

New Zealand

Founders



BULLETIN

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At last — the chance to put our money
where our inclinations lie
into

THE N.Z. FOUNDER'S ANNUAL STUDY GRANT

The single most important event of the Founders 1980 year was the launching of the Society's Annual Study Grant. As the local press put it —

The society, which seeks to preserve New Zealand's heritage and the aims and aspirations of the nations's founders, hopes to make the first award in 1982.

"The purpose is to enable research into the history and development of any aspect of New Zealand's past." president Gerald Bridge said.

"The fund was launched at the Annual Meeting with a donation of \$500 by the national council from the society's funds, followed by several personal donations, including one of four figures.

We shortly plan to make personal appeal to the society's 2200 members through-out the country"

Mr Bridge said the society would welcome donations from the public toward the target figure of \$10,000 to \$15,000 which, when invested, would sustain the award fund.

"We are in the process of setting up a trust to administer the fund," he said.

The society would like to build on the fund progressively so that the size of the annual award could increase from its initial fairly modest level of about \$1000 a year.

Mrs Hilary Olsen sub-committee convener of the proposal (which originated from a suggestion by the Waikato Branch) states in her report to National Council:

Applications for the Study Grant will be advertised as widely as possible in the news media but limited by budget considerations. These applications will be invited at least two months before closing date of 31 August. Branches may, if they wish, support an application and, as a general rule, it is expected that the Grant will be used in New Zealand except in exceptional circumstances and with the approval of the Grants Committee. It will be open to all New Zealanders and although members of the N.Z Founders Society and their families shall be

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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.

THE NEW ZEALAND FOUNDERS SOCIETY INC. National Council (as at September 18, 1980)

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Mrs B.L. Walsh,
6 Thompson Place,
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Mrs J. Sorensen,
P. O. Box 239,
Waipukurau.

To qualify for full membership of the Society, applicants must be descendants of pioneers 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.

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Bulletin Editor: Lindsay Buick-Constable, F.P.R.I.N.Z.

--“That Good Old Pioneering Spirit”-----

One of New Zealand's younger commercial interests leaders, Steve Reidy, President of the Wellington Chamber of Commerce, recently had his outspoken say about "What ails us" in the course of an address to the most senior Lions Club of Wellington. Mr Reidy had led numerous N.Z trade groups to the Middle East and Korea and deserves to be listened to by concerned New Zealanders — especially those descended from pioneer families who have cared longer and therefore in the best position to be concerned more about New Zealand's overall well-being and fate than any other group of citizens in this country.

New Zealand is a country that has long prided itself, as a nation of self reliant and indepenant souls, capable of great innovative skills. True, these admirable traits are still in evidence, but one senses a lessening of their effect within the community, largely as a consequence of apathy, coupled with the cloying hand of bureauracy, and a surfeit of regulations; restrictions and exesive government intervention.

When we pause and reflect on the pioneering spirit that must have been the hallmark of our early settlers; the distances that they were obliged to travel and with great hardships and discomforts in order to finally reach these shores, to be then confronted with a new land & with precious few amenities, we can only wonder at their spirit.

That they succeeded, is manifestly apparant in terms of the standard of living that we still enjoy, coupled with an abundance of consumer goods and material trappings, and above all a country well blessed with adequate sunshine and rainfall to ensure the protection and viability of our agricultural based economy.

And yet with all these good things we observe a growing dependancy to trim to central government to solve our problems and to provide us with subsidies, handouts; rebates and bounty in whatever form we can extract it, from an ever expanding and voracious tax gathering body that poses as a benevolant and paternalistic parent. Which gives rise in turn to pressure groups lobbying for their particular end, no matter whether it is in the wider interests of the country, so long as the squeaking wheel gets some oil to placate the affending source of irritation.

As the entrepreneur strives in the face of these obstacles, to pit his units against a welfare society, content, it would seem, to maintain the "umbrella over it, and the safety net under it" syndrome, the barriers and obstacles to such initiative or enterprise becoming increasingly daunting.

There was a time when New Zealand could look to a standard of economic wellbeing that placed it high on the OECD table of developed nations. Could it be that more than passing coincidence is at the heart of the problem, and that a direct relationship to this

now declining standard can be traced to this lessening of individual enterprise. It has been said by those with political concerns that our emigrants are those who have been forced to leave our shores as a percentage of those unemployed. There are more accurate statistics available to support the contention that many of our more ambitious departing citizens are well qualified and possessing many diverse and valuable skills who have tired of the constraints on them and have left for wider opportunities and fewer restrictions to be found in other countries.

What is needed now more than never before, is recognition at the widest level and that includes the pressure groups, the trade unions and self interest groups, apart from the government itself, together with its echelons of departmental bureauracy and quasi government, that New Zealand, if it is to pull out of its economic 'nose dive' has to return to some of that good old pioneering spirit that beat in the breasts of our grandparents.

At the heart of things is freedom, the freedom we take for granted to come and go as we please — to do our own thing ! To work where we like and at whatever we like, but always with the goal of contributing to the common weal, and to the society in which we live; work; earn our daily bread, and bring up our families. Good old fashioned pride and jingoism I hear you say ? Yes, and a great damn pity that there wasn't more of it, I reply, then just lets see how good this fine country of ours really is.

A.M.S (Steve)Reidy
President

Wellington Chamber of Commerce.

29 September, 1980.

SOME EARLY MEMORIES OF WELLINGTON

More than 70 years have gone by but local historian, Miss G.M. Crompton-Smith, recalls like it was yesterday ...

It is hard to realize that Wellington as we know it now was that quiet little town with the small buildings of my childhood memories. We of course did not think it quiet. After all it was the capital city, it was important. There were trams, some double deckers, the joy of our lives, there were carts and delivery vans, funny little butchers carts with the driver up at the back and of course the cabs. There were two kinds, the four-wheeler that took at least four people, more if some were children, and then the hansom cabs. Funny little things with two wheels and only two people could sit inside. The four-wheeler had two horses, and the two-wheeler one. In both the driver sat up on the box outside. Poor men! Think of taking a fare into the exposed part of the district in a good old Wellington southerly. There were no cars in these early days, every vehicle was indeed driven by real live horse power. There was a good-sized station yard outside the old Thorndon Station and nearly always as we arrived into town we saw cabs there waiting for a fare. We used to look out for the "twin" cabmen. They must have been identical twins, as alike as peas in a pod. They both drove four-wheelers. Years later I heard of them in an Old Mens Home somewhere, living out their last years together.

The wooden Government Building was much the same as it is today, but opposite no cenotaph. A men's outfitters, Quinton's, which gave the corner its name, Quinton's corner. It was a convenient meeting place for friends. "I'll meet you at Quinton's corner"

was frequently heard. Next to the shop up Bowen Street was a small two-storied dwelling. A friend of my aunt's lived there and we children thought it would be most exciting to be able to just open the front door and be in town!

Further along Lambton Quay was Scoullars, a shop that sold very nice furnishings, and some furniture. Gears (Meat) was much as it was before it was demolished a short time ago. As we went past we used to love to look up the alleyway at the side into the yard at the back. It was paved with bricks always beautifully swept, and with the funny little yellow carts drawn up neatly in a row resting on their shafts. We could never see the horses, try as we would. Perhaps they were kept somewhere else.

There was a small book shop further along, and Liberty's, a shop that sold broidery materials, stamped doileys, tray cloths, supper cloths, and of course nightgowns stamped with a design to embroider and the inevitable camisole. All young ladies embroidered their camisoles in those days, for themselves or for gifts to friends. Almost every young lade had some "fancy work" — as it was called then — on hand so there was a good demand for all the necessities. Later the shop was taken over by Miss Alcorn who carried it on in the same way. Alcorns was well known for many years.

Mees the Chemist was on the corner of the right of way that led to "Mees Steps" onto the Terrace. On the opposite corner was Hoods a small draper, with Mr. Hood very much in evidence. He used to facinate us when we were young, he was exactly like a tailor's dummy, beautifully dressed, not a hair out of place and with a very beautifully pointed waxed moustache.

I think it was up at the top of that alleyway that Mother used to tell us that there was a blacksmith when she was a child. They used to love to stand at the door and watch the horses being shod and all the sparks flying. On the corner where Hoods was she said there was a pastrycook and when they were lucky enough to have a penny they could buy a lovely big bright yellow saffron bun which was regarded as a great treat.

Further along was Wairarapa Farmers a big grocery where my Grandmother got her groceries. Then further McGregor Wrights had a small gallery with a shop in front. The Gallery was well lit and I often used to be taken in there by my Father to look at the pictures. He painted himself and was always so interested in pictures. Then Gibbons the plant shop and at the corner of Woodward Street, Lindsay's the shoe shop. Lindsay's Corner it was known as...dear little Miss Lindsay served. A tiny person with a club foot and lame but she was very good with children and Mother nearly always took us in there for new shoes.

Past Woodward Street I don't seem to remember the shops so clearly but Ferguson & Osborne was there for a long time and Littlejohns the watchmaker and jeweller. Then at the corner Stewart Dawsons just as it is today.

On the left hand side of Lambton Quay were the drapers, Kirkcaldie & Stains where they are now only that the front part of the present shop was another draper called the Economic. Mother used to shop there frequently. In the next block the D.I.C. as today but it too had another shop in front I believe, George & Kersley.

The days where the customer was right....

Shopping was so much more leisurely in those days. Chairs were always placed along the counter for customers, and one sat down to make one's choice. The particular article that one wanted was brought along in boxes or bolts of material were placed on the counter and could be thoroughly examined and felt. No helping oneself and taking to a counter as today.

The shop girls then always wore white blouses and long black skirts, black shoes and stockings. At one time I remember it was the "in" thing to wear very wide black leather belts tightly round waists, well corseted I expect.

Sometimes we would shop in Molesworth Street and we would walk there from the Quay. It always interested us as to why the bottom end of the street should be called Charlotte Street as it was then. Other times we would go round the Hotel Cecil corner into Aitken Street. The bar was there and I remember the noise of conversation as we passed. Mother used to tell us that before the hotel was built, when she was quite young that there was a little cottage there below the road, and if they passed at dusk there was a tiny glimmer of light from a small lamp or candle, as no gas was available then.

In Molesworth Street was Macklins a small draper, very good for haberdashery. It was about where the side door of the Cathedral is as far as I can recall. Then Hanlons the chemist and further on Andersons, a large grocery which sent supplies out to the suburbs. Freeman's cake shop was well known. Mr. Freeman was a large man with a white pasty face but he made good cakes and his gingerbread was very good, lovely brown slabs with the most wonderful shiny tops.

WHY NOT JOIN ALL
MEMBERS OF YOUR
FAMILY
TO N.Z. FOUNDERS?

There were a number of Chinese Laundries about the town in those days. They were busy as all men wore stiff collars to their shirts with their business suits. Dress shirts too had a large expanse of stiff shirt front. It was quite an art to get the appropriate shine on the starched surface and the right curve to the collar. The Chinese did it beautifully. We children would always try to see the little Chinese men doing the ironing. We would stand at the door where a hot steamy atmosphere would greet us and peer in.

Interesting characters abounded....

There were some interesting characters we would quite often see in the streets. The most colourful I think was Mr. Henry Wright the debt collector. He was a big, upstanding man and always dressed in pinstriped trousers, a tail coat, a scarlet or, yellow waistcoat, set off by a grey top hat and spats. I think he generally carried a silver topped cane. He walked along in a lordly manner as though he had the whole of Wellington under his thumb. I suppose he had in a way. What a shattering experience it must have been to have a debt unpaid and have a visit from Mr. Henry Wright. No one could pretend that the debt collector had not called.

Then — there was Mr. Hamilton Hodges, a singing teacher. We frequently saw him on Lambton Quay. He was a negro, not very tall but broad and managed to look quite impressive. He dressed well and always had a rather large red rose in his buttonhole. I don't know quite how he managed that! Sometimes I fancy he was smoking a cigar. There was a man too who always interested us who apparently belonged to some religious sect. He never cut his hair and wore it in a bun at the back of his head. Noticeable in those days when everyone was so much more conventional.

Mr. Robert Parker, the well known organist of St. Pauls we often met. We children were very fond of him and he always stopped to chat. If it was near to Christmas he always pressed a half crown into the nearest small hand. A fortune we felt. It was always spent on strawberries and cream.

There were beggars too, not many, but often one along Lambton Quay. Perhaps the correct word would be buskers. There was no Social Security then of course and I think these people really did rely on what people gave them to live on. Mostly they played violins and had the open case or a cap beside them for the money. Pennies and threepenny bits were most common and I remember Mother giving one or other of us a coin to throw to them. The last one I remember played an accordion.

