

New Zealand

founders



BULLETIN

Vol. 16/3. No. 42. ▷

Registered at the G.P.O. as a Magazine.

◁ January 1969

WAITANGI WRANGLE

The Mission House stands serene to mark the spot where well-meaning representatives of our joint forebears came to some measure of agreement out of mighty and eloquent discourse, echoes of which still may be heard throughout the land, notably at the Bay of Islands, some few other localities and not the least of which distinguish the Society's now well-established annual Waitangi Day Dinner in the Capital.

Mighty but seldom so eloquent, there now rages discourse on the establishment of a single national Waitangi Day holiday to replace traditional provincial Anniversary Days. Setting aside aspects such as the fact that New Zealand representatives abroad already observe February 6th as our National Day, and the fact that we do not exactly head the list of countries with the greatest number of holidays, let us at least be sensible on this issue. Let us say bluntly that at a time when the realism of automation points to the creation of more rather than less holidays, we should redouble our efforts to have a Wai-



tangi Day by all means, but never at the expense of existing holidays.

This history-oriented Society remains aware that these same Anniversary Days so accommodatingly threading their way through our summertime, simply honour the realism of our sail-borne forebears who saw the practical advantages of leaving their birthplaces in reasonably fair weather to make a New Zealand landfall at the best time of the year in which to set up house in another hemisphere. This made sense—today's wrangle doesn't.

The Undiminishing Past . . .

New Zealand Founder Member John Warnes has gone out of his way to ensure that at least one small part of our pioneer heritage stands the best possible chance of presentation. Are we all doing all we may to follow this example?



**The New Zealand
Founders Society
Inc.**

THE FOUNDERS CREED

We pledge ourselves to foster, promote and inculcate in rising generations that hardy will and spirit of enterprise, responsibility, work and faith so abundantly possessed by the actual founders, which has been so important a factor in the life and progress of New Zealand.

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Editor: Lindsay Buick-Constable.

Letters to the Editor

64 Bayly Road,
New Plymouth.

The Editor,
N.Z. Founders Bulletin.
Dear Sir,

I was very interested in the account you published of the making of the roads in the early days of the Wellington settlement, as my grandfather, William Barnes, at one time worked on the construction of the Petone-Wellington road. When I was a small boy (about seventy years ago) the old man lived with us and used to tell of some of the events of those times, and two incidents come to mind.

In the first instance, the gang were "blowing" off a point of rock with blasting powder, and had just lit the fuses and retired to a safe distance when, to their consternation, a group of Maoris walked over and stood on the spot they were intending to "blow". They made frantic signals for the Maoris to shift, but they didn't understand. Presently, rocks and Maoris all went up together. Fortunately, no body was seriously hurt, and the incident was smoothed over.

Another story he told (which I find rather hard to believe) was that, at one time, for a short spell they ran out of fuse, but had plenty of powder. So they crushed some powder and filled toi-toi canes with this, and used these for fuses. I presume that they damped the powder so that it would be reasonably safe for the man who lit the fuse!

I thought you might be interested in these anecdotes. By the way, old W. R. Barnes was buried at St. Mary's Church, Karori, in 1922, aged 95. I was then a student at Training College.

Yours sincerely,

ARTHUR C. BARNES.

Ed.: Thanks indeed to Mr. Barnes for these "explosive" items. No doubt in the light of today's sensitivities the first happening would take some "smoothing over". A greater sense of humour seemed to prevail in the past.

11 Donald Street,
Karori, Wellington.

Dear Sir,

The poem quoted by Mrs. Hicks in the "Bulletin" (No. 40) is a piece of satirical verse from an early 'varsity revue about 1907, I think. It originates from the land grants made to the University in Taranaki. It was sung to the tune "Villikins and His Dinah".

The chorus ran—

Toora-lye, toora-lay,
The knights they were cold at the end of
the day.

Yours truly,

T. COLLEDGE (Mr.).

Ed.: Mrs. Hicks is grateful for this lead.

121 Coronation Road,
Papatoetoe.

Dear Sir,

Re "Bulletin" listing (No. 40), of further new members, Mrs. I. V. Gray, Auckland, ship "George Fife", date 1842, Robert Wilton, should read, ship "Oriental". It was my grandmother's father, Frances Burdett Jones, who came out on the "George Fife".

However, on the Members' Register I received, the ship is stated correctly as the "Oriental", so perhaps it was an oversight.

Yours faithfully,

ISOBEL VICTORIA GRAY (Mrs.).

—JOHN C. WARNES
(Maternal Great-Great Grandson)

A Condensed Biography of the Reverend John Hobbs and Contemporary History In The Far North

An innovation was introduced recently in the interests of personal pictorial records preservation relating to early New Zealand settlement and endeavour. The author of this biography, a member of New Zealand Founders' Society, made application to the Waitangi National Trust for the temporary release from Treaty House, Waitangi, of the fading photographs of his maternal great-great grandparents, the Rev. John Hobbs and Mrs. Hobbs of the pioneer Wesleyan Mission in the far north of New Zealand, in order to have the photographs reproduced in oils for posterity. Permission was granted and Mr. C. M. von Berwald, a noted artist now residing in Otaki, was commissioned to paint the two portraits, which are printed here in association with this biographical account of Hobbs' early life and ministry. (See Pages 6 and 7.)

His Excellency the Governor-General (Sir Arthur Porritt), as Chairman of the Waitangi National Trust, took a definite interest in the project, and before the portraits were sent to Waitangi required that they first be submitted to him for personal inspection.

THE LIFE AND ACTIVITIES OF REV. JOHN HOBBS make fascinatingly interesting reading, and in the subsequent resume of his ministry and related efforts to assist in bringing British colonisation and sovereignty to fruition, the author desires to acknowledge that he has obtained much of his data from the biography, "Brother John", by Mr. T. G. M. Spooner, M.A., and other publications produced by the Wesley Historical Society (New Zealand), viz. "Toil and Adversity at Whangaroa" and "First Years at Hokianga (1827-1836)", both volumes being by the authorship of Rev. C. H. Laws, B.A., D.D. The author of this condensation, in periodically quoting from these works, has endeavoured to correlate the factual material required in chronological sequence as far as possible, though, naturally enough, parenthetical digressions have been made on occasions to give timely and appropriate background to events.

