

New Zealand



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BULLETIN

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Double Maori — Double Standards

If only the N.Z.B.C. could have kept up its last year's campaign of respect for acknowledged qualities in a major Polynesian tongue, there would be no need for this editorial or for unnecessary strain upon internal relationships.

Why a listening-viewing medium should take upon itself to pontificate without, it seems, consultation with those most knowledgeable in the ways of Maori pronunciation remains a surprise, but merits some examination. Was it to assist the announcing staff? Hardly, since most of them were managing fairly well and in any case chose this career because of speech agility which enables them to master a great variety of alien pronunciations. Was it for the listener? Since listening is a passive role, this is unlikely and indeed, no one was being forced to ape the announcers. (Then too, might there not now be as many listeners inclined to wince at today's truncated Maori forms as there presumably were listeners disturbed by honest attempts at honest pronunciation?)

If, as it was stated, the 1967 pronunciation edict, was designed to standardise on "popular usage," this is so often only a local thing and one is tempted to ask (a) how

the head count was taken? (b) in what places? and (c) where will this stop?

The sad and unnecessary thing about the 1967 edict is that double standards are set up (as well as double Maori) in that only Maori pronunciation is to suffer. How would the Pakeha react to applying the same "popular usage" criteria to non-Maori place names and compel N.Z.B.C. announcers to say: "Noo Zullun," "Wyllintin" or "Nee-you Plumith?" And would all New Zealanders support any resultant furore?

It would seem that our more discerning Founder forebears early on made an honest attempt to master the local tongue and there was understanding give and take on both sides including "Poneke" for "Port Nicholson." Today it is on the cards that it is the Founder descendants who continue to make the effort to respect Maori custom, trying for accepted Maori pronunciation and at very least, Founders may number among their ranks, descendants of those who developed its written form without reducing its syllables or significance.

Stripped of its ethnic and sentimental features this particular placename issue is concerned with

See page 2



The New Zealand
Founders Society
Inc.

THE FOUNDERS CREED

We pledge ourselves to foster, promote and inculcate in rising generations that hardy will and spirit of enterprise, responsibility, work and faith so abundantly possessed by the actual founders, which has been so important a factor in the life and progress of New Zealand.

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To the Editor

Dear Sir,

In recent numbers of this worthwhile magazine, it is with interest I read on the last two pages the list of "The Ships They Came On," but could not find the name "Randolph."

Founders will know that the "First Four" ships to arrive in Lyttelton were "Charlotte Jane," "Sir George Seymour," "Randolph" and "Cressey." The other three are mentioned, but not the "Randolph." Could this be rectified?

(Mrs.) GWEN ARMSTRONG

Editorial Note: Thank you for drawing attention to this. A check on the original listing includes "Randolph" (see No. 33, July, 1965), but it would seem to have slipped its moorings during a subsequent re-typesetting as indeed have "Raine de Paris," "Rajah," "Ralph Beiral" and "Ramillies." This will be rectified as soon as possible.

Dear Sir,

The 127th Anniversary of the signing of the Treaty of Waitangi was held in perfect weather before a crowd estimated at about 5,000. Most of the diplomatic representatives in New Zealand attended, and there was a good representation of the Maori race. Five ships from the Royal N.Z. Navy were anchored immediately opposite the Waitangi point, and their simultaneous floodlighting as the flag was lowered in the "Naval Sunset Ceremony" was very spectacular and moving.

The Governor General spoke directly to the Maori people in Maori in the first part of his speech, and later appealed for the greatest understanding between both races, and suggested that both should welcome each other into their homes.

The "Hokowhitu a Tu" Club Concert party gave several items of farewell direct to the Governor and his family.

I am enclosing the Programme showing the order of events which may be of interest.

I also took the opportunity of inspecting the Waimate Mission House, which has been restored by the Historic Places Trust, and furnished and decorated by local residents. The enclosed pamphlet gives the history of the building, and is issued to the public when they enter the house. The nearby Church and Graveyard also contain much of historic interest, and are well preserved.

I am also enclosing an article by one of our members, Miss M. W. Clarke, on Colonel Nixon, which may be suitable material for the Bulletin.

Congratulations on your Waitangi Day Dinner, which was apparently an outstanding success.

R. L. WYNARD Chairman, Auckland

EDITORIAL *from page 1*

the speech-organ laziness of the alleged majority of those who people these islands. Perhaps the N.Z.B.C. deserve some kind of bouquet for pointing up this very human frailty. They could merit a double bouquet by reverting to setting only the best standards rather than commanding their powerful media to compound double standards.—L. B.-C.

Sir Richard Wild proposes THE TREATY

I wish at the outset to thank you for the invitation to my wife and myself to attend this Dinner and for the honour you have done me in asking me to propose the toast of the Treaty of Waitangi. It is a fine thing I think that year by year this Society should keep this tryst with the memory and the spirit of Waitangi to remind such a distinguished gathering as is here tonight and, indeed, a wider public, of its true place in the history of our country.

That history is a short one as the histories of nations go. Yet such has been our development that it seems a long way back to look across 127 years to the shore of Waitangi in 6 February 1840. It is good for us from time to time to pause and try to recapture the scene and to grasp the significance of what was done that day. What was the background of the Treaty and its purpose? At that time the population of these islands comprised somewhere between 100,000 and 200,000 Maoris and there were about 1,000 Europeans. The Maori population had been much greater but it had been sharply decreased in recent years by two baleful influences brought by the Europeans. One was the firearms that the Maoris quickly put to use in their traditional tribal warfare to kill off thousands of their numbers in a few short years. The other pestilence the white man brought was disease—diseases of kinds previously quite unknown in the Polynesian area. The thousand Europeans were almost wholly of British stock and allegiance. There were some men of character and substance, whalers and traders and seekers of land. But among them there were no inconsiderable number of escaped convicts who had made their way here from the penal colonies across the Tasman. It was indeed our good fortune in New Zealand that we were never a penal colony.

Hobson's Terms of Reference

It was the presence of these people and their desire to wrest the land from the Maoris that was perhaps the main reason for Captain Hobson's mission to Waitangi. And I think we should remember that his instructions were not simply to occupy the country or annex

it for the British Crown. Primarily his task was to negotiate with the Maoris. He had not one but two commissions. Certainly he was to be Lieutenant-Governor over any territory that might properly be acquired. But his first commission was as Consul to the Maori chiefs with instructions to negotiate.

Despite these historical facts it might seem to us now, looking back, that the two groups who met in front of the residency at Waitangi that day spoke from positions of very unequal strength; that when a British Naval Officer and his ship's company met a group of tribal chiefs the result must be a foregone conclusion. But that is not what history tells us. Amongst the Maoris assembled there the question of whether they should agree or not agree was a matter of keen debate in which all their natural arts of oratory, persuasion, cajoling, not to say cunning, had full play.

And so it was at Waitangi. All the accounts I have read indicate that the meeting between the Chiefs and Hobson was indeed a meeting of Rangatiras where the question at issue was discussed with mutual respect as between equals.

Waitangi No Charade

Waitangi, then, was no mere parade to disguise a conquest and surrender. It was not a charade. Had the Maoris not agreed as willing parties to the proposals put to them Hobson could not have annexed New Zealand to the British Crown. The Maoris were proud and intelligent men, not uninformed as to what had happened elsewhere. They debated the matter as the Maori people still do in the tradition of the marae.

The result was an agreement which we New Zealanders today, for long a united people and now an integrating

nation, can always claim brought honour and credit to both races. On the one hand the Maori opinion that prevailed was based on practical wisdom and exceptional foresight. They recognised that the white man was already in the country. And, for all the ills he had brought, he was well established. It was no longer possible to turn him away. The Chiefs had seen what trouble and tragedy must follow if land grabbing, disorder and lawlessness were allowed to continue. This, I think, is why they accepted the offer of the guarantee of possession of their lands, forests and fisheries and the status of equal citizenship in return for recognising the sovereignty of the British Queen as their protector. In short, they decided in favour of good order.

