary the other the Treasurer), two electricians, one farmhand and two married women. This presents an interesting contrast with the committee of 1881. This committee was drawn in the main from farming, and shop-proprietor classes while today it is largely from the skilled trades, the shop assistants and the clerical workers that the committee is drawn. There are two conclusions. Either a declining interest in education among the members of the farming and business classes, or the awakening of an interest in education among the shop keepers and assistants and the skilled trades. Both reasons are true. In the case of the first some of the farmers in the Paetumokai district send their children to boarding schools; especially is this true at the secondary school age level, the same also applies to children of some of the business proprietors in the town. The second reason is due to the policy of New Zealand's first Labour government (1935-49) which extended educational opportunity to the lower classes of the population and enabled those who wished to obtain free education to university level. The fact that there are two women members of the Paetumokai school committee is a progressive step. The different outlook and insight of women should lead to some practical improvements being introduced by the school committee.

The Paetumokai Home and School Association is another channel through which parents who have children at school may take an interest in education. It is significant that of the seventeen members of the executive committee twelve are women, the President and the Secretary and the three Vice-presidents, as well as one member of the teaching staff, are women.

The teachers' interests are well represented by the headmaster and two members of his staff. The latest annual report of the association showed that during the past year it had been concerned mainly with the question of extra accommodation needed at the school, the supply of free milk to the school, the making of grants for the purchase of library books, sports material and for the work of the Agricultural club, and with providing afternoon tea at the various school social occasions held during the year.

About five years ago a committee was formed of those parents interested in establishing a free Kindergarten. The committee has done very good work, for the road has been up-hill all the way. First funds had to be raised, a building rented or a site bought and a building erected, staff appointed and equipment made and purchased. The committee of fourteen holds regular monthly meetings and has done much to stimulate interest in the movement by asking visiting speakers to address its general meetings. As yet the kindergarten has not been opened. A fair percentage of the required funds has been raised, largely by donations and by public support, a site has yet to be found and a building to be designed and erected. Though some equipment has been obtained, as yet the committee have not been successful in obtaining staff. However, local initiative has come to the fore and in the meantime a children's Play Centre has been opened. Here three mornings of the week, Monday, Wednesday and Friday, mothers may bring their children and leave them at the Centre from 9 to 12 noon. At first one of the young mothers in Paetumokai undertook, with the assistance of a young girl, to run the centre but at the end of last year owing to the pressure of home duties she found it necessary to

resign and since the beginning of this year the mothers have taken turns in doing a morning's duty. It is rather surprising, however, that the largest number of children attending the play centre belong to Group VII of the occupational strata (semi-skilled trades). It is here that the young children learn to mix with others of their own age and to play naturally with them. In the words of one mother "it's been worth while for the way in which it has developed only children". That alone is one criterion of the success of the play centre. Most of the parents whose children attend the centre spoke of its value and especially of the way in which their children were learning to mix with others of their own age.

The last question on the survey sheet asked parents if they would like to comment on education today. This question was regarded as an optional one, if a parent felt he would like to make some comments then he was free to do so, but on the other hand those parents who felt that they would rather not comment were not in any way pressed to do so. Of the thirty-five families who commented sixteen i.e. 45·7 per cent made favourable remarks. Seven considered that the present-day standard was high or very good, five that the standard of education was quite good, one thought that his own children had made some progress while at school, two families that education today was a big improvement on what it had been in their day, that it was amazing the number of subjects the children were interested in today, and one family commented on the availability of education for all and how it was possible for children to have free education throughout their schooling. Of the nineteen families, i.e. 54·3 per cent who made adverse criticism, five considered that the evils of the phonetic method of spelling and reading outweighed its advantages - that as children were

not taught the alphabet they experienced considerable difficulty in learning to read. There is no evidence to show that this is the case. The parents who were being interviewed were most probably taught the ABC, and though they themselves may have experienced little difficulty in learning to spell, have probably forgotten how badly the majority of children spelt when they were at school. When beginning to read, the majority of children learn through the natural way of associating the meaning with the shape of the word i.e., the visual way. Later the child combines the visual approach with the aural. It must be noted that both the alphabetic and phonetic methods stress the aural approach which is not a natural approach for young children. These methods are based on the analysis of words (which is too difficult for young children) and ignore the meaning. If, however, analysis and synthesis are built on an early recognition of words through meaning and shape children learn to read and spell without any difficulty.

Six parents considered that there was not enough grounding in the "three Rs" - what they wanted to see was more reading, writing (mainly grammar) and arithmetic. Two families commented on the absence of tables and two on the poor standard of spelling, while the three families who considered that the standard of education was not what it had been in their day probably meant that they would like to see more of the "three Rs". But what these thirteen families failed to realise was that too often in the past education had been abstract, it had not been related to any concrete necessity in the child's experience. To go back some fifteen to twenty years: what use was a child in Form II likely to make of his ability to find the square root of a five-figured number? Or to find

the difference between the area of a circle with a diameter twelve feet and that of a square with a side twelve feet? Or again of what interest is it for a child of twelve-and-a-half years to find the length of the minute hand of a clock whose point moves five-and-a-half inches in ten minutes?[1] Likewise at the Form IV level, many a pupil was forced to wrestle with the intricacies of stocks and shares, or as they were more often called, "shocks and stares", or to find the cube root of 788,889,024. How many adolescents enter the type of employment that makes use of these arithmetical principles? And this example, "a garden roller two-and-a-half feet wide is pulled for an hour at twelve revolutions per minute. As a result 2,200 square yards are rolled. Find the diameter".[2] What sane person would adopt such a method to find the diameter of a roller? Surely he would get a ruler and measure the width of it. What these critics have failed to realise is that the type of arithmetic now taught in the schools is far more practical and is based on a knowledge of the needs of the growing child, rather than the technique illustrated above, which simply fills the child's arithmetic period with complicated mathematics. No wonder children of twenty years ago hated school and longed for the day when they could leave! To return to this pattern would be a retrograde step. Three families considered that there was too much playing when they first went to school instead of starting straight into work, and one considered that projects were overstressed. With regard to the playway, this critic has failed to realise that until about seven-plus each child is almost entirely an individualist[3] and that his world

1. Examples are taken from Whitcombes New Syllabus Proficiency Examination Tests.
2. Examples are taken from Whitcombes Intermediate and Senior Arithmetic.
3. Isaacs, Susan, The children we teach; London, 1932.

is very largely centered in his own feelings. The playway approach is the only psychological way in which the growing child can develop naturally. Two families felt it a handicap that their children could not bring home the school texts, but it is doubtful if they had explored the situation far, two families criticised the lack of homework and one family considered that there was no moral training at school. But has there ever been a place for this on the timetable? Moral training at school is incidental. But one may ask is not moral training part of the task of the home and the church? One family considered sports were overstressed in the Paetumokai school and one parent was against the system of co-education - but in fairness to her it must be said that she had been educated in a country where segregated schools were the rule. Only one parent considered that too many children go to the pictures too often. The remaining three points of criticism, more discipline needed (four families) not enough teachers and not enough individual attention (one family) and overcrowding in the classroom (one family); these three points are not confined to the Paetumokai school but are three of the most urgent educational problems in New Zealand, if not in the whole of the educational world. The question of discipline in the classroom is one which every teacher at the outset of his career must solve for himself. But all of us who are teachers realise only too well that our classes are too large and that we cannot give the attention that we should to each child.

But before concluding this section it must be remembered that though we have progressed along the educational road, the end is not yet in sight. The school must make a positive contribution to the development of the community, individual differences in children must be recognised, not only

in their ability, but also in their different types of ability. Too often the stress has been on the average child's needs but what has been forgotten is that the average child does not exist. We must consider the needs of the individual child. To quote from W.P. Alexander[1], "Above all I have suggested that the time is past when we can accept as our goal the fitting of children to the educational machine, that the need is now to fit the machine to the individual child. It is well to remember that schools were created for the children, and our responsibility is to see that they fulfil their true educational function, not for one but for all".

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1. Alexander, W.P., The educational needs of democracy; London, 1940.

CHAPTER VIII

THE CARE OF THE HEALTH OF THE FAMILY IN PAETUMOKAI.

There has already been reference to Social Security in New Zealand, but so far little attempt has been made to explain this scheme. Until 1938 government pensions were confined to the aged and blind, the widows and miners and to a system of family allowances under which parents whose weekly wage was less than £4 received two shillings per week for the third and subsequent children under the age of fifteen. But by the Social Security Act of September 1938, which came into effect on 1st April 1939, a comprehensive system was introduced. Since 1939 various extensions have been made. Today all income whether earned or unearned is subject to a social security tax of one shilling and sixpence in the pound. This provides the nucleus for a fund subsidized from general taxation, and out of this fund a number of monetary and health benefits are paid[1].

Medical services which cover both the ante and post-natal period of treatment and advice are paid from the Social Security Fund. Mothers may have free medical service from a doctor of their own choice, though obstetrical specialists are permitted to charge an additional fee. The mother may have her treatment either at a public maternity hospital under a Hospital Board or at a licensed maternity hospital. In the first instance services are free, in the second only partially free. In addition there is an obstetric nursing service which entitles the mother to the services of a specially trained nurse during labour and for the following

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1. Monetary benefits - Universal superannuation, age, widows, orphans, family, invalids, miners, unemployment, sickness and emergency.
   Health benefits - Medical, hospital, maternity, pharmaceutical.
   (Ten years of Social Security in New Zealand, 1948)

fourteen days. In 1947-48 the expenditure on maternity benefits amounted to £916,120.

Since April 1st 1946 the parents of children under sixteen years have been paid a family benefit at the rate of ten shillings per child per week. As no means test exists, the benefits are paid irrespective of income and property qualifications. If upon reaching the age of sixteen the child wishes to continue his education, or if he is unable to earn a living as a result of a physical or a mental defect his parents may apply for an extension of the benefit to the age of eighteen.

Shortly after the child is born it is registered and its name is handed on to the Plunket nurse. The Paetumokai Branch of the Royal New Zealand Society for the Health of Women and Children Incorporated, was formed in 1917. "It may be said briefly that the Plunket Society is a voluntary organisation, supported by subscriptions subsidised by the Government. Its main work falls under four heads. First of all the Society maintains hospitals for babies in the larger centres throughout New Zealand. Qualified nurses - those who have been through the regular hospital course - are selected for further training in infant welfare. These nurses become local Plunket nurses; they advise mothers and check up on the health of babies. Secondly, the baby hospital offers training in the care of children to girls who do not wish to take the general hospital course. These girls qualify for positions as infant nurses in private homes. The course is becoming so popular that every year sees an increasing number of applicants on the waiting list. Thirdly, the Society produces supplies of standardised foods for infants. Lastly, it organises

THE PAETUMOKAI PLUNKET ROOMS

local committees and undertakes the dissemination of knowledge in the natural feeding and care of infants."[1] Today the local branch of the Society has a membership of 137 including four life members, three of whom have given long service on the committee and one who has made many generous financial donations to the Society. The committee of twenty-four members holds regular monthly meetings. These have been afternoon gatherings until last year when the committee decided to try out the holding of evening meetings. These have proved to be a great success for this progressive step has enabled more young mothers to undertake committee work and has also meant closer contacts between the mothers and the committee members.

The branch is fortunate in its choice of Plunket Nurse, a woman with a keen understanding of the needs of young children in the Paetumokai district. Her services are shared with a neighbouring town. One whole day each week is devoted to each of these towns while the remaining three days are spent by the nurse in visiting the homes in the outlying districts.

