



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.

MOUTOA ISLAND RECALLED

BATTLE CENTENNIAL

By Mrs. Flora Spurdle

Ignorance of Maori customs, exploitation, broken promises—what a sorry tale there is of our early history in this New Zealand. If Governor Grey's order to restore their lands to those Taranaki Maoris had not been delayed so long this particular event would not have happened.

In May, 1864, the HauHau sect came to Taranaki seeking support, which they gained from supporters of the King Movement. Their intention was to drive the pakeha away and retrieve their lands. Whanganui, down near the sea, was their immediate objective.

But the Maori leaders on the lower reaches of the river resented the invasion and also wished to keep the pakeha.

And so it happened. Kinsman fought kinsman on Moutoa Island (in the river) and many fell on both sides.

The European women of Whanganui, Rangitikei, and the Manawatu, led by Mrs. Logan, presented a beautiful flag to representatives of the lower river chiefs in gratitude to them for saving the infant settlement. The ceremony took place in the Market Square, later renamed "Moutoa Gardens", before a large gathering of townsfolk and military.

The decision to fight caused great distress to the people of the river.

I had drawn the attention of the Maori Affairs Department to the coming centenary of that historic event, and was invited to meet the Maori Leaders—descendants of both sides, and much discussion ensued. Finally it was requested that a pakeha should sponsor such an occasion and on behalf of the Whanganui Branch of the Founders' Society I do so.

Early this year the two committees—the river people and the city—combined in a Central Committee and together worked out the procedure.

The river committee decided to build a cairn at Ranana (some 40 miles up river) "in memory of all who fell", and on May 16th (1964) a big gathering saw the traditional welcome by a warrior and by the Maori women. The Metropolitan of New Zealand, the Most Rev P. T. McKeefry dedicated the cairn, and Mrs. A. R. Anderson placed a wreath on behalf of the Central Committee.

Many were the speeches in Maori and in English in the fine hall of the Rua Ka Marae. The guest speaker was Mr. J. M. McEwan, secretary for Maori Affairs. Some 600 guests enjoyed a truly memorable dinner and many, a pilgrimage to view Moutoa Island a short distance upstream.

On May 17th, a city commemorative service was held on Moutoa Gardens. Again the guest speaker was Mr. McEwan, and there was a large gathering. A perfect replica of the old flag fashioned 100 years ago was blessed by the Rev. H. W. Austin and presented to two descendants of river chiefs who had received the original flag. The two were Mr. Panatahi and Mr. Rangi Pokahi. Mrs. Flora Spurdle, Chairman of the Whanganui Branch Founders Society, made the presentation and gave the speech.

These grounds where we are gathered today are the most historic in our Maori-Pakeha history, which began in 1840. The years have seen many gatherings here, and today we are commemorating one which took place in 1865—9 months after the Battle of Moutoa.

That was the occasion when the beautiful Moutoa Flag subscribed for, and made by the pakeha women of Whanganui, Rangitikei and the Manawatu, was presented to the representatives of the lower river by Mrs. Logan, wife of Lt-Col. Logan of the 57th Regiment, stationed here at that time. It was given as a token of gratitude for saving the infant settlement of Whanganui from the invading Hou Hou.

The Hou Hou were a sect with very different views from their brethren, regarding European settlement. When refused a passage down the river, they decided to force a way, and so 100 years ago the Battle of Moutoa took place.

Today there is peace on the river and all over the world people of good-will are working for a closer brotherhood amongst peoples.

I have been entrusted with the honour of asking these descendants of river chiefs to accept a similar flag, and then return it to the people of the river who made it and who will keep it at Ranana in memory of this day.

Another Maori traditional welcome and memorable dinner awaited the many guests at the Putiki marae, Mr. McEwan again the guest speaker. In brilliant sunshine we listened to the speeches while across the Cobham Bridge nearby, the modern traffic roared.

Never again on the upper river will be held such a gathering, for a great cloud hangs over the lonely valley and the hearts of those who love the river and its history, its legends and its beauty are sad beyond the telling.

Dramatic Tangi of Te Whiti O-Rongomai

Incidents at the dramatic tangi of a remarkable Maori chief, Te Whiti O-Rongomai, at Parihaka, Taranaki, in November, 1907, were recalled by me at a luncheon meeting of the Wellington branch of the New Zealand Founders Society.

I travelled to the tangi with an intimate friend, the late Dr. Guy Scholefield, who was then chief reporter of the New Zealand Times.

Te Whiti had wide and deep knowledge of Maori history and folklore. His marvellous memory also held much of the Bible. Probably he was New Zealand's champion reciter of texts. He had interpretations of some verses against the notions of European students.

He believed that the Maori race was descended from Noah's eldest son, Shem, that Europeans came from Noah's youngest son, Japheth, and that by the will of God, the Maori race was destined to be superior to the European people and therefore should live apart from them.

PASSIVE RESISTER

Records show that in his early manhood Te Whiti actively resisted British power but soon became wholly a passive resister and said Maoris must not resort to violence. His raukura, the white feather, was his emblem of peace for all nations.

Another chief, Tohu, related to Te Whiti, was his strongest supporter. Tohu, however, was not in complete agreement with Te Whiti about passive resistance. He had some regard for Biblical texts—"eye for eye, tooth for tooth, wound for wound". Therefore he fought against British forces in Taranaki.

