

NZ Founders Society HB
PO Box 8556
Havelock North 4157



BULLETIN

NEW ZEALAND FOUNDERS SOCIETY



Herapo Rongo

**NUMBER 81 – REPORT FOR YEAR
2009**

Pages 31 - 38 contain Financial Statement and Reports



Notes on the Founder's Society Study Grant.

(Editors note: The Study Grant is under discussion and will be possibly amended to become a book award)

Article 3 of the Trust Deed: The purpose of the trust shall be the encouragement of research in New Zealand into the history and development of New Zealand and to encourage those who carry out such research.

Article 4 The Society shall hold the trust fund upon the following trusts;

(a) To pay out of the annual income there from all expenses costs and commissions of and incidental to the administration of the trust fund.

(b) To pay apply and distribute the balance of the annual income each year ending 31st March or such part thereof and of the capital of the trust fund as the Society thinks fit to or towards the aforesaid charitable purpose for which the fund is held.

(c) To accumulate the balance if any of the income of the trust fund in any year to the intent that such accumulations shall be added to the capital of the trust fund and be subject to the like trusts.

Article 5 The Society shall have the management and control of the trust fund and may make rescind and alter regulations not being inconsistent with this Deed for the purpose of regulating the study grants and other grants for the aforesaid charitable purpose.

Article 6 suggests an award of not less than \$1000 to a person considered to have made the greatest contribution to the research.

Applicants for the award are screened by the executive council, many of whom have an academic and suitable background. The Study Grant officer reads and makes a resume of the proposals received that are then discussed by the executive council and a unanimous decision is made. The present Study Grant person is qualified in history.

Applicants for the grant must send a detailed outline of the research proposed and completed. The work is to be published with acknowledgement to Founders and a copy sent to our Secretary.

Points to note:

There must be

- a clear outline of the topic
- objectives of the research
- the sources to be used, i.e. records, repositories etc
- the research methods
- the expected date of completion, publication etc.

The topic can be local history if it has clear relevance to founding history and is of national interest. A good standard of writing is expected. The funding is to be paid in instalments, a third being paid at the start. Another third will be paid after evidence is produced to council that good progression has been made with the research. A final payment will be made when the work is complete and published.



OBITUARIES



Nola Jones

July 2009 saw the passing of Wairarapa Founders Society stalwart Nola Jones after a long illness. Born in Gladstone where her parents farmed Nola (*nee Crewe*) and her sister Shirley were educated at both Gladstone and Te Whiti schools.

Nola worked at Knutsens supermarket in Carterton until she married Jack Jones in 1952. Nola and Jack share milked in various locations in the Wairarapa district until they settled in Carterton.

Nola joined the Wairarapa Branch of NZ Founders in Sept. 1981 and over the next 28yrs, held every position in the organisation including secretary, treasurer, enrolment officer, and finally spells as president between 1990 and 2004.

Her flair for organising came to the fore with members enjoying many bus tours ranging from a day at the Bolton St. cemetery with the then curator Rodney Reid, to a visit to Norsewood taxidermist Keith Severinson. Nola will be remembered for her dedication to detail and wide knowledge of local history and genealogy. She was a member of the Sesqui committee that organised the street parade to celebrate 150 years, and helped organise and fundraise for the Joseph Masters Memorial in the Queen Elizabeth Park.

Nolas' interests were many and varied. Over her life she played bowls, hockey, badminton, golf and bridge. She belonged to the Wairarapa Art Club, Masterton and Carterton Women's division RSA, supported the Clareville Centenary as well as remaining on the Founders committee until her illness.

Nola leaves behind a son Ross, daughter Karen, and grand daughter Casey who share with our Founders group, memories of a loyal and valued friend who will be missed for her thoughtfulness, and understanding of the efforts of our forebears in settling this country in the 1800's.



Lynley Norma Hyams

16 October 1942 - 29 October 2009

It is with great sadness that Waikato Branch has lost a dedicated member, inspirational Chairman and very knowledgeable National Council Representative.

Lynley passed away peacefully at Waikato Hospital on Thursday 29 October after a short but very severe illness.