There were Stalls too in the streets in those early days. A fruit stall I remember was always in front of Gears., and I believe another in Courtenay Place. Then a small stall that sold papers and cigarettes and sweets in Featherston Street and another of the same sort at the entrance to the Ferry Wharf.

Special entree into the old wooden Government Building....

Processions I recall were held every now and again. Exactly why I don't remember but to celebrate something or other. They were generally on a Saturday afternoon as businesses and offices used to work on Saturday morning.

Father's office was in the wooden Government Building. He was Chief Draughtsman in the Land & Survey Dept. He would get permission for us to go into the Surveyor General's room which was on the top floor at the front of the left hand wing, quite a vantage point. There used to be floats, bands, and all sorts of things.

Unfortunately I can only remember clearly one very minor and unimportant "exhibit". A very large fat man wearing very short tight trousers was walking along wearing a placard saying "Father's pants will soon fit Willie". I think it was only meant to be funny. I suppose it helped the procession but it is a pity I can't remember something more worth-while.

We often went in to Father's office in that old wooden building. Up those beautiful curving stairs which even in my childhood gave me pleasure. Father's room was at the side looking over Whitmore Street. I think in those days there were still the fireplaces in the rooms but not used. Steam pipes were the method of heating, I fancy. In Father's room was a sort of cabinet which when one lifted the top, showed a wash basin set in. It was not attached to any plumbing but I suppose in the early days the cleaners looked after those basins. Father of course never used it as there were adequate toilet facilities elsewhere. Poor cleaners, what a job in the early days! Looking after the fireplaces and the fuel, and caring for these wash basins.

Talking of cleaners — they were always about as we left the building after seeing a procession. I imagine they began their work as soon as office hours were over at 1 p.m. on Saturday. At one time we were coming down the stairs and one of the women was sweeping them. She was wearing a black velvet dress, long of course as the fashion was then. I was most impressed and thought she must have been very grand and very rich to be able to work in black velvet!

Life was much more leisurely in those days and people seemed to have more time for certain things. I remember every now and again the town being decorated for some public occasion. Bunting was used a lot and must have taken some time to put up. Flags and lights too made a very gay show. Once though it was a sad occasion. When King Edward VII died the town was done out in purple and black. Bunting was festooned all about many buildings and lights put up to show it up in the dark. We were taken in to town at dusk, as a treat to see it all.

OUR NATIONAL PRESIDENT PIONEERS N.Z.'s FIRST ROLE AS AN INTERNATIONAL PRESIDENT

For the first time, a member of the New Zealand branch of the Royal Commonwealth Society has been elected an international president.

Mr G H Bridge, of Wellington, was elected at the Society's annual meeting in London.

— A retired bank manager, a director of Bata Company (NZ) Ltd, and national president of the New Zealand Founders Society, Mr Bridge is president of the New Zealand national council of the Royal Commonwealth Society.

IN THE NEXT ISSUE:

- Member Miss Crompton-Smith remembers her Wellington childhood....(Part two — There was only one dove in Plimmers Ark.)
- Mrs Verna Mosson writes about "Early Research in N.Z. History" from a N.Z. Genealogists point of view.
- Wanganui Branch President and historical author Hugh Ross's account of Battles in the Wanganui region.
- Taped by Councillor Ewen Hay-McKenzie — some extracts from a wide range of talks presented as Wakefield House over the past year or two.
- A further account of a talk on preservation tips provided by H.B. Branch President, Peter Harding.
- "Those forgotten Wakefields" from the research of your editor.

We are indebted to Mr M.L. Standish (President Taranaki Branch) for providing this text of an address entitled: " THIS LAND OF OURS " which was presented almost a 20 years to his Branch by N.Z 's first Auckland Race Conciliator. All Founders, all New Zealanders can only benefit from digesting this outstanding glimpse into the heart and mind of a truly great New Zealander. (As someone who did sentry-go with Private Harry Dansey very early in World War 11, I am proud to hope that some part at least of all he believed in and stood for has rubbed off on me – Editor.)

I wish to thank you most sincerely for your kind invitation to be with you this evening, and in your confidence that I am qualified to express sentiments or to start a train of thought which might add to your already extensive knowledge of the founders of society in which we live and of the times which formed the backdrop against which the drama of their lives was enacted. I trust that when I have finished you will not feel your confidence has been misplaced.

By virtue of factors over which I have had no control and can therefore take no credit for, I am a representative – as you are – of some of the founders of this country. Being part Maori, it is beyond question that some of my ancestors, at least, have called this land home for many centuries. The fact that these ancestors absorbed – in some cases, unhappily, quite literally – the people of earlier waves of migration from the Pacific, would take my antecedents back into antiquity, back to the first settlement of these favoured islands by man. On the European side my ancestors came from Hereford and Devon with affiliations with Wiltshire, Shropshire and Somerset. My maternal great-grandfather and mother were in Auckland in the 1840's; my mother's father arrived from England in the 1880's and my father's father some years earlier, for he served with the Armed Constabulary in the Maori Wars. Thus my connection with the years of foundation are quite personal.

I think that at this point it would be proper for me to pay tribute to your president, Mr. Nutt for the very real interest that he takes in the affairs of your Society and for the care he has taken with me in particular to ensure that a subject is selected which will draw upon any special knowledge that a speaker has – or in my case, is reputed to have – so that it might be so presented that the objects of the society are advanced. His insistence that a talk be properly recorded has led to the writing of this one, a discipline to which I am not accustomed and which is therefore very good for me. That the substance of what I have to say is not exactly along the lines upon which we agreed is due to my perverseness and not to his lack of admonition.

So tonight I would speak on this land of ours. I would speak of the land and of its people, as they were in the beginning, as they were in the distant past, as they were in the recent past, and as they are now. And I would add some thoughts about their possible role in the future.

In the beginning God created the heavens and the earth and from that time of creation, through count-

less ages until perhaps a thousand years ago, no man stood upon nor wondered at, nor exploited, nor disputed over this jewel of his creation which my Maori ancestors called Aotearoa, and which my Pakeha forebears called New Zealand. I sometimes like to dwell on what this land looked like before it knew man. The long beaches that bore only the imprint of the feet of seabirds, the tangled forests that knew no four-footed creature, no vicious reptile, the lakes with their shoals of native fish which no man netted, the tussock plains empty and silent in the country's heart, that knew no sound but the wind and the rain and the distant thunder of a volcano, the skys empty save for wheeling hawks, the whole girded about with the pounding surf, whose roar no man heard for century after countless century.

Then out of the ocean came a people. We do not know exactly where they originated although, despite recent theories, it seems to me that their homeland was somewhere on the Asian mainland. They had left that land many generations before, they had travelled in their long open boats from island unto island, they had stayed here and there for centuries perhaps, they had left their influence of blood and culture in a string of lands and gathered too, from these countries, other elements of blood and culture that they bore on in their eastward probings into the sea of many islands—Polynesia. They were the people whom one of their most distinguished descendants called, with poetic accuracy, "The Vikings of the Sunrise". They were the ancestors of the Maori people.

I think that modern research has proved beyond reasonable doubt that the first settlers of Aotearoa were of the same racial stock as the later people whom we call Maori. The once widely held idea that the first people were Melanesians or some other race which differed from the later Maori people is seldom advanced now by those most qualified to comment on it: The arguments advanced by Dr. Roger Duff – so well known to many of us – are difficult to refute and so I will say, that the first people in this land were of Polynesian blood, and probably came from the islands of the Central Pacific. I resist strongly, the temptation to say why I believe this, and it is a side-track I would have plunged along regardless, had not your president directed me to write what I intended to say.

Then followed, in successive waves, steady migration from the Pacific, culminating in what has come to be known as the Fleet migration, about which tradition

has much to say and to which we give the date of 1350. That migration came from the Society Islands, from Tahiti and Rangiataea in particular and this group was the last Hawaiki of the Maori.

Let us now consider the nature of the ancestors of the Maori people when they arrived on these shores. Some of this can be based on the evidence of their works which remain, some on their traditions and some on conjecture.

For a start they were a tropic people and their culture and their way of life were those of a tropic people. Theirs was a stone age culture, the new stone age with its characteristic polished implements but without some of the attributes of that phase of development in other lands. For instance, they did not make pottery. This culture was based on the raw materials available in the islands and was adapted for those conditions.

There was a major adjustment to make when the new settlers reached Aotearoa. Clothing in the islands had been made of aute, the paper mulberry, the type of pounded fibre known as tapa. They brought the aute to this country where it survived but more as a sentimental curiosity than as an important item of raw material. The harakeke - the native flax - had to take its place. From the use of this new material a whole new section of material culture was built up, based on the old way but with new methods being evolved as time went by. The Maoris became perhaps, the finest weavers - although weaving is strictly not the correct term - in all Polynesia. This land of ours had changed an element of their culture. So it was with the basket-making when the pandanus leaf was no longer available, so it was with cord making. And very quickly they came to understand the value of dense rock that could be found in this country and adzes and weapons of exquisite workmanship gave another indication of environment influencing culture. They fashioned the rare greenstone into a wide range of implements, weapons and ornaments in many ways unknown elsewhere in Polynesia. Some of these, indeed, one feels strongly tempted to class, as jewelry. The great timber trees of Aotearoa offered a challenge to an industrious, artistic craftsman like the Maori, with the result that their great canoes may be regarded as second to none in the craft annals of a primitive people. Their carving reached a peak of artistic merit and craftsmanship infinitely higher than anything accomplished by their Pacific relations. It was superior from the smallest carved feather box to the largest 20-foot pillar supporting the ridge pole of a meeting house. In sheer bulk as compared with artistic merit, the only art in the Pacific that can compare with it, was the totem carving of the Red Indians of the British Columbia area - and that art did not reach its peak until the introduction of steel tools.

In the realm of abstract culture the Maori adapted the thought and teachings of his ancestors to the new land. Thus we find, that while in the Pacific, Tangaroa, the god of the sea was considered the superior god - and for obvious reasons - here Tane, the god of life, of all living things, was elevated to the supreme position. Minor gods that had been overseers of some branch of culture or natural life in the islands, were localised in New Zealand. Ancient place names were given to hills and bays and plains. As the people lived longer and longer in the country, so did natural features become identified with historical figures and happenings. Gradually the land and its geography and its flora and bird life and sea life seeped into the thought of the people. This land of ours was bound to them for the gods were here and the taniwhas and the fairies, because there were ancestral hearths on the hills and by the rivers, because there were battlefields and fortifications, because it was here that the old people had lived and loved and sung and fought and laboured and had been laid to rest.

So the land and their living in it changed the people and they came to love Aotearoa with a deep and abiding affection.

Now perhaps I have given you cause to think that I am here to laud and magnify the Maori people. That is not quite so, because I am, probably more fully aware than you might think of their many imperfections, and especially of these of the pre-European Maori. His culture was a pagan one and included many aspects from which today we would recoil in horror. His laws of tapu muru and hui were merciless in their application. His social organisation of an hereditary aristocracy heading body of freemen was based on a system of slavery. The wonder is that with the barbarity of his surroundings, his art and his thought reached so high a level.

Now comes a new people. The European arrived in this land of ours for varying purposes. Some came for adventure, some came to teach and to preach, some came for trade, some came for administrative duties, some came to maintain law and order, but the majority came for the same reason as the Maori had come centuries before, to make a new home and to seek a new life. Among them were people of the highest calibre and pre-eminent among them were missionaries. It has in times been fashionable to decry the work of the missionaries. It has been said that it would have been far better had they left the noble Maori to his own practices and ways and religion. You will never find me in that company, mainly because I think I know too well some of the more objectionable features of those practices and ways and religion. Some of them went like way in a flame before the righteous wrath of men like

Henry Williams, wicked old customs now gone for ever and good riddance to them. Then there were the humanitarians those who followed the lead of the thinkers then preaching old faiths anew in England, men like Wilberforce and Hodkin and Pritchard. This was strengthened by religious thinking, a deep compassion for humanity based on Christianity. The belief that 'God hath created of one blood all nations of men' lies at the base of all that is best in colonialism of the early Victorian times.

But all the settlers did not take this view, far from it. They came here not because they disliked their old homeland, far from it, for they loved England very much, but rather because they disliked the economic conditions and the social usages of the day. I think that in our reading we will find an underlying determination to make the new land into all the old should have been, to bring with them as much of the old things that they liked, as they could, and to change the new land so that it looked like the old, to be a fitting background for the brave new things they wanted to try – social, economic, political.

Let us face it fairly. In this brave new world the Maori had very little place except in the minds of some churchmen and humanitarians. The majority of the settlers had little conception of Maori thought, or desire to learn of it, or of the Maori ideas of right and wrong such as they were. And of the Maori's love of this land of ours, they cared not a jot. Were they not trying to change the land anyway?

