

New Zealand

Founders



BULLETIN

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The Founders Were Young . . .

The Founders were young and most were bearded . . . they appreciated and indulged in sea-shanties, folk-songs, against-the-stream escapades . . . and male attire beneath seldom-shorn hair was not unlike the appearance of today's young people.

No doubt, too, those Founders were considered way-out, with-it or weird in wanting to go start a new country on the underside of the world. And theirs was the restless dissatisfaction with and outspoken outcry against the order of things that so enlivens present-day student life.

This musing was set in train by the following extract from a member of the Auckland Branch, N.Z. Founders' Society. Mr. Mountain is writing of his son:—

"Ross, as you are probably aware, is now attached to International Students' Conference with headquarters at Leiden in Holland, and I guess he will spend at least a couple of years on the Continent before he even thinks of returning home. He is a fourth and fifth generation New Zealander on both sides, but has never joined the N.Z. Founders' Society. Perhaps he has been too busy with other things, but more likely the Society unfortunately has little to offer the younger generation apart from prestige, and I don't know that his generation places much value on that aspect."

Those of you who feel that Mr. Mountain has a point and those who remark upon the age groups most commonly found throughout our Branches may care to comment in future issues of the "Bulletin".



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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Editor: Lindsay Buick-Constable.

Letters to the Editor

336 Oriental Parade,
Wellington, C.4.
18th May, 1968.

Dear Sir,

In reading an article by "Dominion" reporter Geoffrey Chapple, entitled "By bus through the Bones of a City's Tradition", I was surprised to read that he stated the old Te Aro railway ended at the Terminus Hotel in Courtenay Place.

This is incorrect as the railway station was situated where Turners & Growers market stands, on the sea side of Wakefield Street. Many a time as a child I have joined the train there with my parents en route to Lambton Station (where the present main station stands) to Lower Hutt. The old station at Thorndon dispatched the trains going north via Johnsonville, etc.

Yours faithfully,

Dore F. Steptoe.

Ed.: We remain grateful to Mrs. Steptoe for clarifying this important point.

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20 Ellora Street, Ngaio,
Wellington.
22nd June, 1968.

Dear Sir,

I am writing to let you know that since publication of the April issue of the "Bulletin", with mention of the beginning of a famous founders Picture Album, many people have given favourable comment on the enterprise shown by the Founders' Society, in introducing a means of recognition of descendants who followed in the footsteps of the original founders and also who emulated their example, as outlined in the Founders' Creed.

As no doubt all members of the Founders' Society will agree, the technical knowledge, skill and abilities of those of our generation have been influenced by our progress. In these days of press buttons, processes and containerisation, I suggest attention be drawn to the techniques, as used in a foundry today, where the blending of metals takes place, resulting in new alloys, with new characteristics.

I suggest members of the Founders' Society take the opportunity of visiting a metal foundry, to study the techniques of the foundry. In doing so, I have reason to believe the spirit of the founders creed, could be seen in a more crystallised form by such a visit.

Just as a foundry makes new alloys, by blending parent metals, the early pioneers solved new problems by blending their knowledge acquired in their parent countries.

I am hopeful this line of thought may prove worthy of development as a means to promote the spirit of the Founders' Creed.

With kind regards,

Yours sincerely,

CECIL H. ANDREWS,
(A member of the metal industry).

SOME FOOD FOR THOUGHT ON WAITANGI DAY 1968

The full text of an address at the N.Z. Founders' Society Dinner
in the N.Z. Display Centre, Wellington, 8th February, 1968.

TE MIHI MAORI

TIHEI, MAURI ORA

*Karanga mai, karanga mai.
Karanga mai rā i muri te kōmuri aroha
I te whāinga mai i o tātau mate tuatini,
Kua okioki te hunga kua okioki,
E takatū nei te hunga kua mahue ake,
Me ahakoa rā i te kete pūtea
E iri nei i tara-a-whare,
Kia kii ake au
Ka ao, ka ao, ka awatea.*

HE KUPU RUARUA

*E hoa mā, me mihi i te tuatahi ki te
hunga tāmoko, kai tangata hoki kua
whetū-rangitia roatia atu. Me kore ake
rātau, kua kore tēnei hui. Me mihi anō
ērā o tātau tīpuna i whakapono, i totohe
he mana motuhake tō te Tiriti o
Waitangi. Nā reira ngā mate katoa,
haere koutou.*