Lynley, daughter of Sir Keith and Lady Holyoake trained as a nurse, and then spent some time overseas before returning home and marrying Peter Hyams. She was a devoted stepmother to Peter's two daughters and they increased their Family to four girls, all of whom Lynley was immensely proud. Lynley was a much loved Nan to ten grandchildren and twelve great grandchildren
Lynley joined the Founders on 31 October 1988 through her great great grandparents Richard and Eliza Holyoake who arrived at Nelson on the "Indus" on 5 February 1843 There was no Founders Branch in Gisborne so Lynley held a public meeting and it was resolved that the Poverty Bay branch of New Zealand Founders Society would be formed. On 24 January 1989 Poverty Bay Branch was registered with Lynley as Chairman. Lynley spent two years as Chairman and then a further two years on the committee; she was National Council Representative for Poverty Bay in 1989 and 1990. In 1991 when the Founders Society was in need of funds Lynley and Peter paid for a Life membership. In 1997 Lynley was elected as Waikato Branch representative on the National Council, a position she held until 2004.
Lynley was elected Chairman of Waikato Branch and National Council representative in 2007, 2008 and again in 2009. Under Lynley's leadership the Waikato Branch has flourished Lynley was a great hostess and was full of energy and new ideas, she is a great loss to the New Zealand Founders and especially to the Waikato Branch.

Carolyn Smith
Waikato Branch Secretary



Elisabeth Grace Anderson

Provided by Malcolm McCaw & Rob Ward

Elisabeth Anderson was a very special person. Until she reached her twenties, she lived in the Hawkes Bay, and then spent the rest of her long life in Wellington. She first made her mark as a tennis player winning many titles including the National Singles Title. Later, she played a major role in tennis administration, culminating in her election as President of New Zealand Tennis, the first lady to have received that honour.

Elisabeth was appointed the National Secretary/Treasurer for the New Zealand Founders Society at the Dominion Council Meeting held on 16th December 1957 and retired from that position on 1st February 1992. She also served on many other voluntary organizations with distinction, the Royal Overseas League, Commonwealth Trust, Victoria League, to name a few that I am aware of. Apart from being National Secretary she had quite a big job in managing Founder's interests in Wakefield House when we owned two floors. One that was leased out, and the other one we occupied included meeting and function rooms that we used and also were hired to all and sundry. Similar groups, Rotary Clubs and for weddings and the like. Founders had a resident caterer and running the floor was quite a big job in itself.

Later in her life she became an accomplished bridge player, a pastime she enjoyed to the end of her life.

Elisabeth constantly set herself high personal goals and pursued them with great determination. On the other hand her warmth, generosity and encouragement to others both within and outside her large family, won her a host of life-long friends. They all enjoyed being her company, especially at the tennis court at her home in Karori.



Hawkes Bay Founders celebrate 30 years

An extract
Hawkes Bay
submitted by
H B



from the local
newspaper
the
Committee

Cutting the Founders Society birthday cake from left, Gordon Yule, Judith Yule, Joan McKinnon and Nanette Roberts all of whom joined the Branch in 1979.

In 1979 about 60 people — descendants of pioneer families — met in the DB Te Mata Hotel in Havelock North. They were there to discuss forming a Hawke's Bay branch of the New Zealand Founders Society, descendants of the early settlers who arrived in New Zealand before December 1865.

The late Peter Harding of Mount Vernon Station in Waipukarau was elected chairman of the newly formed society and for 15 years used his community connections and powers of persuasion to bring in new members, with membership peaking at 370 in the 1990s.

Today the Hawke's Bay branch is the second largest in New Zealand with a membership of 154. This month many of those members gathered at the Havelock North Community Centre to celebrate the 30th anniversary of the Hawke's Bay branch. Four founder members attended the anniversary luncheon; Gordon and Judith Yule, Joan McKinnon and Nanette Roberts. Four more sent their apologies.

Guests of honour were New Zealand Founders Society president Beryl Gentleman, from Wellington, and her husband Ian. Founders Society members need to have ancestors who arrived in New Zealand before December 31, 1865 but the society also accepts associate members or "Friend of the Founders".

The Hawke's Bay branch holds regular outings and meetings with speakers of historical interest. The New Zealand Founders Society collects and publishes lists of ships arriving in New Zealand before 1865 including some passenger lists.

It administers a research award for national or local history, assists in preserving historic places, buildings and monuments and fosters links between branch members.

■ For information on the Hawke's Bay branch of the New Zealand Founders Society contact the secretary, John Garand, on 835 4549.



*A contribution from Joan McKinnon one of the Hawkes Bay
Foundation members*

My involvement with the HB Founders Society began 30 years ago in 1979.

A meeting of interested people, descendants of pioneer families, was held at the DB Te Mata Hotel, Havelock North with the

purpose of establishing a Hawkes Bay Branch of the NZ Founders Society. My neighbour, Jean Tegg, a very keen Wellington Branch member, took me along. Mrs Eccles from the NZ Society chaired the meeting

Approximately 50/60 people from local areas attended. Mrs Eccles explanation of the work and interests of the Founders movement was well received.