Land was the great problem. If the Maoris farmed it for profit they competed with the settlers. If they retained their old economy, a large expanse of land was needed for their sustenance. I quote from Keith Sinclair's "The Origin of the Maori Wars": "But the settlers wanted to burn the bush and mine the soil for profits, a danger that the Maoris understood, for they loved the land. The Maori King newspaper, Te Hokioi, in 1863, urged the Maoris not to set fire to the forests lest there be no trace for our descendants. Do not set fire to the scrub on the waste lands lest the manuka and eel-weirs be destroyed and the land spoilt.' To the Maoris the land was the symbol of well-being, of success, of life itself. New Zealand, or more particularly their tribal territory, was also, what it was not, to the early colonists, their country."

Sinclair considers that the opinions of the settlers were full of ingenious sophistry. Here are some of them – "Land is the greatest curse the natives have: to take it from them is the greatest boon you can confer upon them."

C.Patridge "Calumny Refuted."

Taranaki settlers, having come so far and invested money in cultivating wastes, had a more equitable claim to certain disputed land at Waitara than the Maori owners.

J.C Richmond PD 1861.

The Taranaki Herald took a man to task for paying a Maori 'by an unfettered and injudicious liberality' too much for a few acres of land, thus exciting cupidity and prejudicing the prospects of settlement.

Feb.26 1859.

Mobs of children cursed and stoned Maori chiefs when they visited Auckland.

Southern Cross 27 Nov.1857.

In the first 15 years of settlement the Maori provided the Europeans with much of their food. A Cynic might merely conclude that they were learning rapidly the advantages of free enterprise and find further irony in reflecting that in a profit-seeking community, a missionary could write in his journal 'I pointed out to Wiremu Tipuna and to all, the error of their ways their excessive worldliness.'

Colenso Journal 1850.

Maori nature cannot be civilised according to Pakeha ideas of civilisation ... and
Until in his coffin no native can ever be civilised.

Auckland Examiner 7 Sept.1859, 4 April 1860.

A.S Thomson, an army Doctor, recorded that Maori heads were smaller than those of Europeans because generations of mental indolence had lessened the size of their brains. He added that they lacked love of country and were cowardly.

It may come as a shock to know that these opinions were widely held by the bulk of the people and that humanitarian ideas which are one of the glories of the age and which were exemplified by some of the few, the very few leaders and legislators of New Zealand's early days, were not widely known. It came as a shock to me when preparing this address to find Statistics of 1857 that a quarter of the European settlers at that time were illiterate. Hence the feeling grew that something drastic was needed and was expressed by J. C. Richmond in 1859 that war was one of the necessities of colonisation and that it could scarcely be avoided.

Now having effectively alienated myself from my audience, I will endeavour to climb back into your grace and favour. I will point out that if ever the sins of the fathers were visited on the sons, it has been so in the case of Maori relations with Europeans. As we are now approaching the third and fourth generations from those times it is not unlikely these will be forgiven us. The day after tomorrow, in Hawera, there meets an organisation which is by its very existence, testimony of the thread of justice which runs through the British way of life. The meeting is the annual meeting and

gathering of the Taranaki Maori Trust Board which administers a grant of £5000 in perpetuity awarded after a Royal Commission had found that in the Maori wars the Maori had not been in revolt against the Queen and that the punishment or confiscation of lands had been unjust.

Things like this become more and more common as we examine the history of our people in the years that followed the Maori wars. There are many reasons but high among them is that the country, this land of ours, had begun to grip the new settlers as it had done the old. The first generation would never cease to regard themselves as Englishmen and women. The second were not so sure but most of them were New Zealanders. The third has no doubts about the matter at all. It is New Zealand body and soul. If I would be so bold to date the time of that realisation, I would say it was April 25, 1915 and the place Gallipoli.

The climate has meant that the European agricultural pattern could be adapted, distance has meant that customs have changed and that social distinctions no longer have the importance they once had, the urge to put into practice the political theories of advanced thinking in England of the 1850's has left its mark. Let me quote from my own talk a few minutes ago
Ancient place names were given to hills and bays and plains. As the people lived longer and longer in the country, so did natural features become identified with historical figures and happenings. Gradually the land and its geography and its flora and bird life and sea life seeped into the thought of the people This land of ours was bound to them because there were ancestral hearths on the hills and by the rivers, because there were battlefields and fortifications, because it was here that old people had lived and loved and sung and fought and had been laid to rest."

I said that of the Maori. I say that equally now of the pakeha because it is true. This day there is no Maori who can claim that he loves this land more than the pakeha, for both are long-time captives and willing servants and ardent lovers of the country. I say this country but in my heart I know that for country I should say people, also for rock and water and tree are empty things and an unpeopled land is a thing scarcely worthy of the warmth of man's affection. Thus through ignorance on both sides and misunderstanding and war, the goodwill of both races has found its way to expression bound by the common tie of this most blessed country, this land of ours.

Together we can say with the poet:

*Breathes there the man, with soul so dead,
Who never to himself has said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, power, and pelf,
The wretch, concentrated all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung."*

And for myself, of two races, I cannot for the life of me decide, nor even wish to decide, which of the two cultures I cherish above the other. My own thoughts on this land of ours, and its cultures, may, in conclusion, be expressed in these words.....

*Look well about and look within
The heart that knows a two-fold stream
Of life that springs from brown and white,
And ask of it "How does it seem,
How do you judge your heritage
Passed on from lands a world apart?
What cherish you, what cast aside?
Look well within, divided heart."*

*Answered the brown; "Full well I love
Bird-haunted glade, ancestral hill,
How strange it seems to cherish then
A golden-throated daffodil!"
Replied the white "Green fields and sheep
And hamlets quiet are fair to see;
Yet breath will catch when I behold
A tui in a kowhai tree!"*

*And now two voices speak as one,
We would not seek to tell apart
The things we love by race or clime,
For they are one within the heart;
And equal joy in them we take
That in this land by chance have met.
Be it a tale of Tarata,
Or William Smith of Somerset."*

H.B.D. Dansey,
6/7/1961.



Extracts from Speeches by the Rt. Hon Robert Muldoon

Perhaps one of the less likely places in these times one might expect to find attention paid to our founding past might be contained in the text of Prime Minister's speeches. The following may surprise and full marks to the Prime Minister and his staff for their research.

Opening of L.D Nathan's New Central Distribution Complex — April 1979

When we think of Nathans — we Aucklanders anyway: though I feel the name is known the length and breadth of the land — our thoughts take a journey back into history. We are reminded of the earliest colonial days when men were inspired not only by their ambition to succeed materially but by a sense of individual and collective responsibility to play their part in the rapid growth of the new settlement. David Nathan, the founder of this firm, was one such man.

We stand here today in a complex which represents an investment of \$7 million. A few months short of 138 years ago, David Nathan and his then partner, Israel Joseph, opened for business in a canvas tent facing Auckland beach front. They were selling groceries and general merchandise. Nathans still are. They have spread out a great deal since then — diversified is the word these days — but they have nonetheless contained their operation within enterprises which have a common thread.

H.B. Norton, who came here in 1864, wrote many years ago in his book "Recollections of Early New Zealand" that of the many mercantile firms and shopkeepers who advertised in the first newspapers in Auckland — The New Zealand Herald and Auckland Gazette — only one remained — that of Nathan. That is still so.

I have seen a copy of the first advertisement of goods for sale by David Nathan, dated December 22, 1841, and it contained many items which would arouse in the older ones among us nostalgic memories of days long gone — Windsor soap, for example, and Gun-powder and shot, and Wellington boots and Strong Bluchers. This was 26 years after Waterloo.

To go back a while — David Nathan had first settled at Kororareka, now known as Russell in 1840. There he set up a little store called "The Sydney Store" with Israel Joseph. They sold such diverse items as cases of pickles and gross lots of corks.

It is said that from Kororareka David was the first to export New Zealand wool. It was there he took a bride and according to "The History of the Jews in New Zealand" published by Reeds in 1958, a grand reception followed the Wedding ceremony on October 31, 1840. The wedding was the first Jewish Service held in New Zealand.

British warships were in the harbour at the time and more than 200 officers and other guests made the reception an unforgettable event in the history of the town. A Wedding reception of that size would be an event anywhere in New Zealand today.

A few weeks earlier Governor Hobson had proclaimed that the Capital of the colony would be on the Waitemata and its name would be Auckland.

David, with sound business sense, bought 2500 acres of land at Papakura from Captain James Clendon, English-born American Consul in the Bay of Islands, and early in 1841 he, with his wife and others set sail for the Waitemata. On the way he met up with Dr Logan Campbell and William Brown, who were also to play an important part in the growth of Auckland.

When the Nathans got to Auckland, they pitched a tent on the beach with other settlers awaiting the land sales.

David Nathan and Israel Joseph bought a choice half acre in Shortland Street, where the South British Insurance building now stands. That canvas tent store I mentioned earlier did so brisk a business that a wooden store soon replaced it and a cottage was built behind that. According to the history book David Nathan, as a strictly orthodox Jew whose word was his bond, quickly won the confidence of the Maoris through his absolute integrity and trustworthiness.

The small Jewish community used to meet in his cottage when occasion demanded and as their numbers increased he fitted up a special room in his store to serve as a synagogue. He placed the found-

ation stone of the Auckland synagogue in December 1884 and his last public duty before his death was to open it in November 1885.

A deep and genuine respect for their own religion inspired David Nathan and his fellow Jews to respect also the faiths of their fellow citizens. They contributed a share in the foundation stones of the original chapels built in Auckland and David Nathan, John Montefiore and Israel Joseph gave handsomely to each of the denominations which erected houses of worship in the town. Joseph even collected contributions in his own home for the Catholic Church.

David Nathan became involved in wholesaling in 1843. He was the first to export kauri gum, the main export of the young colony.

From the mid - 1840's David and his rival, the Logan Campbell and Brown partnership, were the largest consignees of merchandise and exporters of gum and wool. Both firms extended into shipping and in 1858 the newly-established Shaw Savill Shipping Company appointed David as its agent. The Company established the first regular mail service here and brought many settlers. Its centennial history says this: " A very wise move on the part of Robert Shaw and Walter Savill was to choose Mr David Nathan as their agent in Auckland, the port to which their first ships were despatched. He was a remarkable man, the finest type of pioneering merchant who was willing to seize any opportunity of business."

David Nathan expanded his interest into Hotel business and established Hotels and Accommodation houses in Rotorua, the Coromandel and the Waikato. His company was the first agent in the world appointed by the famous Whisky Combine, The Distillers Company Limited. His last active enterprise was the sale of pianos, this branch of business being established in Queen Street under the title of The London and Berlin Piano Company.

He was described in a publication in 1865 as one of the eleven leading merchants in Auckland. He retired in 1875 and died in 1886, one of the makers of Auckland whose life there spanned four decades.

All his children had been born in that little cottage in Shortland Street and it was not until 1864 that they had moved into " Bella Vista " in Waterloo Quadrant, which home was to become Newman Hall.

David Nathan's family included two sons, Laurence David, born 1846, and Alfred, born 1850. On his retirement, they took over the firm, which then became L.D. Nathan and Co.

In the 1860's, when Laurence Nathan married, he was given six acres of land and a house, St Keven's, in Karanghape Road, but he refused to live there for some time because it was too far out of town!

Nathan Park was bought by the second David Nathan, son of Laurence Nathan, in 1910, along with 200 acres. The residence was burnt down in 1920 and rebuilt in its present style. The property was given to the old Manurewa Borough Council and is now part of Manukau City: The motorway goes down the middle of the old farm.

David Nathan and his sons Laurence and Alfred, were each in their time President of the Auckland Chamber of Commerce. The two sons, between them, were on the committee of the Auckland Racing Club almost continuously from 1885 to 1930. The fact that they guaranteed the club's account when it fell on hard times is commemorated annually by the Nathans Memorial Handicap.

In 1891, the brothers bought the Sylvia Park Racing Stud, where Musket stood, and which was the birthplace of such famous horses as Carbine, Trenton, Nordenfedt, Cuirassier, Hotchkiss and Carnage. Today Sylvia Park is the cable address of the company.

I am sorry to introduce a note of failure into this recital. This was the Ostrich farm the brothers started at Whitford when the plumes were fashionable for women's attire. Because of the damp environment the chicks stood little chance of survival. I believe that during the First World War New Zealand soldiers on leave in England were not averse to trying to impress the girls by saying their fathers were Ostrich farmers.

Nathans was formed into a limited liability company in 1904 with Alfred Nathan as Chairman. Laurence Nathan died in 1905 and, on Alfred's death in 1931, David L. Nathan, only son of Laurence, succeeded his uncle as Chairman until 1944, Laurence D. Nathan, Chairman until recently, and his brother Dennis Nathan, Vice-Chairman, — both sons of David L. Nathan — represent the fourth generation in the Nathan family and business.

