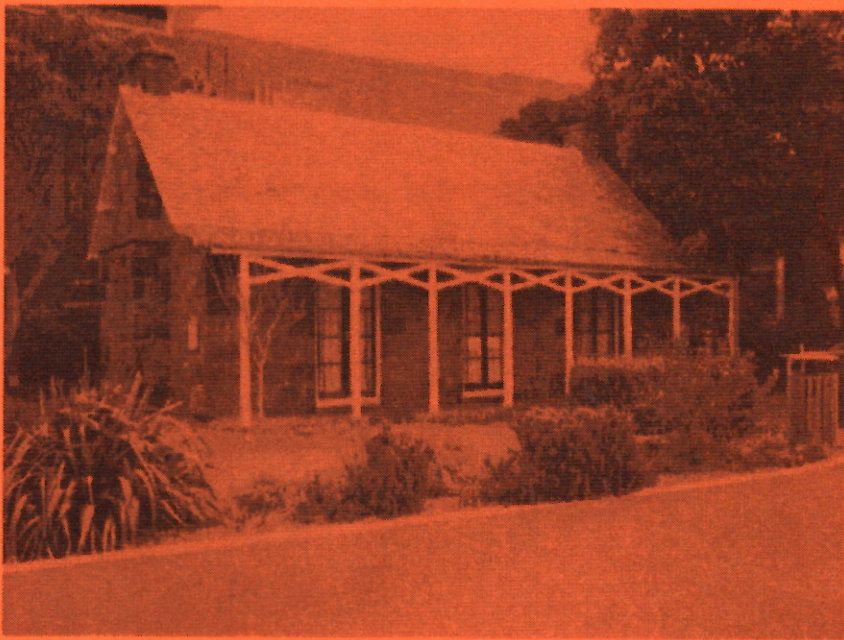




Bulletin

New Zealand Founders Society



Richmond Cottage - New Plymouth

Number 78 - Report for Year 2006

Pages 32 - 40 Financial Reports and Statements



A Tribute to Murray Moorehead

Taranaki historian, artist and newspaper editor, Murray Moorehead died in New Plymouth in November 2005. Murray was a longtime member of the Founders Society and was the Secretary of the Taranaki Branch from 1993. He regularly contributed articles for the Bulletin and attended the National Council meetings on a number of occasions.

Murray had a number of books published related to historical matters in Taranaki.

As a cartoonist he has works on display at the Army Museum at Waiouru and some of his watercolours were exhibited at the old Taranaki Museum. Many people benefited from his knowledge of the region and he acted as a consultant on a number of occasions both to Founders and to the NZ Historic Places Trust.

He had a great sense of subtle humour and this was reflected in his writing.

Our sympathy is extended to his wife Eleanor and to Murray's family.



A Tribute for REV. HECTOR (ARCH) TANKERSLEY (TANK) MBE

The Reverend Hector Arch Tankersley died on 31st December 2005 at Coombrae Rest Home, Feilding in his 89th year. He was affectionately known as Tank.

In 1952 Tank was elected a member of the Founders Society and his commitment to it's work continued for many years, eventually becoming a life member. His interest in researching the early days could be said to have culminated in the Tankersley Family Reunion which he and his daughter, Lyn Tankersley, organised in 1989 celebrating 150 years of the family in New Zealand. Tank meticulously researched and published a booklet on the family for the celebration.

After his return from active Service in World Ward II, Tank continued to work in wallpaper and decorating retailing but a change of vocation followed in 1957 when he entered the Presbyterian Ministry. He served in three parishes in Feilding,

Johnsonville and Wanganui. Tank took an active role in Founder's activities especially while ministering in Johnsonville.

Tank was a perfectionist, clearly holding the conviction that if a job was worth doing it was worth doing it well to the best of one's ability.

He will be remembered for the warmth of his smile, his dedication to every task that he undertook and the depth at which he touched people's lives. Tank is survived by his wife Aimee who lives in Coombrae Court in Feilding.