Te Whiti regarded that action as one showing lack of confidence in God's will. So he separated from Tohu. Te Whiti and his loyal supporters lived on one side of the Parihaka pa and Tohu and his followers lived on the other side. They did not mix. Tohu died before Te Whiti.

A first glance at the scene by the entrance to the pa showed a mixture of solemnity and jollity. Maori women with green garlands of mourning, kawakawa foliage, around their heads, were smoking briar pipes and chatting. Others were sleeping.

WORK ON TOMB

Maori men, bare to the waist, were busy with picks, crowbars and shovels on clay and rock, making a tomb for Te Whiti. Supervising the work was Taare (Charles) Waitara, son-in-law of Te Whiti.

The work went on far into the night. Brick-laying for the walls was done by moonlight, helped by candles stuck into niches in the rock.

The chief's body, wrapped in beautiful mats on which the white feather of his fervent faith was conspicuous, rested in the wharemate (the "house of death"—a big circular tent).

Day and night relays of Maori women took turns in mournful singing and weeping. The sad sounds were mixed with the clicking of billiard balls and rollicking popular tunes from mouth-organs and concertinas on the Tohu side.

By day and night men watched on a hill side for approaching mourners. When they were seen a gun was fired and dancers with chanters went out to greet the visitors.

Waving green branches, the dancers moved slowly backward in front of the newcomers, chanting mournfully (in Maori): "What is the sign of death? Green leaves. Green is everlasting. Death is everlasting."

ELOQUENCE

There was much spirited eloquence in the marae (court-yard) during the morning of the burial day. The Rev. T. G. Haddon (partly Maori), superintendent of the Metho-

By LEO FANNING,
in "The Dominion", Wellington,

dist Maori mission, acted as interpreter for Guy and myself. No speaker was interrupted, no matter how much his words might annoy some of his hearers.

"The old order is dead and must give way to the new," a Tohuan declared. "The Maori day has passed; the page has closed; it is done. Everything has proved to be in vain. A pitiless wind has swept through this garden, and the noblest tree is withered. The two monarchs of the forest are fallen."

Speeches of commendation of Te Whiti's doctrine of apartness and condemnation of it alternated.

Finally, before the body was brought to the tomb, a beautiful Maori maiden, a cousin of Te Whiti, arranged precious rugs and mats along the floor and walls of the vault. When some white women saw these treasures and others, going into the hollow, they murmured: "What a shame."

When the body had been put in, Haare Waitara, bare to the waist, appeared with 60 mat-clad dancers whose cheeks and lips were daubed with black pigment.

"PEACE UPON ALL"

"Let peace be upon all," said Waitara. "Let it be understood that Te Whiti had only one word, one way, one raukura, the white feather, which is the sign that all nations throughout the world will be one. This feather will be the sign of unity, prosperity, peace and goodwill."

He picked up a handful of earth. "This earth belongs to God," he said. "I commit this earth to earth. Some day all shall return to earth."

"It is finished. The people may now let their grief have voice."

Guns were fired. Maori women sobbed. Some Tohuans drew apart, muttered and lit pipes. To me the white smoke of tobacco symbolised the passing of the white feather. I felt that Te Whiti had lived in a self-deceptive dream, and had died before awakening.

Long before he died much merging of Maori and European races was visible in various districts, specially in the North Island—very impressively in places north of Auckland.

Auckland Year

The highlight of the year for the New Zealand Founders Society's Auckland Branch, and indeed, for the whole of New Zealand, was the visit of the Queen and Prince Philip.

The monthly meetings have been maintained at the high standard set in the past and Miss O'Connor is to be congratulated on the fact that she has been able to arrange for such able and interesting speakers. Although on some occasions the weather has not been kind, the attendance of members has been good, showing their appreciation of the speakers. As in previous years two luncheons were held and these again proved highly successful. Unfortunately we have had difficulty in finding suitable accommodation for our meetings.

The annual ceremony at the grave of Captain Hobson was held as usual and many of our members were able to be present. Mr. T. A. Bishop laid a wreath on behalf of the Society.

PLAQUE TO MARK FIRST WAIRARAPA SHEEP FARM

The unveiling on March 24 of a plaque marking the site of the first Wairarapa sheep station was a noteworthy coincidence, said Mr. J. F. Thompson, chairman of the Regional Committee, National Historic Places Trust. It was on March 24, 110 years ago, that Thomas Kempton and his party left Wellington to found the town of Greytown, Mr. Thompson said.

More than 100 people, including the mayors of Wairarapa towns, chairmen of county councils and other local body representatives, attended the recent unveiling of the first plaque to be erected by the National Historic Places Trust marking a place of historic interest in the Wairarapa.

The site of the plaque is about five miles south of Martinborough facing the Martinborough-Pirinoa road on land given by Mr. and Mrs. P. Knox. The area will later be fenced and trees and shrubs planted.

Mr. Thompson said that after examining several projects the Wairarapa Regional Committee of the National Historic Places Trust had determined, with the Trust's approval, to mark by a notice board at an appropriate site, the first sheep station in the Wairarapa—120 years ago.