An enthusiastic Steering Committee under the Chairmanship of the late Mr Peter Harding was formed and resulted in a HB Branch being registered. A Branch of the Society which I am sure will agree has fully met the expectations of its members over the past 30 years. Personally, I have enjoyed being a member- Bus trips to wonderful historic places and homes, informative speakers on a wide range of subjects and also the friendliness and social activities enjoyed with members over the years.

Joan McKinnon 1st February 2009



Herepo Rongo

The painting reproduced on the front cover was presented to the National Office of Founders by the Waikato Branch on the 15th November 1976

The artist was Ida Carey, a woman of wonderful spirit with great spiritual and physical tenacity. At the age of 70, after a crippling motor accident, she embarked and completed, a series of paintings of Maori women with the Moko.

Michael King says of Herepo Rongo *that she was a beautiful and large-hearted woman. But the course of her life had given her*

every cause for anger, and for distrust of Pakeha officialdom. In microcosm, her life mirrored the history of many Maori people and communities over eighty years.

Her life was troubled by problems over land acquisitions taken in the past particularly relating to the area around the Raglan Golf Club (former Raglan Aero Club grant). She was supported by Eva Rickard, who campaigned successfully to resolve the issue of land rights in the area.



Tiptree Cottage

Contributed by Annabel Tapper of the Canterbury Branch. Branch members visited the cottage earlier this year and one member discovered connections with the Savill family she had not

known before.

Tiptree Cob Cottage was built in the early 1860's and is situated on Savitts Road, west of Christchurch Airport. This is a most unusual and interesting cob building comprising three floors, two being constructed of cob and the third a wooden attic.

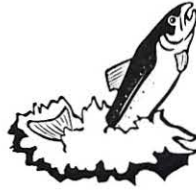
William Savill, 33 a yeoman (small farmer) from Wickham-Brook in Essex, England and his wife Jane, 30, with their four children (plus a baby born during the voyage) arrived in Lyttelton in June 1851 on the ship *Duke of Bronte*.

For several years the family lived on Waimairi Road near Church corner where William built a house, malt house and brew house. In 1861 William bought 60 acres of land in Harewood and with his four sons proceeded to build a cob cottage. They excavated

clay on the property for the 600mm thick cottage walls. This they mixed with tussock, bullrushes and binding agents, manure and salt to make the cob used in the walls. Large boulders were used for the foundation and the roof was thatched. Later the following year the house was finished and the family moved in.

The Savill family now numbered eight, - William Jnr, John, Edward, Robert, Mary, Anne and Ellen. William Snr died in 1868 and the property continued to be farmed by his family.

(An article in the Canterbury Times 1910 had a description of Tiptree Yaldhurst Farm which grew oats, wheat, clover, turnips, Swedes, mangolds, carrots. Peas, beans, potatoes and other crops in a strong, healthy, prolific condition. The farm was well stocked with 100 fat wethers, 4 draught horses and 3 cows. The Savill brothers made an agreement with the Selwyn County Council for a regular supply of water from the Waimakariri River and irrigated the land by distributing the water in ploughed furrows. Many of the natural gullies on the farm were used as reservoirs for surplus water and were stocked with trout, perch and other fish. The flower garden was in the care of Mrs Savill was such as can be seen at few, if any farmhouse on the Canterbury Plains.)



After the death of Mrs Savill in 1913, the property was left to John & William Jnr. William sold his share to John and worked a road contracting business. With Ellen as housekeeper the three continued to live in the cottage. In the early 1920's John leased the bigger part of the farm to Mr Spencer White. John died in 1924 and William and Ellen lived on at Tiptree until Williams's death in 1926. Ellen moved to Ashburton and Spencer White took over the whole farm. He had intended to move into the cottage but never did and it slowly deteriorated while being used for shearing sheep and storing hay.

In 1963 Mr White sold Tiptree to Mr & Mrs George Gregg who were approached by the NZ Historic Places Trust with ideas of preserving the building. Clearing up and restoration started in 1963 and the preservation of the building and collection of the contents to the present state has been the result of a dedicated family effort. In 1983 the Gregg family had the cottage land subdivided from the farm and then formed 'The Tiptree Cottage Trust' to maintain and administer the cottage for the future. Over the years a large number of friends and members of the public have given generously to the collection that make the cottage what it is today,

The cottage has a B Classification with NZ Historic Places Trust.



Open to Public
- 2nd Sunday of the
month 1.30-4pm.

In 1986 won a Placemakers Historic Building

Tiptree
HISTORIC COTTAGE

Restoration
Award



Margaret Copland

We have received from Canterbury Branch a letter written by a school child after listening to story teller, Margaret Copland. The Canterbury Branch of NZ Founders has been financially supporting



Margaret for several years so that she can take her stories out to schools and encourage young people in history and especially early European history in New Zealand. The Branch has received dozens of letters back just this one.