John Hobbs came of a family of evangelical stock in Kent, England. He was born in the small town of St.

Peters, Isle of Thanet, on February 22, 1800, and was the son of Elizabeth and Richard Hobbs. Records discovered in the Tower of London refer to "licences granted in the reign of Charles II to the family of Hobbs to hold their conventicles." Hobbs came from a very ancient English family and the motto granted with the family crest on June 6, 1580, "Omnia Bona Bonis", ("All things good to the good") may not have been inappropriate in view of the devout evangelical activities that would appear to have persisted throughout the subsequent centuries, though there is no definite evidence, of course, of uninterrupted work in evangelism in all succeeding generations, though it is obvious that the seed must have been in the soul.

Initially, Hobb's zeal guided him to Tasmania, where he desired to dedicate his life to work among the convicts as a local preacher. He left his home in Thanet on June 21, 1822, and, as he departed, never to return to his native land, his father blessed him: "I believe your going to be of God and I shall pray for you by name every day."

On arrival at Hobart Town Hobbs met the Rev. Nathaniel Turner, a Methodist minister. Hobbs described himself a mechanic, not then ordained to the Ministry, and was invited by Turner to accompany him to New Zealand to join the Methodist Mission. On board "Brampton", which left Sydney on July 22, 1825, and arrived in Bay of Islands on August 6, 1825, were Rev. Samuel Marsden, making his fourth trip to New Zealand, Rev. Henry Williams, Rev. Nathaniel Turner, Mrs. Turner, infant daughter and maid and Mr. John Hobbs. On arrival the two Methodists proceeded on foot from the Bay of Islands to Kaeo, in the Whangaroa area, where the first Wesleyan Mission station was in the process of being established by the Rev. Samuel Leigh, who, at that time, was a sick man. Because of this Turner returned to the Bay of Islands without delay and informed Marsden of this misfortune. The great, human-hearted Anglican pioneer missionary immediately departed for Whangaroa in "Snapper" with the complete Turner family on board, arriving at Kaeo on August 15. By then Leigh was seriously ill and it was Marsden, on behalf of the Wesleyans, who finally completed the purchase of the land for the Wesleyan Mission site from the natives. Initially, Leigh had requested the Maori chiefs concerned to fix the price and it is recorded that he then generously doubled the amount. The area purchased was of seven acres in extent and it is further recorded by Rev. C. H. Laws that "Marsden examined the area, fixed the boundaries, secured the tribal marks of the chiefs and completed the transaction; and, in after years, when all land titles were subject to Government inspection, this title was declared unassailable and the property fairly acquired. The site is still in the possession of the Methodist Church."

Marsden and Leigh left Wesleydale (Kaeo) on August 19 and the latter never returned to New Zealand after his departure from the country.

In the foregoing a brief survey of the very early Wesleyan days in New Zealand's far north has been made to provide background to the subject of this small work—a condensed biography of John Hobbs, and, of course, inevitably, reference to the many other great men of the period, both European and Maori, with whom he came into association.

Before proceeding it would not be out of place to refer to the exemplary

Christian, affectionate and deeply respectful relationship that existed between the members of the Anglican and Wesleyan Missions in those difficult days of the early eighteen hundreds. In 1828 Mrs. Hobbs was approaching the time for her first confinement and the Anglicans of Paihia, headed by the Williams household, invited her to have her confinement there where the amenities were considered rather more satisfactory. There her first child, Emma, was born. This daughter in later years married another pioneer Wesleyan missionary, Rev. William Kirk, who arrived in New Zealand from England in 1847. In 1848, after being shipwrecked off Wanganui, undaunted, and with such possessions as they were able to salvage from the total wreck, they proceeded to Ohinemutu, near Pipiriki, where they successfully, yet under extreme stress and difficulty, managed to establish their Mission station. Fortunately, Hobbs had accompanied his eldest child and son-in-law and with his resourcefulness, tenacity and excellent knowledge of the Maori language, was of inestimable value to the young couple. On November 28 Hobbs took his departure and set forth for home at Mangungu, Hokianga, approximately 500 miles to the north by canoe and then on foot for Auckland through primitive Maori tracks and mountainous trails. At Auckland he embarked on "Nancy" on December 28, the 300 mile journey from Ohinemutu at most having taken him one calendar month, depending, of course, how long he had to await embarkation in Auckland. Before saying farewell to the courageous couple at Ohinemutu, he observed in one of the entries in his many meticulously maintained journals: "The prospect of leaving this dear young couple to prosecute their work in their responsible station is, to a father, one of these events which require the exercise of faith and trust in God. Lord guide and help them."

Having digressed to this extent let us now return to the Kaeo scene. According to Mr. Spooner the years 1825 and 1826 were particularly difficult, the threat of war between Hongi and the Whangaroa Maoris making the situation even more delicate. As early as March, 1825, the women of the Mission were sent to Bay of Islands for safety and the Anglican brethren advocated strongly the Methodists' abandonment of the Kaeo Mission station in the interests of their personal security. However, they remained and did not leave Wesleydale until Wednes-

day, January 10, 1827, for Keri Keri after their Mission station had been attacked, their livestock destroyed, their goods plundered and their houses burned to the ground.

The Wesleyans had domiciled themselves in dangerous territory in Whangaroa, and to quote again from Rev. Laws, "the natives of that day were dominated by lawless and unscrupulous men. In the record of that inhospitable region the 'Boyd' was destroyed in 1809 and some seventy of its people killed and eaten . . ."

So the small, brave band pushed on toward Keri Keri and, rounding a sharp bend in the track, they encountered a heavily armed band of some hundreds of warriors. But the war party was under the command of the chivalrous Eruera Patuone, one of the most powerful and respected Hokianga chiefs, who took them under his protection immediately. Turner, in charge of the European party, describes the incident thus: "he instantly turned round upon his army and commanded them to halt. Never before had I seen in New Zealand such an exhibition of authority and obedience." This, too, was probably Hobbs' first meeting with Patuone who, with his equally illustrious brother, Tamati Waka Nene, statesman and Maori aristocrat, like his kinsman, later became Hobbs' two greatest Maori friends, and in succeeding paragraphs reference will be made in respect of the profound faith and respect that Tamati Waka Nene entertained toward Hobbs' judgment and advice relating to matters of great importance to the welfare of his Maori people.