Provided by
Roy Tankersley
(eldest son)



MY STORY OF THE LIFE OF CHEW CHONG (1828-1920)

As told by Shirley Shilling
Granddaughter)

As a child I was told by my of her Chinese grandfather of was very proud; but not so for her siblings, as it was just Second World War, and the were not so popular in New and parts of the world. During years some of the family disclaimed the Chong name,



(Great-

mother
whom she
some of
after the
Chinese
Zealand
these

preferring to use our grandmother's maiden name of Johnson.

When I was in Form Two, I read of Chew Chong and saw a photo of him and his butter factory in our School Reading Journal and he came alive for me. Hence began my interest, collection of information and material relating to him and his family.

Chew Chong was born in 1828 in Hoiping, Canton. (Although I have read in many newspaper cuttings and books that he was born elsewhere, it states on my grandfather's birth certificate Hoiping, which is good enough for me.)

His real name was Chau Tseung. Chau - is a clan name and Tseung his first name. As it would have been spoken quickly and sharply it would have sounded to an English-speaking person like Chew Chong.

As a young man, he moved to Singapore where he learned to English and worked as a household servant for approximately ten years. He then moved to Australia where he worked in the gold mining districts as a storekeeper and general trader for the next eleven years.

He crossed the Tasman to Dunedin about 1866. Chinese ships were not named on passenger lists of coming to New Zealand, instead they were recorded as x number of Chinese males. Chew Chong began collecting and exporting scrap metal from Dunedin to China, plus general trading with the goldminers.



He then decided to move up the country, peddling and whittling small wooden toys and selling any goods available to him, until he arrived in New Plymouth in 1870. He very quickly set about opening a General Trading Store.

When he was out and about looking for trading wares, he noticed a familiar fungus growing on burned and decaying logs. He knew

the fungi to be a product that the Chinese used for medicinal purposes. He offered the farmers 2d (two pence) per pound for the collected fungus. The farmers were very puzzled by this at first, but were very happy to receive the payment. This was probably the only cash they received at this time and meant they were able to stay on their land and develop it.

Many people can remember as children, or having heard from their grandparents, how children and sometimes entire families, spent a lot of time collecting the fungus. The local's renamed his store "*Cash Palace*". In the next 12 years, Chew sent 1700 tons, valued at approximately £78,000, back to China. Locals called the fungus "Taranaki Wool".

As Chew travelled around the area collecting the fungus, he also picked up the excess butter from the local farmers, which he sold in the town. As this proved successful, he decided to export some to Australia and Britain. These first shipments were not very successful, as apparently, on arrival in Britain, the butter was described as "*only like cart grease*".



Chew was determined to succeed with butter.

He decided to build and operate his own dairy butter factory in Eltham to standardise the butter. He cleared 200 acres next to the factory and purchased 200 cows to supplement the milk provided by the farmers. He employed local men to work the farm; hence he introduced Share Milking to New Zealand. He exported this butter successfully on newly introduced refrigerated ships, which was accepted in both Australia and Britain as of excellent quality.

Power for the factory was obtained by a waterwheel driven by a stream running through a tunnel. In 1898 he won a Silver Jubilee Cup for butter at the Dunedin Butter Exhibition. He then renamed his factory the "*Jubilee Butter Factory*".

At this time he also had a general store and a butcher shop in Eltham.

Although Chew Chong helped the local farmers in many ways, and they held him in high regard, it was an ironical twist of fate, that 5 years later, many farmers he had helped with financial assistance, now formed a Co-op Dairy Company, which spelt the end of Chew Chong's dairy exploits. His trading general store in Eltham burnt down and 1901 saw the final close down of the Jubilee Factory, losing Chew Chong a lot of his money.

When Chew Chong retired in 1905, the local farmers banded together and presented him with an "*Illuminated Address*" signed by each of them, and a purse of gold sovereigns as a gesture of his worth as a citizen and value to the dairy industry. He had lent a lot of his money to farmers over the years, with just a handshake as an agreement. He always said his handshake was his word. He could speak the English language, sign his name in English but did not read or write it.

Later in the year of 1905, he returned to China taking his youngest son Wilfred with him. Unfortunately Wilfred was not allowed to enter China so remained in Hong Kong with relatives, to await for the return of his father.