The nurse's report for 1951 shows that 1660 cases are on record since the inception of the branch, and that there have been seventy-five new baby cases during the past year.[2] The work of the Plunket nurse does not terminate until the child goes to school. However, the first nine months of a baby's life are the most important as far as Plunket care is concerned, and there is a noticeable dwindling of attendance at the age of nine-twelve months. This is really a very bad time for the break to be made with the Plunket society as there is just as much need for child care during the years one to five as there is during the first twelve months of a child's life. The nurse considered that the supervision she gave to

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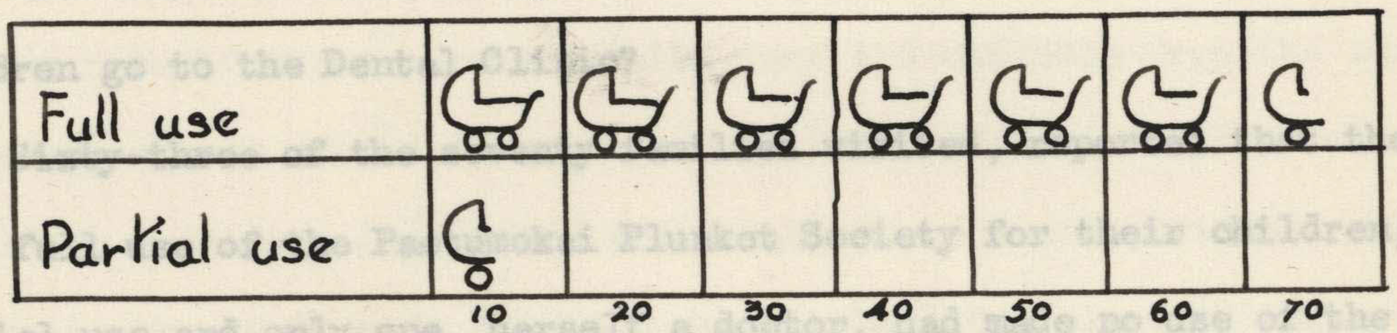
1. Somerset, H.C.D., Littledene, p.70; Wellington 1938.
2. For a more detailed analysis of the nurse's report see appendix No.V

children during the nine-eighteen months period was valuable and vital to the growing child.

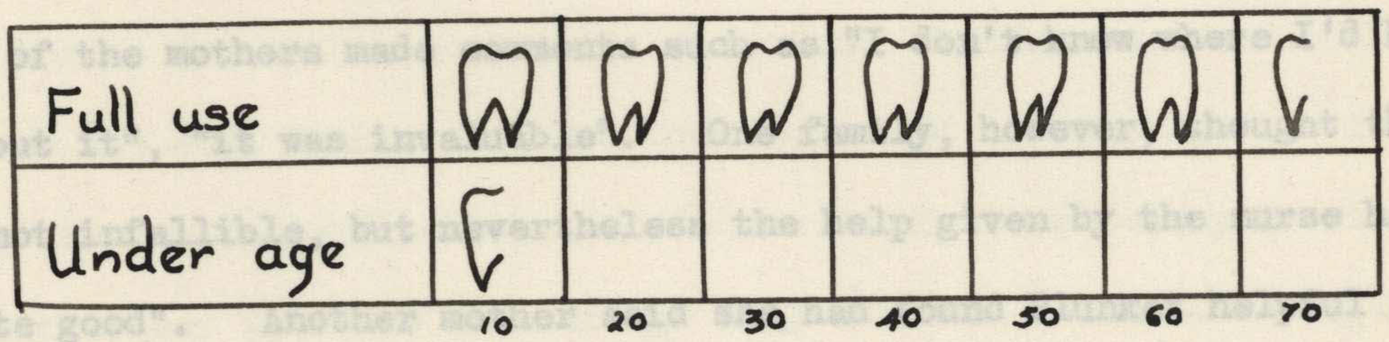
The number of mothers showing interest in the development of their children at the pre-school level (one-and-a-half to five years) is steadily increasing. This interest has been stimulated in recent years by a number of visits to the Plunket rooms throughout the year by a doctor from the Health Department. As only nineteen appointments can be made at each visit it will probably be necessary to open an extra clinic during the next year. On the whole the nurse considered the Paetumokai district a very healthy one. The nurse said that radio serials constituted one of the difficulties in the home today. These began at 9am each day with Aunt Daisy's session. From then on, too many young mothers did their housework with an ear on the wireless and paid little attention to the needs of their young children. Many of them hustled through the morning's work and gave the baby a bottle of milk about five or ten minutes before ten o'clock so that they could devote their attention to the hour of ZB serials that followed. She knew, she said, the homes not to visit during this ten-eleven o'clock serial session. If she did visit such a home she found that the mother paid scant heed to her words but was endeavouring either to dismiss the nurse as soon as possible or to carry on a half-hearted conversation with her, while in reality she tried to follow the gist of the morning episode. The nurse instanced one case in Paetumokai where the mother complained of the wakefulness of her babe during the night. When asked what time the child was given his evening bottle of milk she replied, "I don't know, but it was just before the wrestling started". The child had been given his bottle and

Health.

Plunket Society



Dental Clinic.



Note – 70 represents the number of families visited for the purpose of this survey.

put straight to bed. No wonder he wakened an hour or so later in pain!

Question three of the questionnaire was the only question that had any bearing on health. (a) To what extent did you make use of the Plunket Society? (b) How valuable did you find its services? (c) Did or do your children go to the Dental Clinic?

Sixty-three of the seventy families visited, reported that they had made full use of the Paetumokai Plunket Society for their children, six partial use and only one, herself a doctor, had made no use of the Plunket services. Of the sixty-three mothers, all of them found the services of the society very valuable while four others found its assistance quite good. Most of the mothers made comments such as "I don't know where I'd have been without it", "it was invaluable". One family, however, thought that Plunket was not infallible, but nevertheless the help given by the nurse had been "quite good". Another mother said she had found Plunket helpful at first, a third that she had used it for the first twelve months for her children, another had availed herself of its services for her eldest and youngest children, while still another had made use of it for her first two children only. Most mothers were laudatory in their comments.

When a child who has been under the supervision of the Plunket Nurse reaches the age of two the nurse sends his name over to the nurse in charge of the school dental clinic. Upon receipt of this the dental nurse sends a letter and consent form to the parents of the child asking them if they wish their child to receive dental treatment under the school dental service, and if an affirmative answer is received, an appointment is made so that the nurse can inspect the state of the child's teeth.

When the Paetumokai dental clinic was opened in 1930 the nurse began by spending one term each year in Paetumokai while she spent the other two terms in the two nearest towns. At first all the children attending the Paetumokai school from Standard IV downwards, the children from two to five in the town if their parents wished, and the children from the smaller country schools attended the clinic at Paetumokai. As the numbers of the children requiring inspection and treatment increased, it was necessary to increase the time spent by the nurse at the local clinic. So great did the local demands become that the nurse has found it necessary since 1945 to devote all her time to the Paetumokai clinic. At first if was possible for her to extend her activities to include children up to Form II level, but as the roll number of the school increased in keeping with the general trend in New Zealand schools, the nurse found it necessary to limit the number of her patients so that now only children below Standard IV have their teeth inspected by the nurse. Provision is made, however, for these upper standard children to receive free treatment from any dentist in the area.

Of the seventy homes visited, sixty-four had sent their children to the dental clinic while the remaining six had been too young to take advantage of this service. Again several people spoke of the very valuable work done by the Paetumokai dental nurse and of her patience in treating their children. The Plunket nurse commented on the value of flourine treatment being given to the three-year-olds at present, and stated that she made a practice of handing to the dental nurse the names of children who turned three. After that, whether or not they availed themselves of the clinic's services was a matter for the parents.

The Health Department employs a number of doctors who travel through the country to examine medically the school population. Each child attending a state primary school usually receives two examinations during his primary school days (five-thirteen years). As the examination is not a very lengthy one only major disabilities are recorded. If the medical officer feels that the mother should be consulted she is asked to interview the doctor, and if necessary the medical officer suggests that the child be taken to his own doctor for a more detailed examination. This practice is general throughout the country and is the system adopted in Paetumokai.

There is a resident district nurse who carries out her duties in Paetumokai and its surrounding district. In cases of sickness she visits the homes concerned to administer nursing assistance. Her arrival in the district has meant that the treatment of many of the less serious cases can be left in her capable hands, thereby enabling the two doctors in the town to devote their attention to the more serious cases.

There are two fully qualified doctors in Paetumokai. Under the free medical and health service of the New Zealand Social Security system a doctor receives seven shillings and sixpence from the Social Security fund for each consultation made either at his surgery or at the patient's home. There is also provision for doctors to charge their full normal fee and for the patient to claim a refund of seven shillings and sixpence from the Social Security Department. However, in Paetumokai the first practice is the one that has been adopted. Under pharmaceutical benefits section of the scheme nearly all medicines and drugs prescribed by the doctor are supplied free. The patient simply takes his prescription to his chemist,

who, in lieu of making a charge, merely obtains the patient's signature, address and date on the prescription form. The chemist sends these prescriptions in fortnightly batches to the Health Department which makes a refund to the chemist.

Free treatment in public hospitals is another Social Security provision. Until last year there was a private hospital in Paetumokai to which both general and maternity cases were admitted. At present, however, as this hospital is being renovated, would-be patients must be treated in the public or private hospitals of neighbouring towns. As may be imagined the number of cases treated by the doctors, also the volume and cost of prescriptions, have risen considerably since the introduction of these benefits.

CHAPTER IX

THE FAMILY AND RELIGION IN PAETUMOKAI.

In Paetumokai four religious communions, the Church of England, Methodist, Presbyterian and Roman Catholic are represented. The clergy of only two of these, the Church of England and the Presbyterian are resident, while the representatives of the other two faiths live in nearby towns and visit the district to conduct the Sunday services and other functions connected with their particular denomination. These four faiths are practically the only ones represented in Paetumokai. Only one of the families visited for the purpose of this survey mentioned another religion - that of the Salvation Army. This particular family travels some twelve miles to attend the nearest services held by this sect. Occasionally a travelling evangelist visits the town to conduct a mission or a revival meeting. Generally speaking, however, the attendance at such meetings is poor while there is little evidence of any fresh stimulation of religious feeling.

It is difficult to assign an exact date to the establishment of any of these four faiths in Paetumokai. The history of religion in the Wairarapa shows that in the early days of settlement the duties of a clergyman were spread over two or three of the small townships. Gradually, as the population of these villages grew, the church work expanded and in order that the religious organization could function efficiently separate parishes were established. In Paetumokai this change took place during the closing years of the last century.

The original Church of England building, erected seventy-five years ago, is still standing and today shows little sign of deterioration. Some years after the opening of the present church in 1898, this original building was moved to the new church property where it has since served as a parish hall. Three services, communion at 8am, and morning and evening services at 11am and 7pm are held each Sunday in the large wooden church which contains some very fine stained glass windows dedicated to the memory of pioneer settlers. No actual record is kept of the attendance at these services. The size of the congregation varies considerably from Sunday to Sunday - one morning there may be thirty-five present, the next week there may be sixteen. A similar fluctuation occurs in the attendance at the evening services though the usual size of the congregation is about thirty. The present vicar has commented however that his attendance numbers drop considerably during the Winter months as "the building is too cold and draughty to encourage larger congregations".

The first reference to Methodism in Paetumokai appears to have been in 1868 when the quarterly meeting of the circuit was held there, the collections for the quarter totalling £1-9-6. The first church was "a neat sanctuary, seating 110 persons" and was erected, probably in 1877, at a cost of £370. As this building was destroyed by fire, a new one was erected largely by voluntary effort. Morley[1] describes it thus - "It was built in the Italian style; to avoid giving a hold to the gentle zephers (sic) occasionally felt there". Methodism appears to have flourished in Paetumokai about the turn of the century but for the last twenty years the support has been small but staunch. Today there are twenty names on the

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1. Morley, W. History of Methodism in New Zealand; 1900.

ONE OF THE CHURCHES IN PAETUMOKAI

church roll. Two services are held each Sunday, one at 10am and the other at 7pm.

The Presbyterian Church which was established in 1899 also holds two services each Sunday, a morning one at eleven and an evening one at seven. There are seventy-two communicant members of the church. Like the Church of England the attendance at these services varies considerably from Sunday to Sunday. There may be only twelve adults[1] present one week, the next there may be as many as thirty. If however a special service, such as the visit of the Moderator of the church, is being held it is often necessary to provide additional seating to the extent of placing chairs in the aisle.