So the fugitive party proceeded to Keri Keri after Patuone had said "Haere ata koutou" ("Go ye onward"). "These words were given merely as a courteous indication that it was safe to proceed," records Mr. Spooner. "They became, however, more significant, and we can imagine that Beloved Brother John took them as his motto. Certainly throughout his missionary service he acted upon these words, whatever the difficulties, the discouragements, the problems, he pressed on to do his utmost for his God and for the Maori people he loved so well."

After the catastrophe of Kaeo Hobbs sailed for Sydney where he met, by arrangement, and married his fiancée, Miss Jane Brogreff, who had arrived from England. They were married on

August 14, 1827, in the Anglican church of St. Phillips, Sydney (and, some years ago now, the author attended a morning service there one Sunday and ruminated upon the past). It was also during that short visit to Sydney by Hobbs that he was ordained to the Ministry. On the return trip to Hokianga Hobbs was the leader of the party consisting of Mr. and Mrs. Luke Wade and Miss Bedford (who had come to teach Turner's children). They embarked on "Governor Macquarie" and sailed on October 20, 1827, and anchored inside Hokianga Heads on October 31.

It is now intended, as far as is possible, yet with fairness to other contemporary pioneers, to concentrate on Hobbs' condensed biography and from this point the author will confine himself to recording only the more salient features of Hobbs' Ministry and associated activities.

In the name of his Mission he purchased at Mangungu 850 acres, the price being in articles of trade to the value of £190. It was a fair price at the time when one considers that 500 acres during that period of history could be obtained for a barrel of powder and a couple of muskets. Even now, 140 years later, the oaks, apple trees and pears (all lichen-covered, yet still bearing



fruit) continue to flourish on the old Mission site, and on an eminence overlooking Hokianga towers a stone memor-

ial, dominated by a cross with suitable inscriptions in both languages and a roll of the names of the early pioneer Wesleyans, headed by the founder of the Mission station, the Reverend John Hobbs, who was assisted by Reverend James Stack.

On the north side of the monument is the following inscription in the English language:

“To the glory of God. This monument was erected to commemorate the re-establishment at Hokianga in October, 1827, of the Wesleyan Methodist Mission in New Zealand by the Reverends John Hobbs and James Stack, after its interruption at Whangaroa in January, 1827, by Hongi Ika's war—and the work of extension by their faithful successors, also the sympathetic protection extended to the Mission by Eruera Patuone and his brother, Tamati Waka Nene, chiefs of the Ngapuhi tribe.

“Jesus said unto them, go ye into all the world and preach the Gospel to every creature.’ St. Mark XVI 15.”

(On the south side this inscription is rendered exactly into Maori.)

On the west side of this fine monument at Mangungu appears the following inscription:

“In memory of Hiki Tawa, the first baptised convert of the Mission; and of Maitu and Rihimona, the first martyrs of the Mission; and also of Hamiora Ngaropi, who laboured among the Wai-kato tribes, he being the first Maori to be ordained to the Ministry; and of Wairemu Neera Awaitaia, the first missionary to the tribes of Taranaki; and these are the Hokianga sub-tribes who were accustomed to assemble for worship at this spot—Te Mahurehure, Te Ihutai, Ngatipakau, Ngatitoto, Ngatikura, Te Uri O Te Aho, Te Uri Kopura, Te Kowhatu Takai, Te Hikutu, Te Ngahengahe, Te Ngatihao, Te Popoto.”

(On the east side this inscription is rendered exactly into Maori.)

On the base of the monument also appears the following:

“Hokianga Missionaries—1827-1893.

“John Hobbs, James Stack, John Whiteley, James Wallis, William Woon,

Nathaniel Turner, James Buller, John H Bumby, Samuel Ironside, John Warren, George Stannard, Henry L. Lawry, William Kirk, William Gittos, William Rowse, Thomas G. Hammond, Thomas A. Joughin, Benjamin F. Rothwell.

“Lay helpers: Dr. Richard Day, George Stephenson, William Webster.”

On a marble figure of the Bible let into the base of the monument appears:

“The Holy Bible, ‘The seed is the word of God’. Luke VIII, II.”

(This, also, is rendered into Maori.)

At Kaeo is also a memorial commemorating the Mission first established in the Whangaroa area. It takes the form of a cairn and, since its early erection, has been surmounted by a cross. This cairn was erected by the Maori members of the church. The inscription is brief, yet expressive in its simplicity: “On this spot the Methodist



Rev. John Hobbs

Mission to the natives of New Zealand was established June 10th, 1825, by the Rev. Samuel Leigh. ‘What hath God wrought.’ Numbers XXIII, 25.”

One of Hobbs' great advantages during his ministry was his knowledge of the idiomatic Maori—a rare accomplishment for a pakeha. It has been written “that the speech of the Ngapuhi, among whom Hobbs laboured, is a rich and euphonic dialect and . . . it was this fair and beautiful tongue that John Hobbs spoke almost as one born of it.”

This brings us again to the two famous brothers, Eruera Maihi Patuone, baptised in the Anglican faith by Rev. Henry Williams, and Tamati Waka Nene, who received a similar rite at the Methodist Mission. They were chiefs of high descent, sons of Tapua, and according to Mr. Spooner, "whose canoe led

those which met Captain Cook off Cape Brett in 1769." Those two noble Maori chiefs had a great influence over other chiefs in the signing of the Treaty of Waitangi.

Hobbs was actually invited to represent the Methodist Mission on that historic occasion, but he did not wish to leave home after his recent prolonged absence in the south where, in Port Nicholson on June 9, 1839, he and his colleague, Rev. Bumby, preached what is believed to have been the first Christian service to the Maoris around that har-



Mrs. Jane Hobbs

bour, now known as Wellington. This was at Te Aro Pa where, in the Manners Street vicinity, today stands a suitably inscribed memorial stone commemorating this service. Commenting on this a journal entry by Hobbs reads:

"Went on shore at a Pa called Te Aro, and addressed a company of about 100 persons in the simplest manner possible, on the first principles of the Gospel of our Redeemer, while they listened to the first white man that ever preached to them the Gospel of Christ.

The afternoon was too wet to go from the vessel."

