

New Zealand

*founders*



# BULLETIN

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## TAHI (1)

### All one (and getting) under our skin....

Only the Nazi and bloody-minded would question the quite reasonable and unimportant assumption that there is no such thing as a person of pure European stock—innumerable wars and wanderlust have seen to that—yet it is not generally realised that there is no pure Maori stock. In any event the settlement of New Zealand, before and during the 14th century, whilst still obscure in details, would suggest a variable mixed stock which remained tribal and was regionally distributed throughout the less bleak areas of both islands. This pre-European watering down of stock-Polynesian linked with forms of inter-marriage between early and present European stock, along with the decimation of Maori population following upon the introduction of European health hazards to which the Maori was slow to achieve immunization, has led to today's not fully comprehended, or allowed for situation which is too easily termed racial discrimination. More correctly this could just as readily be approached in some areas—and with a good deal less racial sentiment and hypocrisy—as the age-old social problem of the growing differences between the

Haves and Have Littles within a domestic setting. Surely this is no new thing. The pre-European peoples of Aotearoa suffered or benefitted from the same social condition.

Having stated that, it could be added that when any indigenous stock is overtaken swiftly in terms of population and a measure of seeming greater wealth, the resulting minority group (complete with its mixed-marriage members physically identified as belonging to that group) cannot easily instantly jump the generations of opportunity already inculcated willy-nilly across the make-up of, in this case, the more adaptable less community-dependent, individualistic members of the majority group. This is not to suggest that there is any greater amount of intrinsic intelligence or noble traditions possessed by the majority group but rather that its members have in general terms a handy headstart upon the self-superimposed ways and behaviour patterns of the majority group.

Over the past 130 years or so the Maori has become more European and the long-established Pakeha rather more Polynesian in his ways and outlook than either group will usually admit. Since,

rightly or wrongly, the onus tends to be upon the minority group to need to conform to the mores of the majority group, the rubbing off of one group's characteristics upon another can be expected up to a point to help with racial harmony but there is always the dangerous possibility of too total an assimilation of the minority group and it is this fear that the Maoris and those most closely identified with them are currently realising and not surprisingly protesting. This protest, not unaided by the local mass media exponents (few of them long established in New Zealand), is a useful way in which to arouse a greater mutual understanding of the real underlying causes of what is termed Maori discontent but because of the implications mentioned above too often becomes con-

fused with social distinctions and working opportunities and pigmentation while the true issues remain unresolved.

There is nothing to prevent or inhibit complete Maori and Pakeha integration. This isn't necessary however and would take much colour out of our way of life—both literally and figuratively. New Zealand would lose something unique and irreplaceable and the resultant Makeha or Paori might inherit the worst rather than the best features and talents of two already well-endowed peoples. Leave well alone. And this could be what the current upsurge (vogue may be a fairer word) of agitation is all about . . . from those who seek to preserve not only the Maori but others as a distinct rather than extinct people.

(To be continued)

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## DECEMBER 22, 1814 AT OIHI

Soon there will be the annual "pilgrimage" to the North as New Zealanders seek the sun and evidence of their earliest times of settlement in the place where the first Christian message was delivered by the Rev. Samuel Marsden on the eve of the eve of Christmas Eve, some 160 years ago.

There are so many historic places in the Auckland Province that it is difficult to single out the spot from which has come the greatest good and honour to the province and New Zealand.

Waitangi, in the Bay of Islands, is recognised historically for the signing of the famous treaty, but the people most responsible for laying the foundation of this treaty had landed 26 years previously, on 22nd December, 1814, at pretty little Rangihoua Bay.

These intrepid men were the Rev. Samuel Marsden, Thomas Kendall, John King and William Hall. Marsden conducted the first Christian service—in that part of the Bay of Islands called Oihi.

### First Non-Maori Child

The first white child, Thomas Holloway King, was born on 20th February, 1815, but died at the age of three years and nine months. In May, 1815, the first white girl, Dinah, was born to Mr. and Mrs. Hall.

At the age of seven years Dinah Hall was sent to be educated in Sydney. Her father, William Hall, suffered badly from asthma, so he and his family finally left Rangihoua in 1822 to live near Parramatta, New South Wales, where, at the age of 16, Dinah was teaching a small class of infants.

The missionaries in the district soon learned to speak the Maori language, but it was hard at first, after the death of Marsden's friend Ruatara, for some to understand the workings of the Maori mind and the reasons for certain acts.

For instance, when Hehi, a young Maori chief whom Mrs. Hall had nursed for several weeks, died, the relatives came and tomahawked Rangi, her housemaid, while she was at the washtub at

the back door. They needed a servant to minister to the chief's spirit in the land of the departed. Greatly upset, the family was ill with shock for days.

This first mission station of the Church Missionary Society in the Auckland Province has few traces left of its part in bringing civilisation to the country. John King, his wife Hannah and several of their 12 children lie in the little cemetery near the Marsden Cross.

The pa that flanks the beach has clearly marked terraces where the hillside was once crowded with the whares of Ruatara's people. Now the trees look as if they have fought a losing battle with the scrub and second growth.

The trials and tribulations of those first years in this historic and lovely spot are hard to visualise in the hustle and bustle of today, but to the courageous lives lived by the first mother and her two women companions much is owed, for they sowed, by faith and trust, the solid foundation of mutual respect between two races—true helpmates to their husbands.