It has not been possible to obtain details of the foundation of the Roman Catholic Church in Paetumokai. The present church, which is dedicated to St.Theresa was built in 1914, replacing an older building which is still standing at the northern end of the town. Some years ago this property was sold and is now used as a residence with business premises attached. The present church has undergone considerable alterations. A new Sanctuary, Sacristies and Altar were a memorial gift by one of the members to commemorate the sacrifice made by the Catholic boys of Paetumokai who gave their lives in the Second World War. I have not been able to obtain any reliable information regarding the services held in this church and the weekly attendance.

A discussion with those who can recall church-going before the turn of the century revealed that the pattern has changed considerably. In the early decades of this century it was customary for the whole family to

1. A reference to children's services appears later in this chapter.

attend at least one of the Sunday Services. The fourth commandment was in some homes almost literally interpreted, no housework was done and in some cases even the dishes were left unwashed till Monday, while in most homes Saturday was the day for seeing that one's clothes were neatly pressed and that one's shoes or boots were cleaned for Sunday. Sunday clothes were certainly the best that one possessed, and women not only displayed "all their finery" but often vied with one another to be the best dressed woman in the church, if not in the town. Considerable heart-burnings could be caused if Mrs B's latest hat outshone that of Mrs A who considered herself the "leader of fashion" in the church. Rivalries in men's fashions were not so obvious but the "gentry" in the town always appeared with their cane, gloves, bell-topper, and sometimes even their spats, to attend the Sunday Services. In the past father led the family into church and stood at the end of the pew while his four or five or even more children filed past him into the seat, mother holding the hand of the smallest toddler coming last and preceding her husband. If the family was a large one quite often the older members sat in the row in front where they could be watched in case they misbehaved. At the conclusion of the service the families gathered outside the church to exchange the news and views of the day. The children would return to church in the afternoon for an hour's Sunday school while at least one member of the family attended the evening service.

Church social functions occupied a prominent part in the events of the week and in some cases provided a function each afternoon or evening. Such organisations as the Missionary group, the Bible class, the weekly

prayer group, the women's guild and the social club provided much of the social and cultural organisation in the town. It must be stressed that most of these associations functioned within each religious sect, there being very few occasions on which members of another denomination were invited. It was more usual to extend an invitation (particularly since the advent of motor transport) to members of the same denomination in a neighbouring town.

The annual Sunday school picnic was regarded as one of the highlights of the church year. Some idea of the prominence of this event is gleaned from the fact that the Paetumokai school was closed on more than one occasion for the Wesleyan Sunday school picnic. On this occasion if possible the whole family would attend. Mrs A. and Mrs B. would arrange to pool their lunches. Mrs A.would bring some cold meat or sandwiches while Mrs.B would provide a bottle of fruit or jelly for a pudding, or some fresh plums and pears from the trees at home. Tea and hot water were always provided, usually by the Minister's wife and one or two of the women of the congregation, while all attending the picnic had to "bring their own mug". This gala day was usually held down at the river or near some patch of bush which would provide shade for lunch. After lunch, games which culminated in the lolly scramble, would be held for the children while the elders usually relaxed and talked or watched the sports to see how their children were getting on.

Today the children usually meet at church for Sunday school at 10 o'clock. Roll numbers of Sunday schools in Paetumokai vary, eighty are on the Church of England roll (average attendance forty-two), twelve attend the Methodist Sunday school (another ten are on the cradle-roll i.e. under

four years) while some fifty of the seventy children on the Presbyterian roll attend each Sunday. The children are encouraged to attend the first part of the church service held at eleven o'clock. Here the minister gives them a special talk which may take the form of telling them a story, or a quiz involving a story or moral.

Special church organisations for the adolescent age are no longer prominent in Paetumokai. Some twenty years ago both the Church of England and the Presbyterians held regular Bible class meetings. These usually took the form of an hour's Bible study followed by an hour's social or games evening. Sometimes a Bible class tea was held on a Sunday after which the young people would attend the evening service. Today these groups do not function in the church. In the Presbyterian church in Paetumokai the senior Sunday school class has become the Junior Bible class while the Church of England has adolescent group meetings to consider special topics when the need arises. These usually take the form of pre-confirmation classes.

Women's organisations have always played an important part in the work of the church in the town. The greatest change that has occurred here has been the disappearance of the annual church bazaar. In the years preceding the First World War and in the 1920's this form of raising funds for the church was very popular especially with the Anglicans and Presbyterians. Early in the year plans would be made for the bazaar, fortnightly meetings which later became weekly were held by the guild members in order to ensure a large display of sewing and needlework for sale. The pattern of these bazaars was always the same. On the evening preceding the bazaar, husbands

and wives would gather at the town hall and stalls would be erected and frequently decorated with coloured paper and flowers. Hours of work were involved and in some cases there was considerable rivalry to see which stall would be the most gaily decorated. The same stall-holders were appointed to the same stalls each year. It was most unfortunate indeed if the new vicar's wife should propose that Mrs.A. should take charge of the produce stall which for years had been Mrs. B's preserve. Each stall had its permanent position in the hall. Just inside the door on the right was the flower stall. Mrs. B was always in charge of this - "she always has such beautiful violets and bulbs in her garden, it's no trouble for her to get plenty of flowers".[1] Next to this is the work stall. Weeks and weeks of work has gone into the producing of dozens of embroidered tea towels, duchess sets, guest towels, aprons and even oven cloths. Alongside the work stall was the jumble stall - a motley collection of outgrown clothes, old books and unwanted ornaments. In front of the stage and facing the main door was the cake stall. Those helping on this stall had the task of persuading their friends to 'bake a cake for the bazaar'. One incident will suffice to show how seriously stall-holders took their responsibility. Mrs. X who was in charge of the cake stall was also president of the Paetumokai croquet club. It so happened that a croquet club in a neighbouring town was holding its twenty-fifth birthday party the day before the bazaar. When Mrs. X said she could not attend the party because she had to bake for the cake stall, the club rallied round each member offering to send along a cake if she would attend the party. Needless to say Mrs. X went. On the other side of the hall was the produce

1. Cf. Similar development in Littledene; p.56.

stall, with its supply of fresh vegetables, spring lamb, pickles and jams. While in the corner would be the bran tub, ice cream and sweet stall - the latter covered with sixpenny and shilling sized paper baskets each containing an assortment of home-made sweets. In the supper room afternoon tea was served at one shilling a head. Sometimes a concert was held in the evening when the local talent of the church would entertain the town. These bazaars were warmly supported by all the Paetumokians. The Methodists and Presbyterians would always buy liberally from the Anglicans while the Anglicans and Methodists always supported the Presbyterians bazaar. "Everybody supports all the bazaars, especially where churches are concerned. The people recognise that if they are divided on small points of doctrine they are one in the all-important matter of raising money."[1]

Today bazaars are no longer a feature of Paetumokai. Instead, each church raises its funds within its own group of adherents, either by direct giving or by means of a "bring and buy" sale. Opportunities for women's fellowship is provided for by the monthly meetings of the Church of England Women's Guild, by the Methodist Ladies Fellowship, and by the Presbyterian Women's Missionary Union. About ten years ago a Ladies' Social Club was formed. This Presbyterian club which meets once a fortnight gives the women of the congregation an opportunity to gather together. At present there are thirty-two members, and of these some twenty-four attend the meetings to take part in a play reading or to hear a talk given by a guest speaker.

Nowadays when the need is felt church socials are held. These may take the form of an after-church social, or a farewell evening may be given

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1. Somerset, H.C.D., Littledene, p.57. Wellington, 1938.

to a church member who is leaving the district. At such functions local talent in varying degrees of attainment provides the programme - Betty B must recite, Mr.H will sing a solo, Mrs.M will play the piano, the "Brown" girls must give a duet, and sometimes a one-act play is produced. At one particular farewell function the speech to the guest of honour is always followed by Mrs. L's rendering of "Will ye no come back again".

Before concluding this section on the church in which I have given a picture of the changes that have occurred in church life since Paetumokai was founded, reference must be made to the absence of church choirs. This was not always so. In Paetumokai church choirs have had checkered careers. Their success has been dependent, however, upon the ability of a member of the congregation to lead them. When this particular person has been transferred to another town, or a better world, the choir work has ceased.

The fifth question of the questionnaire asked "Do you attend any religious organisations as a family or individually? (a) Sunday School (b) Bible Class (c) Church social groups." The survey revealed that thirty-nine per cent of the people visited belonged to the Church of England, that thirty per cent were Presbyterians, thirteen per cent were Roman Catholics, three per cent were Methodist, one per cent belonged to the Salvation Army, while ten per cent did not state their religious faith. Only nine of seventy families visited went to church as a family, while thirty-one of them attended as individuals. This left thirty of the families who said that they did not attend a church to any extent. This means then that the old idea of the whole family attending the service and sitting together in the family pew has almost completely disappeared.

This view was supported by the resident clergy with whom I discussed this point. Both were of the opinion that few children attended church with their parents. Both commented that appeals made to parents to attend special Sunday services for the children met with little response from the older generation. This lack of parental support, they felt, considerably hampered their work in the town.

The findings of questions (a) and (b) are best considered together, the difference in most cases being that of age. The point of this question was not to discover which children went to Sunday School and which to Bible Class but rather to discover the number that were connected with youth work in a church. Twenty-five per cent were connected with the Church of England, three per cent with the Methodist Church, thirty-one per cent with the Presbyterian Church, ten per cent attended the Roman Catholic Church while one per cent went to the Salvation Army.[1] This left thirty per cent of young people who do not appear to be connected with any religious organisation.

The remaining question is concerned with attendance at church social groups. These are mainly women's organisations and as already mentioned are connected with the four faiths in Paetumokai. However, as seventy-one per cent of the people do not appear to be connected with this form of social activity the size of these clubs is not very great.[2] This does not mean that these clubs do not function effectively. On the contrary, those

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1.

Church	S.S.		B.C.		Total.
Ch. of Eng.	21%	+	4%	=	25%
Methodist	3%	+	-	=	3%
Presby.	24%	+	7%	=	31%
Rom.Cath.	9%	+	1%	=	10%
Sal. Army	1%	+	-	=	1%
Not stated	-		-	=	30%

2.

Church	Total.
Ch. of Eng.	10%
Methodist	3%
Presby.	13%
Rom.Cath.	3%
No connection	71%

who belong are keen attenders and derive considerable enjoyment from the club activities.[1]

In concluding this chapter attention may be drawn to the social functions of the church.[2] First the church lives in the assembling of its members into local units of fellowship. It is a rallying point for members of the community. Especially is this true of rural districts, where it frequently provides the chief opportunity that many of these people have for regular meetings. A characteristic feature of most of the churches in Paetumokai is the gathering after the service of those who were present to discuss and exchange the latest news of the town. There are in Paetumokai of course some people who seldom if ever attend a church service. On the other hand there are the faithful who have found that the church not only satisfies their spiritual needs, but also serves as the rallying point for their cultural interests. Attention must also be drawn to the fact that the majority of church supporters in Paetumokai are no longer young and that few adolescents and "young marrieds" are growing up in the church to take their places. The days in which the church was the rallying point for its members in the community seem to have passed. At present the church is going through a period of transition. But one may well ask, "transition to what?" Nobody in Paetumokai, at least, seems to know.

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1. A detailed list of the religious findings of the survey is given in Appendix VI.
2. These are based on the findings of McIver, R.M., Society; p.322.

CHAPTER X

FAMILY AND RECREATION: (A) WITHIN THE HOME.

In a survey of this nature the question of recreation and leisure must occupy a prominent place. I have therefore found it necessary to subdivide so wide a topic to include recreation within the home and recreation beyond the home. Nine of the fourteen questions in the questionnaire have a direct bearing on leisure.