Some few days later Hobbs crossed Port Nicholson to Pitoni (Petone) and explored the Heretaunga River (now Hutt River). In both of those places he delivered simple services. He estimated the native population in the vicinity to aggregate about four hundred persons.

While in Port Nicholson he tapued a certain area of land for the purpose of the Methodist church and he wrote: "The river frontage of the land we have tapued at Port Nicholson runs from the stream called Kumu Toto to another stream called Te Aro. The name of the bluff point in the middle of it is Kaiupoko."

To quote from Mr. Spooner's book once again: "This is the area of land in the heart of modern Wellington over which there was considerable argument later. Wakefield claimed to have purchased it for the New Zealand Company, the church claimed to have purchased it previously, and there is no doubt that the chiefs concerned had no intention, when entering into negotiations with Wakefield, of dispossessing the missionaries. The Land Commissioners, however, refused to recognise the Mission's claim. Even the Reverend Rugby Pratt says in his article, 'The Founding of Christianity at Port Nicholson': 'On 13th June (1839) the purchase of the Te Aro Mission was completed.' Yet it is quite clear that Hobbs, at any rate, was prepared to accept the Land Commissioners' finding as correct. This, of course, does not get away from the fact that the Maori people intended the church to have it and that the church had a very strong moral claim to it, but, unfortunately, no legal rights."

On the way back to Auckland Hobbs also preached the first Christian service to a Maori congregation in the South Island. This took place at Cloudy Bay and, relating to this, his journal entry reads: "June 21, 1839. It is seventeen years this day since I left my father's house to come into the south seas and I this day find myself a preacher of righteousness to those who have never before been addressed by a European preacher."

Their ship proceeded north from Queen Charlotte Sound to Mana Island, Porirua, Kapiti Island (where, according to the verbal words of the author's grandmother, Mrs. Garlick, wife of the

Rev. Samuel Garlick, another Methodist minister, he met the war-disposed chief, Te Rauparaha, and, from memory, it is understood remonstrated in the most definite terms with that warrior) and from there to Kawhia. There Hobbs disembarked and proceeded to continue his journey to Mangungu on foot and at dusk, in the evening of August 16, 1839, "I had the unspeakable pleasure of looking down from the hills into the Hokianga River." Hobbs arrived back at Mangungu on August 17, "at 12.30 a.m. after an absence of thirteen weeks and five days", to quote from his journal entries.

Rev. John Hobbs, like Bishop Selwyn, was noted for his walking expeditions in the prosecution of the interests of his fervent mission.

Hobbs was a modest man and placed little importance upon personal precedence to which he was entitled by virtue of duration of service in the ministry, influence, personal qualities and attributes and seniority. His aims and methods were those of an intensely spiritual servant of his God and church. He could be persuaded by wisdom, but not driven; counselled, but not compelled; accept equality, but not domination. Being essentially a pioneer and ardent field worker he disliked, strongly, administrative responsibilities, though apparently he was sufficiently equipped academically, though not temperamentally, to accept such duties, which, on several occasions, due to the vagaries of circumstances, he was obliged, with much reluctance, to shoulder. Fools he did not suffer gladly and these he treated with an undisguised degree of irritation in his later life. His convictions were strong and he had the iron character to support them.

According to Mr. Spooner: "It is significant that every appreciation of John Hobbs written about the time of his death, or the centenary of his arrival in New Zealand, makes special reference to his loyalty and attachment to the Queen. However, though Hobbs was not at Waitangi in person his influence was there. It is generally agreed that the great Hokianga chief and statesman, Tamati Waka Nene, in his speech, did more to influence the assembled Maori chiefs that anything else. Behind that speech lay the mana of John Hobbs. Tamati Waka Nene was a Wesleyan chief and had not gone to Waitangi before discussing with Hobbs this vital question."

Mr. Felton Mathew, the first Surveyor-General, records in his journal: "Nene spoke in a strain of fervid and impassioned eloquence such as I have never heard before and which immediately turned the tide in our favour."

"There is another, and widely different, entry in Mathew's journal concerning that eventful day," recalls Mr. Laws. "At its close the official party returned to the 'Herald' bringing with them Patuone, 'one of the most powerful chiefs' who handed to Captain Hobson 'a splendid green talo hatchet or mere' for presentation to Queen Victoria. The story proceeds: 'Patuone sat down to dinner with us and you never saw an English gentleman conduct himself at the table with greater grace, dignity or propriety. He handled his silver fork with ease, took wine with everyone, attentively listening to the conversation, much of which he evidently understood, although he can speak only a few words of English.' Thus it was that two brothers, long famous in war, were that day distinguished in peace, the one by wisdom and foresight that advantageously influenced the course of affairs; the other by his personal bearing in refined company.

"Of the two it is no disparagement of Patuone to say that Nene was the greater man. George Clarke, in his 'Notes on Early Life in New Zealand' sets him among the four pre-eminent chiefs of the Maori people in his day, the others being Te Wherowhero, of the Waikato, Te Heuheu, of Taupo, and Te Rauparaha, of the Ngati-toa. Patuone and Nene were equally loyal to the British Crown, equally trusted by successive Governments as advisers in native affairs, equally consistent in their protection of the missionaries. But Nene had a pre-eminence in statecraft and in public influence; and it was of him that Lord Bledisloe, speaking at Waitangi in reference to the Treaty, said: 'There was among the Maori chiefs one man who thought with the mind of a sage, who saw with the eye of a seer and who spoke with the voice of a prophet'."

But although Hobbs was not at Waitangi he did not miss all the negotiations over the Treaty. Hobson crossed over from the Bay of Islands to Waihou on the Hokianga. Here he was met by the men from Mangungu and other principal European settlers. On the following day, February 12, 1840, Hobson held a meeting to discuss the Treaty.

Here assembled were some three thousand Maoris, including four and five hundred chiefs, reflects Mr. Spooner. John Hobbs acted as interpreter, just as Henry Williams had done at Waitangi a few days previously.

That the Anglican and Wesleyan pioneer missionaries contributed to an almost incalculable extent to the future colonisation of New Zealand, particularly during the quarter of a century preceding the arrival of Captain Hobson, is placed beyond doubt by Hobson's own testimony: "Whatever difference of opinion may be entertained as to the value and extent of the labours of the Missionary Body, there can be no doubt that they have rendered important service to the country or that, but for them, a British colony would not at this moment be established in New Zealand."