*Tēnā koutou te hunga ora e aroha ana
ki te dhāki tapu a o tātau tīpuna, e
tautoko nei i te kaupapa whakanui i
te Tiriti i tenei pō. Ko tātau anō pea
kei te mōhio i ngā piki i ngā heke, i
ngā painga, i ngā wherū i mahue iho
i te Tiriti nei. Mai rāno e whakaitia
ai e te Pākehā, nā no nāianei ko
rātau kei te kaha ki te whakairi ki runga
raua. Nā, no reira me whakamihī tika
tonu ki tenei rōpū mo tēnei hākani e
whakahuihui nei i ngā iwi e rua. Otirā
kei te tūmanako tonu tika e te Māori
me whakauru atu te Tiriti nei ki roto
anō i ngā Ture o te Motu, he kōkiri
nui tenei.*

*Ka mutu pea tātau kei konei, tēnā
koutou.*

Greetings in English

Mr. President and Mrs. Diamond, Sir Francis and Lady Kitts, the New Zealand Founders and distinguished guests, tena koutou katoa. It is indeed an honour and a pleasure to be here to address you on this auspicious occasion. Sir Francis' fluency, sincerity and brevity is overwhelming. It was Sir Francis Bacon who said that "brevity is the soul of wit". As the spirit and symbolism associated with Waitangi is present this evening, I have prefaced

By KORO DEWES,
Lecturer in Maori Language,
Department of Anthropology,
Victoria University,
Wellington.

my address in the main language in which the Treaty was debated in the year 1840 amongst the Maori chiefs and their Missionary advisers. I have eulogised our ancestors who have preceded us to the next world (despite our Presbyterian Brother); this is in accordance with Maori oratory and custom.

A Privileged New Zealander

I consider myself a really privileged New Zealander tonight not only because I am at the "top table" and the final guest speaker, but also because my status is derived from these qualifications:

I am of Maori-Pakeha descent; my father came from Somerset in England; an offspring of an original Founder (Maori) and a young Founder (Pakeha);
I am bilingual;
I am bicultural; and
I am a loyal New Zealander.

(Toast—God Save the Queen, in Maori)

*Me tohu e te Atua
To tātau Kuini pai
Kia ora ia,
Meinga kia maia ia,
Kia hari nui, kia koa,
Kia ora tonu ia,
Tau tiri roa.*

The N.Z. Founders' Society As I See Them At Present

I understand that the New Zealand Founders' Society was founded in 1939, and that there are seven branches with about 1700 members. To be a member of the Founders' Society, your forefathers should have arrived in New Zealand, and pioneered one of the original six provinces within ten years of the founding of such province. Des-

endants, whose ancestors arrived before 1840, are also welcomed as members. In N.Z. Founders' Bulletin, Vol. 14/2, No. 36, July 1966, page 4, there is a "Dominion" photograph of two Maori men of the Ngati Poneke Cultural Entertainers and two beautiful young Pakeha women; the caption reads: "One hundred and fifty years later—Young Founders and Original Founders also enjoy sharing the hospitality of the Society's highly successful 1966 Waitangi Dinner held at the Student Union Buildings, Victoria University of Wellington.

Certain things about the Founders' Society impress me very much:

- (1) Its choice of name and its creed.
- (2) Its rules for membership.
- (3) The feeling of its members for their ancestors, their genealogy, their achievements, the commemoration of the names of the ships of their forbears, and the territories settled by them.
- (4) Family reunions.
- (5) And the feeling of urgency to record and collate the history of forbears, of elders, of families before the experts in oral tradition pass on.
- (6) Also the sensitivity of the Executive for the Maori people in involving them in its activities, and especially on such an occasion as this evening, and for the editorial (N.Z. Founders' Bulletin, Vol. 15/1, No. 38, June 1967) on the N.Z.B.C.'s pronouncement of Maori.
- (7) Your involvement of Maoris such as I, my wife, my sister, and all our Maori kinsfolk here this evening pays back or reciprocates, the hospitality that has always been extended to Pakeha of any social standing in our Maori rural communities. On occasion in our Maori hui, a Pakeha would be given an honoured place at the "top table" for no other reason than that as a guest he is conspicuous and thus should be made most welcome.

Some Thoughts on the Treaty

I shall not weary you with details of history but very few New Zealanders know of the circumstances leading up to and surrounding the signing of the Treaty of Waitangi, also the attitudes of both Maori and Pakeha to it since those early times to the present.