Recreation within the home may be regarded as starting when the children come home at the end of the school day at 3 pm. Once the cake tins have been raided and the demands of hunger satisfied the children, after doing a message or two for mother, are free to indulge in their plays. The survey figures revealed that in sixty-six of the seventy families the children were encouraged to bring their friends home to play and that in fifty-nine homes the children visited their friends homes.[1] During the developmental stages the growing child needs other children with whom to play. It is natural then, for three or four children about the same age to gather at the home of one of them for an hour or so after school. Sometimes mother insists on Mary or Peter three or four years younger joining the group. This common practice is not a popular one with the "gang" and it usually results in little Mary or little Peter receiving a rather "poor deal". Outdoor play usually consists of the "gang" meeting at the home of one of the members after school. Here the boys sometimes tinker about in dad's workshop or with their own toys. The girls have their counterpart of games - quite often Helen may have two or three of her friends in to play dolls or shops. During the summer months the baths provide a

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1. See Appendix VII.

gathering place for most of the children in the town. Sometimes the newspaper boy may have three or four friends who "tag along" while he is "on his round". But during the winter months there does not appear to be a focal point in the town. Indoor pastimes may include the reading of a library book usually borrowed from the school library, though a few children seem to patronize the public library. W.J.Scott[1] though dealing with the adolescent age range only, found the most popular boys' book to be R.L.Stevenson's "Treasure Island", while R.M.Ballantyne, Leslie Charteris, Charles Dickens, Zane Grey and R.L.Stevenson are the most popular authors. From the girls' point of view Louise Alcott's "Little Women", and L.M.Montgomery's Anne Books are prime favourites, though in the order of most popular authors these two writers are reversed in their placings, while Charles Dickens is placed third by both boys and girls with Eleanor H.Porter and Zane Grey in fourth and fifth places respectively. If the children are "magazine fans" they may spend some time reading or "thunbing over" the latest arrivals. The same authority[2] reveals that the boys magazine with the greatest number of readers is the weekly "Champion" and for girls the "Girls' Crystal". The most popular magazine on the boys' side was "Pix" with an easy first followed by the "Auckland Weekly News" and "Champion". The girls' choices were "Girls' Crystal", "Pix" and the "Auckland Weekly News". Quite frequently I found that in Paetumokai the magazines purchased by father or mother were read, or at least looked at, by all the family. The survey showed that the Womens Weeklies were the most popular type of periodical read in the home with the Auckland Weekly News a poor

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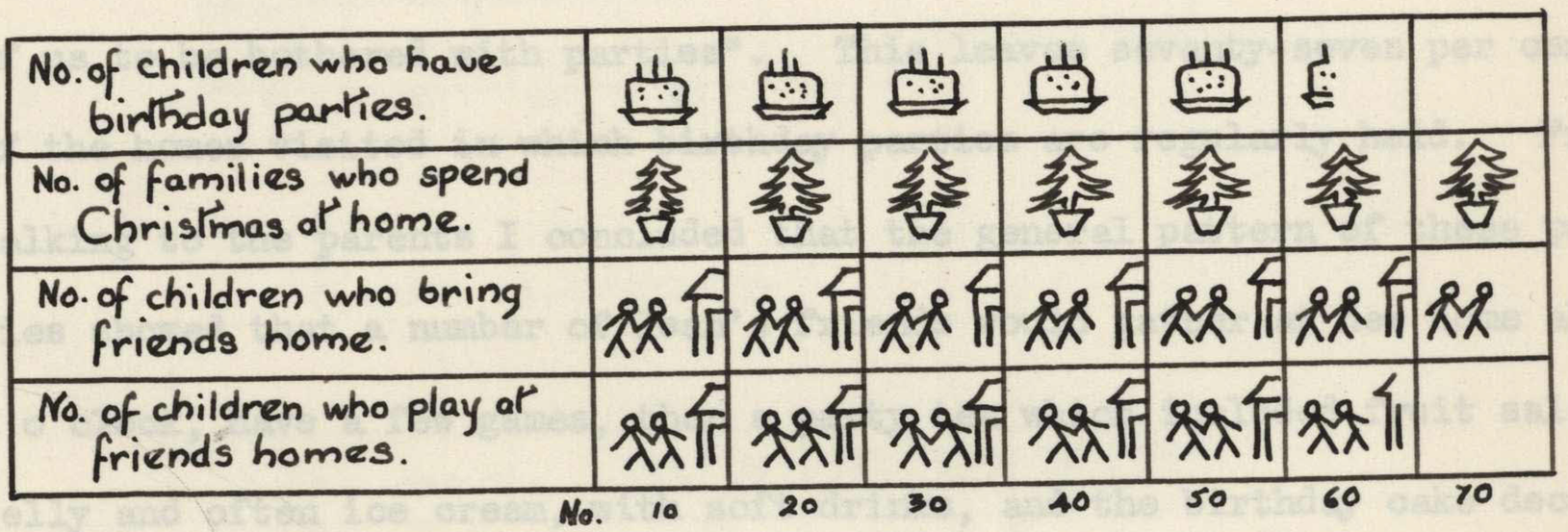
1. Scott, W.J., Reading, film and radio tastes of high school boys and girls; p.8-9, Wellington, 1947.
2. Scott, W.J., Reading, film etc. p.63, p.89, Wellington, 1947

second[1]. The recreational pattern is diversified by occasional highlights, such as birthday parties. Only sixteen of the families visited for the purpose of this survey did not have regular birthday parties, and of these, six parents considered their children too young, in two families the children occasionally had parties, while in the remaining eight homes the answer was "no we don't bother about that sort of thing", or "there are too many



Use of the home for recreation.

jelly and often ice cream with the birthday cake decorated with the number of candles corresponding to Jean's age. After tea there would be further games and the party would conclude about 8 o'clock.

So far this survey of children's leisure time pursuits has dealt with that part of the day between after school and tea. In many homes as soon as the meal is over the younger children are sent to bed, possibly under the guidance of an older sister, or father, or mother, while those not so employed will wash the dishes. If the children are of an age between five to ten they may be allowed to play together in front of the fire for half-an-hour or so. Sometimes, though this tendency is diminishing, one of the parents may read them a story. Quite often the family will listen to the 2GB serial session which begins nightly at six-fifteen. The survey revealed that sixty-eight per cent of the families listened to the radio as a family and that the most popular time was between six-thirty and eight.

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1. See Appendix VIII.

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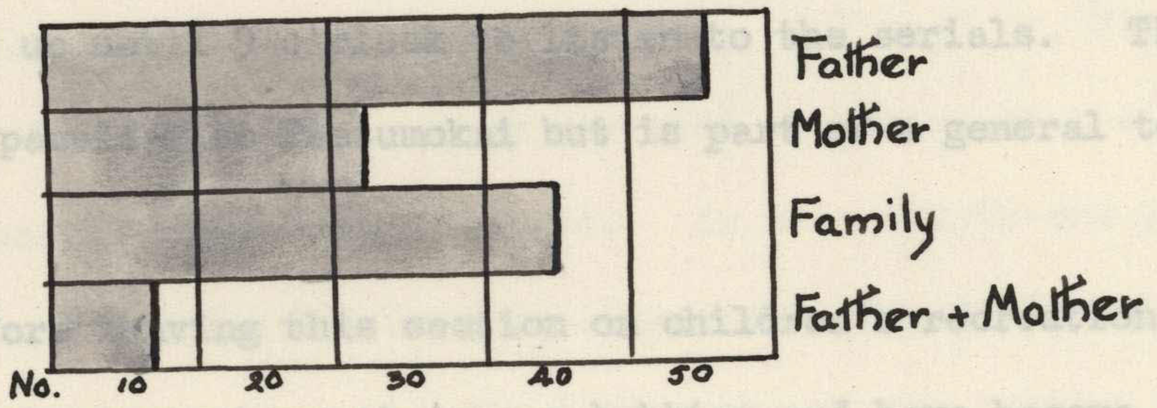
1. See Appendix VIII.

Sports Clubs.

2.



Radio Listeners.

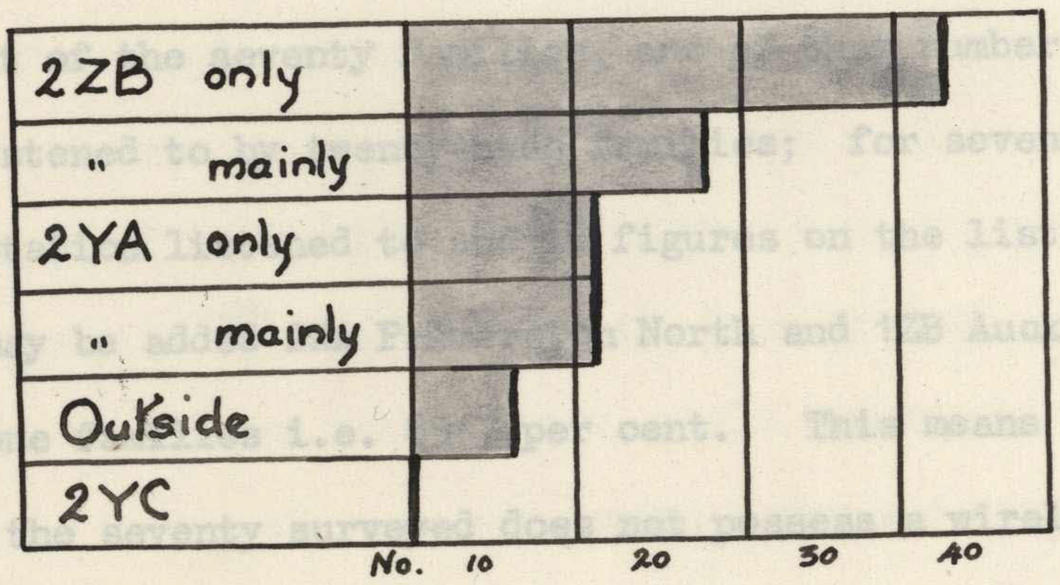
3.

2ZB mainly	ZB	ZB	ZB	ZB	ZB	ZB
2YA "	YA					

No. 10 20 30 40 50 60

Radio Table

4.



It was frequently found that all homework was done against a background of the radio, and that it was the homework that suffered not the attentive listening if these rival interests clashed. In some homes the children remained up until 9 o'clock to listen to the serials. This is not a trait that is peculiar to Paetumokai but is part of a general tendency in New Zealand.

Before leaving this section on children's recreation, mention must be made of those who have their own hobbies and have become stamp collectors, model makers, "Meccano" model builders or "Hornby Train" enthusiasts. Many of these children work at their hobby with a radio background and as the survey revealed that eighty-five per cent of radio listening was to the commercial stations it may be concluded that 2ZB provides most of the radio environment for the children of Paetumokai.

Radio listening also forms an important pastime for father and mother during the evenings. An analysis of the programmes[1] reveals the tastes of the listeners. 2ZB with its serials and advertising is listened to by fifty-eight of the seventy families, and of that number it is the only station listened to by twenty-nine families; for seventeen families it is the main station listened to and it figures on the list for ten others. To these may be added 2ZA Palmerston North and 1ZB Auckland giving a total of sixty-one families i.e. 85·7 per cent. This means that as only one family in the seventy surveyed does not possess a wireless, only eight families i.e. 11·4 per cent listen to YA stations. It is illuminating that no family mentioned 2YC as a station listened to, and likewise interesting that six families listen chiefly outside the local area.

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1. See Appendix IX.

Under the policy of the N.Z.B.C. most of the drama and classical programmes are handled by the YC stations, but these stations do not figure in the Paetumokai preferences. Of the evening serials mentioned the "Quiz" programmes were the most popular, followed by "Hit Parade" and "Hagan's Circus". The survey revealed that most of the families had one or two serials that they followed. In some thirty-one per cent of the homes the listening was done more or less individually while in a few homes the listening was done chiefly during the winter months. It is seldom, however, that a family sits down with the set purpose of listening to the radio. Either the listening is incidental to the task in hand or the task is incidental to the radio listening. Home tasks such as sewing and mending were always waiting to be done, while in the fine weather father could usually find some gardening to do, or some odd repairs waiting to be done about the house.