In March 1843 Charles Robert Bidwill sailed from Sydney with a flock of sheep. While departing his sheep at Waiwhetu, Hutt Valley, he heard that the Wairarapa Valley was the most accessible and best adapted district for grazing purposes.

A party consisting of Clifford, Vavasour, Petre, Bidwill and Swainson was formed to go to the Wairarapa and try and arrange leases with Maori chiefs.

Bidwill was granted a lease by the Maori chief Manihera of 4,000 acres at Kopungarara (Pihautea) and Clifford, it was decided, should settle at Wharekaka.

Mr. Thompson said that Bidwill could claim to be the first settler to arrive with his sheep in the Wairarapa although Clifford, Vavasour and Petre were the first to get their stock on the land.

The Member for Wairarapa, Mr. H. V. Donald, unveiled the plaque. It was inscribed: 'On this plain in 1844, sheep belonging to Charles Clifford, Henry Petre and William Vavasour, with F. A. Weld as a later partner, arrived from the Hutt. A week later C. R. Bidwill, whose sheep were already round the coast, assisted by William Swain, brought his flock to Kopungarara (later Pihautea) station to the north. These two Maori grazing leaseholds Wharekaka and Pihautea, were the first New Zealand sheep stations. Clifford and Weld took up Flaxbourne in the South Island in 1847 and Wharekaka was abandoned early in 1851, being later absorbed in part of the Dry River and Huangarua stations.'

Mr. Donald said that the coastal route by which the first sheep were brought to the Wairarapa was a difficult one but provided the only access.

It took Mr. Bidwill three weeks to travel 20 miles with his sheep on one stage of his journey.

The first night after leaving the Hutt with his flock Mr. Bidwill had dinner at Eastbourne with Mr. H. V. Donald's great-grandfather.

Fat sheep from the Wairarapa flocks were selling at Waiwhetu for prices ranging from 27s. to 40s. in 1845, said Mr. Donald.

In 1846 nine bales of wool carried by whale boat from Te Kōpi sold in Wellington for 15½d. a lb.

In 1855 wool prices reached 22½d. for fleece wool and 17½d. for pieces.

"Our pioneers made a wonderful start with the settlement of the district," said Mr. A. B. Martin, chairman of the Featherston County Council.

Mr. Martin said that he was glad that the present settlers did not have to face the hardships of those early days.

In the unavoidable absence of the President, Mr. I. Cameron, Mrs. E. R. Miller represented the Wairarapa Branch of the Founders Society. She was accompanied by Miss I. Tankersley, vice-president, Miss A. Perry and Mrs. L. W. Ball. Mr. C. J. Wrigley attended in his capacity of Founders representative on the Regional Council of the Historic Places Trust, a position he has filled since its inauguration.

"I wonder what the pioneers would think of the progress we have made? Would they think we have progressed too rapidly without the ability to pay for our progress?" asked Mr. Martin.

Mr. A. G. Bagnall, representing the National Historic Places Trust, said that although the Trust had been in existence for seven years the erection of the notice board on the site of the Wharekaka station was the first time this important part of their work had been carried out in the Wairarapa, but the number of events which could be commemorated was limited, he said.

The Trust's main purpose was to preserve buildings and sites, Mr. Bagnall said.

Bay of Plenty Reviews Year

Considering the widely scattered membership in the Bay of Plenty area, regular evening meetings, card parties, film evenings, etc., are an impossibility, states the Bay of Plenty branch annual report. Therefore, the idea of having day meetings at different points in our territory has been continued.

Whakatane drew a large number of members and friends to our September meeting and our thanks go to the sub-committee which arranged for the catering and the trip to Te Mahoe where we were conducted over the Matahina Power Site.

The Spring Meeting at Rotorua did not include the projected trip to Mokoia Island owing to the boating tragedy on the lake. However, thanks to the hospitality of Mr. and Mrs. Wilton who made their house and grounds available to members, an enjoyable day was spent. The highlight was the talk by Mr. Wilton on his recent trip to the Holy Land and illustrated by a number of beautiful colour slides.

A number of Committee meetings were held at Rotorua where Miss Holland's home was available. Committee members are deeply appreciative of Miss Holland's hospitality.

Membership is slowly but steadily rising and continue doing so as more and more interest is aroused.

Thanks are expressed to Mrs. McKee for her sterling work as Secretary, and to Committee members for the interest they displayed by coming long distances to meetings.

Commonwealth Day

The New Zealand Founders Society has joined with the Combined Commonwealth and kindred societies to organise a reception to celebrate Commonwealth Day. The reception was held in the Concert Chamber, Town Hall on Thursday, May 21 from 5.45 p.m. to 8 p.m.

THE MAN AND HIS MANSION

Alfred Buckland . . . Notable Pioneer

One of the few century-old homes still in the possession of the descendants of the original builder, stands on a tongue of lava from Mt. Eden, overlooking Broadway and Manukau Road, Newmarket. This is the 2½-acre estate of "Highwic", 40 Gillies Avenue, erected by one of the leading pioneers of the province, Mr. Alfred Buckland.

He had arrived in New Zealand in 1849 and a few years later founded a business which expanded into many trading avenues and is still in the forefront of today's city commercial establishments.