At the first centenary gathering conducted at Oihi by the late Archbishop Averill, in 1914, a temporary Altar was erected in front of the Marsden Cross and hundreds of Maoris and pakehas celebrated in a great service of thanksgiving.

How these women would rejoice could they but return to see how the work they began 150 years ago in a tiny, isolated bay, surrounded by fear and suspicion, is carried on by thousands of women, through countless organisations, in harmony and unity of purpose.

Should a tourist visit the once vigorous and thriving settlement he would find only a cathedral silence, broken by the softly lapping waves, the sigh of the wind in the trees and the cry of seagulls.

Standing in the shadow of the Cross surely would come the thought: "Put off your shoes. The place whereon you stand is holy ground."



## GREAT GRANDPARENTS OF

MRS. W. H. ROWE  
Hon. Archivist  
Founder Auckland Branch

Reference in Auckland City Council Book.

Title: **Decently and in Order**. Page 56. Reference 7.

### Population return for 1841:

Samuel Fairley (later corrected to **Furley**), 1841-1842.  
Married: **Princes Street, Auckland** (Church of England).  
1 male: age between 21-45.  
Wooden House: 1 female between age 21-45.

### Population return for 1844:

Samuel **Furley**. Living in **Mechanics Bay**.  
Household consisted: 1 male between ages of 21-45; 1 male between ages of 45-60; 1 female between ages of 21-45.

1886—

Also Maternal Grandfather, **Captain Isaac Wilson**:

Came to New Zealand 1865 from Bulwark, Stromness, Melsetter, Orkney Islands. Navigated the dangerous Dardenelles at 21 years.

## The Auckland Branch records are in good hands. . .

A fourth generation Kiwi with a colourful ancestry, Mrs. Winifred Rowe, of Ellerslie, was recently appointed research officer for the Auckland branch of the New Zealand Founders Society and archivist for the Pioneers and Descendants' Club in Auckland.

Though she has been a member of the two clubs for only a year, Mrs. Rowe has done considerable private research in the past and is now looking forward to helping others trace their ancestry.

Mrs. Rowe said she now held, for the Founders Society, records of ships and passengers arriving in New Zealand up to 1850.

She also holds, for the Pioneers' and Descendants' Club, records of arrivals between 1850 and 1870 and, when it has been established when a family or person arrived in New Zealand and on what ship, she is able to supply addresses and advice as to where further information can be sought.

Mrs. Rowe explained that, though the Founders Society and the Pioneers' and Descendants' Club were two separate organisations, they endeavoured to work together whenever possible.

Mrs. Rowe's own ancestry in New Zealand, dates back to the arrival of her maternal grandparents, Mr. and Mrs. Samuel Furley, who arrived here in 1835.

The Furleys settled in Onehunga in 1841 and established a trading business for food and supplies which became known as the Exchange and later as the Royal Exchange.

In the early days Mrs. Furley attempted many jobs that even the men had to marvel at.

She was an expert judge of livestock and, even in times of uprisings, established good relations with the Maoris because of her policy of fair trading.

Mrs. Furley did much trading with the Maori people, and on returning from trips to a pa she would trim and cut the meat herself, an art highly valued at the time.

She also set up the first loom at the Onehunga Woollen Mills and was a founder of the Onehunga Benevolent Society.

On her paternal side, Mrs. Rowe's grandparents came to New Zealand on the Rimutaka at the time of the Tarawera eruption and she recalls being told that while the ship was well out at sea it became covered with a fine dust which was later established to have come from the volcano.

In her spare time, Mrs. Rowe designs and makes her own clothes and is a professional pianist.

## MR. GEORGE CODLIN IN AUCKLAND, 1842

Compiled by Mrs. W. Rowe,  
Auckland Branch, from facts supplied  
by the late Mr. G. Mitchell.

George Codlin was identified with Onehunga for about thirty-five years and he played a leading part in developing an appreciation among the people of the important place the town held geographically and commercially as the principal port of the west coast of the North Island. The ceaseless energy devoted to local body affairs: he was Mayor of Onehunga 1879 to 1880, and again from 1881 to 1883, the assistance and advice he furnished to the Marine Department on ways and means to improve wharf and port facilities generally. George and his brother John arrived in Auckland 1842, and began business as general storekeepers in Shortland Street in 1843. His name appears in the passenger list of the schooner "Maukin" in the 1840's more than once going to and coming from Sydney where he was a buyer of horses, which he successfully landed in Auckland, where they were needed for transport purposes. They were sold between 1844 and 1847. On the 1st April, 1851 he became landlord of the Royal George Hotel, Newmarket, where he remained until the end of 1852. In 1853, he and his brother John, moved to Waiheke and commenced the development of a 600 acre farm. They bought store cattle and depastured them until they fattened and then shipped them to Onehunga, to their own holding paddocks, and then the cattle were driven to Auckland and sold to butchers. In 1857 he became the licensee of the New Leith Inn. The owner, Samuel Norman, had built a new hotel, called the Commercial. Mr. Codlin during the war years of 1863, obtained a number of lucrative contracts supplying horses for the Commissariat Service, and transported ammunition up the Waikato River. He sold his Waikato farm to his brother John, and then moved to Onehunga again where he leased the Exchange Hotel from Samuel Furlay on the 14th July, 1865. A member of licensing bench said that Onehunga must surely have been founded by royal publicans who venerated royalty. He remarked that the Victoria Hotel, Prince Albert Hotel among others, like the Royal, Royal Oak, and Royal Exchange, held a very high place in the community thanks to the type of publican already mentioned.