Reading ranked high on the list of leisure activities, sixty per cent of the homes mentioned it as an important way of spending time in the home circle. First under this heading there is the daily newspaper. In the Paetumokai district there are two Wellington dailies and a provincial daily paper.[1] Forty-five families in the survey take the provincial paper, thirty-nine the Dominion and thirty-three the Evening Post. Of the seventy families only one did not take a paper, while twenty-six families take one paper a day, thirty-six take two papers a day and seven families take all three papers. Often then, as soon as the evening meal has been cleared away, father settles down to read the evening paper. He presents a picture of contentment sitting by the living-room fire, toasting his feet and

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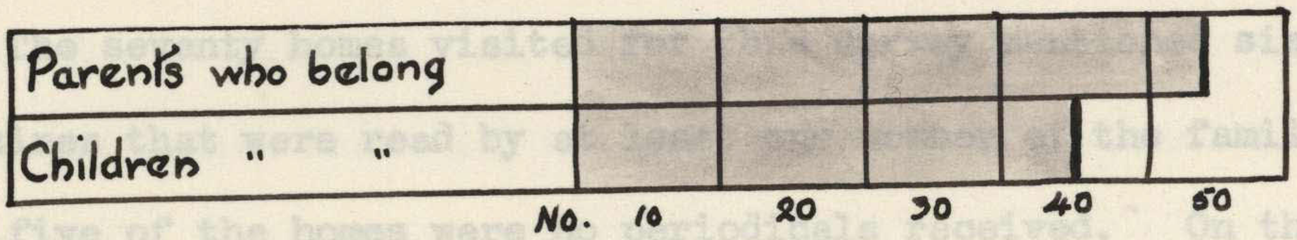
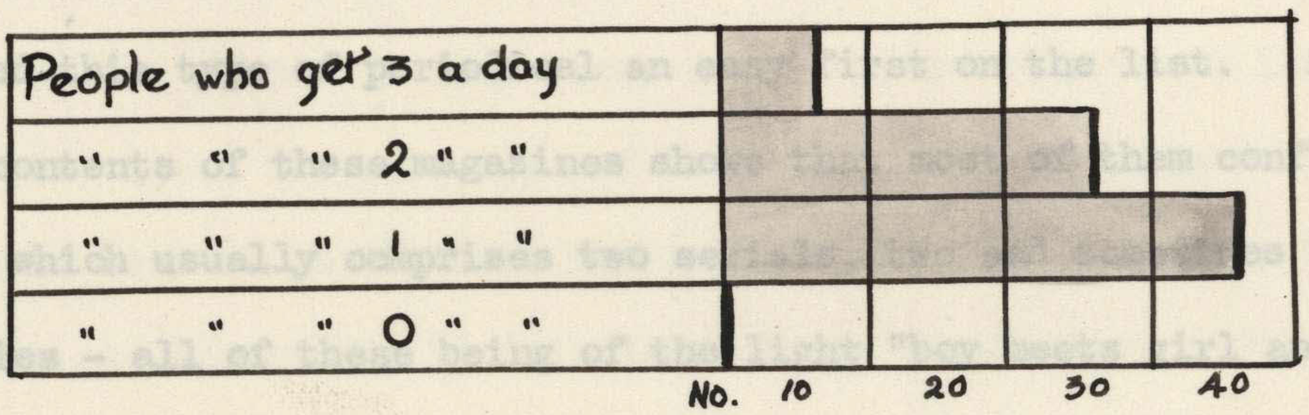
1. See Appendix X.

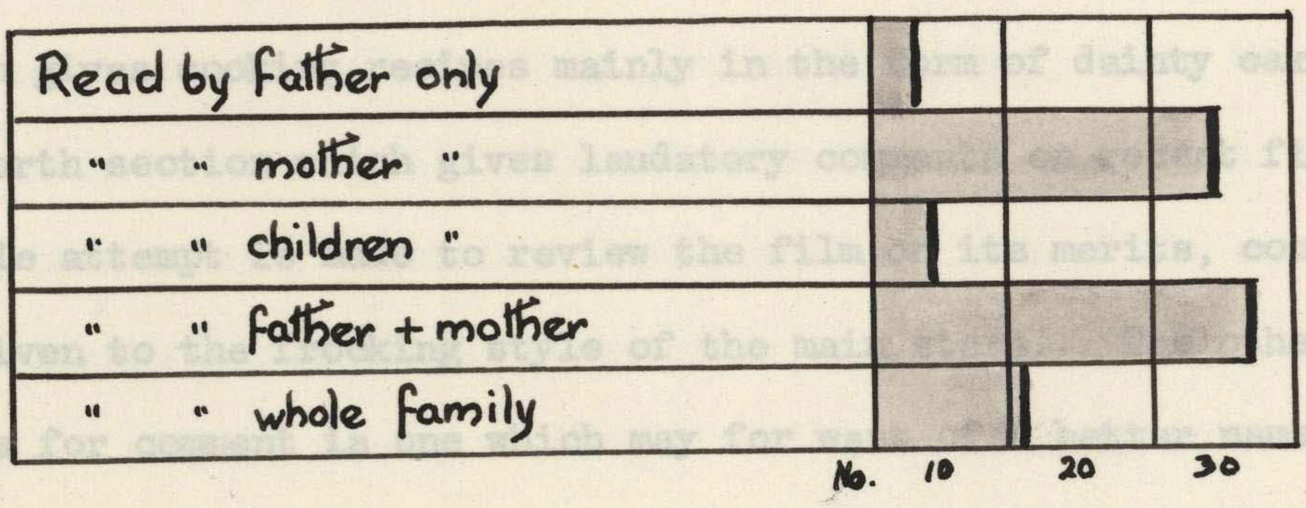
Library.



Newspapers.



Magazines.



Reading Habits.

smoking his pipe while he reads the news to the accompaniment of the radio. After the paper has been read there are the latest magazines.

The seventy homes visited for this survey mentioned sixty-one different magazines that were read by at least one member of the family group. In only five of the homes were no periodicals received. On the average two magazines were read; in eleven of the homes everyone read the magazines, in twenty-seven father and mother, and in twenty-four homes mainly the mother. Six varieties of "Women's Weeklies" mentioned sixty-three times placed this type of periodical an easy first on the list. An analysis of the contents of these magazines shows that most of them conform to a pattern which usually comprises two serials, two and sometimes three complete stories - all of these being of the light "boy meets girl and falls in love" type of escapist reading, in which many absurd hurdles are overcome before the marriage day is fixed and they live happily ever after. There is at least one section which gives knitting and dressmaking patterns, another which gives cooking recipes mainly in the form of dainty cakes and sponges, a fourth section which gives laudatory comments on recent films, though little attempt is made to review the film on its merits, considerable stress is given to the frocking style of the main stars. The other section which calls for comment is one which may for want of a better name be called an "advice page" which is prepared by a "journalist" who publishes and answers letters she receives from correspondents with personal problems.

This is not the only type of magazine mentioned, but I have analysed it at some length because not only is it by far the most popular but it is read in many cases by father and the older children as well as by mother who subscribes to it.

Some fourteen per cent subscribe to the Auckland Weekly News, thirteen per cent to the New Zealand Journal of Agriculture, thirteen per cent to the New Zealand Listener which is closely followed in popularity by the New Zealand Free Lance and the Readers' Digest. A more detailed list of periodicals is given in appendix, No.VIII.

Some sixty-three per cent of the people of Paetumokai belong to the library. Already reference has been made to the Paetumokai public library whose main stock consists largely of the escapist type of literature. Besides the public library there are two privately owned lending libraries, and here again the main type of book is escapist fiction. Quite often parents read the books that their children bring home from the school library, and especially is this true of the non-fiction type of reading material. Only seven per cent of the people stated that they had no time for reading. One family mentioned that they preferred to buy their own books but if this particular family wished to keep abreast with the latest publications at the level they professed to read, their book buying would certainly be extensive. One other family mentioned that they belonged to a book society which sent them the "best book of the month".

Question nine asked: What other ways do you spend time in the home circle - playing games, reading etc.? Are there any activities that you do together? If so, what? The findings of this question will reveal facets of the home life in Paetumokai, and in order to get a full picture this question must be linked to No.11 which asked: How much time, would you say, is spent away from home in the evenings and weekends by different members of the family? Forty-two of the seventy families visited for the survey stated that not much of their leisure time was spent outside the

home circle. From this it would seem that many of the Paetumokai people are home lovers and that home life is still an important factor in their lives. Forty per cent of the families spend a considerable portion of their leisure time looking after their gardens and doing odd jobs about their homes and property. Only sixteen per cent mentioned having a specific hobby to which they devoted their spare moments; these included three amateur radio transmitters who devoted some time almost every evening to their hobby. Twenty-seven per cent of the parents take an interest in their children's pastimes and spend about an hour each night either playing with or reading to them. Card playing is still a popular way of spending an evening, twenty-four per cent of the epople either attending the regular weekly euchre or five hundred card parties sponsored by one or other of the local associations which adopt this method of raising funds. In some cases friends "drop in" for a game of cards in the evening and as may be expected card playing is often fostered among the older children in the homes.

The second part of this question, "What activities do you do together"? showed that there were only two families that were not in the habit of doing many things together, instead, in these two families the members usually "hived off" on their own. A count has shown that the following are group activities: Drives and picnics, fishing, gardening, swimming, walking, caravaning and camping, and tennis. In one family all five children play as a group, while several other parents commented on the encouragement they gave to their families to play together. I gathered the impression that the idea of the home, especially among the younger children, was not breaking up, that the family is still largely composed of parents and their

children. The companionate family is still a fact in Paetumokai, though as is true of all towns, there are some families where the stability is less secure than in others.

The eleventh question asking how much spare time was spent away from home, showed that forty-two of the seventy families spent most of their time at home. In twenty homes one night a week is spent outside the home and in thirteen of these father and mother go out together, often on a Friday or Saturday night. Of the eighteen homes remaining, father is out two nights a week in nine of them, in seven of them mother is out two nights a week, while in the remaining two homes the mother is out three nights weekly. In only six homes was it mentioned that the children were out during the week. This does not support the argument that the children of today are out at the pictures when they should be in bed.

(B) OUTSIDE THE HOME.

The most important leisure time activities outside the home in Paetumokai include membership of the various sports and other clubs that function in the town, and also going to the cinema. There are thirty-six clubs and associations[1] that hold regular meetings in Paetumokai and of these more than one/third, fifteen, are sports associations. This immediately reveals the stress and importance that is placed on sport in the town. The following table reveals at a glance the number of clubs belonged to by each member of the family. It is significant to note that no family, as a family unit, belongs to any organisation in the town.

Number of Clubs and Associations belonged to by:-

	Too Young	None	1	2	3	4	5	5+
a. Father		17	23	10	12	4	2	2
b. Mother		28	17	8	9	3	3	2
c. Children	26	9	16	11	4	2	1	1
d. Father and Mother		51	15	4				
e. Jointly by family		70						

Table showing number of Clubs supported by families.

Table No.3.

As already mentioned there are fifteen different sports organisations in the town. Each of these elects annually its own president, secretary and treasurer, (though in some cases the last two offices are held by one person) and, depending on the nature of the sport, a sports captain.