The Illuminated Address, Jubilee Cup, Chinese Silk Wall Hangings and many other papers, clippings and articles can be viewed at the New Plymouth Museum, Pukeariki.

oooOooo

Other Things Chew Chong was Notable for in New Plymouth

He was responsible for many of the early settlers' oil paintings which hung in their homes, as he sent their family photographs back to China, to be copied into large oil paintings.

He was also known for his cures, by using acupuncture, from New Plymouth to Wellington. He advertised cures for cancer tumours, old wounds, influenza and bronchitis. His biggest success was for a type of influenza called "La Grippe". Of course he was not very popular with the medical profession but many of his cured patients wrote letters of praise to the Taranaki Herald proclaiming their cures.

The Chong Family

Chew Chong married Elizabeth Whatton on 16th February 1875, in New Plymouth. Chew was 47 and Elizabeth 23 years old.

The story goes that Elizabeth's parents - Joseph and Susannah Whatton owed Chew money which they were unable to pay, so the marriage was arranged. Elizabeth's age probably also had something to do with it and the fact that she was the youngest of five daughters and the only one unmarried. The other four girls had married Masterton men. I guess also that the Whattons knew that Chew was a good catch and would look after their daughter well.

The Whatton family came to Wellington, New Zealand on the *Harkaway* on 14th August 1858 from Staffordshire, England. They settled first in Masterton, moved to New Plymouth in 1874 for a short time, then returned to the Wairarapa.

Chew and Elizabeth had eleven children but only six survived infancy - three boys and three girls. My grandfather, Albert, was the eldest surviving child. They were all baptised at St

Mary's Anglican Church, New Plymouth. Chew Chong was 67 when his youngest child was born.

My mother and some of her siblings have told of the great love, care and respect Chew and Elizabeth had for one another. My mother tells of the time when one of her younger sisters was born, and Chew danced around the dining-room table with the baby in his arms, singing Chinese lullabies to her. He enjoyed his grandchildren.

Another family tale passed down, was of a time when a distressed woman appeared late on afternoon in his Eltham shop in labour and there was no time to get her to the hospital/doctor and Chew helped to deliver the baby in the back storage room.

He was remembered by the family as a small man, dressed in the old-style top hat, three-quarter length silk coat and black trousers, with a long, thin moustache. As a younger man, 40-60 years, he had a long plait.



Chew Chong died 7th October 1920 and was buried at the Te Henui Cemetery on 9th October. He was joined there by Elizabeth on 15th March 1935.

Tributes to Chew Chong

In August 1988, what we thought was a final tribute, was paid to Chew Chong when a plaque was erected in Eltham very near the site of the Jubilee Factory with details of his work and photographs of him with his family.

Then in 1996 the family was delighted to learn that Chew Chong was to be entered in the "*The New Zealand Business Hall of Fame*" for the impact he made on early life of Taranaki, especially with fungus and butter. To the surprise of some Kiwis, he was inducted into the Hall of Fame with some well-

known business people such as Bob Owens (Transport), Sir John McKenzie (Department Stores) and Sir Richard Butland (Food). In 1997 a family reunion for all Chew Chong's descendants was held in Hawera. 100 people attended. One of the highlights of this reunion was the re-opening of his butcher shop which had been found in Eltham in 1993 when a building was being dismantled. The Eltham Lions Club decided as it was built in 1886-87, they would preserve and restore it to it's original state. With help from the local community and the Kiwi Dairy Industry it was uplifted and resited at the Tawhiti Museum. The second was the launching of a book written by Don Drabble (who was made an honorary member of the Chong family) called "*The Life and Times of Chew Chong*". Don had been interested and started collecting material on Chew Chong since he was a boy going to school at Eltham. When I first visited him in 1995 he had a room at the back of his garage that had floor-to-ceiling shelves all filled with boxes of information, photographs, etc. of Chew Chong. So it was a huge delight to him to finish this book and have it ready for our reunion. It is a very informative and a wonderful portrayal of his life. I am indeed so fortunate to have had such an illustrious and famous great-grandfather.

Shirley Shilling



Founders Society share their fare



Committee Members of the Wairarapa Branch who featured in the *Wairarapa Midweek* when they contributed favourite recipes as *Community Cooks*



TARANAKI FOUNDERS DONATION TO "PUKEARIKI" TARANAKI'S MUSEUM

Submitted by Mel Harper (Chairman)

The New Plymouth District Council has developed a new concept in the delivery of information and heritage services, a concept that creates a new model within New Zealand. This complex is called Puke Ariki.