13 May 2009

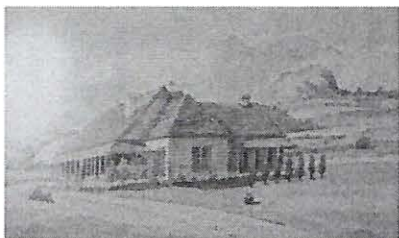
Thanks for our storyteller

Margret was very interesting I learnt that the girls did not wear underwear. I enjoyed listening to her talk about the conditions on board the boats and what it was like for them and their children I liked listening to Margret because it all tied in to our topic. I also enjoyed learning about in the boats the most because I had not learnt much about the conditions on board the boats before. It was so interesting I wish their was more to the story. I think they came to Canterbury because N.Z. because it was a better place to live and get more food than they were and grow more than they had on board the ships it was not nice because they had small rooms and they had t be on board 99 days and for 14 days they had to deal with a storm and hold on tight with kids screaming it was not a nice trip but in the end they were at N.Z. thank you for letting Margret come to our school.

(Editors note: text as written)



The First Government House, Auckland, 1841-1848



The artist Miss M.M. (Peggy) Spicer, a member of the Auckland Branch since 1952, is well-known in Auckland for her accurate and artistic presentation of many of the older buildings, homes and streets of the city - some of them now demolished.

This article appeared in The Bulletin, Spring 1976,

The first Government House in New Zealand was a wooden one-storeyed cottage standing back from the road, according to Lady Martin. It was sent from England in pre-fabricated pieces and by October 1840 the main part and most of the furniture had arrived, awaiting the choice of a site by Governor Hobson. By 13th March 1841, when the Governor and his family arrived to take up residence in Auckland, only one wing, in an unfinished state, had been erected. When Lady Franklin arrived a fortnight later to pay the Hobson's a visit the wing was hurriedly made habitable, and she and her maid were ensconced in it. The Governor and his lady occupied a nearby cottage and the children and their governess were in a raupo whare to which was attached a brick chimney and cooking arrangements. On 4th August 1841 Mrs Hobson wrote to her friend Emma Smith in New Plymouth - "You will be glad to hear we are now comfortably settled in our new home in Auckland."

Lady Franklin wrote that the house was to have 12 rooms including two adjoining drawing rooms with folding doors between. The wing she occupied was to become the Governor's offices and the second wing would house the kitchens etc. However, these were not completed until 1842.

The cost of the house was purported to be £10,000 but Mrs Fitzroy, wife of the second Governor, considered that £16,000 was more accurate, saying that the row of 'Oeil-de-boeuf'

windows underneath the verandah which ventilated the cellars, helped to make it so costly. The cellars could accommodate 500 dozen (bottles) of wine but being open makes the house cold, besides being quite useless.

The house was the same model as that built for Napoleon Bonaparte on St. Helena, but embellishments added by William Mason changed the appearance. The artist, G.F. Angas, described it approvingly as a long wooden building with verandahs and gable roofs and with verandah trellises covered richly with clematis and a variety of beautiful flowers.

The first land sale in - was held in one of the rooms. Government social and cultural society.



Auckland - 19th April 1841 unfurnished drawing-House soon became the centre of Auckland

The first three social functions held were weddings which took place in the evening, and were followed by a Ball at which the Governor danced the first Quadrille with the bride.

Edward Ashworth, the artist, was engaged to teach drawing to the two older Hobson children, and admired the drawing room with the gilt chandelier, the paintings, the handsome piano, and the cases of highly ornamented books, as well as the broad verandah screened with white trellis work, and the splendid bouquet of English flowers which decorated the drawing-room.

Mrs Hobson gave a Ball during the winter and as the weather was bad, the roads seemingly impassable; but this did not deter the guests. One lady was wheeled into the house in a wheelbarrow by her husband. This was Mrs Outhwaite. Other ladies borrowed their partner's jackboots and waded through the quagmire, while amused Maori onlookers willingly pick-a-backed the husband over

the worst parts, and then clustered at the French windows to watch and comment on the dancers within.

Colonel Mundy stayed at Government House during Governor Grey's term of office "where the intellectual society of His Excellency and his Lady, in the enjoyment of daily novel scenes, and with a most excellent library, the time passed most agreeably. "However," he says, "his quarters, though commodious, were not comfortable because there could be no privacy, no quiet or silent corner, for study or retreat. The muttered consultations between the Governor and the Colonial Secretary in his Excellency's study; the merry laugh of ladies in the drawing room; the audible arithmetic of the Colonial Treasurer and the Private Secretary in the latter's office; the bed-making of the housemaid on the one side, and the performance of "James Plush" on that harsh instrument the knifeboard, in the pantry; the jingling of silver and china by the butler in the dining-room, and the animated discourse between half-a-dozen native chiefs and the Government interpretation on the verandah; are all within the scope of one pair of ears. The Home Gardens or "Compound" of Government House was filled with the encampments of native chiefs and their families on a

visit to His Excellency, and with other aboriginal loiterers. One could not go out of doors without stumbling over them."