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Prior to 1840 the numbers of Pakeha traders and settlers were increasing and there was much land-grabbing; inter-tribal and inter-racial conflict led to a state of general disorders and lawlessness; so missionaries, some Maori chiefs and responsible Pakeha petitioned the British Crown for law and order to be established here. This is a simple statement, but it is sufficient for the moment.

The Signing of the Treaty

The Treaty of Waitangi, which was signed on the 6th February, 1840, by 45 Maori chiefs and Captain William Hobson as Consul and Lieutenant Governor, was really one of a series of steps whereby New Zealand became a British Colony. For some time after this copies of the Treaty were taken from one end of the country to the other to obtain the signatures of as many Maori chiefs as possible until the total of 512 had concurred. Many influential chiefs did not sign, and so they did not receive red blankets for their tattoo marks! It is fact though that before all the chiefs had signed the Treaty, Hobson proclaimed British Sovereignty over the whole of New Zealand on 21st April, 1840. Later the British government approved these actions.

N.Z. A British Colony Without The Treaty?

My view is that New Zealand would have become a British Colony without the Treaty of Waitangi. Why?

- (1) Because of Hobson's instructions and subsequent actions and the approval of these by the British government.
- (2) Legally the Treaty had no status or mana (and still has no status) in international law and in New Zealand law. In other words, because the chiefs who signed at Waitangi, had no government or sovereignty in the western political sense they had no power to make a Treaty with any civilised State (my anthropology colleagues might well take up the argument over the definition of "government" as it is understood by them in their theory). Did Hobson, Busby and the missionaries know this before, or during and after the Treaty was signed?

In brief, the Treaty of Waitangi can be described in this way, that it is **not worth the paper it is written on**, because Pakeha generally, the Courts and successive Governments in New Zealand

declare that it did not and does not lay down or impose rights, duties and obligations.

If this is so then some of our early history needs to be rewritten to indicate that Hobson's mission was to annexe New Zealand in the beginning; consultation with the Maori chiefs was to pacify them and the humanitarian element in England and New Zealand; that New Zealand was confirmed by force of arms as a British Colony after the Pakeha-Maori wars of the 40's, 50's and 60's of last century.

A Pakeha Attitude to the Treaty

I am convinced that from 1840 to the present there has persisted a type of imperialism in New Zealand which carries with it the conviction that anything in European society, culture and language is superior to Maori and other non-English tongues and cultures. So the official policy of Governors and Governments in everything until recently was one of rapid Europeanisation. The trail of skeletons which litter some decades over the last 100 years is sufficient indication, that for the Pakeha the Treaty meant very little, except that it helped to legalise his proclamation of sovereignty over these isles; that it created another outpost of British Empire in the southwest Pacific; that it added another country in red on world maps.

The Maori Attitude

From the time of that historic meeting in the Bay of Islands of Northland, Maoris have always believed (and still believe) that the Treaty of Waitangi was a sacred agreement between them and the British Sovereign. That is why they preferred to make representations directly with the Monarch; that is why they believed that it had the force of law greater than that of any enactment of Her Majesty's Parliament; that it could be continually invoked, even now, when Maoris believed their land, their interests and rights were being threatened; they refuse to accept the position laid down by the Courts (and I quote Sir Richard Wild (N.Z. Founders' Bulletin, Vol. 15/1, No. 38, June 1967) "that it does not lay down or proclaim rights or impose obligations today"; a national Maori movement, namely the Kotahitanga, the Unity Movement, believes that the Treaty ought to be placed on the Statutes of New Zealand.

Yet Maori tribes that suffered tragically in war and as a result of unjustified land confiscations do not revere the

Treaty as much as others. Can you blame them?

Increasing Status of Waitangi Day

Yet Waitangi Day is gaining status in the eyes of the Pakeha, and this is being brought about by his own efforts. New Zealanders owe much to Lord Bledisloe, a former Governor-General, and Lady Bledisloe, who bought the Waitangi site and gifted it to the nation in 1932; it is administered by a Trust Board on which both Maori and Pakeha are represented. In 1954 at Waitangi he said, "Waitangi not only marks the inception of a truly remarkable history which no New Zealander need ever feel ashamed, it witnessed the signing of a sacred compact which must never be broken."

In 1960 the Waitangi Day Act was passed, and the 6th February is observed throughout New Zealand as a national day of thanksgiving in commemoration of the signing of the Treaty of Waitangi. However, it confers a holiday in the Northland area only.