The foregoing statement was made by Governor Hobson when addressing the Legislative Council in 1841. "This statement, of course, refers to the missionaries as a whole," writes Mr. Spooner, "but all that was said applies very definitely to John Hobbs. Reference has already been made to Hobbs' influence on Nene and others at the Treaty of Waitangi."

William Gisborne, in his "The Colony of New Zealand", is also emphatic in this matter: "Had it not been for the preliminary work of the missionaries, I feel sure that the British colonisation of New Zealand would have been retarded for at least a generation, and I am inclined to think that prolonged scenes of bloodshed, if not the extermination of the Maoris, would have preceded colonisation."

That Governor Hobson had a great respect for Hobbs' loyalty, character, judgment and mana among his fellow human beings of both races, is given emphasis in the following copy of a letter from Governor Hobson to Reverend Hobbs:

"Government House,
Russell.
22nd February, 1841.

"Sir:

Much agitation and disquietude having been created among the native population by mischievous and unfounded reports respecting their lands, which have been very generally circulated throughout the country by certain disaffected persons, I am encouraged by the ready zeal with which you and

your brethren of the Wesleyan Missionary Society have hitherto supported the beneficent views of Her Majesty's Government, to request that you will take such measures as you deem best to disabuse the minds of the natives of any suspicion that the Government means to dispossess them of their lands or that they entertain any design towards them, but are best calculated to promote their peace and welfare.

With this in view, I beg that you will take every means of assuring them that no land will be taken possession of by the Government until regularly purchased and that dealing of this nature will not be considered valid and complete until all the tribes who have a just claim to the land shall have been satisfied.

I have the honour to be, Sir,
Your very obedient servant,
W. Hobson."

"Rev. Mr. Hobbs,
Hokianga."

Continuing to quote from Mr. Spooner's historical works: "Another writer, referring to the 1845 war in the north says: 'It is not too much to say that it was mainly due to his (Hobbs') influence for good among the Ngapuhi that Nene, Mohi Tawhai and Eruera Patuone came out so staunchly as allies at the time of the country's peril when Heke declared war.'

"His (Hobbs') advice was sought by the Government on other occasions, as for example in 1856 when the Legislature was pressing to have the control of Crown Lands and Native Affairs removed from the independent control of the Governor and placed in the hands of the elected Assembly. Sir Thomas Gore Browne then wrote Hobbs asking his opinion. Hobbs was very definite in his reply: "I am of the opinion that the entire management of Native Affairs should be reserved to Her Majesty's representative **distinctly and entirely** (his underlining). I am also of the opinion that this Colony would not now exhibit the unanimity it does between the two races if the representative of Her Majesty, from the establishment of the Colony had been at all fettered with respect to Native Affairs.'

"However, the Governor, even with the support of authorities such as Hobbs, was not able to resist the de-

mands of the Assembly. It is interesting to note that at least some historians have expressed the opinion that the Maori wars which soon followed, would not have occurred had these two matters been reserved to the Governor."

Before passing to the eventide of this short work in honour of some of the great pioneers of the far north—both European and Maori—it should not be overlooked that Hobbs spent several years labouring in Tonga, where, with others of his faith, he too, was responsible in establishing Methodism on that island. The author has the belief that, religiously, Tonga is principally Methodist and the late Queen Salote most certainly was of this faith.

And now we approach the end of the tortuous trail of life, when the heavy burden of labour is discarded and the spirit goes on, leaving behind an influence for good.

"Both Patuone and Tamai Waka Nene lived to an advanced age and both were honoured by the State," recalls Reverend Laws. "Patuone spent his last days on the North Shore of the Waitemata upon a reserve of 110 acres granted to him in recognition of his services to the Crown. The grant bears the signature of Sir George Grey and is dated July 13, 1852. In those days Patuone was a well-known figure in Auckland where he might be seen 'dressed in a grenadier's uniform and Inverness cape'. He died on September 14, 1872, and was buried with military honours at the foot of Flagstaff Hill, Devonport, where the grave may be seen today. As he lay dying he was visited by the Reverends H. H. Lawry and J. J. Lewis, who brought to him the comfort of the Gospel and the assurance of the grateful remembrance of his long services to the Methodist Mission.

"Tamati Waka Nene died on August 14, 1871, and was buried in the little graveyard in Russell. Over his resting place the Government raised a memorial bearing a record of his great services to his people and to the State."

Rev. John Hobbs and Mrs. Hobbs had nine children—four sons and five daughters—and the education of their children was a constant source of concern to them. Mrs. Ross, a widow, was employed to assist in this; also James Buller, who had arrived in New Zealand in 1856 as tutor to Nathaniel Turner's children and assisted with Marianne

Hobbs' education. But by far the greatest contribution in this matter was made by Dr. Richard Day, an old and valued friend of the Hobbs family, who shared their home in the far north where they all lived in harmony and affection for many years until Hobbs retired from the Mission in 1856, his health by that time having deteriorated. He and his family moved to Auckland where Hobbs, Thomas Buddle and Alexander Reid formed the Wesleyan committee appointed to carry out the revision of the Maori Bible.

Hobbs retired, finally, in 1858 and spent his remaining years in Auckland where he became a familiar and much-loved personality. The elderly gentleman had become very deaf with the passing years and when attending Divine Service, as with his regular custom, it became his habit at the Pitt Street (Auckland) Methodist church to share the pulpit with the preacher, the better to hear, with the aid of his ear-horn, the sermon of the day. The horn is now a museum piece somewhere in the Queen City. In Hobbs' declining years Bishop Stuart, of Waipu, remarked of him: "There appeared a halo of glory encircling the old man's head."

Finally, Mr. Spooner records: "John Hobbs died at 3 p.m. on Sunday, June 24, 1885, thus ending an association with New Zealand that went back sixty years. The contemporary account of the funeral service reads like a roll-call of great missionaries, Anglican as well as Methodist, and the benediction at the close of the service was pronounced by that other great missionary and Maori scholar, the Ven. Archdeacon Maunsell. He was buried in the Symonds Street cemetery, Auckland, where rest so many of the great pioneers."