Puke Ariki integrates the New Plymouth Public Library with the Taranaki Museum and the New Plymouth Information Centre.

The name honours the memory of an ancient pa, once the dominant feature of this magnificent site. Puke Ariki, Hill of Chiefs, was also an important landfall for both Maori and Pakeha, the administrative heart of early New Plymouth and location of the first Provincial Government. The founding European settlers called this location Mount Eliot.

Puke Ariki is housed in two buildings connected by an airbridge, a new purpose built building, which houses the museum, and the renovated War Memorial Building which opened in 1960, and is now the main library and resource centre.

Adjacent to the Puke Ariki complex is an historic stone building called Richmond Cottage. Built in 1853-1854 on a site closer to the sea than it is now, it is unique in that its owners Christopher and Emily (nee Atkinson) Richmond, chose beach stone as a building material rather than the bush timber which was in abundant supply on New Plymouth's doorstep.

The cottage was the home of the Richmond and Atkinson families for many years. It was moved to its present site in 1963 and is open to the public on weekends and public holidays.

From the beginning of construction members of Taranaki Founders were keen to make a donation to the New Plymouth District Council toward the cost of fittings within the museum section of Puke Ariki, and following discussions with museum staff it was at their suggestion that the Founders donation be put toward a project to create a digital photographic record of all passengers who arrived in New Plymouth on the Plymouth Company's first six ships during the years 1841 to 1843. The photographs, where available, have been digitised for future records, printed and along with a short biography of each passenger appear on an A4 page and have bound to create six separate volumes, each representing the arrivals on the first six ships.

Volume one:	<i>William Bryan</i>	March 1841
Volume two:	<i>Amelia Thompson</i>	September 1841
Volume three:	<i>Oriental</i>	November 1841
Volume four:	<i>Timandra</i>	February 1842
Volume five:	<i>Blenheim</i>	November 1842
Volume six:	<i>Essex</i>	January 1843



The graphics depicted on the covers of the volumes shows the name of the ships and recognises the sponsorship from The Founders Society and each page within the volumes recognises the founder's contribution to the project. Where photographs are unavailable, the pages show the biography of the settler and it is hoped that members of the public may have photographs in their possession which could be made available for copying and thus complete the record.

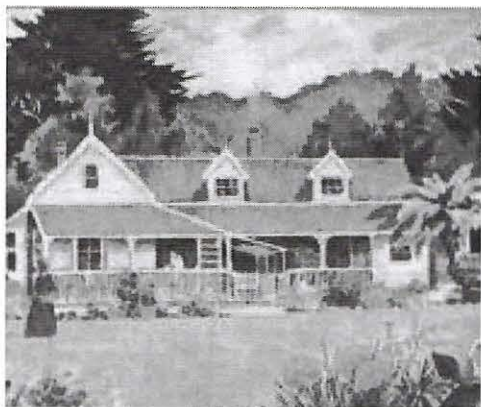
Because Richmond Cottage was built by one of the first settlers it seems fitting that the record be housed there and on 15th November 2005 members of Taranaki Founders were invited by Puke Ariki management to assemble at Richmond Cottage to formally open the display of the six volumes. Len Jury, who now

lives in Auckland but has maintained his membership of the Taranaki Branch spoke on behalf of the Branch.

The volumes are now on permanent display at Richmond Cottage. At the conclusion of the meeting, afternoon tea was provided by Puke Ariki management.



**Members
of the
Taranaki
Branch
inside
Richmond
Cottage**



**HISTORIC ATHENREE HOMESTEAD
AND THE FOUNDING STEWART FAMILY**

Supplied by Ollie Richardson, Editor, Real News Waihi and given as a talk to the Bay of Plenty Branch.

At the gateway to the Western Bay of Plenty, just off SH2, the old *Athenree* homestead sits, its foundations once again firmly rooted in the ground. The homestead is an integral part of KatiKati's history, and was once an oasis of gentility in a harsh pioneering environment.