Government House was destroyed by fire in June 1848.



AN ADDRESS GIVEN BY SONIA
MACKENZIE TO HAWKES BAY MEMBERS.

Sonia has been commissioner for 10 years and has lately retired after 5 years as Lieutenant of Clan Mackenzie in New Zealand.

*Elizabeth Gunn
& Sonia Mcckenzie.*

It is a great pleasure to be able to speak to you today about my favourite subject, all things Scots! Because you are here as members of the Founders Society it must also be that you have an interest in your antecedents so I would like a show of hands please of all those who have, to their knowledge, even a smidgeon of Scottish blood? It is my belief, after more than forty years of genealogy and related studies that here in NZ, 80% of our people have some amount of Scottish blood. This includes our indigenous race.

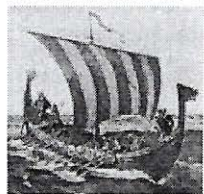
Scot is said to be a corruption of the Gaelic word for raider so hold no illusions you come from a warlike race. However what makes a Scot? I will endeavour to explain to you the mix of races.

The Picts: Now believed to be a lost race, the last survivors were in the Strathspey area. They were short, dark, thickset and had some cruel habits; the monks who came via Ireland to preach their faith thought the Picts evil. Stories of Goblins and gnomes are believed to have been derived from them.

Celt: The word means 'white/fair'. They practiced tattooing to make themselves look ferocious. Possessing an adventurous spirit they migrated from central Europe to many areas, starting with Ireland after which came Scotland, Canada, America, Australia and some now say also to New Zealand! The Briton is not very much involved but Brutus arrived pre the birth of Christ as an exile from Italy and renamed the island Britain. He and his followers settled into the southern part of Briton. In c 449 for protection from marauding Picts and Celts, they invited settlers from three areas to swell their numbers. These were the Angles

who were Danish-Teutonic, the Saxons from Holstein, and the Jutes, from the lowlands of Germany.

So stir in a few more blood lines to make up the folk you are descended from. There would be a tiny particle of the Neolithic



man of 2000 BC. We can also toss in a few drops of French, Flemish, Dutch, Jewish and Breton.

Then, a little later and probably the most influential injection of new blood to these people was the Danes and Norsemen or collectively,

Vikings or Scandinavians. Strong, tall and fair these were adventurous men looking to better their circumstances. Their names were generally references to some physical feature. Harold Fair Hair, - Ketil Flatnose - commonly known as Gentiles, unbelievers, they ruled in the Shetland, Orkney and Caithness areas, Ireland and the West Coast of Scotland, Solway and Galloway. The invaders became settlers intermarrying with the women there and so came the fiery people, the Gallgael. At this present time there is a resurgence of the movement of the Gallgael in Scotland and the Western Isles and this includes the songs, traditions and language of that time. This mix gave us the people we know as Scots.

The Romans who do not seem to have locals, but they had from the North by warriors" who they



lived in England for a time inter-married with the much fear of invasions the "tall, wild redheaded called the Caledoniae.

These warriors discarded their clothing and ran into battle naked brandishing swords and Claymores. Their clothing consisted of one long piece of cloth wound round the body and affixed with a leather belt. This was the fore runner of the kilt. As a protection from the invaders, the Romans built Hadrian's

Wall and then the Antoine Wall. The battles continued till the end of the 2nd century.

In ancient history the name for Scotland was Caledonia, and today we have our Caledonian Societies, which seem to be something that now is almost exclusively a New Zealand thing.

All of these people had beliefs or religions and cultural habits that were at variance with each others, so it is understandable that battles occurred.

Most of you will have had a house full of teenagers at some time? Well the situation would be rather like that only more violent and bloody!

After a positively murderous section of the Scottish history where assassinations and hangings were more the order of the day than the exception we come to the formation of "The Clans"!

Many years prior to the recorded appearance of the 'Clans' of Scotland a similar form of lifestyle existed in the Scandinavian countries, in Germany and in Russia... the same structure and system. Tribe is the most common, but your own extended family is really a small clan.

Let us consider briefly the formation of the Clan system which occurred in the 1100's when the chaos of mixing of different peoples had settled a little.