## CONGRATULATIONS TO LOYAL FOUNDERS

Wellington members will recall how Mr. and Mrs. Lambert and their daughter seldom missed a meeting at Wakefield No. 1.

Mr. and Mrs. C. S. Basil Lambert, of Thorndon, celebrated their golden wedding recently.

Mr. Lambert, formerly managing director of New Zealand Investment Mortgage Deposit Ltd., retired at the age of 73.

Mrs. Lambert was formerly Miss Eileen Macalister, of Wellington. The couple were married in 1924 in the Church of St. Mary of the Angels, Boulcott Street, by Father T. Connolly.

They lived for a time in Mount Victoria and later moved to Thorndon where they have lived for the last 40 years.

They celebrated their anniversary with a party at the home in Lower Hutt of their only son, Bill, and his wife, June. It was attended by their five children, 15 grandchildren and some close friends.

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## VICTORIAN CHRISTMAS TRADITIONAL MINCE PIES

Charles Dickens most probably enjoyed pies that had been made in elaborately shaped tins with great care taken with the design. The mincemeat was very substantial including a quantity of minced meat, normally cold roast beef, as well as the dried fruits and spices which we use nowadays.

**Makes about eight:** 1lb. prepared rich shortcrust pastry, 1 lb. mincemeat, 1-2 tablespoons claret, 1 small egg white, caster sugar.

Roll pastry out to  $\frac{1}{4}$  in. thick on lightly floured board and cut eight 4 in. rounds and eight  $3\frac{1}{2}$  in. rounds. Use the 4 in. rounds to line the base of large patty tins. Put a good spoonful of mincemeat into each and pour a little claret over. Top with the smaller rounds brushed with a little of the beaten egg white. Seal edges firmly together. Brush tops with remaining egg white, sprinkle with a little caster sugar. Allow to relax in a cool place or refrigerator for  $\frac{1}{2}$  hour. Bake in a preheated hot oven (400 deg. F—Mark 6) for about 15-20 minutes or until cooked. Transfer to wire cooling rack. When cold store in an airtight tin.

**To serve:** Gently heat through then sprinkle with more caster sugar.



# From The Branches

## CANTERBURY

Mr. Struthers reports on behalf of the Canterbury Branch:

Early in the year the Branch visited the Canterbury Museum where Mr. J. C. Wilson showed them many historical photographs and displays and Miss Prebble introduced them to the records where many members were delighted to find historical notes on their grandparents.

A most interesting evening was held in August, 1973 when Mrs. Colwell showed how to prepare a family tree and told members how to obtain genealogical information both in New Zealand and England.

In September Miss Prebble showed the Branch colourful slides of her overseas trip and later in the month Mr. Britten- den gave an account of early Christ- church illustrated by his remarkable collection of slides, those of Dr. Barker being particularly interesting.

An enthusiastic group visited the Lyttelton Museum in October and the Wine and Savouries at Heatherlea on 2nd November was well attended and enjoyed by all present.

A Christmas Picnic was held for the children at Ferrymead, and the full year of activities came to a pleasant end with the New Zealand Day dinner at Elizabeth House on 30th January, 1974, during the Commonwealth Games. This function was attended by the Dominion President, Ian Cameron.

Another 1974 function was a coffee morning, at which the guest speaker was Mrs. I. Godfrey and her subject was "Early West Coast".

The Branch has presented a Needlework Book to the Papanui High School as a memorial to the late Mrs. M. Jones, who had been a Secretary and Dominion Councillor of the Canterbury Branch for many years.

## A MUSEUM OUTING

The Canterbury Branch of the New Zealand Founders Society recently held a most enjoyable afternoon on a conducted tour of the Colonist Galleries in the Canterbury Museum.

We began the tour with the "Charlotte Jane" which arrived in Lyttelton on 16th December, 1850 with one hundred and fifty-one settlers. The Fitzgerald cabin measured eleven feet across and this was approximately half the width of the ship. For three months this cabin was their home, made as comfortable as possible with what furniture and necessities they could fit in.

Upon arrival the first concern of these settlers was accommodation and we were shown a replica of a cob house. The lattice windows came from Godfrey's house at Lyttelton, built in 1850.

In this era all young boys wore frocks and in the bedroom of the cob house we saw a tartan frock which had been worn by Lord Ernest Rutherford as a child. The reconstructed early Christ- church street was of particular interest with its many shops displaying price- less pieces of heirloom treasures. The square nails used to build the old museum was one small item of interest. The beautiful china and silverware, the daintily embossed cards, the grand- mother clock, the candle moulds, the theodolite used by Edward Jollie in the original survey of Lyttelton and Christ- church, 1849-50.

The pictures and drapery, the toys and needlework showed us how the early settlers used their spare and leisure time to create such exquisite articles of lasting beauty.

The afternoon ended with members enjoying afternoon tea in the cafeteria.

## AUCKLAND

Mr. Wynyard reports for the Auckland Branch:

The 1973 Christmas Party was held at the Parnell Rose Garden Lounge. Invited guests were the Chairman of the Patriotic Societies Committee and the Presidents of the Pioneers' and Descendants' Club and the Auckland Historical Society. A presentation was made of a "Service Badge" to Mr. T. A. Bishop and a message of congratulation from N.Z. President and Council read.

A successful Fair was held at Alber-

ton, by the Pioneer Village Committee and on 1st December last, N.Z. Founder members in period dress served tea at the official opening of Alberton, which has been taken over by the Historic Places Trust.