This short biography, punctuated, as it is, with references to other formidable pioneers and contemporary history, would be seriously incomplete without honouring to the greatest possible extent and by paying tribute to those courageous women with unsurpassed qualities of sterling character, undaunted courage, lofty ideals, profound influence by personal example and the many other attributes so necessary to assist their husbands' efforts in building a God-fearing Christian community and in assisting the State to establish the firm foundations for the formation of a future nation. These fine women willingly shared their husbands' common dangers priva-

tions and anxieties, brought up their families under extremely adverse and difficult conditions to be cultured and worthy European New Zealanders. Many descendants of these revered pioneers, by pride of heritage allied with personal character, qualifications and conscientious endeavour, have taken up the banner of progress in many spheres of opportunity and added to the continuing development of this beloved land.

Contemporaneous with the continuing endeavour of the European New Zealander is the associated contribution of the descendants of those noble Maori chiefs, statesmen and warriors many of whom have already left their mark indelibly on the cultural, political and historical background of our blessed isles.

May both races continue to prosper and progress and march in harmony and objectivity toward the goal of the greatest possible brotherhood and understanding—as indeed they marched and stood and fought so solidly together in the turbulent times of two world wars.

“HAERE ATA KOUTOU.”

LETTER TO THE EDITOR

29 Regent Street,
Devonport, Auckland, 9.

Dear Sir,

Upon looking through the list of “The Ships They Came On” in the issues of the “Bulletin”, I came across the name of “Fantome” (H.M.S.).

Would it at all be possible for you to inform me as to the information of this ship. I do own a copy of a book which concerns the voyage of the H.M.S. “Fantome” in New Zealand waters, and now I wish to know what you have about this ship. Could you please help?

I am a member of the Auckland branch of the Founders.

Yours sincerely,

J. P. WEBSTER (Mr.).

Ed.: “The Ships They Came On” was compiled from documents and books in the Turnbull Library. The library staff are most helpful and would welcome your direct request. The Society would be obliged if members having any data on the H.M.S. “Fantome” would establish contact with Mr. Webster.

ACKNOWLEDGMENT

The illustrations of Rev. John Hobbs. Mrs. Hobbs, memorial at Mangungu and Treaty House, Waitangi, appearing in this issue, were made and kindly donated to N.Z. Founders’ Society’s “Bulletin” by Messrs. Vickery and Inkersell, Limited, Wellington.

WAITANGI NATIONAL TRUST

Dear Mr. Buick-Constable,

I have received your letter of 13 November, 1968, in connection with Mr. J. C. Warnes’ action in gifting to the Waitangi National Trust Board for its archives oil paintings of his maternal great-great-grandparents, the Rev. John Hobbs and Mrs. Hobbs. Mr. Warnes had the oil paintings commissioned from fading black and white photographs already held by the Board and displayed from time to time in the Treaty House at Waitangi. There is no doubt that his action in providing reproductions in oils will mean that the Board has a more permanent pictorial record of these early missionaries who, according to Mr. Warnes’ biography, played a not insubstantial part in our history about the time of the Treaty of Waitangi.

The Board was grateful for Mr. Warnes’ action in having oil paintings done from the photographs of his forbears and would of course be pleased to authorise the copying of other photographs held at Waitangi. Possibly some of the members of your Society may be interested in this connection.

Finally I wish to commend the Society on its action each February in holding a Waitangi Dinner to commemorate the signing of the Treaty of Waitangi. As far as I am aware yours is the only body which does this and I have read with interest the recorded speeches of the three Society “Bulletins” which you sent me.

Yours faithfully,

Duncan MacIntyre,
Administrator.

Our Forebears Were A Hardy Breed

"Do we give enough credit to our forebears for their achievements?" asked Mr. L. Buick Constable, speaking to members of the Hutt Valley and Eastern Bays Travel Club recently.

"When one thinks of the small sailing ships our ancestors travelled in, the lack of hygiene, fresh water, fruit and vegetables and even space, one marvels that anyone survived this five months' journey to colonise a country," he said.

Mr. Buick Constable considered that the Maoris must have given the travellers a kindly welcome. They probably provided them with food and shelter, because these people, arriving after their long sea journey, would hardly be in a fit condition to gather their immediate needs in a strange new land, he said.

Much had been discussed about the low price paid to the Maoris for Wellington by the settlers.

"But," said Mr. Buick Constable, "the land as it was then was near enough to junk land—sand patches, stone patches and swamp. Not a very good

bargain really."

However, the colonists, having left difficult conditions in England—the lack of jobs with the ending of the Napoleonic wars, the insecurity of life with the press-gangs running rife, the overall poverty to list but a few—set to with a will and made a living out of this land. They had a chance to make a new start in a new land. Perhaps they are even to be envied.

"If we despair of our life and conditions nowadays, there is not the challenge of a new land to settle," said Mr. Buick Constable. "But then, we still have the planets."

Mrs. Kyle thanked the speaker, who is Dominion deputy president of the N.Z. Founders' Society, and presented him with a gift.

—"Hutt News".

INTERVIEW WITH IRMA

Preservation of the historic Wakefield graves in Wellington's Bolton Street cemetery is a major concern to Miss Irma O'Connor, of Auckland.

She and her sister, Miss Beryl O'Connor, were the only descendants left of Edward Gibbon Wakefield, whose New Zealand Company organised colonisation in New Zealand, Miss Irma O'Connor said in Wellington recently.

She is the Wakefield family representative on the Waitangi Trust Board and its only woman member.

She attends every meeting of the board at Government House where she is a guest overnight.

While in Wellington she intended to check on whether an earlier assurance that the Wakefield graves would become part of an historic plot not affected by motorway plans, still stood, she said.

She hoped that Wakefield House on The Terrace where Edward Gibbon Wakefield, her great-grandfather, died, would be spared by the march of progress, to survive as an historic place.

Miss O'Connor said her mother, the former Nina Wakefield, was one of the three daughters of Jerningham Wake-

field, the only son of E. G. Wakefield, and after whom Point Jerningham, in Wellington harbour, was named.

Also buried in the Bolton Street cemetery was Colonel William Wakefield, the founder of Wellington, and Daniel Wakefield, another brother who was New Zealand's first Attorney-General, she said.

In the Misses O'Connor's possession is a silver inkstand which was presented to E. G. Wakefield's grandmother, Mrs. Priscilla Wakefield in 1813.