When the emigrants arrived in New Zealand the Maoris had an almost identical set up for their tribes as the one which prevailed in Scotland during the 13th century.

The Scottish clans developed from the families that lived in groups for basic safety and survival, because as the numbers of different clans increased so did the danger to their homes, water supply, daughters, livestock and themselves and this led to the invention of new weapons and new ways to combat the 'neighbours'. A battle on Saturday, or any other day for that matter was like rugby..... sport and entertainment. However

the injuries were probably more severe. Appearing in the Highlands first, the success of the clan system was noted by others and it spread to the Lowlands. Outsiders came to fear Scotland for the power the Clans held when they united.

The structure of a clan was a chieftain at the top, a group of supporters, like a committee, and then the general workers.

Use a beehive as an example, but the Chief was always a man! Today that is not the case anymore but that change did not occur till half way through the 1900's, (when Dame Flora Macleod became the chieftain)

The first formed Clan was Clan Raonuil, which encompassed five MacDonalld groups, MacDonalds of Clan Ranald, MacDonalds of Keppoch, MacDonalds of Glencoe, MacDonalds of the Isles, MacDonalds of Glengarry The chiefs of Clan Ranald and Clan Chattan are both traditionally designated 'Captain'.

Clan Chattan is a confederation of the clans Mackintosh resident in Lochaber, Strathnairn and Badenoch also all or part of other names such as MacThomas, many more affiliated to Clan Chattan.



The members of these groups are entitled to wear their own 'name' tartan as well as the 'mother' tartans. The kilt, as we know it, did not appear until the time of Walter Scott it was he who suggested the Court needed to be a little more elegant for a visit from King George. So it is reasonably modern! Now it is also a great money earner for the tourist trade.

Other Clans, MacDougall, MacGregor, MacDuff, MacCrimmon, Mackenzie, MacRae, MacLeod, MacNeil, MacKinnon, MacLean, MacArthur, Matheson, Ross, Munro, Stewart, Campbell, Fergusson, Cameron, and Sutherland and many more. .

The prefix Mac, means son of, and the spelling should always be mac as it is a literal translation of the Gaelic mhic. Nhic is the feminine version now seldom used. Each clan was divided into branches, some of which eventually became Clans in their own right, and some clans amalgamated for defence.

The strength of the Clan very much depended on the Chief and if he was killed and his son was not of an age to take over, the clansmen very often drifted off to join another clan.

If a chief was down in clan numbers he would offer an inducement in the form of a wife, or livestock to encourage young men of the correct age to join his clan for a battle or protection. Sometimes they made a name change as well.

Septs were also brought about when a daughter married into another clan and the husband chose to join with her family rather than his own or when one Clan split up owing to decimation after a battle when some of the beaten clan would drift off to join another. This explains why the same names are sometimes Septs of several clans. Without exception the chief was treated with deference while in power and it was his obligation to provide for his clan and see to the welfare of all members. If a man was killed in battle or in service to the chief his wife and children would be taken care of.

A good example is that after the Battle of Auldearn in 1645 there were 87 Fraser widows, and who knows how many children. The Fraser clan would have been hard pressed to deal with that. The Chief employed several hereditary officers where a son followed a father continuously. These appointments were very sought after as there was a salary paid for these positions. If the line was broken it was deemed necessary to bring in a skilled man from



another clan. Blacksmith, ferryman and piper came into this category. The McCrimmon Clan always had the best pipers and eventually most clans sported a 'McCrimmon piper'.

Weddings and funerals were enormous social events; all clansmen were included at differing social levels. Some were invited into the courtyard, some to the kitchen and some into the main hall.

They were a proud people and held themselves in high esteem, considering any outsider to be inferior.

This was an era of art, poetry, music, song and literature, to be able to perform was a prized accomplishment. Bards and jesters travelled about memorizing the tales of each clan and each clan had their 'seanachie' or historian who knew by heart the genealogy of the clan members. Gaelic was of course the language so much of this history has been lost.

It is an ancient tradition that anyone who happily assumes the name of the chief is legally accepted as a Clan member.

Along the Borders in the time of King David many young Knights, friends of the King, were installed on land, most of which was taken from existing owners. This caused much fighting but also brought about the formation of what we know as the Border Clans. During this period records of marriages are doubtful as it was illegal to marry 'across the border' but of course love being what it is, many of these marriages were made and they were hidden in the annals of time for the death penalty was enforced on those who committed this crime!

Normandy had been settled by Norwegians at the time of the Viking sailors so their origin is Norse, and many of the supporting knights of King David's court were from that area.

Amongst the Border Clans are Armstrong, Bell, Laidlaw, Kerr, Burns, Maxwell, Nixon, Graham, Johnstone, Scott, Rutherford, Elliot and many others.