N.Z. Day and Waitangi Day was organised by Government and no invitations were issued to N.Z. Historical organisations. Mrs. Tattersfield attended with her daughter and son-in-law, and carried the flag, so to speak.

Auckland Branch annual meeting was held and short readings of interest to members were presented after the business part of the meeting.

The Auckland Committee decided, after poor attendances in April, to cancel the May evening and continue with the luncheon meetings which are always well attended. Arrangements were also made for a bus trip in November to visit historical parts of lower Northland between Auckland, Warkworth and Helensville.

He (Mr. Wynyard) attended the opening of a replica of a Fencible Cottage at Jellicoe Park, Onehunga. This cottage was purchased, shifted and furnished by the newly formed Onehunga Historical Society. It is sited near the Onehunga Blockhouse which has been restored by the Onehunga Borough Council.

The Chapel of the Good Shepherd which has been purchased and re-erected at the Pioneer Village and restored permanently, was re-opened recently by the Rt. Rev. E. A. Gowing, M.A., Bishop of Auckland, and it is hoped will be used for weddings on occasions, as well as being on display.

## WANGANUI

### ANOTHER FIELD TRIP AND PICNIC

The Whanganui Branch had 46 members attending a meeting at Bulls. The group drove down toward the site of the old Parewanui Pa, now marked only by brick left from the old bakehouse.

The first stop was at a meeting-house on the property of the Marumaru family. This piece of land had been given to a distinguished member of the Parewanui pa who had been educated in England and was still in the possession of the same family.

Mrs. Miriama Tamatea, of Patea, who had been brought up in the Parewanui

Pa, described life in those days when large quantities of wheat were grown by the Maoris and ground by them in a mill which supplied flour to the district, as early as 1827.

The little church, Wheriko, was visited. This was built at the wish of Mere Rikiriki, a respected elder of the tribe, who had a vision inspiring her with this thought.

The inhabitants of Parewanui Pa had answered the call of the bell every evening of their lives and sat on the floor.

In recent years it had been redecorated and rededicated and was the church of the district. Its solid walls of pit-sawn totara were a feature noted.

Mrs. Tamatea described the lay-out of Parewanui when about 150 Maoris lived there. Members were interested to hear of the geese which were kept as watchdogs and never failed to announce an arrival.

Driving down to the mouth of the Rangitikei river, passing through the settlement of Scott's Ferry, the party had lunch in a spot looking across the river to the spit on the other side and imagining the footsore travellers who, in the early days, would have walked from Wellington.

They would be ferried over the river in Maori canoes by the natives.

Later, about 1860, Mr. S. Scott would row over to the south bank in his boat if summoned by horn, or if he noticed people frantically waving.

Those with horses would tow their horses in or, at low tide, try to cross at the most shallow point. Even the coach would sometimes cross the river.

### Drowning

"Death by drowning was the greatest killer in those days," said Mr. W. Hugh Ross, who told of these happenings.

On the way home, the party visited the Dalrymple property and saw the old coaching stables, the museum and the granary, where one could imagine many dances had been held.

Mr. H. Ross reports the following additional activities: (1) The Founders Society has joined with other Societies to have a building for their own use. (2) The Society was assisting the Embroidery Guild in Wanganui which was about to make a copy of the silken banner given to the Maori people in 1865. (3) The vast work of the index of





early settlers in the Wanganui District has at last been carried out. (4) The strength of the Society in the area is increasing. (5) The Branch proposed to affiliate with the Taranaki Branch in the placing of a plaque to the memory of Colonel McDonnell and the Maori Chief Titokowaru.

### NORTHLAND

The Northland branch of the Founders Society held a picnic meeting on Saturday, 9th February, at the seaside home of Sir Maxwell and Lady Richmond. Several carloads of members came down

the Whangarei Heads road, some coming from as far away as Okaihau and Titoki. Several people enjoyed a swim in the calm harbour, after which we all had our picnic lunches in the garden under the trees. Later a small shower sent us inside to the attractive new room the Richmonds had recently had built on, so that all their lovely old pieces of furniture could be displayed and used. There we had a short meeting and afternoon tea, and Christmas cake was served by Lady Richmond to end a very pleasant day. *(Photo above)*

## Wellington Founders — in same boat as the Branches!

Bereft of Wakefield House No. 1, Wellington members have joined their Branch colleagues in having to find venues for functions. Among the highlights of recent activities was an excellent meeting as guests of the Alexander Turnbull Library where the Chief Librarian, Mr. J. E. Traue, addressed the gathering after screening a 20-minute audio-visual presentation of the founder of the Alexander Turnbull Library who

has been the subject of a fine book of 324 pages, written by historian E. H. McCormick. Another absorbing occasion was held at the Manchester Unity Board Room where member Miss Elsie Crompton-Smith gave an account of early 20th century living in Wellington suburbs. Miss Crompton-Smith, who contributes to the "Onslow Historian", is a granddaughter of Percy Smith, one-time N.Z. Surveyor-General and remembered for his books on Maori origins.



# Long before the NZ Company settlers came to Wellington

## *PETONE HISTORY UNEARTHED*

## *WHEN GAYNOR'S HUMP WENT*

Gaynor's Hump, the mysterious ridge in Cuba Street, has puzzled Petone people for many years and it is only recently that its true origins have been revealed. Now the hump has been removed and with it went an important key to Petone's history.