I hope there will always be Nathans in the business that bears their name. Without the enterprise of their forebears there would have been no such business. With expansion, the talents of others have necessarily been, and without doubt most beneficially, introduced, but nonetheless the name Nathan is part of the history of Auckland.

1980 WORLD ACCORDION CHAMPIONSHIPS — TOWN HALL AUCKLAND. AUGUST 1980.

I think that the accordion was introduced to New Zealand right from the time people from Europe settled here: It was part of their ethnic background. These settlers would have had little or no capital —

(continued on page 23)

HAMILTON'S FOUNDATION DAY CELEBRATIONS—24 AUG 1980

Origin of Proposal In 1979 the Waikato Branch of the NZ Founders' Society suggested a ceremony on 24 August in Memorial Park near the Rangiriri to commemorate the arrival of the first military settlers and thus create interest in the founding and history of Hamilton.

A sympathetic Hamilton City Council convened a meeting of interested parties on 31 July 1979 in the Municipal Chambers. It was resolved to meet again in March 1980 when Councillor Betty Mowbray presided over representatives of the following organisations:

Waikato Historical Society, Waikato Branch, NZ Founders' Society, Hamilton Council of Churches, Frankton United Friendly Association, Hamilton Senior Citizens' Association, Hamilton Regional Old People's Welfare Council, 4th Waikato Mounted Rifles Regiment Society, Hamilton Maori Committee.

Also present were the Mayor of Hamilton (Mr R.M. Jansen), Councillor IC Davidson, PRO J. Doua and Committee Clerk, L. Ehrler.

At a further meeting on 14 April, a programme for river bank ceremonies, etc., outlined by Mr L.B. Sandford was approved. The Waikato Historical Society agreed to allow its usual anniversary day dinner to be incorporated into the programme.

Committee Formed A committee was formed to plan, organise, and make all arrangements. Chairman was Mr P.H. Mowbray (President, Waikato Branch, NZ Founders' Soc. Mr J.C. Nicholls (President, Waikato Historical Society) was appointed convenor of a sub-committee responsible for arrangements for an anniversary dinner for 200 guests. Mr L.B. Sandford (Vice-President, Founders' Society) was given responsibility for the programme outdoors and Mr Doua for publicity. Mr Ehrler kept minutes of meetings and, with Mr Doua, provided liaison with the Council. Financial backing was provided by the Council.

Meetings were held from time to time from April onwards and programme, dinner, bus and other arrangements finalised well before 24 August.

Publicity The programme was advertised in detail in the "Waikato Times" during the final week, and also in "The Weekender" and "Hamilton Press" (free weekly papers with large circulations). A front-page news item appeared in the free papers. It was mentioned over the air and at meetings of the societies interested. TV and Radio

were informed. Scenes of the river bank ceremony were later shown on TV and the "Times" published a large photo, and a report.

Outdoor Programme About 500 people assembled in Memorial Park, a number in period costume. The Hamilton Citizens' Band, stationed near the Rangiriri, played selections. At 1.45 p.m. the 18 foot cutter 'Hamilton', rowed by four uniformed Hamilton St Peter's Sea Scouts under Mr A. Garside as coxswain left the boat ramp in Commerce Park on its one-kilometre voyage. Its passengers were the Mayor in robes, his wife, and a uniformed aide, Lt-Col T.C. Wallace.

The Citizens' Band ceased playing as soon as the cutter left and the Hamilton Caledonian Society's Pipe Band, stationed beside the river, then played appropriate rowing tunes during the 7 - minute trip. A shore party of Sea Scouts under Mr P. Beavan assisted with berthing beside the Rangiriri. Stepping ashore, the official party was greeted by Mr and Mrs Mowbray and escorted to chairs beside the memorial stone. The master of ceremonies, Mr L.B. Sandford, made the necessary announcements over a public address system which was moved as required from place to place. TV, press and other cameras filmed and photographed proceedings. The cutter, painted red, with its smartly uniformed crew and colourful passengers was a fine sight.

With spectators gathered around and at every vantage point, Lt-Col Wallace in his nineteenth century military uniform and sword delivered a 6 - minute speech about the pioneers and the original landing. He was followed by the Mayor with a 5 - minute address, and the crowd then moved about 200 metres to the Commemorative Steps while the band resumed playing, and there Mr E.R. Doolin, Chairman Waikato Regional Committee, NZ Historic Places Trust, spoke for 10 minutes. Speakers had earlier conferred to ensure they each spoke along different lines.

From the Steps the crowd moved 50 metres to the Cenotaph area where the pipe band rendered two items. Mr Mowbray, as committee chairman, then expressed thanks and presented a kauri sapling to the Mayor for planting by the City Council. Pastor L. Covic pronounced a benediction and the ceremony concluded with "God Defend New Zealand" led by the Citizens' Band and soloist, Walter Muir, at the microphone.

Finally, at 3 p.m., the pipe band marched off play-



The Cutter "Hamilton" crewed by Sea Scouts and containing the Mayoral party.

ing and with co-operation from the Transport Department crossed the traffic bridge into the city.

Timing was important, but effective use of the microphone ensured that there were no delays and that people were able to make their way to Garden Place to fill two buses taking them on 1½ hour tours of Hamilton (\$2) with Mr Nicholls, Mr E.R Morris and Mrs J. Rosoman as commentators. Brochures were distributed to passengers, Mrs L. Garvey, Mr G. Garvey and Mrs J. Cochrane remained behind at the park to escort anyone interested on a bush and river bank walk to New Memorial Park. All three are members of the Waikato Branch of the Royal NZ Forest & Bird Prot. Soc.

Anniversary Dinner Hosted by Mr and Mrs J.C. Nicholls, the 190 - guest dinner at 7 p.m. in the Ferrybank Lounge beautifully decorated with prize camellias was most enjoyable and successful, a highlight being the manner in which Dr L.H Barber of the University of Waikato proposed the toast to the Early Settlers. Dress was semi-formal, there was background music, the Hon. V.S Young, Minister of Lands and Forests, was guest speaker, and Mr Sandford acted as M.C. The Mayor proposed the loyal toast and " God Defend New Zealand" was sung at the conclusion.

Waikato Historical Society and Founders' Society members were notified early and about 60 of them

attended the \$10 dinner, supplemented by those on the City Council's official guest list who accepted invitations. Among those present were the Maori Queen, Dame Te Ata, several descendants of the 4th Waikatos, a number of city councillors, the Vice-Chancellor of the University of Waikato and the Principal of the Waikato Technical Institute, and many prominent citizens.

Ending at 11 p.m (there were pre-dinner drinks on the balcony), the dinner was a fitting and happy conclusion to a well-organised day enjoyed by hundreds of Hamilton and district people.

Comment A very pleasant and practical relationship existed between the City Council and organising committee. Both the dinner and the outdoor ceremonies went smoothly after careful planning and full co-operation from the Hamilton Caledonian Pipe Band, the Hamilton Citizens' Band, the Hamilton St Peter's Sea Scouts, the City Council officers and the other people who helped in various ways to ensure success.

Had the weather been impossible, an alternative indoor programme in the Senior Citizens' Centre was

ready, and a switch to it would not have presented difficulty.

Early planning is important — even as early as April. Perhaps next time more people will dress in period costume and newspaper advertising could be supplemented by posters, etc. No difficulties arose with crowd control. The crowd itself could have been larger but there was a strong counter-attraction at the Showgrounds. This time, the first, the programme was deliberately kept fairly simple, but next year perhaps a procession, more involvement by children, and more activity on the river could be introduced.

For the dinner the Ferrybank Lounge is ideal historically. Barely 100 metres distant, across the river, Captain Steele's advance party of nearly 120 military settlers disembarked from the Rangiriri on 24 August 1864. The rusting remains of that stripped gunboat, lying in the river mud for more than 70 years, are just downstream, and the first Hamilton bridge spanned the river a stone's throw away.

— L.B. Sandford.

HAMILTON HISTORY

Background Among the consequences of General Cameron's successful campaign in 1863-64 were decisions to confiscate Maori land north of the artificial line running from the Firth of Thames to the west coast, to establish a string of redoubts, and to use the men recruited for the Waikato Militia Regiments as both a deterrent force and as military settlers on land granted to them in return for service.

It was decided that the 4th Waikatos should be sent to a locality that included an abandoned Maori village named Kirikiriroa, about 12 miles upstream from Ngaruawahia and deemed a suitable place for redoubts. A number of these men had been recruited in Melbourne and Sydney by William Steele, others in New Zealand.

On 23 August 1864 an advance party under Capt. William Steele was transported up the Waikato River on two barges towed by the gunboat Pioneer. After spending the night at Ngaruawahia, they transferred to the more powerful gunboat Rangiriri which then bore them against a strong current to their destination.



Mr Doolin addressing the gathering. Mayoral party in line beyond him, L to R: Mr L.B. Sandforth, Mayor Jansen (party obscured) Branch President P.N. Mowbray, the Lady Mayoress and with parasol Mrs Mowbray.

Settlement This advance party, nearly 120 strong, disembarked on the east bank of the river opposite today's municipal swimming baths on 24 August 1864. These men in effect founded Hamilton the name given to the settlement in memory of Capt. J.C Hamilton a naval officer killed at Gate Pa. When the balance of the unit and wives and children arrived, the population swelled to about 1,500 before the end of 1864.

The Steps Decades later a memorial consisting of red brick steps, a landing and a suitable plaque was built on the bank some thirty feet above water level to mark the approximate place of the original landing.

"Rangiriri" The Rangiriri continued in river service for many years but round about 1908 was left beside the river bank in what is now Memorial Park, stripped of superstructure, engines and rear paddlewheel, and left to rust away. Proposals at various times to do something about the disintegrating hulk never came to anything.

HAWKES BAY BRANCH

PRESERVATION TIPS

At a meeting at St Lukes Hall, Havelock North, on the 26th July, members of the Hawkes Bay branch of the Founders' Society heard Mrs Mina McKenzie, Director of the Manawatu Museum, speak on the subject "Those Precious Documents and Possessions - We must Preserve Them". The audience was given interesting and informative tips on how to preserve old documents and clothing.

The history of all articles should be recorded as, in future years, an object of no proven identity has little value. Soft lead pencil (or Indian ink), not ordinary ink, should be used when labelling papers. (Ordinary ink rots the paper in time). Sellotape, masking tape, pins and steel paper clips should not be used.

Both paper and material should be kept in acid-free paper (obtainable from U.E.B. and also used by jewellers). Articles should not be folded. Anything large should be rolled round a cylinder of cardboard and covered with acid-free paper. Objects should be kept away from sunlight.

Mrs McKenzie brought to the meeting some items of interest; a few old documents, a 100 year old christening gown hand-made in India and brought out by Europeans, and a two year old woven wall hanging from Panama.

The cleaning and preservation of leather and silver was also discussed.

MANAWATU BRANCH

On the 26th April 1980 members of the Manawatu Branch met at the Kai Iwi Pa (between Palmerston North and Feilding) on Milson Line, where we were welcomed to the Marae by Mr. Te Oka and Mrs. Dixon. Following a formal welcome by Mr. Te Oka, to which our President, Mr G.M. Swainson replied, we were permitted to enter the Meeting House, where we saw portraits of some of the former elders of the Pa, including a magnificent oil portrait of a former honourable lady, Te Awahuri.

We were also honoured to be permitted to enter the tiny Catholic Chapel built in the Pa, and to see the graves of some of the local people who are buried or who have memorials there. Members then proceeded to Aorangi Pa, on the Bunynthorpe- Feilding Road and were welcomed on the Marae by Mr. Durie and his son, Dr. Mason Durie. Mr. Swainson replied to the formal welcome and we then assembled in the Meeting House where Dr. Durie described the early history of the district and its people.

Dr. Durie explained that the name "Aorangi" which is given to the surrounding area means " cloud in the sky" or " flock of birds"

The Rangitane tribe, from whom the local people claim descent, lived south of the Oroua River and around the Tainui Swamp, which then held many eels and was the home of plentiful bird-life; the area was rich in timber and food until the swamps were drained by the Europeans. In 1825 the Tainui came south from the Waikato in many migrations. Te Rauparaha and the Ngati Kauwhata came in 1829 but after one or two skirmishes most of the newcomers went on to Waikanae though some did settle in Oroua and both

tribes came to live together. The river was important for transport and food. The main Pa was on the Kawakawa Block, where the Manfield Motor Course is now. This was once a Native Reserve but was sold c.1860-1870. Two early settlers Whisker and Hughes had leased land before 1874. The Kai Iwi Pa remained on one small block of land but the people of the Aorangi moved across the River when the Kawakawa block was sold and developed a separate marae on the Aorangi Road; thus two communities grew in separate and distinct areas.