The lifestyle in the late 1700's left much to be desired, there were no ploughs - just a crude wooden spade to assist in the planting of oats and barley. Porridge and rough bread the main food with swedes, cabbage and very little meat. Geese and hens were kept, but never pigs - they were considered evil and dirty.



Bacon however was eaten if it was bought from a trader. Fish was a large part of diet and trade. Heather ale was brewed long before the advent of whisky.

In winter time the cow would be housed in the byre which was just an extension of the bothy where the family lived and the children were often placed next to the cow for warmth especially if they were sick. Cows manure was used for poultices on wounds to draw the poison.

The number of cattle owned was a measure of your wealth.

In the 18th century 60 cattle meant you were a very wealthy man. We see that in the late 1700's and early 1800's there began a voluntary movement to look for a better life which was aligned with the clearances of the folk who were sent to America. Do not forget that after the Battle of Culloden a large number of Scottish men were sent in chains to Jamaica as slaves. So who started the slave trade?

At this time there was a breakdown of the Clan system.

The landowners in Scotland were not always the Chiefs and some, because they lived in London or farther afield would have been unaware that they were causing hardship when they ordered the clearing of people from the land and crofts to make way for sheep. The idea was sold to the public by media that it would be a wonderful opportunity and for the betterment of the people.

Well it was, wasn't it? But did they know it would work out that way? No of course not! Nor did they care!

At the time housing was poor for most in Scotland and jobs hard to find. The only career available to many young men was to join the British Army. The only thing that was ahead of its time was the education and most could read and write and that included the women.

There was Religion too which was causing quite a few to wish to be away where they could follow their own beliefs in peace.

So most of the Scots who came to New Zealand beginning about 1840 came of their own choice to make a better life for their families. Which they did.

Edward Gibbon Wakefield organized the New Zealand Company and there were other companies that advertised for men and women to move across the world. In all of the sailings there was a proportion of Scots. In fact it was said that if one went to the galley and called for Mac there would be many who rushed to answer! The early sailing ships that brought emigrants to New Zealand were primitive and if the passengers had not been of a good, hardy stock many would not have survived the lengthy trip in such poor conditions. Cramped into tiered bunks of canvas, or sleeping boxes depending on the amount of fare paid. A curtain gave some privacy in the communal cabins that we would consider only suitable for animals, short rations and much sickness; we can wonder that so many of them arrived alive. But were they aware of what they were coming to?

Nowhere in the material given out to prospective emigrants does it say "There are no houses or shops or roads or any amenities of any sort at all!" How many of our great grandparents gazed on their chosen destination with horror?

But there was no going back.

How many hearts were broken which is probably why so little was told to the next generation. Because of the similarity of the system by which they lived there were many alliances made here

between the two races, Scot and Maori... This of course was helped by the simple fact that there were more men than women who emigrated, this being later changed when single women were brought out by the system of assisted passages. Many Scottish girls who had no future other than spinsterhood came to New Zealand this way. Let us just think for a moment of all the things in our country that have been built, organized and produced by our Scottish forbears? The roads were surveyed, marked out and largely built by first bridges in the and built by Scotsmen. Engineers, maids, farmers, blacksmiths, were of Scots descent. Scotswomen. The first Scotsmen



Scotsmen. Most of the country were designed Many of the first doctors, miners, and mothers of course The first nurses were schools were begun by

The first University was filled with Scots Professors, It is a wonder we don't all still have Scottish accents. The first flour mill led to the establishment of the Creamota factory The first shipment of chilled meat and the way it was done. All this and much more from Scottish brains

So we must be proud of these hardy, hardworking folk who gave us a wonderful life in a land of warmth and plenty. If you are researching your genealogy and are wondering why your parents could not tell you much, it may be because when the emigrants first left it was hurtful so they made a conscious effort not to remember and there was little contact so it was put away and never spoken of by that generation. But also please remember that until 1935 it was still legal for a lassie to marry at 12 years old and a lad at 15 so this makes a mockery of our decades as we think of them. Another small problem lies in the 'handfast' marriages of the 1700's when a trial marriage was made for a

year. If this did not work well and there was a child that child was added to the families of one or the other side of grandparents and if it was recorded at all was done in the name of those assuming the responsibility of the child. So sometimes there is more hidden than we realize! Most of your genealogy can be done on the internet and there is an expert amongst us Liz Gunn who can give you advice where to look.