Pointing to a ring she wore, Miss O'Connor said her mother had had it made for her from the seal with which E. G. Wakefield used to seal his letters.

Miss O'Connor is the author of a book about her celebrated great-grandfather. It was published by Hutchinson's and is entitled, "Edward Gibbon Wakefield, The Man Himself".

A former journalist, she was at one time women's editor of the "N.Z. Herald" and the "Weekly News".

—"Dominion" Reporter.

New Zealand Lacking A Sense Of History?

New Zealand was suffering a lack of history, and today's generation was just beginning to feel the lack, the Curator of Colonial History at the Dominion Museum (Mr. David Millar) told the New Zealand Founders Society at Wakefield House.

Gratification at Mr. Millar's appointment—the first history appointment to any New Zealand museum—was expressed by the Dominion president of the society (Mr. A. Diamond) and the vice-president (Mr. L. Buick-Constable).

Founded as places of geological record by the early surveyors Hector and Von Haast, New Zealand museums had become interested in history only because of the vast collections being made of Maori materials by some overseas museums, notably in Vienna, said Mr. Millar.

The Maori Artifacts Act of 1901 had made illegal the transfer overseas of Maori artifacts and material predating the Act.

This Act had also set up the Dominion Museum as a repository for this New Zealand historic material.

People began to distinguish themselves in ethnology, the record of the history of the Maori. They included Tawa's Eldson Best, Otago's Dr. Skinner, Canterbury's Dr. Duff, and in the Dominion Museum with Best, Augustus Hamilton and the late Mr. W. J. Phillipps.

"But there was still no sense of history," Mr. Millar said. "This was because we were still too close to the history that was being made by us. Moreover, the relics from the past still do look rather pathetic when compared with the lavish display that nature has put at our disposal."

Tourist brochures exploit the scenic, not the New Zealand history. The few monuments could not really compete with glaciers and geysers, snowfields and bush.

"Our monuments are scattered. St. Paul's in Wellington, John Logan Campbell's house in Auckland, the sod house in Nelson. Even in North Auckland, once Kerikeri, Waimate and Russell have gone, we are left only with sites of pas, battles and mission stations."

From "small and tatty displays" in the 1950s, the New Zealand book sections of major book stores were now jam-packed with the outpourings of authors and publishing houses on New Zealand themes and material.

"And as the links with Britain have become weaker, this sense of national identity has increased. And correspondingly, so has the interest in New Zealand history."

From dull, repetitive primary school New Zealand history was now being taught to doctorate level in the universities, said Mr. Millar. His own appointment was an indication of the increasing interest in New Zealand's own history, and would be followed, he was sure, by similar appointments at the other major museums.

Note: "Evening Post" readers are privileged each Saturday to absorb Mr. Millar's illustrated articles on early Wellington.—Ed.

BRANCH NEWS

BAY OF PLENTY

Early in the year the Bay of Plenty Branch of the New Zealand Founders Society met up with the Historical Society at Lichfield and went out to Te-whetu, the occasion being the end of logging trains in the area. Members went for a ride on this train for three or four miles into the lovely native bush.

The Annual Meeting was held later in Rotorua. After the meeting members journeyed to Paradise Valley and then on to the trout hatcheries, where they were told all about the trout.

The Story of Kanohi Poenamu

"The Greenstone Eye"

In mid November, 1769, the hapu of the Ngatimaru, living at Kapaganga (now Coromandel), were busy fashioning a war canoe. They had felled a large Kauri tree having a long straight barrel, and had been engaged in hollowing it out in the usual manner, namely by lighting fires along the upper side as it lay, and as the fires burned into the wood, chipping out the burnt char.

To add Mana to their proceedings, and as an augury of the future success of the canoe, they had obtained from their Thames relations a greenstone adze, rather small but a treasured heirloom of the tribe, with presumed mythical attributes, as attested by its name "Kanohi Poenamu"—"The Greenstone Eye".

The work was well under way on the morning of the 15 November, 1769, when came a man running from the hills, panting and excited. He called out as he neared the working party, who desisted from their operations and gathered to meet him, to know the reason—for his hasty coming.

"I have seen from the crest of Tokatea the largest canoe in the world moving with white wings, outside Whangapoua. If you hasten you will see it before it passes out of sight northwards."

Answering questions, he told such tales of the size and movements of the vessel that the working party joined the messenger in a run to the foot of the Tokateas, and a scramble up the steep rocky path to the summit.

The party before starting had downed tools, all but the one who was using Kanohi Poenamu, which was so precious that for safety he retained it in his hand as he went forward with the rest. But alas! Where the winding path traversed the edge of a precipice he slipped, and, to save himself, he let go the greenstone adze which pitched downwards into the valley bottom.

He marked the position, so that he could find it on his return, and pressed on up to the sharp ridge of the mountain range, from which, looking out to sea, they beheld in the distance the "Endeavour", Captain Cook's ship on his first visit to New Zealand as he sailed northward from Mercury Bay, where he had spent some ten days while

the ship had been careened and cleaned, and the transit of Mercury watched, during which time the leader and his men had also been examining the country side, and making friends with the inhabitants.

The party on the hilltop looked their fill, wondering what the visit portended, and what manner of men were they who manned the vessel. Then as she passed from sight they returned down the mountainside.

He who had been carrying the Kanohi Poenamu showed where it had fallen, and all joined in the search for it, but without avail, and though for days and weeks they searched, no trace of it could they find. And so it became a saying of the Ngatimaru when a thing was lost and could not be found: "It had gone like the Kanohi Paenamu."

Some fifty odd years ago, a Kauri gum digger workin in a flat under the shadow of the Tokatea touched something solid with his gum spear, and digging down, unearched, about a foot in the soil, the blade portion of a greenstone adze about 2 inches long, the blade itself being beautifully ground and in good preservation, but it was badly fractured where the haft had been broken off.

There can be little doubt that this is part of Kanohi Poenamu, for such greenstone articles so well finished were few in number among the tribes so far north, and the history of most were known to the elders of the tribes.

Apparently, when it fell out of its carrier's hand, it struck one of the rocks in the valley bottom with considerable force breaking it in two, flinging the fractured pieces far to right and left.