In an article in the N.Z. Herald of July 31st 1929, the editor stated that "he was the largest agriculturist of his day in the province and a man of many parts." He had properties at One Tree Hill, Buckland's Beach, Three Kings, the Waikato and at the South Kaipara Head, where his holding extended to 14,000 acres. Now as a result of various sales after two world wars, this estate has dwindled to two 1,000 acre farms, owned and worked by a grandson and a granddaughter with her husband.

Mr. Buckland was for many years president of the Auckland Racing Club and a promoter of the original Kaipara Steamship Co., as well as one of a group of men who founded the Pakuranga Hunt in 1872. Associated with him in some of his later undertakings, was his son Malcolm Buckland and a son-in-law and near neighbour at Gillies Avenue, was Colonel Morrow a prominent figure in the volunteer movement of the late 19th century. As with many other well known contemporaries like Sir John Logan Campbell, J. C. Firth, James Dilworth, Thomas Russell and Samuel Morrin, it is likely that due to the periodical depressions which assailed the colony in the early days, not all of his investments would be profitable. But his name is written large around the city and outer suburbs at Buckland Road, Epsom, Buckland's Beach and Buckland, a station on the southern railway line near Drury. Mr. Buckland died on June 12th 1903 at the age of 78, and is buried in the grounds of St. Mark's Church, Remuera Road, Remuera.

ARCHITECTURAL GEM

Just before he built his house in 1862, Mr. Buckland had bought two lots of five acres each which originally had been a Crown Grant to William Swainson of Tararua or Judge's Bay, Parnell. There, after he became the first Attorney-General of the colony he lived as a neighbour of the first Chief Justice, Sir William Martin. But now after subsequent sales, the property is reduced to 2½ acres of lovely garden between tall trees, giving an outstanding view of the harbour with Rangitoto Island in the background and the new cathedral of the Holy Trinity rising prominently on the Parnell skyline.

Unsuspected from the busy highway of Gillies Avenue and hidden by a high level fence with a screening of trees and shrubs, facing a wide lawn, is this gracious rambling wooden home still maintained in immaculate condition. With its vertical weatherboarding and battens, steep roofs, it is typical of the buildings of the time, not unlike the famous series of "Selwyn" chapels.

In actual fact, detached from the main building is a unique structure of somewhat cruciform design, like the house, with small diamond-shaped panes, used for a long time as a billiard room, but which report has claimed that it might have been erected as a private chapel.

As revealed by early photographs in the family album, it would appear that the house has been added to on a

By Geo. M. Fowlds, a member of the Auckland Regional Committee of the New Zealand Historic Places Trust and a former Vice-President of the Auckland Historical Society.

number of occasions and one result of this can be seen inside the entrance hall, which has the old type of sash window giving light to an inner room.

In addition to an extensive series of out-buildings, there is a large two-storied brick annexe at the south-west corner, now used as a commodious kitchen with domestic accommodation upstairs. Also upstairs, the chief rooms are two large bedrooms, big servant's quarters and rambling attics, while on the ground floor on each side of a long corridor are a series of rooms suitable for a large family and guests. The largest room on the east side facing the lawn, is the former drawing room with bookcases etc., and at the western end is the dining room with connecting doors to a sitting room containing valuable furniture of the colonial age. Mr. Buckland was married twice and had nine children by his first wife and eleven by his second. It is of interest to know that a daughter, Mrs. H. Ferguson, is still living in Wellington.

MEMBERS OF PARLIAMENT

It is curious that Dr. Schofield's National Biography published in 1940 had no reference to Mr. A. Buckland who was such a prominent figure and contributed in so many ways to the progress and development of the Auckland province. Neither is there any reference in the Auckland edition of the famous Cyclopaedia of N.Z. (of 1902), which contains interesting details of people in business, professions and politics, with their pictures supplemented by most amusing and laudatory write-ups.

In Schofield's Biography there are accounts of two Buckland gentlemen, sons of a Mr. W. T. Buckland, a brother of Mr. A. Buckland. But Mr. John Channing Buckland born in Auckland in 1844 and who died in 1909, after being educated at St. John's College, served during the Waikato War in Nixon's Cavalry and took up the Tumai estate near Waikouaiti in Otago. He represented the latter district in Parliament (1884-1887) and in 1867 married a daughter of Mr. W. Fairburn.

A brother, Mr. William Francis Buckland, also born in Auckland and educated at St. John's College, represented the southern division in the Auckland Provincial Council (1855-61) and was on the executive for the same period. Later he sat in Parliament for Raglan (1865-66) and for Franklin (1871-75). He entered the provincial engineer's department (1865) and two years later joined the Colonial survey, but in 1868 resigned to become manager of the Una battery and mine at Thames. Between 1873 and 1880 he was a member of the Remuera Road Board Licensing committee, school committee and domain board. In 1883 he was elected to the Auckland Education Board and in 1884 was called to the bar. Buckland represented Franklin North in Parliament (1884-87) and Manukau (1890-93). In 1885 he was elected to the Auckland Hospital and Charitable Aid Board. He practised law for many years in Cambridge and was mayor of the borough (1898-1902) and (1905-07). Much to the annoyance of the Speaker of the House, Buckland, having become bored with the inept speeches of some of his colleagues, introduced the satirical Washer's and Mangler's Bill, which, while causing some levity, did not reach the statute book.