Today the house, after many years of neglect, is in the process of being restored and renovated - metamorphosing from an almost unsalvageable derelict building to a rejuvenated '*grande dame*'. This is due to the efforts of a band of visionary locals who lobbied their district council to acquire the site as a historical reserve in 1991.

A charitable trust was set up to fund, raise and oversee the restoration, which today is still a work in progress. Once the house is finished there are plans to bring the orchard and other plantings back into the fold of what was once a thriving farm, reflecting the original style and character of both the gardens and orchard.

So why is this relic of days-gone-by so special and worth saving? It takes a little delving into the region's history and soon it becomes clear why this is such a 'one-off' project, with an enormous chance of success.

Only Planned Irish Settlement

Katikati was the only planned Ulster-Irish settlement in the world and was organised by George Vesey Stewart, who later became



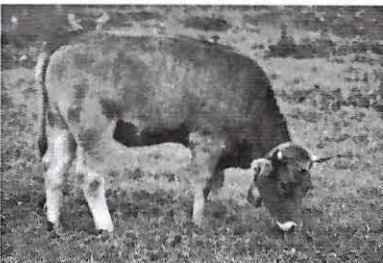
Tauranga Borough's first Mayor and also owner of the *Bay of Plenty Times*.

George was born into an upper-class Northern Ireland family in Brighton, Sussex, England, and baptised there on 20 January 1832. In 1844 he was sent to school in London before entering the College of Engineers in Putney to train as an estate agent. In 1852 he entered Trinity College, Dublin, graduating BA with Honours in Classics in 1856.

While pursuing a successful career as an estate agent he had farmed several estates in Ireland, and started a linen mill in County Tyrone to provide employment for his tenants. The failure of the mill, coupled with further land troubles in Ireland in the 1860's caused him to look at emigration to New Zealand.

George's vision was to bring our Ulster gentry and tenant farmers of which he would be the patriarchal head, but he wanted all farmers to become landowners and therefore insisted that all his migrants should possess money.

He first sailed for New Zealand on the *Mongol* in 1873 and having chosen land at KatiKati on the shores of the Tauranga Harbour, he negotiated an agreement for 10,000 acres on 24 June 1874 with G.M. O'Rourke, Secretary for Crown Lands. The land was to be reserved for a special settlement of not less than 40 families of Irish farmers with adequate capital.



His first wave of Irish settlers left Belfast in June 1875 on the *Carisbrook Castle*. He soon obtained a further 10,000 acres

and the second set of settlers came out in 1878 on the *Lady Jocelyn* and included his parents Mervyn and Frances Stewart (nee Vesey), his brother Hugh, sister-in-law Adela and their son Mervyn, aged seven.

Stewart was much involved in local affairs in Tauranga. After a close-run but unsuccessful bid for a parliamentary seat in 1881 he turned to local politics, and was elected first Mayor of the new Borough of Tauranga in March 1882.

Stewart had painted prospects in glowing terms, but the settlers had to start from scratch in a wilderness, and the inevitable hardships produced deep resentment against the leader.

But the settlement's origin gave it a strong community spirit, and an important lift came with the development of the famous Martha Gold Mine at Waihi, less than 20 miles away. Then dairying developed, and the success of Stewart's venture was assured.

After the success of these two settlements, Stewart decided to organise a third, this time at Te Puke, and despite competition, he was allocated the land he wanted. This next group of settlers, drawn from all over the British Isles, was the first to sail directly to Tauranga, where the *Lady Jocelyn* arrived on 2 January 1881.

Between 1877 and 1885 Stewart published eight pamphlets advertising his special settlements and raised six parties of settlers. He is credited with bringing about 4,000 emigrants to New Zealand.



He purchased the *Bay of Plenty Times* in 1879, and was connected with the paper until 1887. He was the first chairman of the KatiKati Highway Board and of the KatiKati District School Committee and also served on the Tauranga County Council (of which he was chairman for several years), the Bay of Plenty Hospital and Charitable Aid Board, the KatiKati Cemetery Board of Trustees and the KatiKati Railway League.

At the age of 82 he became Chairman of the Tauranga Harbour Board. Stewart was a Justice of the Peace in Country Tyrone and in New Zealand. He was made an OBE in 1918.