And, on the other hand, the British Colonial Office, profiting no doubt by its experience in other less happy Colonial enterprises, was motivated by a genuine humanitarianism. They believed that the European with the skills and arts that he had acquired owed a duty to other peoples at that time less advanced. They had recognised that sovereignty carried responsibility, that dominion was a trust. Or, to put it in the phrase of modern times, they were willing to give full recognition to the human rights of indigenous people still in a primitive state.

Such, on each side, was the background and the motive behind the Treaty. But there are some things about it which in our day, 127 years later, we New Zealanders should not be afraid to recognise. First, in no sense was it a Treaty as understood in international law. The Chiefs who signed at Waitangi had no power to make a Treaty. They were not a government. There was no government. They were only the leaders of independent and warring tribes. Secondly, and more important, there is the fact that almost up to the present it has not been easy for the Maori people to accept —the Treaty has no force in our domestic law. The view that it did have the force of law and that it could be relied on as the foundation of enforceable rights and duties has been several times urged on behalf of Maori interests in the Courts. As recently as 20 years ago that submission was made to the Privy

Council which had firmly to reject it.

And ever since then, in the legal tussels so tenaciously pursued and, I may say, so obviously enjoyed by the Maoris as to the ownership of the bed of the Wanganui river and the tohero sands of the Ninety Mile Beach, some attempts have still been made to invoke assistance from the Treaty of Waitangi. But we must accept the fact that, as the Courts have so often declared it does not lay down or proclaim rights or impose obligations today.

N.Z. Anti-Apartheid in 1840

But the Treaty of Waitangi has a far greater and more lasting importance than that. In form it was a legal instrument but in truth and substance it was an expression of an honest and sincere policy on both sides—the acceptance by the Maoris of a moral obligation on the part of the British to which, as history shows, effect was quickly given. In that very year of 1840 Ordinances were passed to invalidate land purchases infringing the terms of the Treaty. Very shortly afterwards Commissioners were appointed to examine the dealings that had already been concluded. The Maori Land Court was established to investigate title and to declare ownership. In 1856 when responsible self-government came, electoral rights first depended in large degree on property qualifications. It soon became obvious that, because of their communal ownership, few Maoris could qualify to vote. Even at that stage, as Mr. McEwan has pointed out, New Zealand would not tolerate any form of apartheid and in 1867 there was passed the Act which provided for four Maori members of Parliament and gave every adult male Maori the right to vote, irrespective of the ownership of property.

I will not weary you with more history. Let me come to the present and put before you the view that the very policy of integration which we have adopted today is itself an expression of the spirit of Waitangi. And when I say integration I do not mean assimilation—for I believe that we in our time must guard against any influence which would destroy Maori culture as resolutely as the framers of the Treaty guarded against those who would have robbed the Maoris

See page 14

1967 WAITANGI DINNER ADDRESS

Mr. Puriri (^{Maori} Affairs) replies to the Chief Justice's Toast

Sir Richard, Distinguished Visitors, Ladies and Gentlemen,

Gathered here this evening are representatives of the Maori and pakeha people, one group representing an earlier migration, the other a later one. Neither group was invited to come to New Zealand, but left their home lands to seek a new life. You are an impressive assembly. Yet each of you has a different background. You come from every religious faith in the country, possess an innumerable multitude of complicating opinions and only one admitted bond—that you are New Zealanders, freely giving loyalty to the ancient crown of Great Britain and the young Queen who wears it.

This evening we have listened to Sir Richard speaking of the past, the present and the future. It is so important for us all to not only know the past, but to understand it, so that the future will become more coherent. What is the Maori role in the wider framework of New Zealand society? At the outset we have to acknowledge that as a group, Maoris supply New Zealand's workers rather than her managers — for group educational qualifications are still, on the average, lower. That Maoris tend to earn less than pakehas while supporting larger families and that they tend to live in more crowded housing conditions, is well known. In addition, they still have to contend with a certain amount of discrimination even though this rarely takes an extreme form. These facts, however, do not, by themselves, make the Maori into a lower caste of New Zealand society. This would only be the case if both pakehas and Maoris accept the present situation as right and permanent.

We know that the Maori is far from considering such a state of affairs as the right one. They prefer to withdraw from pakeha society rather than be accepted as "helots". Conversely, the pakeha does not desire sharp social divisions. New Zealand has throughout her history sought national unity undisturbed by minority cultures. She desires one national way of life valued and supported by all. Her entire history has been a negation of the class differences the pioneers crossed the globe to escape.

If, in the 19th century, the pakeha and Maori faced each other as competitors for the land, the emphasis in the 20th century has been the drawing to-

gether of the population groups into a common nation and on equal terms. Over the last 25 years extensive and successful practical measures have been taken to make equality into a reality.

Among these measures all Government sponsored were: the development of Maori land, the provision of high standard housing, attention to the special problems of Maori school pupils and of school leavers requiring guidance into skilled occupations and professions, and to assist in the advancement of the Maori people. Though these measures have not so far lead to equality and parity in social economic status, enough has been done in the way of both guidance and financial support to demonstrate that the oneness of the people is a very serious New Zealand objective. Remaining differences of status are regarded as wrong. Government and people, both pakeha and Maori, are determined to eliminate them as quickly as possible.

Latter-day "Industrial Revolution"

At this point may I digress and refer my remarks to my kinsmen. We are today facing what the old countries in Europe faced in the 18th and 19th centuries. That is an industrial revolution, the age of technology and machines. It respects neither race nor creed, it is inevitable. We are now moving more and more into cities. Today, approximately 50 per cent. of the Maori population live in urban areas. Whether we like it or not we have to recognise that our culture and way of life will undergo dramatic changes, as it has already done in the past, that the practical things of life

See page 6

Page Five

From The Branches

AUCKLAND

Bowls and baskets of scarlet flowers decorated the tables at the Christmas party given recently by the Auckland branch of the New Zealand Founders Society.

A large crowd of members and friends were welcomed by the chairman, Mr. R. L. Wynyard.

from page 5

will be done the pakeha way, as they themselves have had to change over the years. We have to demonstrate to them that the elements of Maoritanga are important and will be of use to them, for they are, as I have said, a practical people, and in demonstrating our Maoritanga let us make them feel it is theirs also. In other words, a New Zealand culture.

One People

It is only today that the averment made by Captain Hobson at Waitangi he iwi kotahi tatou, we are one people, is becoming a fact. I believe that the ingredients that go to make a nation are blood and kinship ties, a common language, religion, livelihood, habits and customs. I need not expound this theory any further. It is self-explanatory. Whether we like it or not, the Maori will become more pakeha and the pakeha more Maori.

We are a new nation in the world and not in the least of the world's hopes. May we cherish what we have and foster it, may we learn to know each other and to know what we may be. What have we to fear from change when change has been the very law of our growth? Who can set a limit to our horizons while we do not? In freedom and in diversity with hopes as various as the homes which gave us birth, we still hold up to mankind a heartening promise: those who are far apart may work together; those who are not alike may yet be one; those who have different goals may live at peace.

Page Six

A varied programme of songs by Mrs. Edna Evans, Mr. John Way, and Mr. Graham Godbeer, accompanied by Mrs. Meredyth Coote, pianoforte items by Mrs. Nelson Duder, folk songs by Mr. Andrew McKail Geddes, dances by Miss Cynthia Bennett, songs by Mrs. Cushla Bennett and sketches by Miss Anita Webster, was given.