I understand that Waitangi Day is commemorated by all New Zealand's official representatives overseas.

Summary

In failing to recognise the Treaty of Waitangi in spirit and in practice from 1840 to the present, the British people have indulged in imperialism, and the forbears of some Founders here tonight must share this blame. Yet despite the evidence of history, Maoris generally revere the Treaty as a sacred pact. As a Social Anthropologist I would take issue with Sir Richard Wild and others on the definition of "government" as it applied to our tattooed Maori chiefs, and thus the Treaty never ever having legal status; but I'll leave this for the lists of another day. Let me add here that I am aware of the State's help in improving the social and educational conditions of my people, particularly from 1930 on; but significant efforts really came just before and after the celebration of the centenary (1940) of the Treaty of Waitangi to now, and much remains to be done.

Some Food For Thought Now

There is no doubt that many New Zealanders are beginning to search for something to believe in to express our New Zealand nationalism, and so the Treaty of Waitangi is recognised as a symbol of our nation. If we accept this and I hope we all do, what do you think of the following proposals (I have put

them in question form because their implementation is dependent on the majority of Pakeha):

- (1) Would the Dominion Executive of Founders encourage its branches to celebrate Waitangi Day in the manner that we are doing?
- (2) Would the Founders' Society and all guests present here tonight advocate Waitangi Day as a national holiday to replace the Provincial anniversaries which are diminishing in national significance?
- (3) Should not Founders influence other New Zealanders in accepting the fact that we are a plural society, a multi-racial nation, and that in law, educationally and socially, special privileges might have to be extended to our ethnic minorities, to our numerous non-English minority groups who are coloured or white?
- (4) Would you agree that all bi-linguals and bi-cultural New Zealanders have a privileged status? If so, would you support the teaching of Maori language as an optional subject in as many State schools as possible?
- (5) Would you wage a campaign against complacency, indifference and prejudice that exists among State school headmasters, educational authorities and parents against non-English tongues and cultures, especially against Maori, Polynesian and Asian tongues?
- (6) Would you support Bill Parker's contention that the week of Waitangi Day could well be a Festival week in all centres incorporating the arts, educational and major sporting activities?
- (7) Would you agree that the role played by Maoris in the development of this country needs greater recognition and emphasis by historians and teachers?

Conclusion

Since 1964 the N.Z. Founders' Society has been commemorating the signing of the Treaty of Waitangi 1840 with a dinner; the Royal Toast, the Waitangi toast by the principal guest speaker and an additional address by a Maori speaker, Maori cultural entertainment are significant features of this important social observance. This dinner is the only official function that I know which celebrates Waitangi Day in the Capital City.

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The Founders are putting into practice what Sir Bernard Fergusson continually proclaimed, "that Maori and Pakeha should make conscious efforts to get together." You are putting into practice with obvious sincerity what Hobson stated—"He iwi kotahi tatou", "we are a nation" (my translation). In being with you tonight I feel proud of my Maori and New Zealand heritage, and my dignity most of all. And so to this pioneering spirit of yours in social and racial relations in New Zealand I call on my Maori kinsmen and on the whole assembly to cry three cheers in the commemoration of our nation.

Waiata—

*Kia ora koutou katoa.
Toia mai te waka nei
Kumea mai te waka nei
Ki te takotoranga i takoto ai,
Tiriti te mana motu hake
Te tangi a te manu nei
Pipiharaura,
Kui, Kui, Kui,
Whiti, whiti ora,
Hui e, Taiki e.*

*Draw hither this canoe,
Drag hither this canoe
To its rightful resting place,
This Treaty with its exclusive rights,
So cries the native bird
The shining cuckoo,
Kui, kui, kui,
Whiti, whiti ora,
Let's honour it together.*

LETTER TO THE EDITOR

1a Parkes Avenue,
Wanganui.

Dear Mrs. Anderson,

In Mr. Ian Cameron's address to the Founders' Society reported in the Bulletin of March 1966 there is an inaccuracy which the descendants of some of the passengers think should be corrected.

Mr. Ian Cameron states that his great grandfather and family were the only "cabin passengers" on the Blenheim when she sailed from England to Wellington in 1840.

There are copies of Mrs. Moses Campbell's journal which she kept on this voyage and she mentions five men who were "cabin passengers", and some had families.