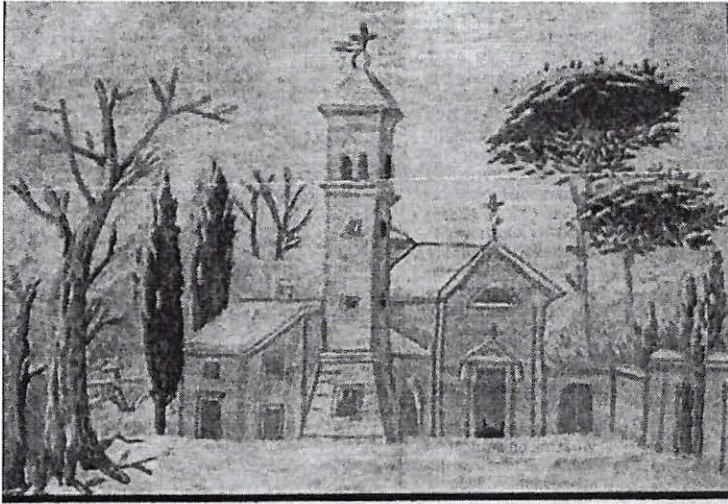
All of us are aware of the icons of the Scottish, the bagpipes, the kilt - which only men should wear, shortbread and of course the haggis. Just last week on the radio there was a claim made by English people that the Scottish icon the Haggis was really theirs! Don't believe it! Maybe on another occasion we can delve into that subject as there is a rather long story attached to that. We could almost add Robbie Burns to the list of icons and this year is the celebration of his birth 250 years ago.

Thank you for your attention



Tapestry completes round-world journey.

Contributed by Adele Pentony-Graham of the Wairarapa branch.



ANNA Cattoli's tapestry, which hung on the walls of a Carterton home for more than 60 years.

A piece of Italian history which hung on the walls of a Wairarapa home for more than 60 years has been returned to its rightful owner.

Carterton woman Greta Hollywood had been the guardian of a piece of embroidered tapestry dating back to the 1800s - a relic from World War I. Her first husband Eric Wilson (also known as Snow), a member of the 2nd New Zealand Expeditionary Force serving in Italy, had retrieved it from the bombed-out remains of a cathedral in Faenza.

Originally part of a much larger tapestry which had been burnt in the shelling, he had carefully cut off a section which was unscathed.

When Snow returned home, the war treasure was framed and took pride of place on the couple's wall. Featuring a picture of a church building, there were few clues to suggest where the tapestry originally came from except an incomplete date - 188? and the name Anna Cattoli. However last year, Greta decided it was time it was returned home and she contacted Carterton historian Adele Pentony-Graham to help track down its rightful owners.

Adele left a message on a website asking if any-one knew anything about tapestry found in Faenza or could help with her quest, and within hours she received a surprising phone call. A gentleman rang and said he had received a

message about a tapestry belonging to Faenza - what was so strange was that his parents had met and married in Faenza after World War II, his father being a New Zealander and serving in Faenza."

Adele told him Greta's story, and said that she was keen for it to be returned. It turns out the man's son was planning a trip to Faenza the following year, and he agreed to take it with him.

On August 29 this year an article appeared in 'il Piccoli', Faenza's newspaper - calling for any information about the mysterious tapestry. Two days later Alessandra Leonesi, a descendant of the Cattoli family, arrived in the editor's office after reading the newspaper story. It appears the Cattoli family owned various properties in Via Sarchielli- among them a large farm house called 'Severola' (known to locals as Barchera), which had its own chapel. Among the vestments and decorations recorded was a tapestry embroidered by Anna Cattoli around 1885. Born in 1871, she died, single, in 1920 and ownership of the properties fell to her younger sister Maria, who married Enea Leonesi.

Adele says she was surprised and thrilled recently receive a letter typed in English from Alessandra Leonesi, herself.

"When I read the letter it brought tears of happiness to my eyes at learning the tapestry had been returned to the correct home and family. What more could an historian ask for?"

"I am just so happy that I was approached to help repatriate this treasure, never expecting for one moment it would end like this, as we first thought it belonged to the cathedral and not a family chapel."



HIS HELPLESS ONES



Lynley Hyams.

A Fantail to his mate
Shrilly whistled in the tree
A song rather late
Or so it seemed to me.

For his love had gone
To the Heavens above
She had died in the night
For the sake of love.

Scarce food to be found
And with four babes to feed
She had starved herself
To fulfill their need.

Her four darlings bewildered
Squawking, in tears
No Mother was there
To calm their fears.

So pitifully they waited
Those wee starving mites
For what would o'ertake
In the following nights.

Scarce able to move
They sang to each other
Knowing full well
They'd soon see their Mother.

And God watching all
Saw such love in each breast
That he took them to heaven
To a dear Mothers nest

N Z 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.

Acknowledgements

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Thank you all.

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