Settlement of the Manchester Block (Feilding) brought private immigrants c.1874 from England and hard times in the early years, James and Chas Bull had a sawmill near the site of the present meatworks; Bailey settled near what is now Tainui Aerodrome and the Adsetts were near Colyton.

By the 1930s many of the Maori people had begun to move into town. Dr. Durie was thanked for his most informative talk by Mr. Swainson and had members feeling they had a much deeper appreciation of the people and the district surrounding the two Maraes. Members then went on to the residence of our members, Mr. & Mrs C.S Avery in Cameron's Line. From there we could see the Oroua River, and could even better appreciate the problems of the people of the Aorangi Pa when they moved their meeting house from the Kawakawa Block to the present site on Aorangi Road.

The meeting concluded with a delicious Hangi served in the lovely garden setting at the Avery home.

Marian A. Sullivan,
Branch Secretary - Manawatu Branch

TARANAKI BRANCH

Since becoming a member of the Society in 1962, Mrs. McLeod has been one of our most enthusiastic members and even now she only misses a meeting when the weather is unkind. Her father would have been about two years old when he arrived in New Plymouth with his parents on the "Oriental" in 1841. Mrs. McLeod's maternal grandparents, Mary and Henry Barribal, arrived here on the "Timandra" in 1842 and their daughter Jane (Mrs. McLeod's mother) was born about four years later. It would be interesting to know how many other members of the Society, if any, can claim a founder-parent.

(See story about Mrs McLeod on Page 20)

There is very little general Branch news to report. This year we have found it best to coast along with our normal monthly meetings — commencing, as usual, with our Commemorative Service and Anniversary Luncheon in March. Attendances have been good at all functions — the gatherings friendly and "alive". Finances are the only headache, postage being the chief worry. Next year we will probably be able to send out only two newsletters instead of three. This is a great pity because they are practically our only contact with members who live at a distance from New Plymouth (including one in Canada and one in Australia). Membership creeps up steadily and a heartening feature is that most new members come forward of their own accord because they are interested. Needless to say, this is what we need if we are not to stagnate.

Ida Piper, Branch Secretary, Taranaki.

THE LAST WILL & TESTAMENT of Samuel Bagnall – Loyalist.

In the name of God, Amen.

I, Samuel Bagnall of Charlottetown, Prince Edward Island, (Canada) cabinet maker, being weak in body but of sound disposing mind, memory and understanding, do make my last will & testament in manner and form following:

I give, devise and bequeth unto my wife Elizabeth Bagnall all my real and personal property, estate, goods and chattels whatsoever and wheresoever, subject to the payment of my just debts and funeral expenses and also subject to the payment of the following legacies, viz.:

I give and bequeth to my son Samuel Bagnall the sum of thirty pounds currency. I give and bequeth to my daughter Elizabeth Rind the sum of sixty pounds currency. I give and bequeth unto my daughter Charlotte Bagnall the sum of sixty pounds currency. I give and bequeth unto my daughter Jane Haszard the

sum of forty pounds currency. I give and bequeth to my son George Bagnall the sum of twenty pounds currency. I give to my son James Bagnall the sum of forty pounds currency. I give and bequeth to my daughter Sarah Bremner the sum of forty pounds currency. I give and bequeth to my son Richard Bagnall the sum of sixty pounds currency. And I do hereby nominate, constitute and approve my said dearly beloved wife Elizabeth Bagnall Executrix and Richard Chappell of Charlottetown aforesaid, Carpenter, Executor of this my last will and hereby revoking and making void all other wills by me heretofore made and declaring this to be my last will and testament.

In witness whereof I have hereunto set my hand and seal this second day of April in the year of Our Lord, One Thousand Eight Hundred and Ten.

Signed – **Samuel Bagnall.**

Witnesses – **J.B. Palmer**
Elizabeth Cantelo
William J. Cantelo

England, Canada & New Zealand loom large in the background of the Bagnall family....

SAMUEL BAGNALL

was born in Derbyshire, England, was married in Staffordshire, and later removed to Philadelphia, Pennsylvania. During the War of the Revolution he was a firm Loyalist, as the following attested evidence given by Mrs Bagnall in the year 1837, before the commission appointed by the Government to inquire into the treatment accorded to the Loyalists, fully proves:

"I am the widow of the late Samuel Bagnall of Charlottetown, deceased, I am now eighty-four years of age, and came to this Island in 1787. My husband and I emigrated from Staffordshire, England to Philadelphi, and were in the United States when the first American war commenced. He was often solicited to join the Colonials, but always refused. After some time he was taken prisoner by them and was imprisoned eighteen months in Albany, when I was left unprotected with eight small children, upwards of one hundred miles from him, at a place called Three

Rivers. We lost all our property, which was taken from us by the Colonials and Indians. I was often threatened to be scalped and my children also, and was present when several persons were killed.

My husband was released on giving bail for two thousand dollars. We afterwards resided at Albany, and subsequently removed to New York, where my husband was repeatedly solicited to become a citizen of the United States, but he steadily refused. We came with the Loyalists from New York to Shelbourne, Nova Scotia, where we heard Governor Patterson's proclamation offering the lands of this Island on such favourable conditions that we were persuaded to come here. On our arrival, and for many years after, in fact until his decease in 1810, my husband applied for a grant of land, but was always put off by the many subterfuges resorted to by those in the office at the time. He never succeeded in obtaining any land as a Loyalist."

He was the father of eleven children, of whom Richard, born April 23, 1789, was the only one born after the family came to this Island.

The latter, in 1813, married Elizabeth Cantelo, who was born on the Isle of Wight, and came to this Island with her father, James Cantelo, about the year 1789. He took up a grant of three hundred acres of land in Queen's county, about halfway between Charlottetown and Summerside, to which he gave the name of Hazel Grove, where the Bagnall homestead has continued. He died June 5, 1857.

George Bagnall (Richard's son) was one of the last who, in accordance with the then existing law, became a member of the Upper House of the Legislature by appointment of the Lieutenant - Governor - In Council.

In 1863, George went to New Zealand and lived there till he died. His oldest son Lemuel J. Bagnall took an active part in politics in New Zealand serving as chairman of a committee appointed to adjust labour

troubles. He was a member of the Provincial Council, and was Mayor of Auckland 1910 - 1911.

Richard Bagnall had five sons & two daughters :
Sophia (Mother of John C. Clark) b. 1814
William (father of "Richard-at-the-mill") b.1815
George Samuel Whitehouse, s. b. 1818, m 1841, d.1889
Mary (Mrs Clark) b. 1820
Richard (father of Philip, Joseph & Dr. Johns) b.1823
Edwin Cantelo, b. 1826, m.1856, d.1865
John Sims, b.1828.

The Census of 1798 lists "Samuel Bagnall" as one of seventy-eight heads of families in the Royalty of Charlottetown. At that time two sons (probably James & Richard) and one daughter (Sarah) were under sixteen.

(Above details handed down from Miss Margaret Bagnall, daughter of George, Great-grand-daughter of Samuel Bagnall.)

Contributed by a Bagnall descendant now located at the Settlers Motor Inn, Whangarei.

90 - AND SPRIGHTLY

A Taranaki woman, who is descended from a pioneer family has only just stopped doing her washing with a copper and a scrubbing board, celebrated her 90th birthday in New Plymouth on September 13, 1980.

Mrs Ivy McLeod a sprightly woman who still does all her own gardening, housework and walks everywhere she has to, was born at Bell Block in 1890.

Her father, Mr Romulus Street, arrived in New Zealand with his family on the ship, Oriental, in 1841.

He fought in the Maori Wars and then took up 240 ha of land which stretched from Corbett Rd to Paraiti Rd at Bell Block. He cleared it of bush and gorse and became a successful farmer.

In 1900, he went into partnership with the late Mr Newton King, and Mrs McLeod's eldest brother was sent to America to buy twelve black and white pedigree cattle to breed on the family farm.

Mrs McLeod was in charge of the women's convalescent make-shift hospital at New Plymouth's East End pavillion under the supervision of the late Dr. Ernest Walker during the 1918 flu epidemic.

In 1920 she married Mr Luther McLeod and went to live in the Scottish settlement at Waipu, North Auckland.

She was a keen member of the first Church of England church built there, and helped with its establishment. She was also a foundation member of the Waipu Golf Club, and vice-president of the County Womens's Institute. During the last four years she spent in Waipu she was president of the town's croquet club.

Mrs McLeod was widowed in 1933 and returned to New Plymouth in 1936 with her two daughters.

Mrs McLeod joined the New Plymouth Founders' Society because of her interest in the pioneer families of the area and is now a life member.

(Continued from Front Page)

eligible to apply for the Grant, they will not receive any preferential treatment. Research should be in matters of general nationwide interest and not for historical research of personal family backgrounds i.e. family trees, and the Grant must be used within a time specified by the Committee but having regard to the personal circumstances of the successful applicant. If the research is for publication, a copy of the said publication should contain an acknowledgement of the N.Z Founders Society Study Grant and a free copy must be presented to the Society.

**HAVE ALL YOUR FAMILY AND ELIGIBLE FRIENDS JOINED
FOUNDERS?**

**A MEMORY OF OUR SOCIETY'S DEPUTY-PRESIDENT:
ROBERT J. LAWRENCE
1913 – 1980**

*He bright-eyed, open-minded gave with gusto years of prime
To pioneering newly in New Zealand's name – representations;
Enjoying in integrity in Capitals and corridors of nations
And seeing forward while looking back, counselled wisely in his time.
His sage advice and calmly-stated views at core
Were ever moved toward benign considerations
For the underprivileged and the poor.*

*To the boardrooms of our pioneer corps
He brought these talents and much more;
He brought the law and folklore steeped in those before
Him to our lands who knew of old sophistications
Gifted down the years to, and for, all generations.*

– L. M. Buick - Constable

During his career with the N.Z. Ministry of Foreign Affairs, Bob Lawrence held many posts abroad including Thailand and the S.E. Asia Aid Programme.

He was N.Z. Consul-General in New York and was Chairman of Programme, Finance etc. for our Society.

An untiring worker for Founders

EDWARD BURKE

It is with deep regret that we record the passing of Mr. Edward J. Burke, Honorary Life Member, and holder of the Society's most coveted medalion award "For Service" in June of this year. He was a foundation member of Auckland Branch, and served for 25 years on the committee in various capacities, culminating in Vice-President of Auckland Branch until his retirement from the committee in 1979.

Mr. Burke helped found four Branches, namely, Wairarapa, Whanganui, Christchurch & Auckland, and was present at the inaugural meetings of Northland and Waikato Branches.

On his retirement from the committee, we wished to submit an article about his work, together with his photograph, for publication in the "Bulletin", but he was deeply embarrassed at the thought of personal publicity, and the matter was allowed to drop. We now take this opportunity to acknowledge our indebtedness to his untiring work for Founders.



Edward Burke

CANON NIGEL WILLIAMS, a valued member of the Founder's Society, died suddenly in Wellington on the 25th of July. No doubt he would have borne bravely and as cheerfully as possible the debilitating illnesses and dimming faculties which for many people precede death, but for one who was so vigorous, so warm in his enjoyment of people, who graced his 80 years with wisdom and also, might one say, with panache, to depart in the middle of a full day was fitting.

In May, 1973, as a respected and loved kaumatua, Nigel Williams preached the final sermon at a family reunion — attended by over 700 — to mark the 150th anniversary of the landing of Henry Williams at Paihia. His text was from Psalm 16, 'The lot is fallen unto me in a fair ground: yea, I have a goodly heritage'. The Williams' family has done well in and by New Zealand; its members have given freely and they have served. Nigel was conscious, even as a boy, of this tradition of service, and in a family where clerics abounded and to become one was thought no more pious than to become a farmer, he decided to follow his great grandfather, grandfather, and father into holy orders. It was a modest approach, but the commitment was deep and lifelong.

From Wanganui Collegiate and Canterbury University he went to Jesus College, Cambridge to study theology. He was priested in the Wakefield diocese of Yorkshire in 1926, and was curate of St Paul's in Birkenshaw before answering a call to serve as chaplain to expatriates in the diocese of Singapore. It was not a very exciting 'call', not really a missionary one at all, but Nigel responded in a way which was typical of him — there was a task which needed to be done, he was available, and so he did it with diligence and with cheerfulness. Years after he had left Malaysia, he was still remembered there with affection.

With Nora he returned to New Zealand in 1938 and spent the rest of his ministry within the Wellington diocese serving at various times as a school teacher, hospital chaplain, superintendent of the Chinese mission, and as vicar of St Stephen's, Marton, and St Thomas's in Newtown. At Waikanae, as a 'retired' priest, he seemed to be as much in demand as ever. He was made an Honorary Canon of St Paul's Cathedral in 1961 and Canon Emeritus in 1968. The crowded funeral service in the Cathedral was testimony to the respect and affection in which he was held. In the Anglican Church of the Province he has had a profound influence.