See page eight

New Plymouth Remembers Deeds Of Its Pioneers

Descendents of the founders of New Plymouth took a leaf from their ancestors' book while commemorating the deeds of 123 years ago.

Instead of allowing dust and cobwebs to dim the memory of the doings of the 1840s, the Taranaki branch of the New Zealand Founders Society has increased its annual recognition of the arrival of the first settlers aboard the William Bryan and sister ships.

The public had the opportunity on the Sunday to take part in a founders service at St. Mary's Church, followed by a brief service at Te Henui and a luncheon at Pukekura Park.

Instead of diminishing with time, each year brings new life into the Founders Society, which is fostering interest in historical features of New Plymouth and Taranaki, states a local newspaper report.

As each year passes the need to impress on the modern generation the spirit of enterprise and responsibility of those far-off days has become more important in the eyes of members of the Taranaki branch of the society.

To the citizen of the 1960s New Plymouth itself serves as a reminder of the ships which sailed from the gloomy shores of the Old Country and the people who decided to risk everything they possessed for the image of a new life in a strange land.

So long as New Plymouth remains, the names of almost countless early settlers and the tiny ships which bore them across the seas are commemorated.

Of the six original ships, the first, the William Bryan, has been remembered in the naming of a domain; the Oriental, Timandara and Essex vessels have streets named after them, while the Blenheim was given to Blenheim Place.

A run through the original passenger list of the William Bryan reflects such names as Chilman, Cowling, Cutfield Edgecumbe, French and Gilbert, all of whom are common place names today. Similar lists from the other pioneer ships reflect familiar street names.

Nearly 1000 people arrived in the first 18 months of settlement and many have left an indelible mark on the community.

FAVOURABLE

The man who started it all has certainly not been forgotten. Frederick Alonzo Carrington surveyed the West Coast of the North Island for a favourable site for settlement in the ship, Brougham.

He decided on what was to become known as New Plymouth because of the fertility of the soil and climate. He was aware that there was no natural port, but overcame a lot of criticism from settlers who wished for something less open. His conviction that a port could be made at Moturoa was later justified.

Carrington's name, of course, has been commemorated and next Sunday descendants and those descended from other pioneering families will place a floral emblem on his grave as a token of their esteem for the founder.

The memory of his two chief assistants, Octavious Carrington (Octavious Place) and John Rogan (Rogan Street) have also not been obliterated by time. The skipper of the Oriental was a Captain Liardet and the man who was chairman of a New Plymouth committee of landholders who tried to get the town shifted because of the lack of a port was Charles Armitage Brown.

On Sunday thanks of the citizens of today was given to those of the early 1840s when the William Bryan, Amelia Thompson and others helped to pioneer life in Taranaki.

"WHY PAPAWAI IS IMPORTANT"

The above is the heading of the following important editorial which appeared in the Wairarapa "Times-Age".

In once again drawing attention to the run-down state of Papawai pa, the "Times-Age" traces the history of this remarkable site and offers reasons why it should be restored to its former status as one of Maoridom's most celebrated and significant monuments. As has been pointed out, any decision about restoration depends entirely on the Maori people themselves and for this reason the meeting between the pa trustees, the Papawai tribal committee and Greytown Borough Council representatives should be of great importance. For the good of the Wairarapa it is to be hoped that something positive emerges.

Why is Papawai important to New Zealanders, to Maori and pakeha alike? Apart from the reasons advanced in today's front-page article, there is one overriding factor which makes it imperative that Papawai should not be permitted to deteriorate into a forgotten ruin. At this time in New Zealand's development there is an increasing and encouraging interest in preserving Maori customs, arts and history for future generations, and earnest endeavours are being made by both Maori and pakeha to enable Maoris to become fully equal to the pakeha in educational and social status. It is now recognised, as never before, that the old concept of "Europeanising" the Maori people is barren and fruitless. It is not too much to say that the pakeha is now approaching the problem of living with his Maori brother with a humility born of the knowledge that he has so much to learn about a cultured and noble people. Few have troubled to define the extraordinary influence the Maori has had on the New Zealand character both in war and peace and perhaps in many ways it is indefinable, but a fuller understanding of the interdependence of the two races and the complementary role they play in the development of New Zealand can come about only if the lessons of the past are not forgotten, if the customs, language, arts and wealth of history of both peoples are learnt with equal and respectful emphasis on both.

Papawai is important not only for what it stands for today, but also for what it will mean in the future. It is a memorial to peace and brotherhood, but this honoured place ought also to be a living memorial. If the test of age is applied to it, it is relatively recent in the history of New Zealand, but another few years will invest it with much more significant associations to both Maori and pakeha. It will be a place to be pointed out with pride as being unique in the history of this country and as a milestone in the development of Maori-pakeha relations. As such it will be an undoubted attraction for New Zealanders of both races and for visiting tourists.

OLD AND NEW BLEND IN GAY CARTERTON FASHION SHOW

A buffet dinner followed by a parade of modern and colonial costumes was attended by more than 150 members and friends of the New Zealand Founders' Society at Carterton.

Carrington House, the home of Mr. and Mrs. W. Howard Booth, was the setting for the function, arranged by the Wairarapa branch of the society.