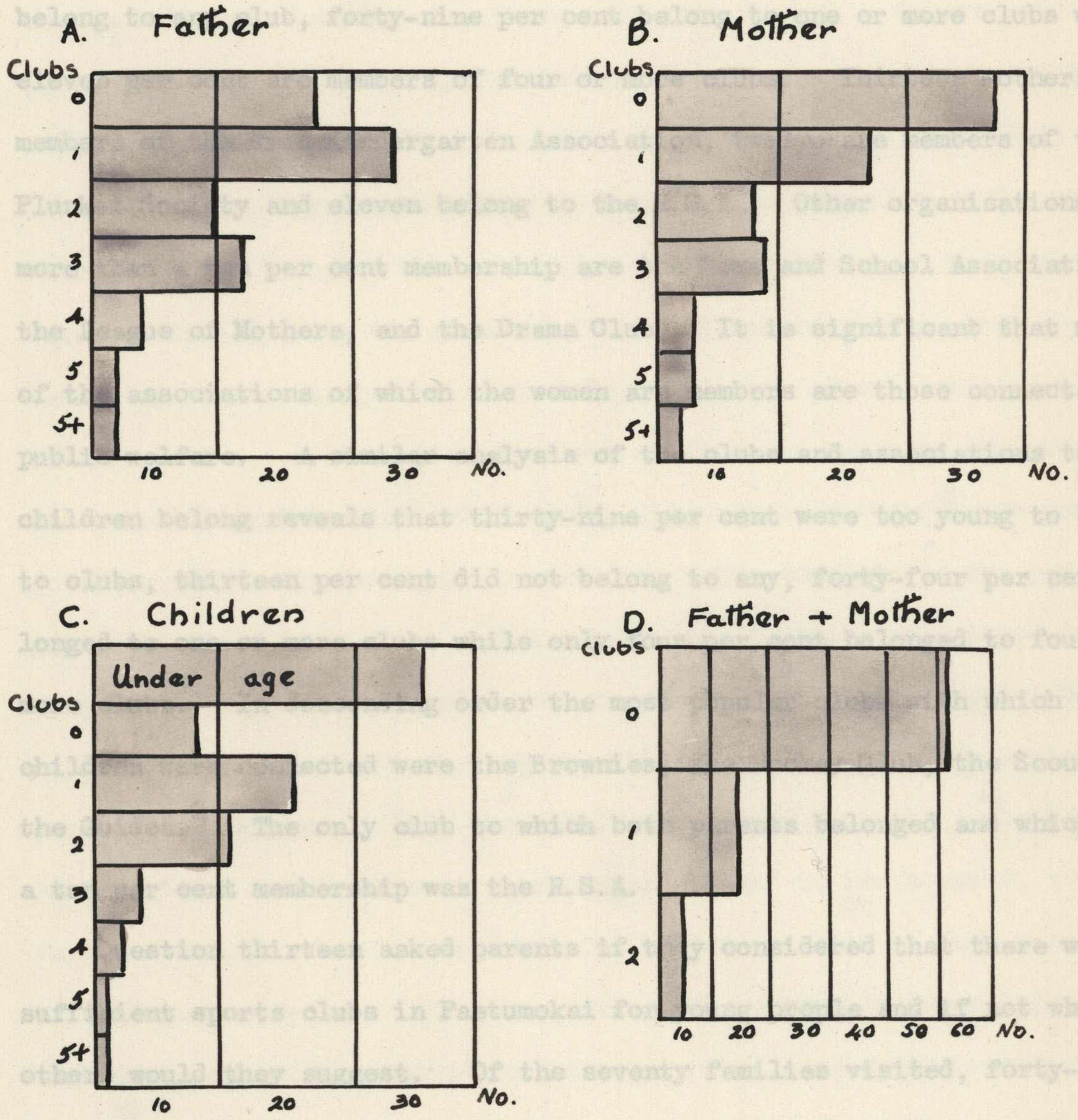
1. A full list of these is given in Appendix No. XI.

The success of each of these clubs depends on how effectively it is run and on the interest and enthusiasm of its members.

The Paetumokai Borough Council has provided a recreation ground where there are one asphalt and three grass tennis courts, cricket pitches and room for the marching girls to practice. These clubs pay an annual rental to the Council. The same grounds are also used for winter sports - football, and hockey. The Paetumokai Borough Council also owns the King Edward VII Coronation Baths and here the Amateur Swimming Club and the Life-saving Club meet during the summer months. The Paetumokai Town Hall is rented to the Winter Sports Association and to the Boxing Club, while the old gymnasium is the meeting place for the miniature rifles. All other sports associations have their own grounds, the Bowling Club, the Paetumokai Croquet Club, the Red Ball Croquet Club and the Golf Club which has its links about one-and-a-half miles out of the town. Looking back over the years there have been fluctuations in the membership of most clubs. This has been due largely to the degree of leadership and the enthusiasm displayed by members of the clubs from time to time. Sometimes the answer to the charge of lagging interest has been that "the members are too cliquey", or that "they don't take an interest in the new members unless they're good".

Twenty-four per cent of the fathers in Paetumokai do not belong to any club but sixty-seven per cent of them are members of at least one club and nine per cent are members of four or more clubs. By far the most popular club among the men is the Returned Soldiers' Association to which twenty-two of the seventy families visited belonged. Other clubs and associations

Clubs.



How the various members of the 70 families support clubs.

with more than a ten per cent membership were the Masonic Lodge, the Football Club and the Bowling Club.[1] Forty per cent of the mothers do not belong to any club, forty-nine per cent belong to one or more clubs while eleven per cent are members of four or more clubs. Thirteen mothers are members of the Free Kindergarten Association, twelve are members of the Plunket Society and eleven belong to the R.S.A. Other organisations with more than a ten per cent membership are the Home and School Association, the League of Mothers, and the Drama Club. It is significant that most of the associations of which the women are members are those connected with public welfare. A similar analysis of the clubs and associations to which children belong reveals that thirty-nine per cent were too young to belong to clubs, thirteen per cent did not belong to any, forty-four per cent belonged to one or more clubs while only four per cent belonged to four or more clubs. In descending order the most popular clubs with which the children were connected were the Brownies, the Hockey Club, the Scouts and the Guides.[2] The only club to which both parents belonged and which had a ten per cent membership was the R.S.A.

Question thirteen asked parents if they considered that there were sufficient sports clubs in Paetumokai for young prople and if not what others would they suggest. Of the seventy families visited, forty-nine considered that there were sufficient sports clubs for young people in Paetumokai, eleven thought there could be more and of these six saw the need for a "teen-age" club, two considered that the Athletics Club should be revived, one that a gymnasium was needed, another saw the need for a learner's swimming pool, a fourth thought that more indoor winter sports

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1. For a full list of these Clubs and Associations see Appendix No.XI.
2. For a full list see Appendix No.XI.

should be encouraged, while one family considered that a social club was needed. Nine other families vaguely considered that in some ways there were sufficient clubs but in others more were needed. Others said that there were too many clubs in Paetumokai already, that there were not sufficient people interested in the clubs to go round them, or that it was always the same few people taking an interest in each club. Too often, three families thought, the reason for failure had been in the lack of interest displayed by the members, four families considered that the interest of members lagged after a while, while two others considered that the reason for failure lay in the lack of interest taken by parents in the sports played by their children. This may be a significant point, for here the family interest is involved. How complete is the participation of the family as an association? Two families considered that more family support was needed, not necessarily financial support but rather the encouragement that their children would receive from their presence at matches. Only one family considered that the clubs were too "cliquey" and the members were too "standoffish" to new members, two families thought that the need was for better coaching. Here possibly is an important point. Coaching, and good coaching is essential if a club is to flourish. Added to this there must also be keen membership. To the six people who considered there was a need for a "teen-age" club in Paetumokai may be added the views of the Plunket nurse who thought that this was one of the greatest needs of the town - a well organized club where adolescents could get together and experience growing up together, and sharing of activities. Those who saw the short film "Spotlight on

Youth" will realise just what is involved. The needs of the adolescent present a crucial problem. The adolescent of today is the parent of tomorrow. Has Paetumokai realised this?

The progress of the recently formed Drama Club merits comment. This club meets every two weeks but usually between meetings a group has "got together" and prepared a reading. This means that the cast has met at someone's home and according to the ten Drama Club members in the survey this is a great success. Not only is the play read and discussed, but the members of the cast get a chance to know each other in a way not otherwise possible. During the past year, the first year of operation, two public performances were given and for each of these three one-act plays were produced. This year the club is more ambitious and they have planned three one-act plays and one three-act play. According to committee members who select the plays to be produced, a great deal of enjoyment and satisfaction is derived from these special meetings, when the year's programme is being discussed. There is no doubt about the present success of the Paetumokai Drama Club.

Reference has been made in an earlier chapter[1] to the cinema. It is not necessary here to enter into any further details regarding the film other than a recognition of the part played by this form of entertainment outside the home.

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1. See Chapter VI, The Family today in Paetumokai.

CHAPTER XI

C O N C L U S I O N .

In the preceding pages I have tried to give an unbiased picture of family and social life as it exists in Paetumokai. I have described the town and its people, its form of local government and the family of yesterday and today. I have discussed the various facets of the social life of the family of today, the health and religion, and the educational and recreational activities of the Paetumokians.

Though it is not possible to select the average family (for such does not exist) it is well at this point to consider briefly the life of a normal family. In New Zealand the father works five days of the week which amounts to a total of forty hours. If he has "a collar and tie job" his working day will begin at 9 am and end at 5 pm, while if he is an outside worker he will probably commence his day half-an-hour or an hour earlier. If he has chosen the outdoor means of livelihood he will come home to dinner at night, but if he works in the town he will, in all probability, make his mid-day meal the substantial one. In summer-time after the evening meal he will probably go outside to potter around the garden for half-an-hour or so. Lawns may have to be cut, the vegetable plot hoed up, or the tomatoes sprayed. The wind the other night may have loosened a nail or two in the roof, or he may spend an hour tinkering with the car. But if none of these jobs requires attention he may smoke a pipe while he chats with his neighbour over the back fence. Or he may "hop on his bike" and have a game of bowls or tennis. Of course if his wife is going out for the evening he will have to look after the family.

During the winter-time when there is not so much to be done in the garden, he will usually sit down in front of the fire to read first the paper, then a book, and perhaps later have a game of cards with his family. If he has a hobby he will probably spend an evening or two getting enjoyment from this pastime. Quite often he will pass the time to the accompaniment of the wireless, usually listening to the programme provided by 2ZB.

Mother meanwhile has been attending to the domestic tasks in the home. Like most housewives she makes Monday her washing day. This brings in its train ironing and mending. Other mornings she spends filling the cake tins, and cleaning the house to the ceaseless accompaniment of Aunt Daisy and the morning ZB Serials. She must allow time to have a half-hour chat on the telephone with Mrs.A., or to pass on the gossip of the day with Mrs.B. over the back fence. In the afternoon she may do her shopping, or play her croquet match, or go along to the weekly Red Cross card afternoon. At night after the children have gone to bed she may have to patch Bobby's trousers, or mend her husband's sox. Sometimes, perhaps once a week, she will go to the pictures with a friend. But as the work in the home is never done she seldom has time to pick up a book to read, though it must be remembered that while she is doing her domestic duties the wireless is usually providing her with some form of entertainment.

As the pastimes of the children have already been discussed in detail in Chapter X, let us look now at the over all picture.

Vandalism which is a growing concern in several New Zealand towns is not a major issue in Paetumokai. Of the seventy families visited

for the purpose of this survey, eleven considered that there was a fair amount of vandalism in the town; the remaining fifty-nine families were of the opinion that there was very little, if any. Those who considered vandalism a problem were of the opinion that lack of parental control, late teen-age hooliganism and not enough home life were the main causes.[1]

In this township, which has grown up to serve the needs of the farming community that forms its hinterland, life runs smoothly from one day to the next. Seldom are any signs of bustle to be seen in the streets, the postboy whistles merrily as he cycles along with the daily mail, stopping here and there "to catch up" on the local news, and the shop assistants likewise exchange "the latest" with their customers.

Some three-quarters of the families own a motor car, and three-quarters of them belong to at least one club which they attend fairly regularly. Sports too, play an important part in family life and the various members usually spend at least one afternoon a week at some form of active recreation. Most families visit the library at least once a week, and read at least one of the three daily newspapers. They listen to the radio for at least an hour and visit the cinema once a fortnight or oftener. Though in theory they support the church it is rather by an annual donation than by regular Sunday observance.

Most families make use of the Plunket Society for the nurturing of their young children. When they reach the age of five the children are sent to the local consolidated school from which they graduate to the Paetumokai District High School where some few remain until they pass the school certificate examination and very occasionally university entrance.