Guests of honour included Colonel and Mrs. L. F. Rudd, Miss P. Newcomb, Mr. and Mrs. L. Sutcliffe, Mr. and Mrs. W. Craig, Mr. and Mrs. A. Craig and Mrs. John Proctor.

WANGANUI

THREE HISTORIC SITES

Recently, on a glorious autumn day, some fifty members of the Wanganui branch of the N.Z. Founders' Society, met on the historic marae at Putiki Pa to hold its twenty-third annual meeting.

Mrs. Flora Spurdle was re-elected as chairwoman and Mr. T. Barret, as vice-chairman, with Mr. W. Skilton, as hon. secretary and treasurer. Mrs. J. B. Nixon, the retiring secretary-treasurer, was thanked for her work during the past two years and presented with a small gift.

Before leaving, Mrs. Spurdle told of the three wharepuni, the carvings and canoes and the many great gatherings held during the years. The ancestors of quite a number of the present-day visitors had been very familiar with Putiki and its people.

Then the cars moved on to "Oneida," the handsome home of the Burnett family, which was built in 1875. Mr. and Mrs. J. Stevenson (Mary Burnett) welcomed the visitors. Then on to another homestead. This was "Aird," the home of the McGregors for five generations. The magnificent trees, most of them collected abroad and planted at "Aird" by Mr. James McGregor (second generation) made a wonderful setting for the lawns and gardens. There Mrs. J. Coates (K. McGregor) told the story of "Aird."

When the shadows lengthened, members packed their picnic baskets to go home.

—Flora Spurdle

—M. W. CLARKE

Colonel Marmaduke George Nixon

While in Symonds Street Cemetery recently I came across the grave of Colonel Nixon. It is quite an interesting one. On the old sandstone headstone are graven these words—

To the Memory of
Colonel Marmaduke George Nixon,
who died of wounds in the service
of his country.

Behind these simple words there lies the following story:

Marmaduke George Nixon was born at Valetta, Malta, in 1814. His father was the Town Major of Valetta at this time. The young Nixon was educated at Sandhurst. He was given his ensigncy in the 39th Regiment in 1831 and was made a Lieutenant in 1834. He was promoted to Captain in 1838.

In the year 1834 he went with his regiment to India and took part in the Cooch campaign. He served at Maharajpur in 1843. The following year he became a brevet major and finally was given the rank of Regimental Major in 1846.

At this time he was unable financially to continue his career in the British Army so he retired in 1851 and decided to come to New Zealand.

Marmaduke George Nixon took up a block of land at Tautauroa, Mangere. Here he met with the usual trials and setbacks of the pioneer in his endeavours to bring the land under cultivation. Nixon, of course, was not the only ex-Army officer trying to wrest a living in this strange new land so far from, and so different from his homeland. He seems to have pursued his new life with a courage and vigour equal to that which he had early displayed in his military career. He stood for Parliament and became a Member of the House of Representatives. Like many another army man the draw call to his old profession was strong within him. As the sixties got underway so did the unrest in New Zealand become increasingly strong. On April 23rd, 1860, we find Nixon penning the following letter to the Governor of New Zealand.

Otahuho,
April 23rd, 1860.

To His Excellency Colonel Thomas Gore Browne, C.B. Governor and C.I.C. of New Zealand.

We, the undersigned settlers, residing chiefly in Otahuho and neighbouring

districts, beg respectfully to express to Your Excellency the confidence we feel in the measures you have taken to put down the rebellious natives who have appeared in arms against the Queen's Authority in Taranaki. We make no doubt that ere long these offenders will receive that punishment which they so richly deserve. We also take the opportunity of stating that Your Excellency may rely on our services at any moment you may think fit to call for them and we believe that not only those who have signed this paper, but that all good and loyal settlers, will answer most promptly to the summons. We feel confident that Your Excellency will not relax your efforts until the Queen's undivided authority is acknowledged and submitted to over the whole of the Islands of New Zealand, so that justice may be administered equally both to the English and native population.

Marmaduke George Nixon
and 77 other signatures.

Governor Gore Browne must have been very impressed with the offers of loyalty from the residents of Otahuho, because he sent a reply immediately. His Excellency, to the Inhabitants of Otahuho.

Government House.
24th April, 1860.

Gentlemen,

I beg you to accept my sincere thanks for the address I have this day received from you.

Publicity as to intended operations would in most cases defeat the object we all desire to attain; the assurance therefore, that I enjoy your confidence and that gallant men are ready to aid me when required is particularly gratifying at the present time.

In return, I can assure you that no exertion shall be wanting on my part to inflict severe chastisement on those who have dared to violate our territory, and murder our unarmed settlers, and to place the colony in a position to defy any future attacks should such ever be again meditated.

I am, etc.,

T. GORE BROWNE.

To Col. Nixon, Albin Martin Esquire, and the Gentlemen signing the A/d. Otahuho.

It was subsequent to this exchange of letters that Marmaduke George Nixon

was gazetted Lieut. Colonel commanding the Royal Cavalry Volunteers, that body of men which he helped to raise for the protection of the settlements of Otahuhu, Panmure and Hauraki.

A line for defending the district was drawn from the Tamaki River on the Waitemata side west through to the Manukau.

It is interesting to read at this stage a letter Governor Browne thought to send home to England.

EXTRACT from Despatch from Governor Gcre Browne to the Duke of Newcastle.

"Lieutenant Colonel Nixon, formerly a Major 39th Regiment, has been placed in command of Pensioner's Settlements at Otahuhu, Panmure and Howick, and has been directed to protect the line of Tamaki from Waitemate to Manukau. A Blockhouse is in the course of erection on a narrow neck of land leading to the village of Otahuhu. Five hundred stands of arms including carbines for a mounted force have been supplied to this outpost, and 300 to the outpost on the west. When a further supply of arms is received from Sydney, an addition will be made to those numbers."

Fortunately for the city of Auckland, the line formed and manned by the military authorities under the supervision of Lieut. Col. Nixon was never attacked. The fighting, which was fierce and bloody, took place further south in the Waikato area, and Col. Nixon fell at Rangiorawhia on 21st February, 1864, while leading his men at the storming of huts garrisoned by the Kingites. He died six days later at his farm in Mangere on 27th February.

On 28th February the N.Z. Herald printed in its columns a notice concerning the Militia.

"Militia and Volunteer General Order, 27th February.

"The whole of the Second Class will parade at Albert Barracks at 1 p.m. to form a firing party at the funeral of the late Colonel Nixon."

In the same issue there was also a notice advising all Freemasons to attend the funeral.

On Saturday, 28th February, the body was brought to Auckland and laid in Albert Barracks with a guard of honour of Colonel Nixon's own Cavalry force. He was laid to rest in Grafton Cemetery on the 29th with full military honours. The service at the graveside was conducted by Mr. Lloyd of St. Paul's Anglican Church. Colonel Nixon was 50 years of age.

Page Eight

Sometime ago, in 1965, I had a conversation with an officer of Northern Military Command, and it is interesting to note that to this day the death of Col. Nixon is used as an exercise for our present day troops.

The whares at Rangiorawhia were really dugouts with sides and roof built up normally from apparent floor level. Nixon walked straight out towards them. It was a very shrewd example of guerilla fighting, because the Maoris inside the huts simply sniped at him from floor level being, of course, completely invisible to Nixon.

Colonel Nixon's memory is honoured in Otahuhu. The former Mould Street, later became Nixon Ave., and there is also the Nixon Reserve, surrounding the Nixon Monument. Originally this was at the Triangle, in Otahuhu, but in 1926 Messrs Graham McIntosh and Ormond, gave the Council a section of land behind the Monument and the whole triangle was subsequently enclosed and made into a garden. The monument is a beautiful shaft of Oamaru stone and granite.