The social convener for the evening, Mrs. R. L. Shannon, said the function's purpose was to awaken interest in the branch (the first formed outside Wellington) among younger descendants of early settlers, and to show the loveliness of the period costumes still treasured in the district which might yet find permanent preservation in a costume wing of the proposed Masterton Arts Centre.

Guests were delighted by a cream silk afternoon dress and coat of the Edwardian era featuring elaborate Richelieu embroidery on the sleeves, covered buttons defining the flowing sides of the skirt, a matching feather boa and Leghorn hat.

An 1888 brown velvet gown with cream ruched trim was worn at a Government House garden party in Melbourne by Mrs. William Booth, whose husband was commissioner of the New Zealand pavilion at the Melbourne exhibition.

1882 UNIFORM

Mr. Russell Smith appeared in the uniform of his great-grandfather, a former Surveyor-General, who had it made in 1882 during military service in Gibraltar.

There was a severe governess's blouse and skirt, a

dashing striped tennis costume and old-fashioned racquet, a sprigged muslim party frock in Kate Greenaway style which would have delighted a teenager of 1910, and a white-embroidered lawn-trained dress and parasol which might have come straight from Katherine Mansfield's "The Garden Party".

The compere, Julia Barclay, amusingly described an "emancipated" riding habit with culotte-type skirt, daring flounced neck-to-knee bathing costumes, vampish shifts of the 20s—one embroidered with 28,000 crystal beads—and a curious array of garments worn under the pioneer lady's costume, including money-bag suspended from the hips, voluminous drawers and horse-hair bustle.

CAPE LOOK

Mr. Northcote Bade and Miss Caroline Jury modelled ancestral nightwear.

The cape look, the slim ankle-length evening dresses and ball gowns featuring Swiss and French embroidered materials and gold and jet beading of 1964 fashions, all led naturally from the elegance of the earlier age.

Modern-day fashions were supplied by Mr. Terrence Logan, of Masterton and Wellington, and models were Diana Broadhead, Christine West, Barbara Gapes, Caroline Jury, Rhona des Tombe, Margaret Shand, Margaret Robinson and Lex Ramage.

Early Wanganui Roll Well Under Way

The roll of early settlers of the Wanganui district is well under way, states the Whanganui Branch Newsletter.

The first step in the project is to extract all those names mentioned in the literature of the district and to card them. About half of the books and pamphlets have so far been covered and Mrs. Fitzwater already has over 2,000 names with, she thinks, about 5,000 entries on her cards. Few of the books and brochures published in Wanganui include an index, so the carding is fulfilling a double purpose.

It was difficult to decide on the period to be covered, but in the meantime all those names mentioned before 1900 are being recorded.

Later steps to be taken will be the perusal of land grants, the examination of registers, and the searching of newspapers for biographical references.

The roll, when compiled, will provide a valuable source of reference to library users. A set of the cards will be placed in the reference room, possibly this year.

Short biographical notes will follow the information collected. It will be desirable, too, to collect as many photographs as possible to be filed separately but with cross references. Already there are some score of these available, but from those members and others who have spare copies of portraits of early Wanganui settlers we would welcome additions to the collection.

It is necessary for Mrs. Fitzwater to have available a collection of Wanganui books and brochures and fortunately we have been able to acquire duplicates of many. One work we would like to have available is J. G. Woon's "Wanganui Old Settlers"; others, which supply a fund of information, but which we do not have, are the almanacs of the seventies and eighties published by A. D. Willis and H. I. Jones.

THE TUNNELS

A great deal has already been written and spoken about the Christchurch-Lyttelton Road Tunnel and to write further may appear superfluous, but we of the Founders have a special interest in tunnels for did not our ancestors a century ago build a tunnel—the Christchurch-Lyttelton Rail Tunnel?

This is the question posed by the Canterbury branch of the Founders Society in its Newsletter.

Without detracting from the wonderful piece of work that the road tunnel is with its billiard table road surface the clean fresh looking interior and brilliant lighting all achieved on time in a minimum of time with no apparent difficulties or serious injury to personnel, with modern scientific surveying methods and the use of the most modern machinery, the job did not present to those concerned with the construction many of the difficulties encountered by our forebears and their associates. Perhaps the greatest asset left from the earlier work were drawings and diagrams left by Julius Haast of the type of country the work was to pass through showing the various strata of earth, rock, scoria etc., that had to be contended with when for the first time a side of a volcano had been pierced.

Let us hail the new tunnel as a masterpiece of engineering and workmanship which will prove of inestimable value to the Province but let not our jubilation blind us to the determination and tenacity of those who so long ago brought in no small measure their contribution to prosperity. They deserve a second thought.

May Luncheon

At Wakefield House on Wednesday May 13, Miss Bunty Norman, of the United States Information Service, gave a most interesting talk on "How another young country preserves its history."

Mrs. Alice Hyland Led Long, Full And Active Life

There died recently in Otahuhu on the eve of her 102nd birthday Mrs. Alice Catherine Hyland. On her 100th birthday she had been honoured by messages of congratulations from the Queen, Viscountess Cobham, the Prime Minister, the Leader of the Opposition and many other noted and representative names.