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1. A detailed list of these is given in Appendix No.XII.

Beyond this level there is practically no attempt at education in Paetumokai. There are few adolescents beyond school age in the town. Most have gone to the cities to seek a career in one of the branches of the civil service or have found employment in one of the larger offices and shops in the city. Thus in Paetumokai there remain largely those people who have found their niche in local commercial enterprise. There are few retired people in Paetumokai though suprisingly a large number of elderly spinsters and widows.

Little attempt has been made to provide any form of adult education. Apart from the activities of the Paetumokai drama club there is no active form of culture in the town. This is reflected in the radio listening of the Paetumokians. Not one of the seventy families visited for the purposes of this survey listened to the YC range of broadcasting stations. From this may be deduced the absence of clasical music and first class drama in the cultural diet of the Paetumokians. Indeed their diet is based on the starch foods - enough money to build their own homes, and frequent visits to the cinema irrespective of the type and standard of the film; but the vitamins that provide the richer and fuller flavour are missing. It is the old story of the sailors of 150-200 years ago, who, denied fresh foods in their diet developed rickets and grew deformed.

Thus Paetumokai has developed into a narrow-minded township, devoid of almost all culture. Today on the eve of a new era which must accompany the opening of the Rimutaka tunnel Paetumokai faces a challenge - 'What of the future?' When the capital city becomes less than an hour's train travel away, more and more people will make their homes in

Paetumokai which will probably become virtually a suburb of Wellington. But will Paetumokai become the community centre for these new residents or will it merely stagnate into a dormitory town as far as the working population goes? This is the real challenge that the Paetumokians of today should be preparing to meet. What does it mean? First much careful planning is needed. Already the mayor and his council should be at work on their draft schemes. Town planning is the first essential. They must decide what is to be the focal point in the Paetumokai of tomorrow - is it to be the square? If so, the square must dominate the town, both business and residential areas must converge upon it. The safest way of ensuring this is to build a Community Centre Hall in the square. Here is a natural meeting place for old and young alike. Here should be found the Plunket rooms and a childrens playground, all forms of organised recreation, the sports centre catering for both winter and summer activities, the cinema, the library, and the town hall, where provision would be made for all forms of entertainment. But the Community Centre must be more than this, it must provide a place where adolescent and older people can gather to enjoy themselves. Over organisation must be avoided but at the same time provision must be made for those people who wish to make use of the equipment provided by such a centre. The same applies to the adolescents; the community centre should be the assembly place for their cycling trips, their swopping of stamps, and formation of their friendships. But there must be more than just a community centre. There must be skilled yet concealed leadership. The plans of the leader must not dominate the activities of the centre. Instead it is the activities

of the Paetumokians that must mould the centre's activities, the director providing help only if and when required. For here the social and cultural life of Paetumokai must find its nucleus.

But the community centre is not the complete answer. The Paetumokai Borough Council of today should be planning for the town of at least one, if not two decades hence. Provision must be made for the arterial road and railway services that will pass through Paetumokai. If necessary land reclamation must proceed. Already a scheme that involves the partial reclamation of Lake Wairarapa has been mooted, the reclaimed land to be used for market gardening. Probably the major and crucial issue for Paetumokai is housing. Already town planners should have been consulted and should be at work preparing their blue prints. Already areas in the town should be set aside for residential blocks. These should include provision for both state housing schemes and for private homes. Already provision should be made for more and better shopping facilities. The last five years have seen a move in this direction for branches of at least two firms with New Zealand-wide connections are functioning in Paetumokai.

Health, Religion, and Education facilities must be extended. The function and services of the Plunket society, the school dental services and the private dental and medical services must be expanded. The Church, if its mission is to succeed must play a more positive part in the community than it does today. Our preachers must cease declaiming the sins of Paetumokians and instead provide food for thought or practical suggestions and ideas if the religious organisations and associations

of Paetumokai are to function as they should in a well organised society. Likewise more extensive provision must be made for Education - a larger school will be needed, additional facilities for post-primary education will be required. This does not necessarily mean that all pupils of the Paetumokai District High School must be educated up to school certificate or university entrance level, but it does mean that pupils of the school[1] must be educated to live their lives more fully and more richly, that they must be trained to so use their individual talents and to so develop their individual potentialities that each pupil is fully extended at school, trained not only to live his life completely, but also to play his part in the building and running of his own community. In the oft quoted words of Pericles' funeral oration - "We alone regard a man who takes no interest in public affairs, not as harmless, but as a useless character."

This then is the challenge that faces Paetumokai. Can the inhabitants plan and build the town of tomorrow or must they stagnate until new blood has infiltrated from those residents who will make their homes in Paetumokai but who earn their livelihood beyond its confines? Can the traditions and faith of the pioneering families be upheld, or will the Paetumokians commit the error of other new housing settlements by providing houses but no community amenities? Can Paetumokai accept this challenge? The Paetumokians have the answer to that question in their own hands. Can they rise to the occasion and make their community a living one? This, the next decade will reveal.

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1. This is not in any way a criticism of the teaching staff of the Paetumokai District High School but a view regarding the entire education system at present in vogue in New Zealand.

APPENDIX

VICTORIA UNIVERSITY
LIBRARY
COLLEGE WELLINGTON

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2. All figures used in this survey are those for 1951.

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APPENDIX I.

QUESTIONNAIRE FOR M.A.

1. Name of family.
   Occupation of father.
   Number in family.

	1	2	3	4	5
2. Christian names					
Ages					
Sex					
School					
Class at present					
Previous schools					
Pre school, if any					

3. To what extent did you make use of the Plunket Society?

   How valuable did you find its services?

4. Clubs and associations.

   (a) Belonged to by father.
   (b) " " " mother.
   (c) " " " each child.
   (d) " " " father and mother.
   (e) " " jointly by family.

5. Religion.

   Do you attend any religious organizations as a family?
   Or individually (a) Sunday School
   (b) Bible Class
   (c) Church social groups

6. Library.

   What use is made of the library ? (a) by parents.
   (b) by family.

   What newspapers do you get regularly?

   Are there any magazines you get regularly?

   Who reads them?

7. Pictures.

How often are the pictures attended by (a) father
(b) mother
(c) father and mother
(d) each member of family

How do you usually go - individually or as a family group?

At what age did your children begin going to the pictures -
(a) in a family group
(b) alone

8. Radio.

To what stations do you usually listen - in order of preference.
Are there any serials or features listened to regularly?
Who listens?
Individually or as a family group?

9. What other ways do you spend time in the home circle - playing games, reading etc.?

Are there any activities that you do together - if so what?

10. Family institutions.

Do the children have birthday parties? How?
How do you celebrate Christmas?
Do your children bring their friends home?
Do your children visit their friend's homes?

11. How much time, would you say, is spent away from home in evenings and weekends by different members of the family?

12. Do you think there is much vandalism in the town?
If so, what do you think is the cause?

13. Do you think there are sufficient sports clubs etc. for young people?

What others would you suggest?

14. Would you like to comment on education today?

APPENDIX II.

OCCUPATIONAL CLASSIFICATION USED IN THE SURVEY.[1]

I. Professional: borough engineer, clergyman, county engineer, dentist, doctor, journalist, lay reader, solicitor, stipendiary magistrate, teacher.

II. Clerical, local body officers and minor professional not included below: bank officer, borough inspector, civil servant, clerk, county clerk, evangelist, instructor, librarian, music teacher, rabbit inspector, registrar of electors, stationmaster, town clerk, traffic inspector, supervisor.

III. Farming and related occupations involving work on the land itself: drover, farmer, farmhand, farm manager, fencer, herd tester, horse breaker, milk tester, settler, sharemilker, shearer, shepherd, stock inspector, stockman, teamster, ploughman.

IV. Business, commerce and banking, employing, executive, managerial: accountant, agent, auctioneer, bank manager, buyer, commission agent, company agent, company director, company manager, company secretary, contractor, hardware manufacturer, hotel keeper, insurance agent, dealer*, land agent, manager, mercantile agent, merchant, miller, produce agent, secretary, stock agent, stock buyer, timber merchant, valuer, veterinary surgeon, wool buyer, wool merchant, works manager.

V. Shopkeepers, shop assistants etc: baker*, bookseller, boot importer, bowser proprietor, butcher*, coal merchant, cycle dealer, dealer*, display manager, draper, garage proprietor, grocer, hairdresser, ironmonger, mercer, radio dealer, salesman, shop assistant, shopkeeper, shop manager, tobacconist, traveller, vendor.

VI. Skilled trades and other occupations, e.g. those involving apprenticeship; includes some shopkeepers who are also tradesmen: blacksmith, borough foreman, builder, cabinet-maker, carpenter, carriage builder, casing foreman, chemist, cinematograph operator, compositor, constable, dental mechanic, electrical engineer, electrician, engine driver, engineer, fellmonger, fitter, gunsmith, jeweller, joiner, linotypist, meat grader, meat inspector, mechanic, motorbody builder, motor trimmer, photographer, picture framer, plumber, printer, saddler, sculptor, signwriter, tailor, telegraphist, toymaker, upholsterer, watchmaker, welder, works foreman.

VII. Semi-skilled trades and other occupations: baker*, barman, boner, bootmaker, boxmaker, bricklayer, brickmaker, brushmaker, butcher*, buttermaker, cable jointer, carrier, dairyman, decorator, drainlayer, driver, fireman, garage attendant, gardener, groundsman, jockey, linesman, machinist, mailman, meter-reader, milkman, nurseryman, painter, plasterer, roof-tiler, sawmiller, sawyer, skindresser, slashermaker, slaughterman, storeman, taxi-driver, trainer, wicker-worker, woolsorter, yardsman.

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1. Campbell, A.E., The Feilding Community Centre; Wellington, 1945.

VIII. Relatively unskilled etc.: borough employee, caretaker, cement tank worker, cement worker, custodian, factory hand, freezing hand, labourer, millhand, night watchman, platelayer, porter, power board employee, railway porter, scraper, seaman, seed cleaner, sexton, steward, surfaceman, timber yard hand, wood cutter, wool brander, wool scourer.

*Dealer, baker, and butcher have each been spread over two occupational groups, since it was felt that there are probably two types involved under these headings.

APPENDIX III.

THE CINEMA.

1. How often are the pictures attended by (a) father; (b) mother; (c) father and mother; (d) each member of family.

Attend the Cinema	(a) Father	(b) Mother	(c) Mother and Father	(d) Children
Occasionally	7	13	35	9
Once in two months	-	-	-	-
" " one month	-	2	-	3
" " two weeks	-	1	1	6
" " one week	9	7	7	27
Oftener	2 (one works there)	2	-	6
Not at all	4	-	-	2
Under picture age	-	-	-	17

Children attending the cinema each Friday night	12
" " " " " Saturday night	4
" " " " " Saturday matinee	11

2. How do you usually go - individually or as a family group

	(a) Individually	(b) Children alone	(c) As a family
How the family goes to the Cinema.	31	9	8

3. At what age did your children begin going to the pictures?

Under Five.	Five.	Six.	Seven.	Eight.	Nine.	Ten.	Eleven.	Twelve.	Thirtee.
-	16	13	6	8	3	-	-	3	1

APPENDIX IV.

EXAMINATION REPORT ON PAETUMOKAI PUBLIC SCHOOL

Examined: Sept. 23rd & 24th 1895

I. Pass Subjects.

Standard	Presented	Present	Passed	Notes on Passes in S.I and II.
X	5			There are many of good age
6	8	8	6	admitted at seven years of age.
5	16	16	5	Some of these are very backward
4	23	23	18	in their attainments, and some
3	32	32	26	appear to be deficient in intel-
2	23	23	18	ligence. Eighteen children
1	37	37	26	between 8½ yrs. and 14½ yrs. old
P	64	-	-	are not fit for S.I.
	208	139	99	

II. Class Subjects.

Subject	Report	
Grammar	Weak S.5,6	Good S.3,4
History	Very fair	
Geography	Very fair S.3,4.	Good S.5,6. Maps fair
Elem. Sc. Object lessons etc.	Obj. lessons fair.	Science good.
Mental Arithmetic	Good improved ready dec. work in S.6,7.	