Many old Hutt Valley residents believe that the hump, which was named after the neighbouring Gaynor Fussell Carrying Company, was part of a system of stopbanks built in 1893 to protect Petone from destructive Hutt River floods.

However, a report compiled by Dr. G. R. Stevens of the Geological Survey Department, D.S.I.R., proves almost beyond doubt that Gaynor's Hump actually marked a former Petone waterfront.

But no European has ever seen the shoreline at this level, for some time around 1460 a violent earthquake caused the whole Hutt Valley to rise, exposing a section of sea bed and extending the shoreline to just south of where Jackson Street is today.

This is where the first settlers in Wellington actually landed in 1840—just off what is now Petone's shopping centre.

In 1855 Wellington experienced another severe earthquake which moved the shoreline a further quarter mile to its present position. But Dr. Stevens is mainly concerned with the 1460 earthquake and the beach that it left high and dry long before the early settlers arrived.

Gaynor's Hump is just part of this pre-1460 beach which geologists have traced as an elevated ridge running right across the Petone township.

Much of this ridge has been removed by excavation work but there is still considerable evidence of its existence. Dr. Stevens has traced the rise from Hardham Crescent, near the Shandon Golf Course across Emerson and Huia Streets to the Petone Recreation Ground. Here it has been obliterated by excavations but is picked up again at the Petone Central Infants' School in Britannia Street.

It continues past the Britannia Court

Flats to the eastern end of Campbell Terrace and there are traces of the rise as far west as the Petone Working Men's Club near Petone Avenue.

### **Stormbeach**

Dr. Stevens refers to the ridge as a "stormbeach", a pile of shingle and sand thrown up on the shore by stormy seas. This theory is supported by the fact that cross sections of the ridge show layering or stratification of fine and coarse sand and traces of seashells. The stratification is particularly clear in the trench dug through Gaynor's Hump.

Records show that early European settlers were flooded out of their settlement of Britannia, south of White's Line, in March 1840. They were forced to move south to an "elevated shingle ridge" just off Petone Beach, where they built a street of houses called Cornish Row.

Considering that the shoreline was then Jackson Street Dr. Stevens' ridge was close enough to the sea to be that mentioned as the site of Cornish Row. The written records are supported by early paintings and sketches of the area by pioneer artists, Charles Heaphy and William Swainson.

An 1840 sketch by Heaphy of the Hutt Valley from the Korokoro Hills shows the ridge and the pioneer houses clearly. It also shows forest flourishing right up to the hills beyond the ridge but little trace of vegetation between the ridge and the sea.

Dr. Stevens believes the continuing relative infertility of this section of harbour bed indicates that it must have been raised fairly recently, that is after about 1400.

But as European records only go back as far as 1840, the task of pinpointing the tremor that left the ridge stranded isn't easy.

### **Sea God**

For his estimate of 1460, Dr. Stevens relied heavily on the traditions of the Wellington Maoris. Much of their history was recorded by Elsdon Best at the turn of the century and one traditional tale, in particular, has bearing on Dr. Stevens' studies.

Best referred to a Maori tradition dating back 18 generations which told of a Sea god which shook Wellington to join the island of Miramar to the mainland. He estimated that the gap of 18 generations would date this occurrence, obviously an earthquake, at about 1460.

It is more than likely that this tremor, which lifted the Rongotai isthmus above sea level, also tagged an extra piece of shore onto Petone Beach.

So Gaynor's Hump is almost undoubtedly part of a former Petone shoreline which is still evident in the township. But those who believed that the hump was part of a stopbank aren't completely off the mark, for this natural levee was actually incorporated into the system of stopbanks built in 1893 to protect Petone from Hutt River flooding. An artificial stopbank was erected at Ava and this is now part of the railway embankment.

Dr. Stevens also makes mention of a much earlier earthquake, about 1060 or roughly the time of William the Conqueror. Before this tremor the Petone shoreline extended right up to Udy Street.

#### No Valley

And once upon a time there was no Petone shoreline, in fact, no Hutt Valley at all. At this time, many thousands of years ago, Wellington Harbour washed right up to Taita Gorge.

But gradually the Hutt River has deposited gravel and silt in the harbour and built out the Hutt Valley delta. Periodically this process has been helped along by earthquakes which lifted the delta further above sea level.

And the movement of the shoreline further into Wellington Harbour hasn't finished yet. The Hutt River is still steadily and imperceptibly depositing silt off the Petone Beach.

—"Hutt News"

## HAERE E TE MATUA RANGITIRA O TE WHANAU O ARCUS

Gordon Laurence Arcus, on the 3rd September, 1974, passed away of a heart seizure quite suddenly. He was, I am almost impelled to say he is, a kinsman of mine and his wife Joyce, who desires this notation of me, is a very dear friend. She also is the sister of a personality we all know so well—Lindsay Buick-Constable.

Gordon was rather a frail man. This was compensated by an innate mental virility—no weakness there. At times we did not agree; speaking of him to another kinsman I remarked, "Gordon is very much an individualist." My vis-avis looking at me from under his eyebrows replied, "We are all individualists. As a family long years before Bruce, on the Scottish Border we strove, we strove with Bruce, we strove with

Montrose, we feuded with the Sinclairs in Orkney and we strove with the North Sea and Atlantic gales and the violent surges of the Shetland "roosts", thus we seemed to have bred individualists and some strong minded men.