It bears the following inscription:

To the Memory of
Marmaduke George Nixon, M.H.R.
Colonel commanding the Colonial
Defence force,
the Royal Cavalry Volunteers,
who fell in action at Rangiorawhia,
21st February, 1864,
and died at Mangere, 27th February
1864.

It is interesting to note that in 1865 an act called the "Nixon Pension Act" was passed by the New Zealand Government in order to grant a pension to the two unmarried sisters of the late Colonel Nixon, Auckland Militia, they being his next-of-kin. It has been difficult to trace but in view of this fact, it would appear that he was unmarried. He could, of course, have been a widower, but for some reason I like to feel he was a single man, a fine military type, still in his prime and without ties. In the Archives Department, in Wellington, there is a copy of a letter from the Misses Catherine Elizabeth and Anna Susanna Nixon, of Godswell, Bloxham, Banbury, Oxfordshire, which was written to the Under-Secretary of the Colonial Defence Office, Wellington, which expresses their appreciation for the pension awarded to them by the New Zealand Government of the time. Three years afterwards, in September, 1869,

See page 9

Sir Francis Thought it was Tough . . .

With Chichester's epic voyage to the forefront of the news, I began to look through an old log I had acquired, written by a passenger on a voyage to New Zealand in 1860. I didn't find much for my article relating to the trip around the Horn, but what did impress me were the endless difficulties encountered by the passengers on what must have been a trip very similar to those encountered by the ancestors of most of the Founders.

To begin with, a ship under sail couldn't run to the exact timetable achieved by modern passenger vessels. There were winds and tides to deal with, so my passenger in his log told how he boarded the ship a day early to make sure she didn't sail without him, and it was a good thing he did because sure enough she sailed on the evening tide.

The passengers helped weigh anchor—it seemed the done thing, then they retired to their bunks and the inevitable sea sickness or perhaps fever, brought on by the constantly wet state of the bunks. When the weather was really rough, water flowed along companionways, on the cabin floors and seeped in through the seams of the deck, to drip on to the passengers as they lay in bed. After the first week the fresh meat gave out and also the bread. The ration became hard dry biscuits and salted meat until the passengers persuaded the baker to bake them fresh bread at the cost of 5/- per head.

The deck space a hundred years ago was very small, and most of it was taken up by all the tackle necessary for hoisting sails, so 3-4 months on board could

become a little tedious. My passenger mentioned playing leap frog, though I can't imagine it would be the same game we played as school children, and they also greatly enjoyed another game called "foot and a half." When even that palled, several of the passengers climbed the rigging for a bit of fun. The sailors climbed up after them and tied them to the rigging and wouldn't let them down until they paid a fine each of one shilling. In the small confined quarters there were the inevitable fights, a few cases of wife beating, and the purser was at one stage horse-whipped by some of the passengers for paying too much attention to one of the female passengers.

I mentioned the rough weather, but the storms didn't rage all the time. Sometimes there would be a calm and the passengers would fish over the side to guarantee fresh fish on the table. The calm also led to guests for dinner. Perhaps another ship on the same tack would draw close and Captain and Mate row over for dinner on board the other ship. If another ship was travelling in the opposite direction, there would be a great scurry to write letters to be sent home on her, and in exchange there might be a few newspapers and magazines. Of course, they would be about three or four months old, but even four months old news would be better than none at all in those days.

But perhaps the most tragic part of all those early voyages were the deaths, particularly of young children. Few would reach the low level of the Lloyds which arrived in Nelson with a list of 65 children who had died on board during the voyage. Of these, 56 had died of malnutrition, diarrhea and exposure to the wet and cold while the other eight had died of whooping cough. An account of the cause of death of several children on board a ship arriving at Camp Bay in Lyttelton Harbour, listed monomania, softening of the brain, chronic disease and emaciation, and others who died of "ordinary disease," whatever that may be.

That any arrived here at all was indeed a miracle. Perhaps it was this weeding out and the inevitable survival of the fittest, which made those early pioneers so suited to fight for existence in a new and hostile land.

George Nixon from page 8
there is also a letter from Colonel Haultain, to Sir Donald McLean, saying that he had received a letter from the Misses Nixon asking for their brother's war medal, to which they were entitled, of course, as next-of-kin. This adds to my desire to picture the two single sisters treasuring the memory of their brother who died and was buried so far from their peaceful Oxfordshire village, in the defence of his adopted country, which, no doubt, he had come to love as his own during the time he farmed the rich and lovely acres of his choice at Mangere.

Some Account of the Meeting at Patapata, Coromandel Harbour

Present on this occasion—His Excellency the Lieutenant-Governor, His Lordship, the Bishop of New Zealand, His Honour Chief Justice Martin, and other gentlemen.

When the Natives had assembled, His Excellency presented himself, and read the following address:

LIEUTENANT GOVERNOR'S ADDRESS TO THE NATIVES

Friends—Chiefs of Hauraki:

In consequence of hearing of the discovery of Gold in this district, a discovery that may lead to the arrival of many thousand people from all parts of the world, as in California and New South Wales, I came here some days since in hopes of seeing the chief men of the district, but being pressed for time, I could not then continue long enough to enable them to assemble; but now at their request, I have again visited this place to discuss measures for your protection, and the mutual good of all.

I come to offer the protection of the Government to you, the same as I would if the gold had been found on the land of the Europeans, to protect you from all and every annoyance, you might otherwise be exposed to from the strangers that may come here, equally unknown to me as to you, and to preserve good right to your land and property, as subjects of the Queen.

Numbers, on hearing of this discovery, will come under any circumstances, but the Queen's authority is at hand to prepare such arrangements with your concurrence, as may keep these strangers in order and check.

Having this, and only this object in view, which the presence of your friends the Bishop, the Chief Justice, and your Resident Missionary, may attest, I now am ready to hear from your lips any remarks or observations you may wish to make, and I shall be prepared to give any information you may seek as to the sincerity of the Government of which I stand here the Representative, at the same time to prove to you, that under the British Flag all classes of subjects enjoy equal rights, privileges, and protection in New Zealand, as is enjoyed where this standard floats.

The discovery of gold must prove an advantage to the whole country, if the management of it be guided with honour, discretion, judgement and confidence; but if confusion of thought or difference of opinion be allowed to reign, if mistrust instead of confidence in each other be allowed to reign, then and only then, will the discovery form a sad misfortune to this happy land, entailing evil in its traces beyond all conception.

After reading the Address, His Excellency said he should be glad to hear the sentiments of the Native Chiefs.

The first speaker was Te Taniwha (the celebrated Hook-nose) Chief of the Ngatiwhanaunga; he was unanimously chosen to introduce the subject. His speech was as follows:

"Oh Son," (meaning Puhata, a chief of consequence, who claimed co-jointly with himself, the Marawai gold field) "let this be our motto, 'It is well, it is well.' These are the tokens of peace, the presence of the Governor, the Bishop, and the Chief Justice. Ye who are here, acknowledge these your parents. My children, be not sad; it is well, all is well. The messengers of God—of truth, stand here, even the **bone** (meaning solid substance, etc.) of that which is good. The arrangements are left to you, Oh Governor, the Bishop, and Chief Justice."