III. Additional Subjects.

Subject	Report
Repetition and Recitation	Good S.2,5,6. Fair S.3,4.
Drill and Exercises	Very satisfactory
Singing	Good
Needlework	Very good, garments, knitting and darning well done
Comprehension of language of reading lessons	Satisfactory

IV. Instruction of X and P.

The instruction of S.7 is good and the P classes are fairly taught, but more oral work is recommended.

Kindergarten work is V.Fair. In S.5 the candidates were in many cases of weak intelligence. The work of S's. 3,4,6, was generally good; and that of the school generally was much improved in one or two subjects.

The property continues in excellent order.

Four candidates passed S.7.

Signed by two inspectors.

APPENDIX V.

NURSE'S REPORT.

JANUARY TO DECEMBER, 1951.

Cases on Record since Branch commenced	1660
Birth Notifications Received	62
Babies under Supervision (birth to 18 months)	94
Pre-School Children under Supervision (1½ to 5 years)	153
Number of Pre-School Children examined by School Doctor	88
New Baby Cases	75
Analysis of New Baby Cases at first visit -	
Naturally Fed	53
Naturally Fed and Complemented	8
Artificially Fed	14
Visits to Office -	
Babies	608
Children	197
Visits to Homes	621
Combined District -	
Car Mileage	7361
Gallons of Petrol	166
Telephone Consultations	140

APPENDIX VI.

R E L I G I O N.

Do you attend any religious organisations as a family or individually
(a) Sunday School (b) Bible Class (c) Church social groups.

1. The Religion of the Seventy Families visited.

Church of England	27	Roman Catholic	9
Methodist	2	Salvation Army	1
Presbyterian	21	Not stated	10

2. How the Seventy Families attend Church.

As a family	9			
Not as a family	61	(a)	Not to any extent	30
		(b)	Spasmodically	31

Church Attendance.

Church	(a) Sunday School	(b) Bible class	(c) Church Social Groups
Church of England	21	4	10
Methodist	3	-	3
Presbyterian	24	7	13
Roman Catholic	9	1	3
Salvation Army	1	-	-
Not stated	7	1	-

APPENDIX VII.

FAMILY INSTITUTIONS.

Do the children have birthday parties?
How do you celebrate Christmas?
Do your children bring their friends home?
Do your children visit their friends' homes?

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1. Number of children who do have parties 54

   Number of children who do not have parties 8

   Number of children who are too young 6

   Number of children who occasionally have parties 2

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2. Number of families who celebrate Christmas as a family 70

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3. Number of children who bring their friends home 66

   Number of children who sometimes bring their friends home 1

   Number of children who are too young 3

   Number of children who do not bring their friends home ..... -

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4. Number of children who visit their friends' homes 59

   Number of children who sometimes visit their friends' homes 2

   Number of children who are too young 4

   Number of children who do not visit their friends' homes 5

APPENDIX VIII.

M A G A Z I N E S.

Are there any magazines you get regularly? Who reads them?

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1. List of Magazines regularly subscribed to by the seventy families.

Australian Womens' Weekly	15	Radio and Hobbies	2
Australian Home Journal	13	Review	2
English Woman's Weekly	13	Weldons	2
Woman and Home	12	Wide World	2
Auckland Weekly	10	Women	2
N.Z. Home Journal	10	Zealandia	2
N.Z. Journal of Agriculture	9	Arts and Crafts	1
N.Z. Listener	9	Autocar	1
N.Z. Free Lance	8	Banker	1
Readers' Digest	7	BBC Listener	1
New Idea	5	Church and People	1
Stitch	5	Everybody's	1
Woman's Home Journal	5	Exporter	1
Motor World	4	Farmer	1
My Home	4	Femina	1
N.Z. Mirror	4	Girls' Crystal	1
Sports Post	4	Home and Building	1
Australian Mirror	3	Home Serviceman	1
Daily Mail	3	Life	1
Popular Mechanics	3	McCalls	1
Truth	3	National Education	1
American Radio	2	National Geographic Magazine	1
Better Business	2	People	1
Comics	2	Saturday Evening Post	1
English Mirror	2	Short Story	1
Health Department News	2	Sporting Life	1
Medical Journals	2	Sportsman	1
News View	2	True Romances	1
Pix	2	True Stories	1
Radio	2	Women's Pictorial	1

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2. Types of Magazines read by the Seventy families visited.

Women's Journals	21	Professional and Trade	7
Popular	14	Church and Club Journals	5
Sports and Hobbies	9	Educational	5

Total:- 61 different magazines

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3. Magazines read by:-

Father	3	All	11
Mother	24	Older children	9
Children	4	Do not get any	5
Father and Mother	27		

APPENDIX IX.

RADIO LISTENING.

1. To what stations do you usually listen - in order of preference.

Order of Station Preference in Radio Listening.

2 YA only	7	2 ZB and 2 YD	2
2 ZB only	29	3 YA	4
2 YC only	-	Palmerston North	1
2 YA and 2 ZB	11	1 ZB	1
2 ZB and 2 YA	16		

2. Are there any serials or features listened to regularly?

(a) Popularity of Serials

Morning serials	23	Evening serials	12
Afternoon serials	2	Father transmits	3

(b) Serials followed regularly

Doctor Paul	23	Hit Parade	2
Kitty Kelly	23	Honour Bright	2
Wakefield the Home of Mary Lane	23	Raise a laugh	2
Hagan's Circus	16	Sunday night session	2
Man called Shepherd	15	Band sessions	1
Vendetta	14	Gardening talks	1
M.W.F. serials	10	Light classics	1
Request sessions	9	Melba	1
Quiz Kids	8	Parliament	1
Children's sessions	7	Plays	1
Take it from here	4	Sports reviews	1
BBC News	3	The Sundowner	1
Much Binding in the Marsh	3	Superman	1
Dad and Dave	2	They visited N.Z.	1
		Thrillers	1

3. (a) Who listens? (b) Individually or as a family group?

(a) How the Family Listens.

The family together	22	Mother	10
Father and Mother	23	Mother and children	2
The older children	7		

(b)

Number of families that listen individually	17
Number of families that listen as a family	40
Number of families that listen mainly in Winter	2

APPENDIX X.

NEWSPAPERS and LIBRARY.

1. What newspapers do you get regularly?

Number of Families Subscribing to a Daily Paper		
(a)		
Dominion 39	Evening Post 33	Times Age 45

(b)	
Number of families who do not take a daily paper	1
Number of families who take one daily paper	26
Number of families who take two papers a day	36
Number of families who take three papers a day	7

2. What use is made of the Library (a) by parents. (b) by family.

(a)	
Number of parents belonging to library	44
Number of parents who do not belong to library	26
Number of parents who have no time to belong to library	5
(b)	
Number of children in families who belong to a library	35
Number of children in families who do not belong to a library	11
Number of children in families who are too young to belong	24

APPENDIX XI.

C L U B S.

(a) Belonged to by Father.
(b) Belonged to by Mother.
(c) Belonged to by each child.
(d) Belonged to by Father and Mother.
(e) Belonged to jointly by Family.

No. of Clubs belonged to.	(a) Father	(b) Mother	(c) Children	(d) Father and Mother	(e) as a Family
None	17	28	9	51	-
One	23	17	16	15	-
Two	10	8	11	4	-
Three	12	9	4	-	-
Four	4	3	2	-	-
Five	2	3	1	-	-
Five plus	2	2	1	-	-
Too young	-	-	26	-	-

(a) List of Clubs belonged to by Father.

R.S.A.	22	Tennis	3
Lodge	9	Transmitters Assn.	3
Bowling	7	Boxing	2
Football	7	Calf Club	2
Minature Rifles	6	Fire Brigade	2
Golf	5	Swimming	2
Chamber of Commerce	4	Apprenticeship Assn.	1
Cricket	4	Federated Farmers Assn.	1
Indoor Bowls	4	Hunt Club	1
School Committee	4	Kennel Club	1
Winter Sports	4	Kindergarten	1
Borough Council	3	N.Z.Institute of Engineers	1
Drama	3	N.Z.Educational Institute	1
Home & School Assn.	3	Professional Engineers	1
Institute of Electricians	3	Young Farmers' Assn.	1
Scouts	3		

(b) List of Clubs belonged to by Mother.

Kindergarten	13	Church Clubs	6
Plunket Society	12	Croquet	4
R.S.A.	11	Golf	4
Home and School Assn.	9	W.D.F.U.	4
League of Mothers	8	Miniature Rifles	3
Drama	7	Tennis	3

Red Cross	2	Indoor Bowls	1
Swimming	2	Lifesaving	1
Winter Sports	2	Overseas wives	1
Garden Circle	1	Scouts	1
Guides	1		

(c) List of Clubs belonged to by Children.

Brownies	12	Marching Girls	3
Hockey	10	Boxing	2
Guides	7	Highland Dancing	1
Scouts	7	Golf	1
Cubs	6	Model Planes	1
Swimming	6	Soccer	1
Cricket	4	Square Dancing	1
Football	4	Table Tennis	1
Tennis	4	Young Farmers	1

(d) List of Clubs belonged to by Father and Mother.

R.S.A.	7	Golf	1
Bowling	2	Indoor Bowls	1
Drama	2	Kindergarten	1
Tennis	1	Miniature Rifles	1
Caledonian Society	1	Square Dancing	1

LEISURE TIME.

1. What other ways do you spend time in the home circle - playing games, reading etc.?

Ways in which Families spend their Leisure time.

Reading	41	Chn.meccano	2
Sewing etc.	24	Friends come in	2
Gardening	18	Golf	2
Cards	16	Piano singing	2
Games	15	Tennis	2
Looking after and improving home	9	Breeding dogs	1
Hobbies	6	Bridge	1
Play with children	4	Cricket	1
Sports	4	Drama	1
Piano	3	Hockey	1
Radio transmitting	3	Radio	1
		Radiogram	1

2. Are there any activities that you do together - if so what?

Activities Families do together.

Drives and Picnics	9	Camping	1
Fishing	8	Caravanning	1
Gardening	5	Cards	1
Swimming	4	Children play in group	1
Walks	3	Indoor Bowls	1
Tennis	2	Square Dancing	1

CLUBS AND ASSOCIATIONS THAT FUNCTION IN PAETUMOKAI.

1. Voluntary local government: Borough Council, County Council, School Committee.

2. Groups organised for Public Welfare: Chamber of Commerce, Home and School Association, League of Mothers, Library Committee, Plunket Society for Health of Women and Children, Red Cross Society, Volunteer Fire Brigade, Women's Division of the Farmers Union, Young Farmers' Club.

3. Groups of Mutual Benefit: Masonic Lodge, Oddfellows Lodge.

4. Educational and Cultural Groups: Children's Play Centre, Drama Club Gardening Circle, Guides and Brownies, Kindergarten Association, Scouts and Cubs.

5. Churches: Church of England, Methodist, Presbyterian, Roman Catholic.

6. Groups organised for Amusement and Sport: Amateur Swimming Club, Bowling Club, Cricket Club, Two Croquet Clubs, Defence Rifle Club, Football Club, Golf Club, Hockey Club, Home Service Men's Club, Marching Girls Club, Miniature Rifle Club, Racing Club, Returned Services Association, Square Dancing Club, Tennis Club, Winter Sports Association.

APPENDIX XII.

1. Do you think there is much vandalism in the town?

No	40	Sporadic	5
A little	12	Fair amount	3
Yes	7	Has been	2
		No comment	1

2. If so, what do you think is the cause?

Lack of parental control	5	Girls 15-20	1
Late teens hooliganism	4	Influence of pictures	1
Not enough home life	4	Lack of parental interest	1
Lack of teen age club	3	Lack of police control	1
Drink	2	Misguided leadership	1
Nothing else to do	2	Organised gangs	1
Forty-hour week	1	Outside town influence	1
		Saturday night dances	1

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