Yet he walked humbly; he was a quiet man but possessed a deep inner strength which people, particularly those in need, readily perceived. There are many who will remember his ready smile, his kindly

greeting at meetings of the Turnbull Library 'Friends' or at Founders' Society functions. He was not only knowledgeable about his family's history but was also interested in the doings of the present generation, appreciating the company of his numerous nephews and nieces as much as they did his. He was able to draw people out, and to respect them for what they were. In his presence a person grew. There was a sweetness about him — nothing sentimental or cloying — but children recognized it instantly. For all these things we shall miss him, and remember him.

— Frances Porter.

EDITOR'S NOTE: Regular readers of the Bulletin will recall seeing Canon Williams gracing the top table at the 1980 Waitangi day dinner held at Wakefield House, Wellington. (see the photo in previous edition — page 5 Vol 20/1, No. 54.)

Mrs Eleanor Osburne Carter

On Friday 5th September, 1980 one of Panmure's oldest identities, Mrs Eleanor Osburne Carter nee Stone passed away at the home of her daughter. Aged 87 years.

Eleanor Carter was a granddaughter of Robert Stone, Boat Builder of Freeman's Bay Auckland and later Thames. His most famous boat was the steamer 'The Governor Wynyard' built in conjunction with Messrs. Gardiner and Langford in 1852.

He was also commissioned to build many others — notably "Emu, Black Diamond, Lalla Rookh, Pearl, Ruby, Ina, Adah, Zilla and Elsie."

Mrs Carters great uncle was C.J. Stone a prominent Auckland business man.

The Stone family can trace their ancestors back to about 1680. On the maternal side back to the Huguenot uprising in France when the family, De Lise had to flee to Ireland, later they changed their name to Lilly.

Mrs Carter leaves one son and three daughters.

— Margaret Joseph.

(Continued from page 13)

certainly not enough to either buy a musical instrument like the piano in the first instance, let alone the cost of freighting it here. An accordion they could carry with them: A "Steinway on the stomach" I believe is an American description.

I can well imagine them, more than a century ago, far from their native lands, probably homesick, but comforted as they sat in front of the family hearth and sang their traditional songs to the accompaniment of the accordion. The history of the accordion has been one of improvement and development since it was patented under that name in Vienna in 1829 and seven years earlier, in Berlin, under another name.

The accordionist today can play the old masters as written — Bach, Handel, Haydn, Mozart, Beethoven, Scarlatti and many others. The organisers of this festival tell me that Yehudi Menuhin arranges the orchestration of his violin compositions using the accordion.

**WORLD CONGRESS
ON SHEEP AND BEEF CATTLE RAISING
Gillespie Hall, Lincoln College, Christchurch.
Tuesday, 11 November 1980.**

We are proud of our farmers — about 69,000 in all engaged full time. We are comparatively young country. This province, Canterbury, will next month be celebrating the 130th anniversary of the arrival of the first settlers from England.

They had to clamber their way over the port hills, which separate Christchurch from the Port of Lyttelton, to set up home in a rather bleak and forbidding environment. Then some of them struck out across the tussock-covered plains and the wide rivers that cross the Canterbury plains to take over land and set up as the first farmers in this country. To have come so far across the seas they had to be adventurous folk and their isolated, primitive farms they were very much thrown on their own initiative and enterprise. That sort of spirit is still very much alive among our farmers. Many of our farms are still one-man enterprises, with a single man controlling 1500 to 2000 ewes.

Today, our younger farmers have had the advantage of a good level of education and are receptive to new ideas and technologies. Indeed sometimes our scientists say that innovative and intelligent farmers show them the way.

The broad theme of your congress appears to be livestock improvement by genetics means — the production of higher producing stock through breeding. Our stud breeders have from the earliest days been

conscious of the need to raise stock that will produce to the maximum level possible within the environment in which they have to live. The genesis of our remarkably efficient pastoral industry goes right back to the pioneering period last century.

When the first European settlers arrived they brought with them a knowledge of British farming techniques — at that time the most advanced in the world. Britain's farming supremacy was exemplified in the quality of its livestock.

From the late 18th century a number of famous "Improvers" had selected better-class animals and sought to develop specific qualities in them. In other words, they wanted to get away from the general-purpose animal and establish a more specialised one with qualities that met the needs of particular markets. Yet the skills and techniques that had been evolved by the mid-nineteenth century in Britain had to be tempered to the needs of the new country. Some basic goals had to be reached — country opened up, properties stocked, land cleared and fenced.

The pioneers could afford few refinements either in daily living or in their farming operations. In spite of these preoccupations the early settlers never forgot the value of good farming practices, a fact exemplified in the setting up of agricultural and pastoral societies. In virtually every district within a few decades of the first settlement.

There may be room for debate about their accomplishments, but they did focus attention on sound husbandry practices and encouraged farmers to try and improve their farms and raise the standard of their livestock. However with the greater emphasis on closer settlement from late last century the need for more specialisation again had the effect of directing attention to stock performance.

**Opening new Con-stan Industries Ltd — East Tamaki
Auckland April 1979**

Con-stan New Zealand is an offshoot of Con-stan Industries of the United States, as you all know. and while it has only a short history of establishment here, I would like to remind Mr Nobbs that New Zealand's experience of American enterprise is no recent one. American sealers were active in New Zealand waters early as 1803, and American whalers and trading ships were here in considerable numbers, for those times, from at least the 1830's. In fact, in one year the London-born merchant John Clendon, was appointed American consul in 1839, counted 62 American whalers calling at the Bay of Islands. More than that number had used other ports.

It is a matter of history that Clendon did not allow his position as American consul to prevent him.

giving valuable assistance to Lieutenant Governor William Hobson in negotiations leading to British Sovereignty. In fact, he was one of the witnesses to the signing of the Treaty of Waitangi on February 6, 1840.

Opening Vidals Winery, Hastings – May 1979.

We are today not too far from New Zealand's oldest wine-making establishment. With a continuity of existence, the Mission Vineyards, which dates back to 1850. Although it is fair to say that the site was moved more than once after its initial establishment. Vidals, however, has the distinction of being a direct successor of one of the first commercial wine-making establishments which started in Wanganui in 1866 by Joseph Soler, a Spanish wine-maker, who

came to New Zealand from Australia. His nephew, who started with him, was Anthony Vidal and their vineyard was established just three years after the first commercial wine-making enterprise was started in North Auckland. After first moving to Palmerston North, A.J. Vidal moved finally to Hawkes Bay.

It is worth noting that, at the Christchurch International Exhibition, three of his wines out of five entered received Gold Medals in competition with overseas exhibitors and leading Australian wine-makers protested at this result. A special meeting of the exhibition cabinet ordered a rejudging by an expert approved by the Australians and this time Soler's wines took all five Gold Medals. George Fistonich and Villa Maria have become names to conjure with in the New Zealand wine scene.

SNIPPETS from the August 1980 Council Meeting

Bay of Plenty: In talking about the Branch's highly successful visit to an historic Rotorua "watering place" (pub), Branch Secretary Mrs D. Newberry finished describing a large bath by allowing that: "I did not succumb to numerous invitations to demonstrate using this old-fashioned bath tub."

Taranaki: Mr M.L. Standish wondered if Branch Secretary, Mrs Ida Pipers's outstanding seventeen years of continuous service in that role could be bettered by other Branch office-bearers.

Wairarapa: Former National President Mr Ian Cameron cheered the meeting greatly by observing that his Branch was experiencing "a noticeable increase in the number of young people coming in to join Founders."

Auckland: Representatives Mr John Webster (Branch President) and Mrs Joan Wharton (Branch Secretary) confirmed that Auckland's programme of events was drawing excellent turnouts to their functions.

Wanganui: Long-serving Branch President Mr Hugh Ross made two especially memorable observations: (a) " We Founders ought to be listened to because we-through our family histories and memories - know many things that non-founder academics never find out." (b) " I've been tutored all my life by the Maori's and I listen because they know things we never knew."

Hawkes Bay: Mr P Harding reported an encouraging attendance of eighty members at a recent Ship's Evening and another well-attended audience for a paper entitled " History of Port Ahuriri.

Canterbury: Councillor Mrs A.V McSweeney told of a visit to a spring where early settlers drew water from to survive the earliest times of the Christchurch settlement. (See photo)

Manawatu: Representative and Council Executive Member Mrs M.A Sullivan reported several successful functions and spoke highly of a recent talk to members by Dr Mason Durie linking it to the need to keep the Old Terrace End Cemetery not only intact but also in attractive appearance and state of repair.



Canterbury Pioneers' Water Supply

RECENT ARRIVALS into the membership ranks of the Founders Society
The National Secretary and her office supplied the following listing of those new members who have joined since the last Bulletin and up until approximately June, 1980.

Name	Address	Ship	Date	Ancestor
Mr.R.J. Harrison	Christchurch	"Sir Robert Sale"	1847	Joseph & Catherine Syms
Mrs L.U. Rutherford	Auckland	"Catherine Stewart Forbes"	1841	Benjamin Smith
Mrs J.M. Coster	Auckland	Associate		
Mrs Joan Nixon	Wanganui	"Gertrude"	1841	Elizabeth Mitchell
Mr R.R. Duncan	Wanganui	"Bengal Merchant"	1840	Andrew Duncan
Mrs M.E. Benefield	Wanganui	"Oriental"	1840	Alexander Robt Sutherland
Mrs H.E.M. Middleton	Waipukarau	"Alma"	1856	Harriet & Samuel Fletcher
Mr R.W. Harding	Waipukarau	"Birman"	1842	John & Emma Harding
Mr.E.N. Harding	Waipukarau	"Birman"	1842	John & Emma Harding
Mrs J.E.N. Bird	Waipukarau	"Phoebe Dunbar"	1850	Edith Wills
Mr T.J. Bird	Waipukarau	"Clifton"	1842	William & Betsy Bird
Mr R.A. Schaw	Havelock North	"Randolph"	1850	Charles Joseph Bridge
Mrs H.J. Snow	Taradale	"Adventure"	1824-26	John Agar Love
Miss S.J Arlidge	Waipukarau	"Bolton"	1840	George & Mary Spackman
Miss J.W. Arlidge	Waipukarau	"Bolton"	1840	George & Mary Spackman
Mr J.D Arlidge	Waipukarau	"Bolton"	1840	George & Mary Spackman
Mrs J.E. Harding	Waipukarau	Associate		
Mrs J.A. Sorensen	Waipukarau	"Birman"	1842	John & Emma Harding
Mrs L.S Berney	Waipukarau	"Gertrude"	1841	John & Eliza Daysh
Mrs H.P. Wolfram	Otane	"Randolph"	1850	Charles Joseph Bridge
Mr I.G. Meech.	Feilding	"Oriental"	1840	Henry Meech
Mrs M.L. McKenzie	Palmerston North	"Canoe"		Matangi
		"Zealandia"	1858	John Herman Seifert
Mr N.M. Herd	Wellington	"Pilgrim"	1849	Charles Decimus Barraud
Mrs M.F Pope	Wellington		1840	John Southgate
Mrs S.T Turkington	Wellington	"Thomas Sparkes"	1843	Abraham & Elizabeth Voller
Mrs F.J. Hunn	Wellington	"Triton"	1840	Rev. Thomas Buddle
Mrs.J.H Atkinson	Wellington	"Thomas Sparkes"	1843	John & Helen Hursthouse
				Edward & Elizabeth Fearon
Mrs V.E. Mannington	Hamilton	"Olympus"	1842	Eleanor Woodward
Mr K.P. Lyell	Rotorua	"Olympus"	1841	Thomas Mason
Miss L.R. Horne	Wellington	"Larkins"	1849	Thomas Stanley Partridge
Miss J.S Sim	Wellington	"Regina"	1841	Richard Cock
Mr P.F. Walsh	Whangarei	"Sir George Seymour"	1847	John Walsh
Mrs J.S. Dawson	Whangarei	"Oriental Queen"	1849	John Leahy
Mr. W.H Dawson	Whangarei	"Aurora"	1840	Mary Prebble
		"Duke of Portland"	1849	Andrew Dawson
Mrs M.E. Werder	Patea	"Cuba"	1840	Wellington Carrington
		"Blenheim"	1842	Richard Julian
Mr M.J Robinson	Auckland	"Rosetta Joseph"	1847	George Graham
Mrs H.B. Clarke	New Plymouth	"William Bryan"	1841	Richard & Ann Putt
Miss N.S Lynch	New Plymouth	"St Pauli"	1843	Sophie Elizabeth Subritzky
Miss A. Ashton	Plimmerton	"Ariel"	1839	Henry Thomas Didsbury
Miss M.E McPhail	Wanganui	"Blenheim"	1840	Duguld & Jane MacLachlan
Mrs K.O. McFarland	Wanganui	"Oriental"	1841	Richard & Louisa Lethbridge
		"Essex"	1843	William Batten
Mrs A.M Sibbald	Auckland	"Duchess of Argyle"	1842	Robert James Laing
Mr B.C Morton	Waipukarau	Associate		
Mrs E.J McGregor	Waipawa	Associate	1857	
Mrs K.M Hopping	Otane H.B	"Catherine Stewart Forbes"	1841	George Allen