Te Taniwha, having seated himself, Hohepa Paraone, native teacher at Manaia, stood up, and said:

"Our thoughts formerly were, that nothing would arise to create discord in our island. Our thoughts were frequently turned upon this subject, and when we heard of the discovery of gold, we then concluded that this perhaps would be the foundation of discord or confusion. When we heard it was found on Paul's land, we were unhappy. It was afterwards found at Waiau, but the people did not recklessly come upon our land, they got our permission. The

gold also was shown to Kitahi (the son of Hook-nose, and principal Chief of Coromandel Harbour) who sent two messengers for me; I came and saw the gold of Waiau. The search after the gold at Waiau was good and just, and I said, when the Governor comes, all will be straight. We have no wish to conceal the gold, or let it remain in the earth. This is what we will accede to, O, Governor, for the gold to be taken, and the land to be left. To take the gold and the land too, would be a bad deed. We have heard this from many persons, and therefore we are suspicious. Waiau is the only place that we will give up to be worked. When we see that this works well, we will give up other places. But if we see that the work at Waiau does not go well, then we will not give up the other lands.

Some Europeans came to me at Manaia, and grumbled because I sent them away; but the course we were going to adopt had been decided. This is one of the things we are averse to, namely, Europeans going upon our land in search of gold without our sanction; it is preferable to ask permission of the owners of the land, no matter whether the quantity of gold be great or small. If the Governor is pleased with these thoughts, and will accede to them, we will give up the gold to be worked, the owners of the land, however, will expect something for the gold."

Hook-nose, waking from a doze, cried out: "Yes, let the gold be worked."

Hohepa Paraone resumed.

"Let not the Europeans gather the gold and me; (meaning that the persons and property of the natives should be considered sacred) if they do this, evil will ensue. If the gold only is taken, it will be good. If we knew how to dig gold, we are avaricious enough to retain it for ourselves; but as the Europeans understand its working, let them work it. If the Governor's regulations be just, we will give up the gold; should the regulations be unjust, we will not give it up. O Bishop and Chief Justice Martin, if yours be just (meaning if the arrangements we enter into be based upon just principles) then the evil will be ours (that is, we ourselves will be blameable should any disturbance arise). Our consent is, to those lands **only** which belong to us. Other people must arrange for the lands they claim. With regard to our own lands, we will not allow other natives to interfere with them."

His Excellency in reply, said: "I will protect you and your property."

Hanauru Te Otatu then addressed the meeting and said: "The pit is dug (meaning the gold was discovered, and that it was impossible to conceal it). The Governor is the fence (the Governor is our protection), he will be to us a shield. With regard to the search after this thing, let us go back to our ancestors. Fern-root was their food, and we knew how to find this kind of food ourselves. But this thing, we see its spirit only (alluding to the small grains of gold produced as specimens), who would be troubled with it? Let them have it. Who knows how to break this kind of fern-root? (gold). I set no value upon it. Let the arrangements of this meeting affect others who claim land, even the mean man who holds a portion of the soil. In former days, if a man's lands were interfered with, a war party was sent forth, and the pah was taken by storm. I say these things to the white people. Let these my words be thrown upon a sunken rock in the sea (meaning that his sentiments were of little import). O Governor and friends, what is to become of the ploughs which will be left in the field when the Europeans run off?"

His Excellency remarked, that those who owned the ploughs would look after them.

"Those are the things we prize," cried many voices, "and we thought that they would come into our possession."

Wiremu Hoete, one of the chiefs of Ngatipao, said: "This discussion is in reference to all other places. The Governor will not see all the persons who go in search of gold. If gold be found in certain places, it should be taken to the Governor, so that he may make arrangements as regards its working. There should be two nations only in this land—the English and the New Zealanders. The Governor will be a fence to preserve other places (where gold is not found). The land we claim will be given up. Our dread is, lest the people of the other side (evil disposed persons) should come hither. This is the first arrangement as regards this matter, let it be extended to other districts. My speech this day is not in reference to other men's lands, but for our own. It would not be proper for us to interfere with the claims of others. Let these suggestions be assented to."

His Excellency, the Lieutenant-Governor, said: "All persons who come to these islands will be under British law. The natives, however, are expected to assist the Government to maintain order."

Patene Puhata, one of the chiefs of Ngatipaoa, said: "Our minds are confused with many thoughts."

His Honour, the Chief Justice, remarked: "Yes, you are confused on account of so many speakers; select a few of your number and go on board the Bishop's schooner and quietly discuss the matter."

Patene Puhata then said: "We are troubled with regard to the land sold to you formerly. It is right that we should speak of this, that the Governor may hear it. I refer to the land sold to William Moore, who stands here; let his land be given to him," i.e. (let him to be put into possession of his land, although gold is known to be abundant on it.)

His Excellency said, that the boundaries of the land should be pointed out by the natives, after which no European would be allowed to dig without a licence, signed by the Commissioner and countersigned by the Native chiefs.

Puhata said: "Waiau is the name of the place we give up, and Kitahi will point out the boundaries."

Hchepa Paraone, native teacher at Manaia, said: "Let the amount of payment be named now, before all the people."

His Excellency replied: "You appear to be rather divided as regards the men to be selected for a committee, you had therefore better let the matter rest till tomorrow. I will write out the general terms of the agreement this evening, and when you re-assemble in the morning, the contents of the paper will be read aloud in order that all may hear."

This was unanimously approved of, and the people returned to their encampments.

On the following day, the natives reassembled, when some discussion took place, and after sundry explanations, the terms were agreed upon, and the agreement signed.

AGREEMENT BETWEEN THE GOVERNMENT AND THE NATIVE TRIBES FOR THE MANAGEMENT OF GOLD FIELDS ON THE THAMES FOR THE TERM OF THREE YEARS.

1. That one system be adopted for the regulation of all persons searching and digging for gold between Cape Colville and Kauwaeranga.

2. The Government undertake to pay in respect of the whole land within the above limits, per annum, for three years, for any number of acres.

Under 500	£600
500 to 100	£900
1000 to 1500	£1200
1500 to 2000	£1500

and so on in the same proportion.

3. The native owners to register themselves and point out their boundaries to the Government, and the money paid to each body of owners so registered, to bear the same proportion to the whole sum that their land does to the whole block.

4. All owners to be free to dig gold on their own land, without payment to Government, but not to permit other persons whether Native or English, to dig without a licence.

5. The Government guarantees protection to all classes of persons; in consideration of which, a Licence Fee will be required from all diggers, not being owners of the land.

6. The Native owners undertake to assist the government as much as possible by reporting all persons who are found digging without a licence.

7. The Government to be at liberty to issue Licences immediately, but the payments to be reckoned from the 1st December, 1852; the first payment to be made on the 31st March, 1853, and quarterly afterwards.

8. The property of the Land to remain with the Native owners; and their villages and cultivations to be protected as much as possible.

9. If any of the tribes of the Peninsula decline this proposal, their land shall not be intruded upon, till they consent.

Signed

R. H. WYNYARD,
Lieutenant-Governor.

Te Horeta, Kitahi, Hohepa Paraone, Eruera Tahuanghi Tara, Heta Rikiware, Parawera, Wiremu Maihi Mokongohi, Eruera Ngahue, Ngapuka Hoperau, Hopiha Aramu, Wiremu Patene Puhata, Wiremu Oka, Wiremu Hcete, Arama Karaka, Te Kene, Rawiri Takurau, Irai Tahroku, Wiremu Kepa, One Matua, Wiremu Kingi, Taurua, Pita, Ta Nui, Hauauru, Rangi-uoro, Mereana, Wiremu Hopihana, Hera, Hoani, Iharaira, Wetere, Rangi Kauau, Anarua, Rutuhau.

G. A. New Zealand, William Martin, Thos Lanfear—Witnesses of the Signatures.

Witness to marks and Signatures,

JOHN G. JOHNSON,
Interpreter.

Coromandel Harbour.
November 30th, 1852.

N.B.—The foregoing arrangements include the consent of three tribes, and comprise about six square miles, or 10,000 acres.

Further guarantee in respect of the Natives who have agreed to lease their lands to Government.