Of special significance was a message of congratulations from the parishioners of the Presbyterian Church of Matawhero, Gisborne. It was in that church that Mr. and Mrs. Hyland were married on September 21 1881; their being the first marriage in the building.

Born in Nelson, Mrs. Hyland was the granddaughter of Mr. and Mrs. Johann Friedrich Balk and Mr. and Mrs. Johann Christian Lange, who, with their families, arrived in Nelson from Hamburg on the "Skioold" on September 1, 1844. The ship carried 144 German immigrants. In announcing the arrival the "Examiner" said—"It is a gratifying circumstance connected with the expedition that all the labourers will be employed by the cabin passengers and, in order to provide for the first year, the latter put on board provisions for consumption after arrival."

Mrs. Hyland's father, Mr. Christopher Lange, was with a number of other settlers killed in ambush by members of the Kelly Gang whilst taking horses from Nelson to Marlborough. After his death her mother married again and the family with other relatives moved up to Poverty Bay.

FARMED IN GISBORNE

Mr. and Mrs. Hyland farmed in the Gisborne district for 40 years. Previously their farm had been owned by Major Biggs, who, with his family had been killed by Te Kooti during a Maori raid. Living so near a Maori settlement the Hyland family and their many relatives had grown to see happy associations with the Maori people. To find Maoris squatting on their verandah listening to the music and singing in their home was a common sight. At other times the Maoris would get drunk and shout and sing to keep the "Taipo" away.

"I will never forget the time of the Tarawera eruption", said Mrs. Hyland. "The noise was terrible and later when the ash came we were all walking around with lighted candles in the middle of the day, as the sun was almost totally obscured. When the noise first began we could see out over the western sky a red glow caused by the ash and red hot boulders being flung high in the air. I remember how everyone was just scared to death, and until the news came through the whole catastrophe made us know how to live right."

Mrs. Hyland came of farming stock. She attributed her long life and good health to her love for her garden, her interest in her Church and in people generally. She leaves many descendants. Mr. E. F. Healey, M.P. for Wairau from 1928 to 1935, was a cousin. Mr. Healey will be remembered for his organisation of the monster deputation from Marlborough to Parliament—the largest deputation ever known from outside Wellington to plead a cause and that was to protest at the proposed stoppage of construction on the gap required to complete the South Island main trunk line. The Labour Government subsequently resumed work on the line and it was completed in 1943.—Mrs. H. V. Squires.

Active Year For H.B. Trust Committee

The Hawke's Bay Regional Committee of the National Historic Places Trust reports that during the year ended March 31 last, the annual meeting and three ordinary meetings were held, and were well attended by members of the committee. Association members: Corporate Members 8, Personal Members 15.

Historical Drive. An event of some interest was the historical drive on November 17, arranged in conjunction with the Historical Affairs Group of the Hawke's Bay Art Society and the Hastings Historical Society. A speaker bus was used, and commentaries were given by Miss Woodhouse and Messrs. Phillips, Bell, Hamlin and Wilson. Places visited included Quarantine Island, Alexander Alexander's grave, the Omaranui monument, Maori earthworks on the bank of the Tuki Tuki River, and the old stables at Mangateretere, of which the Regional Committee possesses detailed architectural drawings.

Maori meeting-house, "Aotea", near Dannevirke. The attention of the committee was drawn to this meeting-house, which is of some interest as it has an exceptionally long ridge-pole, but it is no longer in use and has fallen into a state of disrepair. Mr. H. E. Phillips inspected it on behalf of the Committee, and reported that the expense of resoration or removal would be very great, and he thought the best thing to do would be to make detailed measurements and drawings of it. This he could do after his overseas trip.

Grave of Alexander Alexander. Alexander Alexander was actually the first settler in Napier, as he arrived about 1846 and established a trading post at Onepoto, and also farmed at Wharerangi. He is buried on what was his farm property, and over his grave is a wooden canopy, like the roof of a Maori house, with rafter patterns painted underneath. It had been noticed that the woodwork badly needed repainting, and it has now been arranged that the Art Society's Historical Affairs Group will be responsible for seeing that it is put in order, and the Regional Committee will contribute towards the cost.

Ranga-ika. It was reported to the Committee that the trypots at the site of the old whaling station might be moved somewhere else by the owners of the property, but on investigation the report proved to be groundless, and the trypots—possibly the only ones in New Zealand which are "in situ"—will remain where they are.

Committee Members. Mr. Mitchell replaces Mr. McMullen as the representative of the Lands and Survey Department, and Mr. Phillips has been granted six months leave of absence.

Thanks. Thanks are due to the Hawke's Bay Art Society for the use of the gallery for meetings, and to our Secretary and Treasurer and to all members of the Committee who have helped with research and in other ways.—Miss Alice Woodhouse, Chairman, who is the New Zealand Founders Society's representative on the Hawke's Bay Regional Committee.

Card Afternoons

Wellington card afternoon will be held at Wakefield House on the following Saturdays, commencing at 1.30 p.m.:
June 20, July 18, August 15, and September 19.

These afternoons are pleasant and sociable and members who are interested in joining them are asked to contact the Convenor, Miss J. Rockel, 56-526, or the Secretary, 42-278 (day).

CALLING THE McRAES!