Name	Address	Ship	Date	Ancestor
Mr A.M McGregor	Waipawa	"London"	1842	Thomas & Susan Chamberlain
Miss J Lyons	Hastings	"Birman"	1842	John & Emma Harding
Mr R.E Dawson	Taradale	"Adelaide"	1840	Alfred & Eliza Hewitt
Mrs A.E Gillam	Waipukurau	"Amelia Thompson"	1841	Lleyson Hopkin Davy
Mrs L.E Richardson	Hastings	"Duke of Roxburgh"	1840	James & MaryAnn Bryant
Mrs W.A. Morton	Waipukurau	"Timandra"	1842	William & Sarah Spurdle
Mrs S.E Burrage	Christchurch	"Maori"	1858	James & Emily Aldridge
Mr J.B.W Robertson	Te Awamutu		1846	John Robertson
Mr N.F Martin	Wanganui	"Lady Nugent"	1841	Edward Martin
Mrs R.G Beresford	New Plymouth	"Amelia Thompson"	1841	Samuel Oliver
		"Essex"	1843	John & Mary Rogers
		"William Bryan"	1841	Jesse & Elizabeth Ann Jury
Mr B.D Coleman	Auckland	"Martha Ridgway"	1842	Thomas & Rebecca Coleman
		"London"	1842	James & Mary Phipps
			1840	William Green
Mrs M.V Lawson	Hastings			
Mr J.G Morley	Havelock North	Associate		
Mr S.A Froude	Lower Hutt	"Westminster"	1843	Priscilla White
Mr V.F Redwood	Waipawa	"George Fyffe"	1842	Henry Redwood
Mrs M.F Redwood	Waipawa	Associate		
Mrs E.M Stayte	Auckland	"Pandora"	1840	Capt. James Bregman
Mrs G.Castles	Auckland	"Lord William Bentinck"	1841	John & Catherine Philps
Mr H.G Scrivener	Whangarei		1849	Thomas Scrivener
Mrs A.M Fitness	Kamo		1849	Thomas Scrivener
Mrs C.E Perkins	Matakohe	"Charlotte Jane"	1850	James Wylde
		"Randolf"	1850	William Free
Mrs M.B Macleod	New Plymouth	"Sir William Paget"	1856	John & Johanna Mills
Miss V.E Dobson	Tauranga	"Fatima"	1851	Alfred Dobson
		"Egmont"	1856	Lucy Lough
Mr E.T Sargisson	Napier		1810	Richard Cains
Mr H.G Kittow	Waipukurau	Associate		
Mr L.E Hardy	Takapau	Associate		
Mrs M.A Kittow	Waipukurau	"Sir George Seymour"	1847	Walter Simons
Mrs R.O Gibson	Waipawa	"Active"	1814	Thomas Kendall
Miss M. Bingham	Napier	"Timandra"	1842	Stephen & Johanna Gillingham
Mr K.G Kilmister	Masterton	"Lady Nugent"	1841	John & Francis Kilmister
		"Martha Ridgway"	1840	William & Ann Judd
Mrs V.M Palenski	Palmerston North	"Mary Ann"	1842	George & Helen McRae
Mrs E.F Gordon	Auckland	"Victoria"	1839	George Graham
		"Auckland"	1840	Jane Sargent
Mrs S.M Williams	Auckland	"Lord William Bentinck"	1841	Charles & Harriett White
Mr R.J Paterson	Onga Onga	"Martha Ridgway"	1842	Andrew Paterson
			1841	John Hay
Mrs J.E Paterson	Onga Onga	Associate		
Mrs S.E Mason	Kamo	"Eden"	1850	George Fitness
Mrs M.T Morris	Auckland	"Tomatin"	1842	Elizabeth Smith
Miss T.M Bannister	Auckland	"Eleanor"	1841	Joseph Masters
Mr S. Wilson	Manurewa	"Waipu Associate Margaret"	1853	Hector Sutherland
Mrs H.J Kennedy	Manakau	"Bolton"	1843	John & Mary Norris
Mrs K.A Patlulio	Hastings	"Birman"	1842	John & Emma Harding
Mrs M.N. Harper	Havelock North	"Charlotte Jane"	1850	Helen Janet Ritchie
Mrs J.M Holloway	Wellington	"Randolph"	1850	James Lang
Mr C.A Holloway	Wellington	Associate		

Name	Address	Ship	Date	Ancestor
Miss J.M. Scott	Dunedin	"Midlothian"	1851	William & Mary Neal
Mr C.S Avery	Feilding	"Bolton"	1840	George Avery
Mrs P.D Avery	Feilding	"Gertrude"	1841	John & Mary Mitchell
Mr R.C Sullivan	Palmerston Nth	"Clifton"	1841	John & Elizabeth Howe
Miss A.W.S Sullivan	Palmerston Nth	"Clifton"	1841	John & Elizabeth Howe
Mr L. Baker	Palmerston Nth	"Martha Ridgeway"	1840	John & Ann Judd
Mrs R.L. Yeates	Palmerston Nth	"Oriental"	1840	George Baker Nye
Mrs P. Dalefield	Palmerston Nth	"Brampton"	1823	Rev John Hobbs
Mr G.S Avery	Feilding	"Bolton"	1840	George Avery
Mrs E.G Eagle	Palmerston Nth	"Catherine Stewart Forbes"	1841	George Allen
		"Adelaide"	1840	Edwin Ticehurst
Mr N.J Kingstone	Feilding	"Lord William Bentinck"	1850	Charles King Porter
Mrs B.M. Buchanan	Feilding	"Ann"	1848	John Annesley Hickson
Mrs L. Taylor	Feilding	"Aurora"	1840	Frederick George Petherick
Mr B.D Brechin	Palmerston Nth	"Bolton"	1840	Thomas & Elizabeth Avery
		"Lord William Bentinck"	1841	William & Mary Tandy
Mr G.A Te Kuru	Palmerston Nth	"Canoe Takitimu"	1350	Tamatea Ariki Nui
Mrs E. Kuru	Palmerston Nth	"Canoe Tainui"	1350	Hotura
Mr B.L. Herbert	Feilding	"London"	1842	Joseph Herbert
Mr L.F Scott	Palmerston Nth	"Olympus"	1841	Thomas Scott
Mrs M. Miller	Uruti Taranaki	"Isabella Hercus"	1851	John Roberts
Mrs V.M. Osborne	New Plymouth	"Timandra"	1842	Simon Andrews
		"Amelia Thompson"	1841	George & Sarah Giddy
Mrs E.O. Neels	New Plymouth	"Theresa"	1844	John King
Mrs P.R. Fergusson	Waipukurau	"Egmont"	1856	William Beech
Mr B.J. Mackay	Hastings	"Olympus"	1841	Isaac McKain
Mr R.H. Newman	Napier	"London"	1842	Francis & Ann Bee
Mr J.K Donald	Tokaanu	"Travancore"	1851	Robert Donald
Mrs N.I. Cheesman	Palmerston North	"London"	1842	Henry & Mary Burling
Mr I.D. Young	Shannon	"Bolton"	1840	Isaac & Elizabeth Lovelock
		"Oriental"	1840	William & Mary Bannister
Mrs P.D Young	Shannon	"Bolton"	1840	George Baker Nye
		"Gertrude"	1841	Thomas & Elizabeth Avery
Mr J.G Sullivan	Palmerston North	"Lord Auckland"	1842	John & Mary Mitchell
Mr A.M. Palmer	Ashhurst	"Catherine Stewart Forbes"	1841	Benjamin & Esther Lovell
		"Oriental"	1841	Stephen & Elisa Fagan
Mr T.H. Wilton	Palmerston North	"Oriental"	1841	Robert Wilton
Mr B.J. Pilcher	Feilding	"Coromandel"	1840	Stephen Pilcher
Mrs M.D. Davies	Feilding	"Amelia Thompson"	1841	William Bassett
Mrs P.A. Tutty	Palmerston North	"Lady Nugent"	1841	Edward Martin
Mr J.R Borlase	Palmerston North	"Victory"	1848	Charles Bonython Borlase
Mrs O.G Clarke	Masterton	"Adelaide"	1840	Thomas & Mary Ann Kempton
				Benjamin Stevens
Miss E. Perry	Masterton	"London"	1842	Uriah & Leah Batchelor
Mrs O.Perry	Masterton	"London"	1842	Uriah & Leah Batchelor
Mrs E.E Amundsen	Masterton	"Lady Nugent"	1841	James & Amy Smith
Miss B.A Corin	Wellington	"Arab"	1841	Thomas & Ety Allington
		"Oriental"	1840	James Spiers
Mrs M.M. McCrear	Havelock Nth	Associate		
M.S Chote	Wellington	"Whaler"	1832	Thomas Halbert
M.I Chote	Wellington	"Whaler"	1832	Thomas Halbert
D.A Chote	Wellington	"Whaler"	1832	Thomas Halbert
Mr P.J Chote	Wellington	"Whaler"	1832	Thomas Halbert
Mr D.M Dickie	Paremata		1858	William Dickie
Mrs V.A Sutton	Hawkes Bay	"Sir Charles Forbes"	1842	Job & Eliza Best

Name	Address	Ship		Date	Ancestor
Mrs M.A Harding	Hawkes Bay	"London"	1840		Alfred & Constance de Bathe Brandon
Mr.T.J Harding	Waipukarau	"Birman"	1842		John & Emma Harding
Mrs P.R Scott	Havelock Nth	"Clifton"	1842		James Hallett
Miss R.D Harding	Waipukarau	"Birman"	1842		John & Emma Harding
Mrs W.A Russell	Auckland	"Active"	1814		Rev Thomas Kendall
Mrs L.M McLean	Wanganui	"Blenheim"	1840		Gregor McGregor Catherine Fraser
Miss E.A Penny	Palmerston Nth	"Amelia Thompson"	1841		William & Mary Roberts
Miss K.C Penny	Palmerston Nth	"Amelia Thompson"	1841		William & Mary Roberts
Mrs E.R Hutchen	Uruti Taranaki	"Isabella Hercus"	1851		John Roberts
Mrs C.M Quayle	Waipikurau	"Clifton"	1842		Thomas Whebby
Mrs C.M Synnott	Waipikurau	"Clifton"	1842		Thomas Whebby
Mrs M.E Monteith	Hastings	"Travancore"	1851		Robert Donald
Mrs J.L Tegg	Hastings	"Adelaide"	1840		Edwin Ticehurst
Mrs E.J Fox	Hastings	"Western Australia"	1835		James & Mary Anderson
		"Shamrock"	1841		John & Jane Cox
Mrs J.D Rood	Napier	"Western Australia"	1835		James & Mary Anderson
		"Shamrock"	1841		John & Jane Cox
Mrs J. Miller	Waipikurau	"Robert Small"	1859		Tom Waterworth
Mrs V.S Stratton	Havelock Nth	"Birman"	1842		John Harding
Mrs G.A Airey	Wanganui	"Patriot"	1836		Rev & Mrs James Buller
Mrs M.E Long	Auckland	"Ramillies"	1847		Peter Burns
Mr A.F Prestidge	Hamilton	Associate			
Mrs M.C Prestidge	Hamilton	"Bolton"	1840		George & Mary Scott
		"Mary"	1849		Moses & Hannah Cryer
Mrs R.J Longden	Te Kuiti	"Duke of Roxburgh"	1840		William & Sally Thomas
		"Tyne"	1841		William & Eliza Sunnex
Mrs P.McLean	Masterton	"Indemnity"	1842		Henry Barltrop
		"Mary Ann"	1842		Caroline Scutter
Mrs A. Smith	Masterton	"Adelaide"	1840		Thomas & Mary Ann Kemp- ton / Benjamin Stevens
Miss M.E Willis	Palmerston Nth	"Adelaide"	1840		Daniel Riddiford
		"Rajah"	1853		William Dalrymple
		"Martha Ridgway"	1840		William Waring-Taylor
Mr T.L. Scott	Palmerston Nth	"Olympus"	1841		Thomas Scott
Mrs E.K Reynolds	Whangarei	"Beagle"	1835		Richard Henry Matthews
Mr B.M Stuart	Palmerston Nth	"Bernicia"	1848		Hugh Craigie
Mr R.C Smith	Havelock Nth	"Catherine"	1847		John Sidney & Sarah Smith
Mrs J.M Austin	Whangarei	(Born in Wellington)	1850		Henry Bagley
Mrs V.E Hatfield	Masterton	Associate			
Mrs L.A. Rockell	Wanganui	"Cornubia"	1855		David Dunn
			1851		Abraham Jagoe
Mrs O.M. Sanko	Hastings	"Adelaide"	1840		Edwin Ticehurst
Mrs L.E Angus	Waipukurau	Associate			
Mrs P.B McPhail	Hastings	"London"	1842		Francis & Ann Bee
Mrs L.R Paxton	Auckland	"Osprey"	1842		William Coldicutt
Mr M.F Standish	Tarota Taranaki	"Phoebe"	1843		Thomas Standish
		"Tyne"	1843		Mrs Thomas Standish
Mr J.T Standish	Tarota Taranaki	"Phoebe"	1843		Thomas Standish
		"Tyne"	1843		Mrs Thomas Standish
Mrs K.Standish	New Plymouth	Associate Albertlander			
Mr P.R Standish	New Plymouth	"Phoebe"	1843		Thomas Standish
Mrs M.B Standish	Inglewood	Associate			
Mr D.I McKerras	Palmerston Nth	"Bellina"	1841		John McKerras
Dr J.S Yeates	Palmerston Nth	"Timandra"	1842		Simon & Jane Andrews
Mr P.R Palmer	Dunedin	"Charlotte Jane"	1850		Jabez Thornton
		"Bangalore"	1851		Thomas & Miriam Coster
		"Thomas Sparks"	1843		Robert Armstrong