At times we differed with Gordon but with me it served to strengthen regard to a degree amounting to affection. Only the weak descend to negative thinking, confusion, and recrimination. My leaning was to the Scottish tradition. Gordon was an active member of the Founders' Society and very much a Kiwi—a dweller in Aotearoa. Gordon, we salute you. Haere e te Matua Rangitira o te whanau o Arcus. It is finished.

—Eric Arcus  
(Northland Branch)





## James Cook at the James Cook

The last issue of the Founders Bulletin carried the script of the play (see above) "Wife to Mr. Cook", which was presented for two nights at the James Cook Hotel, The Terrace, Wellington to mark the bi-centenary of the rediscovery of Wellington Harbour by Captain James Cook. A concert party led by Bill Nathan enabled the Ngati-Poneke Club to present items associated with the arrival of the N.Z. Company Settlers.

Written and produced by Lindsay Buick-Constable, the production was promoted jointly by the Lions Club of Wellington and the New Zealand Founders' Society to raise funds for the Lions welfare and pensioner housing fund and for the Ngati-Poneke Marae building fund.

Entitled "Wife to Mr. Cook", the play's theme was the trials of the wife of a famous explorer who spent a great deal of his life away from home, and in this picture Mrs. Cook (in black) is voicing her complaints. She was played by Mollie Parton.

Mr. Northcote-Bade (right), played Admiral Isaac Smith, her cousin. Next to him is Monica Daly-Peoples, who played Miss Mary Fleck, his niece.

At the left is Julia Davidson, who played Miss Elizabeth Smith, grand niece to Mrs. Cook, and in the centre is Anthony Buick-Constable, who played Master James Smith, grand nephew to Mrs. Cook.

Captain Cook was played by Hugo Manson.

Narrators were Lindsay Buick-Constable and Byron Buick-Constable.



Present on opening night were (left to right) Mr. R. Reeves, Gen. Mgr., Wellington Harbour Board), Mr. Ian Cameron (Dominion President, N.Z. Founders Society), author and producer Lindsay Buick-Constable (President, Wellington Lions Club) and historian Stanley Northcote-Bade (former Chairman, Wellington Early Settlers Association).

# WHAT FATE FOR THE EDWIN FOX?

The building of the new rail-road ferry berth at Picton had jammed the harbour and until development there was complete the siting of the Edwin Fox as a historical exhibit could not be determined, said the president of the Edwin Fox Preservation Society (Mr. N. H. Brayshaw).

There had also been four or five requests for the vessel from other centres in New Zealand but nothing had eventuated.

The 121-year-old former sailing ship which ended her days as a hulk at Picton was recently refloated from the shore adjacent to the Wairau Freezing Works, the intention being to restore it in the same manner as the Cutty Sark. But plans fell through when a site could not be obtained on the foreshore and the hulk was taken by road to Shakespeare Bay where it was beached, pending a decision on its fate.

## **Inquiry**

Mr Brayshaw was replying to a correspondent, J. Lesley Esson, of Paraparumu, who said that he "wondered whether the proposed plans put forward by the restoration society to reinstate the Edwin Fox have been put into action. Can anyone enlighten me on this matter?"

Mr. Esson said that the Edwin Fox was bought by the above society from the N.Z. Refrigerating Society in the early 1960's for a shilling.

"Sailing from Northern Ireland in the early 1870's, this barque brought my great grandmother, Mrs. Catherine Craigie, to New Zealand. (Mrs. Craigie was the wife of the Hon. James Craigie, who was a former Mayor of Timaru, Member of Parliament and member of the Legislative Council)," he said.

"The 'Fox' was built of teak at Sulkeali, Bengal, in 1853, for the East

India Company. With a cargo of tea, she made her maiden voyage from Colombo to London, and when the Crimean War broke out in 1854 she was used by the British Government as a troop ship.

"When the war ended, her services were then used to transport convicts from England to Western Australia, and later, voyages around Asiatic coasts.

## **Immigrants**

"It was not until 1873 that Shaw Savill engaged the 'Fox' to bring immigrants to New Zealand.

"In the 1880's she was used as a refrigerated meat store at Port Chalmers, and was also towed to other New Zealand ports.

"The Edwin Fox was finally moved to Picton in 1897, and used as a meat store by the Wairau Freezing Company.

"At the turn of the century so rapid was her deterioration that she then became used as a landing stage and coal hulk. Such was her degradation of service and glory."

## **Shelved**

Mr Brayshaw says that restoration of the Edwin Fox had by no means been abandoned. It was just shelved pending a permanent site.

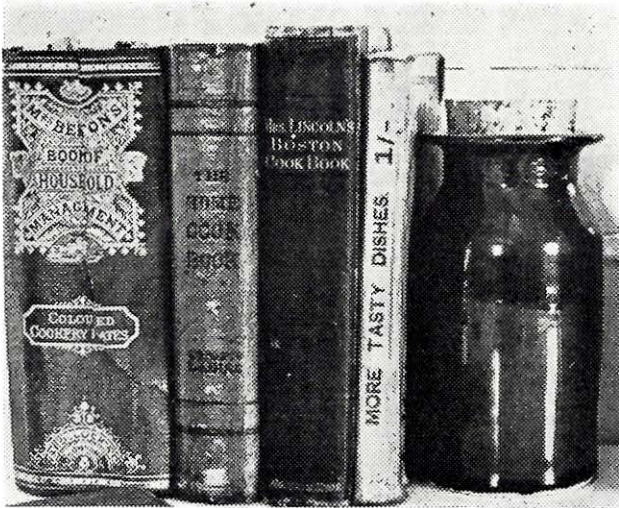
"We would have had the job half finished by now if we had been allowed to place the vessel where we originally intended," he said.