GEORGE McRAE
1800-1864

Descendants of George and Ellen McRae who came to Nelson in the "Mary Ann" in 1842, are asked to write to:

The Secretary,
George McRae Family Organisation,
23 Goring Street, Wellington N.1. (phone 41-712).

To mark the centennial of his death at Blairich, Marlborough, the organisation hopes to complete an already extensive family tree, prepare a family history for private circulation, and suggests holding a gathering in Blenheim on September 3.

Details of family records, photographs, and further addresses would be appreciated.

ALFRED BUCKLAND

from page four

This attractive estate is now jointly owned by grandchildren of the original proprietor, Mr. Weller and his sister Mrs. Bruce Roy, who with her children, reside in the old home. It is encouraging to know that in line with the growing interest in historic matters, this building has been listed by the Auckland City Council on the historic register of its district plan, under the Town and Country Planning Act 1953.

The effect of thus being scheduled is that no substantial alteration or demolition can be carried out by the owners without the consent of the local body. Considerable information about this and seventy other buildings, which because of age, architectural merit or historic associations, has been recorded in a high category by the Auckland Committee of the National Historic Places Trust.

New Members of Founders Society

Name	Address	Ship	Date	Ancestor
Mr. K. P. G. Hawkins (J.M.)	Christchurch	Thomas Harrison	1842	Samuel Manson
Mrs. I. J. Hawkins	Christchurch	Thomas Harrison	1842	Samuel Manson
Mrs. E. C. Baker	Wellington			John Barry
Mr. C. D. Bannister	Taranaki		1842	Joseph Masters
Mrs. D. N. Squire	Wellington	Skiold	1844	Johann F. G. Balk
Mrs. J. P. Atkinson	Wellington	Thomas Sparks	1843	John Hursthouse
Mrs. M. Wilson	Wellington	Justine	1840	Thomas Frethey
Rev. Dr. M. W. Mulcahy	Wellington			Maurice Mulcahy
Mrs. A. J. Blair	Wellington	Bolton	1842	Thomas Newman
Mrs. O. M. Turnbull	Taranaki	Amelia Thompson	1841	William Paynter
Mrs. I. B. Sulzberger	Taranaki	Amelia Thompson	1841	William Paynter
Mr. J. Hodgen	Christchurch			John Hodgen
Mrs. E. F. Van Wetzinga	Wellington			Robert Lucas
Mr. R. J. Galloway	Wellington	Bengal Merchant	1840	David Galloway
Miss M. Lethbridge	Wanganui	Oriental	1841	Richard Lethbridge
Mrs. J. Kronfeld	Wellington	Lady Nugent	1841	James Footer
Mrs. N. C. G. Selby	Wellington	Lady Nugent	1850	George Cummings
Mrs. A. E. Joll	Taranaki	Sir William Paget		Edward Everett
Mrs. H. Hosking	Wellington	Bolton	1840	Abraham Harris
Miss M. W. Clarke	Auckland		1843-1845	William Sadgrove
Mrs. E. Holmwood	Wairarapa	Active	1835	Archdeacon Robert Maunsell (L.L.D.)
Mrs. A. V. Hutcheson	Wairarapa		1840-1842	Joseph Herbert
Mr. W. H. Gendall	Christchurch	Fifeshire	1842	Thomas Moore
Mrs. Tui Jackson McGill	Wellington	Olympus	1841	Thomas Mason
Mrs. R. D. Des Tombe	Wairarapa		1839-1840	William G. Bell
Thomas Walker (J.M.)	Wanganui	Phoebe Dunbar	1850	G. Walker
Mrs. L. J. Payton	Christchurch	Coromandel	1840	Jonas Pawson
Mr. O. R. Spackman	Christchurch	Bolton	1840	Thomas Butler
Mr. R. W. L. Darrock	Wellington			Richard Fairbrother
Mr. G. D. Pattle	Wellington			William J. Davis
Mr. W. K. Allcock	Bay of Plenty	Egmont	1856	Francis B. Greenup
Miss E. M. Elliott	Taranaki	Mary Anne	1842	James Elliott
Mrs. I. Dawber	Taranaki	Timandra	1842	John Andrews
Mr. W. M. Langdale-Hunt	Christchurch	Martha Ridgway	1840	Frederick Hunt
Mrs. D. M. Burnett	Wellington	Janet Nichol	1856	Richard B. Martin
Mr. J. A. D. Burnett	Wellington	Janet Nichol	1856	Richard B. Martin

Society's Secretaries' Addresses

Dominion: Mrs. D. Anderson, P.O. Box 2457, Wellington. Telephone 42-278 (Bus.), 77-184 (Home).

Auckland: Miss I. M. O'Connor, 13 Baddeley Avenue, Kohimarama, Auckland. Telephone 585-985 (Home).

Bay of Plenty: Mrs. E. McKee, 41 Oregon Drive, Murapara, Bay of Plenty.

Wanganui: Mr. J. Barrett, P.O. Box 99, Wanganui.

Wairarapa: Mrs. I. Ball, 5 Johnston Street, Masterton. Telephone 6924.

Taranaki: Mrs. I. Piper, 80 Paynter's Avenue, New Plymouth.

Canterbury: Mrs. M. Jones, 41 Flockton Street, Shirley, Christchurch. Telephone 58-564.