To verify the story I had heard, I asked the late Taita te Tomo, then one of the Macri members of Parliament, if he had ever heard of the greenstone adze "Kanohi Poenamu". He immediately answered, "Yes, that was the adze that was lost and could not be found," and he told me the circumstances that led to its loss, which correspond with the story told to me.

This fragment is now in my possession, and is valued by me for its history and its far flung connection with the advent of Captain Cook's first expedition to these shores nearly two centuries ago.

Sometimes It Takes A Non-Founder To Show Us The Way . . .

Re: Dedication of Portion of Mount Victoria, Wellington, in honour and memory of the early settlers and those who deeded it to the citizens of Wellington about 1860.

I respectfully submit some information and notes of the historic events which can be associated with this object:

In my opinion action can be taken which will make Mount Victoria as internationally known as the "Statue of Liberty" in New York Harbour.

To sum up my research on the "Statue of Liberty", in lighter vein, I describe it as a souvenir from the French people to the American people, to remind them the French helped with the dishwashing after a tea party held at Boston many years ago. Actually it was the concept of Fredrick Auguste Bartholdi, an Alsatian, who organised the defence of Alsace at the time of the Franco-Prussian War in 1870's and saw his country occupied by the German's, it was a symbol of French-United States collaboration from the time of the Boston Tea Party to the end of the Franco-Prussian War. Now it is an internationally famous statue, few people realising the true history of its significance.

My belief is there is sufficient historical association for Mount Victoria eclipsing the Statue of Liberty historic significance. The Land was deeded to the citizens of Wellington by the early settlers about 1860, as a "Breathing space". It is for our generation to concede any activity on this land, should not subdue the original objective of the donors, on the contrary, the spirit and generosity of the donors should be emblazoned on the land in a positive way, to remind future generations of the foresight of the pioneers, for the benefit of posterity.

Thanks to the persistent endeavour of Ven. Archdeacon Stock, Vicar of St. Peter's Church in 1877, one cannon was sited on Mount Victoria to remind us of our history up to the time of the passing of the Abolition of the Provinces Act 1876. The history associated with the cannon and the foundry in which it was made, goes back to the

thirteenth century and the days of Edward I, Robert Bruce, William Wallace, the following centuries of conflict between England in Scotland, and the following industrial development as the result. (This foundry was associated with the hydraulics of Smeaton, the first steam engine by James Watt, and the first steamship by Symington, in fact the development of the old Clyde ship building system from the iron and products supplied from these blast furnaces from 1759.)

A great number of the historical associations on Mount Victoria are included in the Founders' Bulletin (Nov., 1967) in the item "The cannon which boomed in 1967 after 70 years of silence". This list can be enlarged with a view to including historical association going back to the days of Kupe, early development and progress through the days of Provincial Councils, the beginning of free education and other phases of history to more modern times, the object being to give every section of the community, a link and personal interest, which will enable them to tell about how their own family was associated with particular phases of history. In this way a legend could be built up and all Wellington citizens would have an indelible impression and memories associated with this area. Overseas visitors who had contact with Wellington citizens would each be able to give different new impressions of the history associated with Mount Victoria. Booklets including photographs could be prepared for sale to visitors, and others would be ambassadors of our history, with obvious increased tourist trade.

This information is but a skeletal outline of a project which can be modified and expanded to taste. I am confident such a step would awaken New Zealand's heritage and make all recognise the debt owed by the present generation and successive generations to the early settlers in laying the foundations of our present standard of living.

New Zealand is about to celebrate the Bicentenary of Captain James Cook's first visit to our shores. Back home in the England of 200 years ago the families of his crew could have been giving themselves such a treat . . .

Plum Cake Recipe That Is 200 Years Old . . .

Old cookbooks are not only fascinating to read, but they also contain some very good recipes. Some which have changed little in the past 200 years are plum puddings. Here we give you an old cake recipe.

It comes from a book called "A Lady's Assistant", and is called "A Very Fine Plumb Cake".

The old-fashioned instructions are intriguing—and make you realise what a skill cooking must have been in the 18th century.

There were no instructions for the size of tin, or "hoop" as it was called, no temperature at which to cook and no indication as to what size the cake is.

The old recipe begins:—

"Wash 5lb butter in spring water, then in rose-water till it becomes almost a cream; to every pound of butter eight eggs; beat yolks and white separately half an hour . . ."

After the mixing instructions the recipe reads: "Butter a hoop well, add the fruit warm as it is going to be filled, first put cake, then almonds and sweetmeats, then cake and so on till the hoop is full. Bake three hours."

Interpretation

Here we give you our modern interpretation of the recipe.

Another Very Fine Plum Cake: 1lb butter; 2 teaspoons rosewater; 8 eggs; 1lb flour; $\frac{3}{4}$ lb castor sugar; $\frac{1}{2}$ teaspoon cinnamon; $\frac{1}{2}$ teaspoon nutmeg; $\frac{1}{2}$ teaspoon ground cloves; $\frac{1}{2}$ teaspoon ground mace; $\frac{1}{4}$ cup brandy; $1\frac{1}{4}$ lb currants; 4oz raisins; 4oz almonds.

Blanch and slice the almonds. Seed and chop the raisins coarsely—use seedless raisins for convenience.

Soften the butter and beat to a smooth cream. Add rosewater.

Separate the eggs—beat yolks and white separately until thick and creamy.

Add beaten yolks to the creamed butter, then add the beaten whites. Add half a cup of the flour to prevent curdling. Stir in the brandy.

Flour, Spices

Sift together the flour and spices on to a large, flat oven dish.

Place in a warm oven for a few minutes for the flour to become warmed through. Immediately stir in the sugar. Blend this flour-sugar mixture into the creamed butter-egg mixture.

Now warm the fruit in the same way as you warmed the flour.

At this stage you have three parts of a prepared cake mixture—a cake batter, a dish of warm fruit, and the almonds sliced.

Divide the fruit and almonds into four. Divide the cake batter into five.

Into Cake Tin

Put in a well papered 10-inch cake tin in this fashion—a layer of cake batter, a layer of warm fruit, a sprinkling of almonds, another layer of cake batter and so on until all the mixtures are used up.

This will give you a cake with five layers of batter and four layers of fruit and nuts.

Bake about two-and-a-half hours at 300 degrees.