There was plenty of museum activity among Marlborough residents and another project was the agricultural museum.

The space at Shakespeare Bay was selected and it was beached there without any danger to shipping.

"We are prepared to leave it there until a site at Picton is available or until some other body makes a request for it," he said.





## BOOK REVIEWS



### GREY — IN BLACK AND WHITE

E. G. Wakefield about Governor Grey: The character of this Grey is a cross between a foreign political police agent and a low English attorney. As a managing intriguer, a simulator and a deceiver he has rare talents, comprising assiduous industry, great circumspection, perfect command of temper, a keen appreciation of individual character, and a thorough contempt of mankind. I have never known a man so devoid of generous sentiments.

The Hon. Constantine Dillon: Grey is all kindness. He is a man for whom I have the greatest admiration both as a public and private person, and in whose honesty I now have the most implicit faith. He has very great difficulties to encounter . . . He is very unpopular here at Auckland because he has to end all the rascally tricks which his blackguard predecessor did, but in proportion as he becomes unpopular here he gets more popular and is more liked at the other parts of the Colony from his conduct.

Judge Chapman: I think Grey thinks too much of himself and his own advancement. He makes sacrifices to keep matters smooth—he will risk nothing . . . In private he is a very agreeable man. Not well informed on subjects which well educated Englishmen must busy themselves about, but full of anecdotes

about the countries he has seen. As a Governor he wants sincerity. A man need not be unnecessarily candid but if absolutely insincere he cannot succeed. Now Grey is so and he is so well known that no one puts the least faith in his "soft sawder" . . . Like all active clever men who are not sobered down by good training, he thinks he can do everything "off his own bat".

These glimpses of Governor Grey as seen in black and white by his contemporaries is from "an early colonial scrapbook" which Cecil and Celia Mason have titled "I Take up my Pen". It is treasure trove originally collected and collated for their dramatised literary programmes sponsored by the N.Z. Women Writers' Society. With chapters on letters, novels, diaries, oratory, verse, reminiscences and with references ranging from Lady Barker to the Rev. Henry Williams, it is a rich tapestry of our rough island story. It should be as useful for social studies as pleasurable for bedtime browsing. (Pigeon Press/Beckett Sterling, \$2.70).

(Ed. note: Member Celia Manson has drawn our attention to page 6 of the last issue where an item on Henry Burling was flatteringly but nevertheless incorrectly attributed and was in fact from her book "Pioneer Parade". We apologise and would ask contributors to exercise proper care in future to give all credits where they are due.)

## EARLY NORTH

### THE MacLEODS OF HELENSVILLE

From MacLeods of Helensville  
1862-1962, by Frank Grey

John and Helen MacLeod and Isaac and Janet MacLeod with their young families came from Nova Scotia in the "Sea Gull". John had been in New Zealand for a time before this but had returned to Nova Scotia, had married there and finally convinced his brother Isaac that New Zealand was a more attractive place to settle. On reaching Auckland, they investigated prospective places and finally bought land on the Kaipara from Te Otene, chief of the Ngatiwhatua. It was the first sale of land by Maoris to Europeans in that district, and in preparation for the families the Maoris built two large raupo whares, and welcomed them when they arrived after an exhausting journey from Auckland. Rowboat to Riverhead and then a 14 miles walk over the Ranges to Awaroa. The Helensville Centennial on 26th May, 1962 celebrated their arrival which was 24th May, 1862. The brothers worked hard and with enterprise to build a saw-milling station at which they employed a great number of Maoris.

Isaac and Janet were deeply religious and when the men were working seven days a week to establish the buildings and plant, Janet asked if they intended to work the mill on Sundays, and not receiving a satisfactory answer she announced that the first Sunday they worked would be the only one as she would burn down the mill before the next Sunday. The threat sufficed. Isaac later built a church and provided a minister for it, for his workers. The brothers and their Maori neighbours maintained very good relationships and indeed, on 20th April, 1866, three hundred Kaipara Maoris met in Helensville and held a grand feast to honour Mr. John MacLeod, who had won their esteem for his fair and honourable treatment of them in matters pertaining to work, wages and living conditions.

In October 1866 the "N.Z. Herald" reported that "Mr. John MacLeod was laying out the town of Helensville (formerly Awaroa) on the peat land adjoin-

ing the saw-milling station." The township already boasted a Post Office, Customhouse, two Boardinghouses, an Hotel, Church and resident clergyman, and was considered to be a "promising speculation". In 1871 John became a member of the House of Representatives for Mangonui and the Bay of Islands, in which area he was very interested. One of his speeches made during the Fifth Parliament is interesting reading today. Quote: "It is the usual thing to say that the Maoris pay no taxes whatever. Now I have made some careful calculations of the native inhabitants of the Bay of Islands and Mangonui—I have arrived at the fact that they pay somewhere between £40,000 and £50,000 per annum. And what do they get in return? Almost nothing. Why not give those Natives some portion of the money raised from them for the purpose of making roads, instead of bringing in a new tax to squeeze more out of them.

"I have taken some trouble in finding out the opinion of Natives in my own district and I find a strong desire that their children should go to school with those of the Europeans. Boys that are brought up together in the schoolroom and playground will be friends in after life and might sit side by side in this House. We are moving on to the period when the two races in this country will be blended into each other and that will probably be the happiest period we could desire to see come about. We might hope to see, at some future period, unions between the two races numerous.