In addition to the terms of the agreement or lease drawn up and signed on the 19th November, 1852, I guarantee that a fund shall be created by a tax of Two Shillings on every licence, for the purpose of paying (independent of the rent thus agreed upon) and for rewarding the native owners for their faith and confidence in the Government, as well as recompensing them for any damage, annoyance, or inconvenience they may experience from Europeans while digging on their lands.

(Signed)

R. H. WYNYARD,
Lieutenant-Governor.

On the 20th November a meeting was held with the Chiefs of the Patukirikiri tribe. His Excellency, the Governor, having read the address, the natives were requested to make known their sentiments.

Wiremu Hopihana Te Karore stood up and spoke as follows: "The commencement of the boundary is at Whangarahi, thence to the land belonging to Paul. On the other side, and joining Paul's it runs from the Whangarahi creek, descending to Paetawa, where that boundary ends. Thence towards the south, the boundary descends a little towards Maungatauriki, and Tongarae, running thence to Te Ranga, and ending at Pukerahui. Thence northwards to a place named Matakokaki, it adjoins Mr. Preece's land in a southerly direction, thence to Oturu, and comes out at Te Kurupairanga, descending thence to Waipatukahu, and bounded on the other side by the sea. This consenting is made in the presence of the Governor, of the Bishop, of the Chief Justice, of all the Europeans, of the Chiefs of Ngatipaoa, and before Te Hereta (Hook-nose) who sits here.

Hook-nose grumbled out: "Before yourself! What have I to do with your matters?" Wiremu Hopihana resumed his speech: "If the arrangements be properly made today, they will be binding, and the good result will be felt hereafter. This arrangement is not for the

land, but for the protection of the people—both Natives and Europeans. Let the decision of this meeting be just and good. It is an honourable thing to discuss matters which are intended for the general good; these matters I am speaking of this day. I am thinking that the Governor should make known his sentiments with regard to this kind of new work. I mean the gold. I wait to hear the Governor's speech today; let the regulations be made known with reference to the maintenance of good order, and how the natives who reside on the lands near the goldfield should act."

Hauauru Te Otatu interrupted the speaker, by saying: "Long speeches, or short speeches, what then? Will the quantity of gold be increased? Talk of the gold being worked: talk of your own little piece of land so that the fat may be quickly eaten and the bones left. (Gold is meant by the fat, and land by the bones). Food will be abundant in the fruitful seasons, and the supply will be extended to years of dearth. Speak for yourself and say how much you want; you must adjust these things. It is you who have to reap the harvest."

Te Otatu, addressing the old chieftainess of the Patukirikiri tribe, said: "Make haste and give utterance to your thoughts, ere you die."

Pita, son of Te Tawaroa, rose and said: "O Governor, hearken. We consent to the gold of the land being given up, but the land itself is to be retained by us. The gold alone is to be given up to the Governor.

"Is it not so? (said she addressing the tribe). Are you willing to give up the gold to the Governor?" The whole of the people answered "Yes."

Some enquiry being made with regard to the formation of a township, His Excellency observed, should it be found necessary to form a settlement for strangers, that the owners of the land should then be consulted.

The old Chieftainess of the Patukirikiri tribe, Taurua Te Tawaroa, now rose and said—with much energy—"All that I am agreeable to is, that the gold should be worked. The land will not be given up to you. You have already heard that you are to have the gold—but the land is for myself. Do you hearken; one month—one hundred pounds; one month, one hundred pounds, for my claim, for mine only."

The Chief Otatu called out: "Go on, old woman, be strong to ask for your

rights, you have two hundred pounds already, you will get three hundred and four hundred presently; the Europeans have surely acceded to your demands, for they are all laughing at you."

The gestures of this little old woman excited so much merriment that we were obliged to desist from business for a time, and when the laughter had somewhat subsided, with much gravity, she renewed her attack—leaning upon her staff, she said: "O Governor, one month, one hundred pounds; for my claim only. This will be my call for ever and ever, amen and ever after."

At the conclusion of the speeches the natives came forward and signed the agreement.

On Saturday, the 20th of November—the Chiefs of the Ngatitamatera, Taraia, and Moananui, came to see his Excellency, the Lieutenant-Governor. The Address was read to them, and they were encouraged to give their opinion.

Taraia expressed a wish to know the terms of the agreement, which was accordingly read to him. The first clause referring to Moehau and Kauwaeranga appeared to create some uneasiness in their minds; but on being told that the clause in question did not affect their right to the lands, and that their claims would not be interfered with, even to search after gold without their sanction, they seemed to be satisfied. They signified their approval with reference to the other clauses in the agreement.

Taraia said—that he should wait for the people to assemble when he should know more fully the arrangements respecting Tokatea and Waiau. At present, he said, he was not disposed to open up his lands, and that should gold be found on land belonging to him, he would talk to the Governor about it, and have a meeting at his own settlement, which would afford the Ngatimaru an opportunity of being present, as that tribe had claims co-jointly with himself.

On Monday, the 22nd of November, the tribes Ngatitamatera and Te Matewaru, made their appearance at Pata-pata, to talk about the gold of Tokatea.

The Lieutenant-Governor's address was read to these people, and subsequently the agreement was signed by the Ngatipaoa, Ngatiwhanunga and Patukirikiri tribes.

to be continued

Page Fourteen

Out of the Past

The Wairarapa Age has been shown a letter written by Mr. William Welch, of Taita (father of Mr. F. P. Welch, of Masterton), to his cousins in England in 1863.

After referring to family matters, and to his arrival in the ship Oriental, which he describes as a "regular old tub," he says:—"My father and we brats took to anything that would make a living, and oftentimes it was a very hard one. Perhaps a few potatoes, a piece of bread; or a little fish, or a junk of mahogany, as perhaps you might call it. Well, we managed to rub through all this, and a precious sight more, oftentimes sitting on the bed, or any place that we could get, out of the reach of floods. As the rain fell, the river rose, the women cried, the children screamed, and the men knew not what to do. They were in a bush in a home. We called it a few poles with a little flax or grass thrown over them."

Times appear to have changed for the better, for Mr. Welch tells how his father started a boat down the Hutt river, and afterwards established a public house. Then, he went into farming in the Hutt Valley, and the writer says: "We bought a good deal of land at 10s. per acre from the Government about seventy miles from here. There is a good cart road all the way to it. We have about 1000 sheep, 50 horses, and 200 head of cattle running on the land. The most of it is open and grassy land."

—Contributed by Jean Lauchlan,
Seatoun.

WAITANGI DINNER *from page 4*
of their heritage of land and forests. By integration I mean that no one in this country, brown or white, must be prejudiced economically or socially on account of race.

It is not too much to say that the underlying purpose of the Treaty on both sides was the laying of a foundation on which two races—very different at that time in customs and culture, skills and manner of living — could live in friendship and build a nation. For us the Treaty of Waitangi is much more than an ancient legal document. It is a symbol of our nation.

More New Members . . .