George Vesey Stewart died in Rotorua on 3 March 1920 and is buried in the KatiKati Cemetery beside his second wife, Alice, who died on 30 April 1930, aged 74 years. A memorial to the founder of the KatiKati settlement was unveiled in the Uretara Domain, KatiKati, on 25 April 1922 by Sir William Herries.

Hugh and Adela Stewart

Hugh and Adela Stewart landed in Auckland and continued their journey to KatiKati via the Port of Tauranga aboard the steamship *Hinemoa*. They were allotted 300 acres and later bought a further 200 acres of what turned out to be poor quality land from George and ordered kauri logs from Auckland to build their home. The logs were landed at the northern end of the Tauranga Harbour and before they could be brought on site a track had to be cut and the site cleared. They named the property *Athenree*, after the Stewart property in Ireland.

It took them a whole year to clear the land before building could begin, during which time they lived in the stables.

Hugh and Adela Stewart were perhaps better suited to being pioneers than many people from a comfortable background. Hugh Stewart's army training as an engineer proved extremely useful in laying out roads and building a house, while Adela, although unused to housework and cooking was capable and resourceful. Their previous extensive travels to the Mediterranean, the West Indies and Bermuda also helped them to adjust to strange conditions. Energetic and hospitable, Adela found an active social life a necessity, and became the centre of activities in the area, organising dances and picnics with aplomb. Among the visitors to KatiKati whom she entertained were William Rolleston, Lord Ranfurly (the Governor), Bishop W.G. Cowie, Richard Seddon and Te Kooti.

Adela kept an extensive diary of the 28 years she spent at *Athenree* which served as the basis of the book she was encouraged to write when she returned to England in 1906 and called it *My Simple Life in New Zealand*. It documents her difficulties and triumphs in detail. Often without domestic help, she became in time an expert cook, baker and gardener. For a while, the Stewarts took in sons of friends on their farm and taught them how to make butter, bread and beer. Gardening and poultry-keeping were two of her favourite activities, and her management contributed to the success of the farm. She earned money by selling butter, fruit, tomato sauce, honey and flowers, not only to the growing Waihi township but locally as well.



As the Stewarts grew older, the difficulties of finding help for farm and household work and for continuing their social life increased. They sold *Athenree* in 1906 and returned to England. *My Simple Life in New Zealand* was published in London in 1906. It gives a lively and informative account of the process of establishing a new settlement.

Its overall tone is one of cheerful stoicism in the face of adversity, and a strong desire to maintain the social lifestyle Adela Stewart had been used to before coming to New Zealand and shows her to be an enterprising woman. Following the death of Hugh in April 1809, Adela returned to New Zealand on a visit with Mervyn to launch her book. She died on the night of her arrival at KatiKati on 12 February 1910 at Twickenham House, which at that time belonged to her sister-in-law Mary Gledstones. Adela is interred in the KatiKati Cemetery.

From 1906 to 1991 the homestead had a variety of owners and eventually fell into disrepair. At one stage the Rapley family owned it as long as the Stewarts did, they sold it and later bought it back to sell it to the District Council.

Today the homestead is open on the first Sunday of each month from 10 am to 4 pm and in January and February it is open every Sunday of the month. Admission is by way of a \$5.00 donation. All monies go into further restoration of this property. Adela's book is for sale by the Trust and costs \$30 at their address PO Box 317, KatiKati.

Sources: Alan Mulgan, OBE, *George Vesey Stewart, 1832-1920*, 1966 Encyclopedia of NZ.

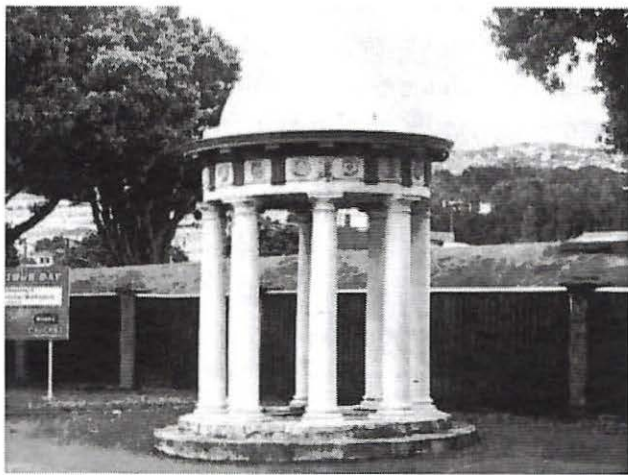
Hughes, Beryl. Adela Blanche Stewart, 1846-1910, Dictionary of NZ Biography.