"I desire to impress on the House the necessity for making a strong impression on the minds of the Maori people that we are determined to treat them with fairness and equality."

He resigned his seat in 1873.

John MacLeod was convinced that New Zealand's wealth lay in its minerals. He formed the Bay of Islands Coal Company, which at its peak at Kawa Kawa produced 200 tons a day and employed 360 men. He was also the pioneer of Portland cement and is credited with having built the first concrete house in Auckland from the finest cement produced in New Zealand.

(Supplied by Joan Tattersfield)



In these times of wildcat strikes let us recall that . . .

### MATCH MAKING BEGAN IN COLONY IN 1894

Match making was brought to New Zealand by Mr. C. R. E. Bell, managing director of R. Bell and Co. Ltd., London, who arrived in Wellington on 25th July, 1894, on the steamer Takapuna.

Mr Bell headed an independent company manufacturing wax vesta "strike anywhere" matches.

With him, Mr. Bell brought a plant sufficiently large to enable operations to begin almost immediately, a manager (Mr. Walter McLay, who was to remain active in the New Zealand match industry until 1952), and some experienced hands from England who were able to instruct the new employees.

#### Premises

Manufacturing was started in premises in Cornhill Street, Wellington. A year later the firm moved to new premises in Riddiford Street, Newtown.

The company prospered and produced what today would be considered a most interesting range of wax vesta—the round Plaids, No. 4 Square Tins, No. 4 Ovals, No. 12 Boxes and giant No. 10 Tins. All of them are now rare collector's items.

At the turn of the century negotiations began for the fusion of the interests of Bryant and May and R. Bell and Co.

#### New Company

In 1910 a new New Zealand company, Bryant and May and R. Bell and Co. Ltd. was registered and the first meeting of its board was held in Wellington on April 28.

By 1921 the demands for the com-

pany's products had outstripped the capacity of the factory and it was decided to erect new premises with every modern convenience for employees and manufacturing. A property bounded by Tory, Lorne and Argyle Streets was purchased and architects commissioned.

However, the company's plans for converting a slum area into a model garden factory were nearly defeated by a Housing Amendment Act passed by Parliament which prevented, up to a point, the ejecting of tenants.

So concerned was the board that serious thought was given to moving the industry to another city but by degrees the difficulties were resolved. Finally, in 1924, the new factory was brought into operation and it remained a well-known Wellington landmark off Courtenay Place for 47 years.

In addition to a splendid kitchen, dining room and cloakroom accommodation there was a well proportioned social hall in which the employees and their friends held dances and concerts.

Production of wooden safety matches began at the new factory in 1933 and the Beehive brand has been a household word ever since.

In the 1960's the Tory Street factory was completely re-equipped. Two fully automatic machines with up-to-date box making and ancillary equipment produced the country's full requirements of matches.

The forces of nature and man forced removal of manufacturing from Tory Street to Upper Hutt. Part of the property there is required for the motorway, but in any case the building suffered structural damage from an earthquake in 1968.

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### TO THE EDITOR

At our first committee meeting of the year and also at our Annual General Meeting, members expressed a wish that I write to you, on their behalf, to tell you how much your visits to our branch and to the Waikato sub-branch had been appreciated. As National President, we know that you wished to give personal attention to all members throughout New Zealand, and we understand how much effort and planning of timetables etc. is needed to achieve this. There is no doubt that visits from our President stimulate the interest of members and impresses on them that our Society is New Zealand-wide. Although we regret that you are no longer President, we are pleased that you are still in the role of Editor of the Bulletin, to which every-

one looks forward to each time. We hope you will continue as long as possible. I enclose an account of the Garden Party which the Northland sub-branch held in the summer. You may have a corner to fill in the next Bulletin. I attended the inauguration of Waikato as a full branch and was informed that their membership is just on 100. Hoping you and your wife and family are well.

With kinds regards from the Auckland Branch and myself.

Joan Tattersfield,

Hon. Sec. Auckland Branch.

(Editor's Note: My thanks to Secretary Joan and to all Auckland members. How pleasing it is to know that the present National President, Ian Cameron, is undertaking so many visits to Branches.)

## 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.

# *Are you eligible to join the Founders?*

To qualify for full membership of the Society, applicants must be descendants of **Anyone** who arrived in any of the six original provinces of New Zealand not later than the first ten years after the official foundation date of settlement.

The foundation dates of the six original provinces are:

- \*Auckland (including Bay of Plenty), 29th January, 1840.
- Taranaki, 31st March, 1841.
- Wellington (including Hawke's Bay), 22nd January, 1840.
- Nelson (and Marlborough), 1st February, 1842.
- Canterbury (and Westland), 16th December, 1850.
- Otago (and Southland), 23rd March, 1848.

[\*More recently, the Dominion Council extended membership to descendants of those who came to Waipu, Northland, via Nova Scotia, Canada, on stipulated ships: "Margaret" (1853), "Highland Lass" (1853), "Gertrude" (1856), "Spray" (1857), "Bredelbane" (1858) and "Ellen Lass" (1860).]

The Society can help you to find out.

All enquiries to:

Dominion Secretary-Treasurer,  
Mrs Elizabeth Anderson,  
P.O. Box 10290, Wellington  
(Top Floor, Brandon Building,  
Cnr. Featherston & Hunter Streets. Tel.: 42-278)

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