Name	Address	Ship	Date	Ancestor
Mrs. J. A. Craig	Auckland		1841	F. T. Dawson
Mr. B. H. Simmonds	Wellington	Duke of Roxburgh	1840	Jonas Woodward
Miss E. M. Pharazyn	Wellington	Jane	1841	Charles Johnson Pharazyn
Miss D. I. Dickson	Wellington	Agra	1857	Henry Herbert Hirst
Mr. E. M. Hughes	Wellington	Bright Planet	1842	William Hughes
Miss B. Hughes (J)	Wellington	Bright Planet	1842	William Hughes
Mrs. C. M. Young	Hawkes Bay	Thomas and Henry	1857	W. Strachan
Mrs. M. J. Gibson	Marton		1840	John Gower
Mr. G. J. Bryce	Wellington	Bengal Merchant	1840	John Bryce
Mrs. A. J. Mitchell	Wanganui	Bolton	1840	Abraham Harris
Mrs. E. I. Gorringe	Auckland	John Wickliffe	1848	William Alfred Moseley
Mrs. N. K. Manttan	Auckland	Porcupine	1832	William Corbett
Mr. R. M. Barclay	N. Plymouth	French	1840	George Breitmeyer
Mrs. B. O. Lawrence	N. Plymouth	Cuba	1840	William Carrington
Mrs. B. D. Mason	N. Plymouth	Cuba	1840	William Carrington
Mrs. M. E. Blair	N. Plymouth	Gertrude	1841	Eli and Elizabeth Allen
Mrs. C. H. Legat	Christchurch	Slains Castle	1841	Octarius Carrington
Mr. D. C. Legat (J)	Christchurch	Slains Castle	1841	Octarius Carrington
Miss C. H. Legat (J)	Christchurch	Slains Castle	1841	Octarius Carrington
Mr. A. S. Miller (Ass.)	Rotorua			

The Ships They Came On . . .

The Editor would be obliged if those checking the listing could provide evidence of ships above about 20 tons being eligible for consideration through having made a New Zealand landfall prior to 1862.

UK—ABERCROMBIE - ACHERON - ACHILLES - ACQUILLA - ACTIVE - ADAH -ADELAIDE—NZ
 UK—ADMIRAL GRENFALL - ADVENTURE - AFRACAINE - AGRA - AIREDALE - AJAX—NZ
 UK—ALBION - ALFRED - ALLIGATOR - ALMA - ALPINE - AMAZON - AMBROSINE—NZ
 UK—AMELIA THOMPSON - ANN - ANNABELLA - ANNADALE - ANNE LANGTON—NZ
 UK—ANNA WATSON - ANN OF ARBROTH - ANN WILSON - ANTARCTIC - ANTELOPE—NZ
 UK—ANTILLA - AQUILLA - ARAB - ASHBURTON - ASP - ARIEL - ARMENIAN - ARROW—NZ
 UK—ARTEMISIA - ASHMORE - ATLAS - AURORA - AVON - BALLEY - BALNAQUITH—NZ
 UK—BANGALORE - BANK OF ENGLAND - BALTASARA - BARBARA GORDON - BARKLEY—NZ
 UK—BEAGLE - BEE - BELLA MARINA - BELLENA - BENGAL MERCHANT - BEN NEVIS—NZ
 UK—BERHAMPORE - BERMAN - BERNIAN - BERNICA - BERWICK CASTLE - BIRKSHIRE—NZ
 UK—BIRMAN - BLACKBIRD - BLACK JOKE - BLENHEIM - BOANERGES - BLUNDELL—NZ
 UK—BOLLINA - BOLTON - BOMBAY - BON ACCORD - BORDER MAID - BOSWORTH—NZ
 UK—BRAMPTON - BRAZIL PACKET - BREDALBANE - BRIGHTMAN - BRILLIANT - BROMPTON—NZ
 UK—BRONAN - BROUHAM - BRITANNIA - BRISTOLIAN - BRITISH SOVEREIGN—NZ
 UK—BRITOMARK - BUFFALO - BUSEPHALUS - BYRON - CACCHELOT - CAERNARVON—NZ
 UK—CALEDONIA - CALLIOPE - CAMEO - CAMILLA - CANTERBURY - CANTON - CARBON—NZ
 UK—CARNARVON - CARNATIC - CAROLINE AGNES - CASHMERE - CASTLE EDEN—NZ