Athenree Homestead Trust www.katikati.org.nz/athenree.php

(We acknowledge Ollie Richardson's permission to use this contribution - Editor)



William Wakefield Memorial

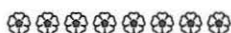


The Wakefield Memorial is no longer situated outside the Basin Reserve in Wellington but has been removed by the City Council for restoration. It has been relocated within the Basin Reserve grounds on top of the eastern bank (directly behind the location shown in the photo) The celebration for it's restoration and relocation was held on 7 October in the presence of the Mayor, City Councillors and the public including a number of the Founders members.

Colonel William Hayward Wakefield was the agent for the New Zealand Company and resided in Wellington from 1839 until his death in 1848.

The memorial is of cast iron, prefabricated in England and sent out to New Zealand in the 1850's but it languished in storage for a number of years until it was erected in 1882 on the eastern side of the Basin Reserve. Subsequently it together with its drinking fountain was moved outside the grounds and left untouched until some renovation work in the 1970's, Sometime prior to this the fountain was removed.

Architecturally the design of the memorial is of a classic Greek structure with its excellent proportions. It is the oldest feature at the Reserve, the oldest Wellington memorial to our Founders and has a Historic Places classification.



Mary & Albert Martin

AN OLD COLONIST
(The Late Mrs Mary Ann Martin, died 1933)

Ninety-two years was the grand old age reached by Mrs Mary Ann Martin, an esteemed district identity of very long-standing, who, after a severe illness lasting fully six months, passed away at a late hour last night at her residence in Princess Street. With her death the Dominion loses another of its pioneer colonists.

Mary was born in Halifax, Yorkshire, and as an infant came to New Zealand in 1842 with her parents, the late Mr and Mrs Cropper on the sailing vessel "*Martha Ridgway*" landing at Nelson. Her father, who was one of the foundation members of the first Oddfellows Lodge, established in Nelson, was killed in the Wairau massacre. As a girl Mary removed from the South Island to Wellington with her family where she met and married the late Mr Albert Martin. After their marriage they were employed at Berhampore on a small bush section where Mr Martin pit sawed the first house they lived in. He was at that time engaged in splitting posts and rails, palings and shingles, this being a very precarious living as he often afterwards recounted.



Eventually the couple settled in Wellington where the Albert Martin was employed by the government on the first reclamation of Lambton Quay. His wage was 5/- per day. Subsequently the deceased and her husband went to live in the Wairarapa. They resided at Opaki for 14 years before transferring to Mangaone Valley in the Bush district where they took up farming. That was 40 years ago. They remained at Mangaone Valley 7 or 8 years and then retired to live in Pahiatua where the late Mrs Martin has remained ever since.

The illness which overtook her just before Easter of 1933 confined her to her bed and latterly her health had given the family cause for considerably anxiety so that her demise was not unexpected.

Mary was an old colonist of remarkable character whose varied experiences throughout her long life would make very interesting reading. In those early days of extreme hardship she was always a wonderful help at her husband's side. It was in November 1860 that she was married and her husband predeceased her in 1929. She is survived by 90 descendants, including 34 grandchildren and 42 great-grandchildren.

Of the family of 13 there are 11 children living, 5 daughters and 6 sons. The sons comprise - Messrs E.C.A. Martin (Thames Valley, Waikate), J.H. Martin (Thames Valley), F.A. Martin (Bay of Islands), J.A.P. Martin (Wellington), H.A. Martin (Waipukurau) and Val Martin (Bay of Plenty); while the daughters are Mesdames E.L. Darley (Remuera, Auckland), A. Cellyer (Wellington), Rbt, McGovern (Rangitumau, Masterton), F.C. Sedcole (Te Rehunga) and G.O. Gardiner (Pahiatua).