Name	Address	Ship	Date	Ancestor
Mr D.G Sorensen	Waipukurau	Associate		
Mr K.C Marriott	Hastings	Associate		
Mrs J.M Webber	Havelock Nth	"Jane Gifford"	1842	Joseph Craig
Mrs A.M Nash	Napier	"Birman"	1842	Eli Buck
Mrs M.E Clarke	Wellington	"Birman"	1842	Samuel & Eliza Crowther
Mrs A.E Mitchell	Rotorua	"Ramallies"	1848	Martin Purcell
Mrs J.M Yule	Hastings		1842	James Haldane Watt
Mrs O.M Stewart	Otane	"Ann"	1848	Thomas Lynch
Mrs B.T Sherning	Hastings		1855	Benjamin Shadbolt
Mrs M.E Hewitt	Hamilton	"Amelia Thompson"	1841	James Thomas Shaw
Mrs A.J. Johnson	Feilding	"Arab"	1841	William & Angus Buick
Mrs D.F Couper	Wellington	"Aurora"	1840	Capt.Robert Houghton
Mrs B.J McCardle	Palmerston Nth	"Rebecca"	1847	Capt.William Clifford
Mrs B.F Forde	Hastings	"John Taylor"	1853	John Shrimpton
Miss E.H Kibblewhite	Wellington	"Clifton"	1842	Richard & Mary Kibblewhite
Mrs E.G Harding	New Plymouth	"William Bryan"	1841	Thomas King
Mrs H.M Hart	Hamilton		1850	George Mason
Mr C.F Underwood	Wellington	"Aurora"	1840	Robert & Charlotte Houghton
		"Bolton"	1840	Abraham & Sophia Harris
Mrs J.L Fear	Lower Hutt	"Jane Gifford"	1842	James & Mary Blackwood
Mrs P.M Green	Dannevirke	"Fifeshire	1842	Peter Drummond
Mrs M.S Dirbidge	Dannevirke	"Birman"	1842	John Harding
Mrs M.J Svendsen	Havelock Nth	"New Zealander"	1820	Gilbert Mair
Mrs J.I Henrici	Havelock Nth	"New Zealander"	1820	Gilbert Mair
Mrs N.G Roberts	Hastings	"Western Australia"	1835	James & Mary Ann Anderson
Mrs P.E Wallace	Havelock Nth	"Amelia Thompson"	1841	Henry Halse
Mrs L.M Arnold	Napier		1842	James Haldane Watt
Mrs M.N Thompson	Takapau Hawkes Bay			
Mrs M.N Thompson	Takapau	"Lady Nugent"	1841	Richard Robinson
	Hawkes Bay			
Mrs P.M Galpin		Associate		
Mr K.N.M Galpin	Auckland	"Adelaide"	1840	William Galpin
Miss D.M Harwood	Onehunga	"Lord Auckland"	1842	James Lovell
Mrs J.J Cunniffe	Auckland	"Duchess of Argyle"	1842	John & Sarah Bell
Mrs R.B Gibling	Papakura	"Duchess of Argyle"	1842	John & Sarah Bell
Mr A.H Steele	Auckland	"Jane Gifford"	1842	James & Mary Blackwood
Mr D.C Hannigan	Auckland	"Duchess of Argyle"	1842	Elizabeth Chalmers
		"Jane Gifford"	1842	William Hill
Mrs P.N. Walsh	Auckland	"London"	1842	Thomas Alport
Mr R.A Walsh	Auckland	"Bosworth"	1857	William & Elizabeth Dalgliesh
Mrs T. Toms	Auckland	"Lord William Bentinck"	1841	Samuel Joseph & Jane Retter
Mrs A.M Bannister	Wairarapa	Associate		
Miss C.L. Tope	Masterton		1846	John Scott Caverhill
		"Cressy	1850	Frances Cing
Mrs N.J Mackenzie	Wanganui	"William Bryan"	1841	Ann Phillips
Mrs M.S Kenyon	Palmerston Nth	"Bengal Merchant"	1840	Thomas & Jeanette Doreen
Mrs A.M Power	Waipawa	"Birman"	1842	John Harding
Mrs K.M Hands	Waipukurau	"Egmont"	1856	William Beach
Mrs N.P Downey	Waipawa	"Triton"	1840	Rev Thomas Buddle
Mr H.T Power	Waipawa	Associate		
Mr I.B Downey	Waipawa	"Pilgrim"	1849	Charles Decimus Barraud
Mrs M.E Organ	Napier	"William Miles"	1860	Patrick Gill
Mrs V.Stefadourous	Hamilton	"Amelia Thompson"	1841	William Black
Mr R. Jude	Waipawa	"Sir George Seymour"	1850	John Frederick Denton
Mrs M.J Nelson	Havelock Nth	"Jane"	1841	William Swainson
Miss L.M Taylor	Waipukurau	"Midlothian"	1851	James George Cox
Mrs B Taylor	Waipukurau	Associate		

Name	Address	Ship	Date	Ancestor
Mrs V.T Clifford	Wellington	"Egmont"	1856	William Beech
Mr A Kidson	Wellington	"Bolton"	1842	John Kidson
Mrs P. Kidson	Wellington	"Agra"	1852	John Barr
Mrs V.M Hool	Christchurch	"Bosworth"	1857	William & Elizabeth Dalgliesh
Mr W.F Pratt	Wanganui	"Indus"	1843	William Pratt
Mrs M.B Pratt	Wanganui	Associate		
Rev C.W Venimore	Wanganui	Associate		
Mrs Z.A Paul	Tokoroa	"Pekin"	1849	Robert Simpson
Miss D.S Morgan	Tauranga	"William Hyde"	1853	Richard Brunnsden
Mrs M.A Rogers	Opunake	"Susan"	1837	John Hart
Mrs J.J Standish	New Plymouth	Associate		
Mrs R.S Crawshaw	Whangarei	"Thames"	1849	William Thomas Watts
		"Clifford"	1842	Edward Baigent
Mrs S.M Belshaw	Napier	"Gertrude"	1863	Thomas Stirrup Webb
		Albertlander Associate		
Mr F.N White	Otane	Associate		
Mr H.C Arnold	Napier	Associate		
Mrs S.L Watson	Hastings	"Western Australia"	1835	James & Mary Anderson
		"Shamrock"	1841	John & Jane Cox
Mr N.G Roach	Havelock Nth	Associate		
Mrs M.E Newman	Napier	Associate		
Mrs H. Bradley	Havelock Nth	Associate		
Mr L.G Bradley	Havelock Nth	"Gertrude"	1863	Samuel Bradley
		Albertlander Associate		
Mrs I.M Roach	Havelock Nth	"London"	1842	Joseph Herbert
Mrs D.J McKinnon	Hastings	"Willwatch"	1841	Thomas Richard Berry

★WANTED: HANDED ON DOWN COLONIAL RECIPES

Wellington's Colonial Cottage Museum Society is preparing a collection of colonial recipes. Below and across are examples of the encouraging start made. The N.Z. Founders Society has donated generously to and held cinema fund-raising efforts in aid of the 68 Nairn Street Cottage Museum's restoration and to further assist the Cottage Museum's on-going need for funds through the sale of recipes, invites Founders and others to offer proven recipes for any mealtime, course, confection and/or beverage known to have been in use up to the end of N.Z. colonial era (1907) It is hoped that, whether included in any book form or not, a selection of tried and tested recipes contributed, will appear from time to time in editions of the Founders Bulletin.

HAGGIS

Oatmeal, 2 cups
 Shredded Suet, ½lb
 Minced Cold Meat, 1 cup
 One onion, (finely chopped)
 Water, 1 breakfast cup
 Chopped Parsley, 1 dsp
 Seasoning

METHOD:— Mix all together, tie in a cloth or press into a basin and boil for three hours.

—Dame Norma Holyoake

GORSE WINE

Allow one gallon of water to every gallon of gorse flowers.

Tie the flowers in a muslin bag and simmer in the water for half an hour, then squeeze and drain.

Make up the liquid to an even gallon with water and add 3lbs of demerara (or brown sugar, two sliced oranges, half a pound of hops tied in muslin, and a little bruised ginger.

Simmer for half an hour then pour the liquid into a large bowl.

When lukewarm, place on top of the liquid a slice of toast with a small piece of yeast on it.

Leave overnight then remove the toast and put the wine into store jars to ferment for six weeks.

Cork and leave for another six weeks to settle.

It may then be bottled.

—Mrs Ken Comber

BRAISED PIGEONS

Pigeons, 2

Butter, 3oz

Stock, 1 pint

Flour, 3oz

Bacon Rashers, 4

Carrot, Turnip, 1 each

Stick of Celery, 1

1 onion stuck with one clove

METHOD:— Draw and truss the pigeons.

Dredge with flour and fry in the hot butter in a stew pan till brown and place on a hot plate.

Prepare the carrot and turnip and cut into dice. Cook separately.

Place trimmings from the vegetables in the stew pan with sliced celery and onion, add the hot stock and boil.

Put back the pigeons and simmer gently with tightly fitting lid for about three quarters of an hour.

Dish the pigeons.

Strain the stock and boil quickly till reduced to one cup and pan over.

Garnish with rolls of bacon and diced vegetables.

—Flora Ingram, Motueka.

This recipe was used in early colonial days before the law was passed to protect pigeons.

★ Please address recipes for consideration to:

Editor, N.Z. Founders Bulletin, P.O. Box 10290, Wellington.

The Kauri that Irma O'Connor Planted in 1979

On March 16, in appalling weather a number of souls braved the elements to attend the annual grave-side wreath-laying ceremony arranged by the Wellington City Council to honour the Wakefield Family at the now much renovated Bolton Street Cemetery in the heart of downtown Wellington. After speeches by the City Council, the Govt and Opposition and the only direct descendent of E.G Wakefield, Miss Irma O'Connor of Auckland. Miss O'Connor planted a N.Z native tree on behalf of the N.Z. Founders Society.

EDITORIAL NOTE: Our Society could be likened to one great branch of a life-style tree grafted some 140 years ago on to the trunk of the New Zealand Family Tree – I challenge the Editor of the Founders Bulletin for 2000 AD to print a photo of Irma's Tree.



Photo: Ewen Hay-McKenzie

Heard on 2YA's

"MORNING COMMENT"

Tuesday 15 May, 1980

We are all New Zealanders...

When I was a boy 60 years ago, I lived in North Auckland. Then, as now, many Maori people lived there and I grew up alongside them and we were one people, two races living together, accepting each other as friends and neighbours.

There were and are differences of backgrounds, there were differences between my Scottish background and those of our English and Irish neighbours. But these were not differences which divided us. They merely added interest and variety to our friendship.

By and large I think, we can still say for the great majority of New Zealanders both Maori and European, that we are still living harmoniously together.

There is so much intermarriage between the two races that it's hard now to find a Maori with full blood. This goes on from day to day and is the best evidence of racial harmony.

But in recent years we have seen attempts to divide the races, to sow the seeds of dissension and disruption. We should not allow this trend to develop. Where there are genuine grievances they should be tackled with sympathy and understanding.

But the underlying harmony is too precious to be squandered by antagonisms and bickering. We are all New Zealanders.

—Sir John Marshall,