UK—CATHERINE PEMBERTON - CATHERINE STUART FORBES - CHAPMAN—NZ
UK—CHARIOT OF FAME - CHARLOTTE JANE - CHATHAM - CHEERFUL - CHELYDRA—NZ
UK—CHEVIOT - CHIEFTAN - CHRISTIAN KAY - CHRISTIAN McAUSLAND - CHRISTINA—NZ
UK—CHUSAN - CITY OF LONDON - CLARA - CLIFFORD - CLIFTON - CLONTARF - CLYDE—NZ
UK—CLYDERSEE - CLYDESIDE - COLONIAL - COLUMBINE - COLUMBUS - COMET—NZ
UK—COMTE DE PARIS - CONFERENCE - CONTEST - COQUETTE - COQUELINE - CORDELIA—NZ
UK—CORNELIA - CORNWALL - CORNUBIA - COROMANDEL - COSMOPOLITE - COSSIPORNE—NZ
UK—COUNTESS OF FIFE - COUNTESS OF MINTO - CRESSWELL - CRESSY - CUBA—NZ
UK—DAVID MALCOLM - DEBORAH - DELHI - DEVONSHIRE - DIANA - DINAPORE—NZ
UK—DISCOVERY - DOLPHIN - DOMINION - DRACO - DRIVER - DRUID—NZ
UK—DUCHESS OF ARGYLE - DUKE OF BRONTE - DUKE OF MARLBOROUGH—NZ
UK—DUKE OF PORTLAND - DUKE OF ROXBURGH - DUBLIN PACKET - DUNEDIN—NZ
UK—EAGLE - EARL OF DURHAM - EARL OF HARDWICKE - EARL STANHOPE - EASTFIELD—NZ
UK—ECLIPSE - EDEN - EGMONT - ELBE - ELEANOR - ELIZA - ELIZABETH—NZ
UK—ELIZABETH MASON - ELLEN - ELLEN LEWIS - ELPHINSTONE - ELORA—NZ
UK—EMIGRANT AMERICA - EMMA - EMU - ENDEAVOUR - ENDORA - ENTERPRISE—NZ
UK—EQUATOR - ERIN - ESPERANZA - ESSEX - ESSINGTON - ESTHER - EUPHRATES—NZ
UK—EUPHEMIUS - EXPLORER - EXPORTER - FAIR BARBADIAN - FAIR TASMANIAN—NZ
UK—FAIRY QUEEN - FALCON - FANNY - FANTOME - FATHER OF THE THAMES - FATIMA—NZ
UK—FAVOURITE - FIDO - FIFESHIRE - FIREFLY - FLORA - FLY - FORTITUDE - FORTUNA—NZ
UK—FRANCIS SPEIGHT - FRENCHMAN - FRIENDSHIP - GANANOQUE - GANGES—NZ
UK—GEELONG - GENERAL GATES - GENERAL GRANT - GENERAL PIKE - GENII—NZ
UK—GEORGE CANNING - GEORGE FIFE - GERTRUDE - GIL BLAS - GLENBERVIE—NZ
UK—GLENSWILLY - GLENTANNER - GLOUCESTER - GOSAWK - GOVERNOR—NZ
UK—GOVERNOR KING - GOVERNOR McQUARRIE - GUIDE - GRAMPUS - GWALIOR - GYPSY—NZ
UK—HALCIONE - HARKAWAY - HARWOOD - HARLEQUIN - HARRIETT - HARRINGTON—NZ
UK—HAMILLA MITCHELL - HAMPSHIRE - HANNAH - HANNAH WATSON - HASTINGS—NZ
UK—HAWEIS - HENBURY - HELENA - HENRIETTA - HERALD - HERD - HERON—NZ
UK—HIGHLAND LASS - HIMALAYA - HINEMOA - HOKIANGA - HOPE - HUNTRESS—NZ
UK—HYDRUS - ILIO-MAMA - IMOGENE - INCONSTANT - INCHINNEN - INDIAN—NZ
UK—INDIANA - INDIA QUEEN - INDUS - INKERMAN - INTEGRITY - ISABELLA ANNA—NZ
UK—ISABELLA HAMILTON - ISABELLA HERCUS - ISABELLA WATSON - JAMES—NZ
UK—JAMES STEWART - JANE - JANE GIFFORD - JAVA - JESSIE - JEWESS - JOHN BULL—NZ
UK—JOHN DUNCAN - JOHN FALSTAFF - JOHN LAWSON - JOHN LORD - JOHN MCVICAR—NZ
UK—JOHN TAYLOR - JOHN WESLEY - JOHN WICKLIFFE - JOSEPH FLETCHER—NZ
UK—JOSEPH WELLER - JOSEPH WHEELER - JULIA - JUSTINE - KATE - KATE KEARNEY—NZ
UK—KATHERINE JOHNSON - KAREERE - KELSO - KENILWORTH - KENSINGTON - KINGSTON—NZ
UK—LABUAN - LADY CLARK - LADY FRANKLIN - LADY JAVA - LADY LEE - LADY LEIGH—NZ
UK—LADY LEITH - LADY LILFORD - LADY NUGENT - LALLAH ROOKH - LAMBTON—NZ
UK—LAP WING - LARKINS - L'AUBE - L'AUKE - LEVANT - LITTLE ARIEL - LLOYDS—NZ
UK—LONDON - LORD ASHLEY - LORD AUCKLAND - LORD BURLEIGH - LORD HARDINGE—NZ
UK—LORD SIDMOUTH - LORD WM BENTINCK - LORD WORSLEY - LOUISA CAMPBELL—NZ
UK—LUCY ANN - LUNAR - LYNX - MADRAS - MAGNET - MAHTOREE - MAITLAND—NZ
UK—MANDARIN - MAORI - MAQUARIE - MARIA - MARIA THERESA - MARINER—NZ
UK—MARION - MARGARET - MARGARETHA ROESNER - MARATBAN - MARTHA—NZ
UK—MARTHA RIDGWAY - MARY - MARY ANNE - MARY CATHERINE - MARY CLARKE—NZ
UK—MARY TAYLOR - MARY THOMPSON - MATILDA - MATOAKA - MERCHANTMAN—NZ
UK—MERCURY - MERMAID - MERSEY - MICMAC - MIDDLESEX - MIDLOTHIAN - MINERVA—NZ
UK—MISSISSIPPI - MONARCH - MONTMORENCY - MOOLTAN - MORLEY - MOUNTAIN MAID—NZ
UK—MYSTERY - NANKIN - NARVARINO - NIMROD - NELSON - NEREUS - NEW ERA—NZ
UK—NEW YORK PACKET - NEW ZEALAND - NEW ZEALANDER - NORTH FLEET—NZ
UK—NORFOLK - NORMAN MORRISON - NORTHERN BRIDGE - NORTH STAR - NOURMAHAL—NZ
UK—NORAVA - NOVELTY - NYMPH - OBERON - OLIVER LAING - OMEO - OLYMPUS—NZ
UK—OLYMPIA - ORANTES - ORIENTAL - ORIENTAL QUEEN - OSCAR - OSPREY - OTAGO—NZ
UK—PALMER - PALMYRA - PANDORA - PATRIOT - PAULINE - PEKIN - PERSEVERANCE—NZ
UK—PERSIA - PERSIAN LOVE - PESTOJEE BOMANJEE - PHILIPS LAING - PHOEBE—NZ
UK—PHOEBE DUNBAR - PHOENIX - PILGRIM - PIONEER - PIRATE - PLANTER - PLATINA—NZ
UK—POIETIERS - PORCUPINE - PORTENIA - PORTENTIA - PORTER - PORTINA—NZ
UK—POST NICHOLSON - POSTUMOUS - PRIDE OF YARRA - PRINCE OF WALES—NZ
UK—PRIMA DONNA - PRINCE REGENT - PROTECTOR - PROTEUS - PROVIDENCE—NZ
UK—PUDSEY DAWSON - PUMUNGA - PUSSY HALL - QUEEN - QUEEN OF THE ISLES—NZ
UK—RAIAATEA - RAINBOW - RANGOON - RAVEN - RATTLESNAKE - RAYMOND - RECTUS—NZ
UK—REGENT - REGIA - REGINA - RELIANCE - RESOLUTION - RICHARD DART—NZ
UK—ROBERT SMALL - ROCK CITY - ROCKHAMPTON - ROEHAMPTON - ROMAN EMPEROR—NZ
UK—ROSANNA - ROSETTA JOSEPH - ROULTON - ROVER - ROVER'S BRIDE—NZ
UK—ROYAL ALBERT - ROYAL BRIDE - ROYAL GEORGE - ROYAL MAIL—NZ
UK—ROYAL MERCHANT - ROYAL SOVEREIGN - ROYAL STUART - ROYAL WILLIAM—NZ
UK—SAGHALIEN - ST. GEORGE - ST. LOUIS - ST. MARIA - ST. MARTON - ST. MICHAEL—NZ
UK—ST. PAULI - SALLY ANNE - SALOPIAN - SAMARANG - SANCTA MARIA - SANDFORD—NZ
UK—SARAH - SCORPION - SCOTIA - SEA BIRD - SEA SNAKE - SEA SERPENT - SEBASTIOPOL—NZ
UK—SEBASTON - SHAMROCK - SHEPHERDESS - SHOOTING STAR - SIMLAH - SISTERS—NZ
UK—SIR CHARLES FORBES - SIR EDWARD PAGET - SIR GEORGE OSBORNE—NZ
UK—SIR GEORGE POLLOCK - SIR GEORGE SEYMOUR - SIR ROBERT PEEL—NZ
UK—SIR ROBERT SALE - SKIOLD - SLAINS CASTLE - SNAPPER - SNARESBROOK—NZ
UK—SOBRAON - SOLENT - SOPHIA - SOPHIA PATE - SORCERER - SOUTHERN CROSS—NZ
UK—SPECTACULAR - SPEEDWELL - SPIRIT OF TRADE - SPORTING LASS - SPRAY—NZ
UK—STAR OF DUNEDIN - STAR OF CHINA - STATELEY - STEADFAST - STRATHALLAN—NZ
UK—STRATHFIELD SAYE - STRATHMORE - SUCCESS - SUPPLY - SURPRISE - SURREY—NZ
UK—SUSAN - SUSANNAH ANNE - SWIFTSURE - SWORDFISH - SYDNEY - SYDNEY PACKET—NZ
UK—TARMAR - TASMANIA - TEMORA - TENEDOS - THE BRIDE - THE BROTHERS—NZ
UK—THERESA - THAMES - THOMAS AND HENRY - THOMAS HARRISON - THOMAS LORD—NZ
UK—THOMAS LOWRY - THOMAS SPARKS - THREE BELLS - THREE BROTHERS—NZ
UK—TRUE - BRITON - TIMANDRA - TIMBO - TITAN - TOBAGO - TOMATIN - TORNADO—NZ
UK—TORY - TRANMORE - TRAVELLER - TRAVENCORE - TRITON - TRIUMPH - TRYPHENA—NZ
UK—TUSCAN - TWINS - TYNE - TYRIAN - UNDINE - UNION - UNITY - URSULA—NZ
UK—VALISNERA - VISCOUNT SANDON - VIXON - VELOCIPED - VANGUARD—NZ
UK—VENTURESS - VENUS - VICTORIA - VICTORY - WARSPIRE WAVE - WELLINGTON—NZ
UK—WESTMINSTER - WHICOWHITA - WHITBY - WHITE SWAN - WILLIAM ALFRED—NZ
UK—WILLIAM & JAMES - WILLIAM & JANE - WILLIAM BRYAN - WILLIAM HYDE—NZ
UK—WILLIAM MILES - WILLIAM STOVELD - WILLIAM TELL - WILL WATCH—NZ
UK—WILLIAM WATSON - WINWICK - WONGA WONGA - ZEALANDIA - ZINGARI—NZ