AUTOBIOGRAPHY OF ALBERT MARTIN who came out to New Zealand in the "*Duke of Portland*" in the year 1855.

"I was apprenticed to learn navigation, but not liking the sea, I decided to leave the ship at the earliest opportunity which did not happen until the last day of the ship's stay in harbour, and it came about in this wise. The Captain being short of hands came ashore to get someone to help to sail the ship to Lyttelton, and being short-handed, I and the steward were deputed to row the Captain ashore to get these hands. Now was my chance - The

steward being a thirsty soul, went into Barrett's Hotel to get a glass; I then left the boat, and ran up behind the Scotch Church, as it was then, and hid in some ti tree, till I saw the boat go back to the ship, and shortly after, heave up the anchor, and



was outside the Heads before I left my concealment, and made my way towards the Hutt. Arriving at Ngahauranga, I fell in with some Maoris, with whom I had dinner, consisting of potatoes and cracker (*karaka?*) berries. After that sumptuous repast, I continued my way towards the Hutt. I was then overtaken by a farmer returning in his trap from Wellington. He

asked me where I was going, and as I could not tell him, he said I had better come with him, which I did. I only stayed a week, and he suggested that I should go up with a friend of his, to the Wairarapa, as he had a contract to survey Greytown and Masterton. Accordingly, I started on the tramp with him, and eventually reached our destination, which consisted of what they called a "bush hotel" of three or four rooms, built of split slabs and roofed with totara bark. Of course everything had to be packed to that locality, as there were no roads for vehicles, only a bridle track. We lived principally on wild pork and bread, which we ground by hand from wheat bought from the Maoris, and which had to be packed from the Pa miles away. After staying on the survey for some months, I drifted to Otaria, which was Mr Gillies' station, and is now called Martinborough. On this station they milked something like 100 cows, the products of which were packed in kegs and sent to the coast, and shipped to Wellington in small lighters; wool and other products went the same way. I must give you to understand that up to the present I had no remuneration for my work, but my food and a few clothes. I thought it was time I made a shift to see if I could

better myself, and walked to Wellington to see if I could get a job. I was not very successful, but towards evening managed to strike a farmhouse situated in what is now called Berhampore. He gave me a shakedown for the night, and in the morning we talked over the matter of work, and he agreed to give me work milking a few cows, and jobbing about the garden at the magnificent salary of twenty pounds per annum. It was here I came across the lady who eventually became my wife. She was the daughter of Mr and Mrs Cropper, who came out to Nelson in the "*Martha Ridgway*" in 1842 and her father was killed in the Wairau massacre. After my marriage I was working on a small bush section, where I pit-sawed the first house I lived in. I was then earning my living sawing timber, splitting posts and rails, palings and shingles, which was a very precarious living. I eventually settled in Wellington, where I was employed by the Government on the first reclamation on Lambton Quay. I also worked as a carpenter-labourer on the old Supreme Court, which was erected where some of the big banks now stand. I was then getting 5/- a day. My wife and I are now living at Pahiatua, retired on a small competency. My wife is 84 years of age and I am 86. We have had 13 children, 11 of whom are still living. We have 37 grandchildren and 14 great-grandchildren. I forgot to mention my wife and I have been married 65 years in November 1925.

NOTES ON ALBERT AND MARY ANN MARTIN

Albert Martin was born on 3 June 1839 at 122 Sloan Street, London. He was the second child of 5 children born to John and Emma Martin (nee Day). Albert Martin died on 24 December 1928 at Pahiatua, New Zealand.

Mary Ann Martin (nee Cropper) was born in Halifax, Yorkshire, on 11 July 1841. She died on 4 October 1933 at Pahiatua, New Zealand.

Albert and Mary Ann Martin are buried together at Mangatainoka Cemetery.

I am their great-granddaughter. One of their daughters, Dora Winifred McGovern (nee Martin), my grandmother, was a member of the Founders Society, Wairarapa Branch.

The photo was most probably taken at Albert and Mary Ann's Diamond Wedding Anniversary on 17 November 1920.

Submitted by Susan Barbara Braggins of Masterton.