These men were Captain Campbell of Barchaldine, later of "Wiritoa", near Wanganui; Dr. Sutherland and Mr. McFarlane; Mr. Macdonald, who settled in the Rangitikei (Macdonald of Drimmintorran); Mr. John Cameron of "Callart", who settled at "Marangai", near Wanganui.

Captain Campbell and Mr. John Cameron bought their land in London from the New Zealand Company, and many of their descendants have copies of Mrs. Campbell's journal.

Sincerely,

B. M. CORBALLIS,
(Grand-daughter of John Cameron
of "Marangai")

Ed.: This interesting addition to our joint store of historical fact is greatly appreciated by us all.

The Albert Barracks Wall, Auckland

In the present grounds of the Auckland University stands the last remaining 50 yards of the stone wall which in the 1850's surrounded the 22 acres of the Albert Barracks.

This solid wall was built from Mt. Eden stone quarried by friendly Maoris under the supervision of Army engineers at a time when Auckland feared an attack similar to the sacking of Kororareka. Behind this wall was accommodation for hundreds of men with houses for officers and their families, a school, three wells, vegetable gardens, a powder magazine, a hospital, an armoury and other buildings designed to make the barracks a town within a town.

The wall itself was designed by the Army engineers, and was of massive construction with firing steps and apertures from which the soldiers could shoot down on attackers. During the second Maori wars in the 1860's Auckland's manpower was mobilized, and hundreds of civilians learnt their soldiering on a cricket pitch now converted to a parade ground.

When peace was restored after the Waikato wars, the Imperial Government hoped to recoup some of the outlay by selling the property and buildings, but the citizens of Auckland who had experienced the benefit of this area for recreation purposes during the uneasy peace between the Heke and Waikato conflicts, prevailed upon it to vest the land as public property for the benefit of Auckland citizens.

To obtain the means to develop this comparatively large area, it was arranged that not less than 15 acres was to be reserved for recreation and amusement. The remainder could, at the discretion of the Board of "improvement commissioners" appointed for this purpose, be laid out in streets or otherwise used for the betterment of the city. The commissioners set aside 15 acres for development into what is now Albert Park, and the present streets intersecting the bal-

ance of the 22 acres were dedicated. The cost of developing Albert Park and laying out the streets was offset by the granting of leases for building on the portion not included in the 15 acres as well as the sale of the stone wall and the huge iron gates on the Shortland Street entrance to the barracks.

The stone wall was not completely demolished, and there are Aucklanders living who remember a much larger section than the 50 yards remaining in the University grounds.

During the last war, a very untidy Archway was put through one end of the wall, but this could be restored. When it was finally decided to build the University on the present site the Auckland Branch of the Historic Places Trust advised the University Council of this historic relic on their land, and asked that they should arrange to preserve it when laying out the building. They agreed that this would receive favourable consideration. They have recently asked the City Council for permission to make an access archway through the wall, and the City Council, after receiving strong protests from the Auckland Societies, including the N.Z. Founders' Society and the N.Z. University Students, has agreed that the wall should not be further mutilated at present, and that the present archway be filled in, and the whole length of wall cleared and repaired as a historic monument.

We hope that this remaining relic of a construction which played such a part in the earliest history of Auckland will now be preserved as a reminder of the anxieties and hardships under which our ancestors lived.

International Human Rights' Year—1968

Impressions of life in early New Zealand written by notable visitors to our shores are often found to be sometimes very critical, very patronising or very amusing. Many never left anything, considering it worthless to put their thoughts on paper.

1840—Another N.Z. "First" in the very human right to work but 8 hours a day.

On February 7th, 1840, the vessel "Duke of Edinburgh" arrived at Port Nicholson. The passenger list included the name of *Samuel Duncan Parnell*.

But Samuel Duncan Parnell did not anticipate any fanfares. These were to come later. Meanwhile, there was work to be done—bush to be cleared, houses to build, land to be cultivated. Here was a new world indeed—a workaday world. Many of those first settlers in 1840 camped on the Petone waterfront; others bribed the Maoris to put up a house built of stakes, raupo, wood or flax—you'll see such a house today in Jubilee Park, Lower Hutt. Parnell found class barriers were broken down, everyone lent a hand, all worked together for the common cause.

When Samuel Duncan Parnell landed in Wellington he and his wife were both aged 27. Like many others of our early pioneers, Parnell had left England through grim necessity. Unemployment was rife, factory conditions were almost intolerable, wages a mere pittance, and trade unions savagely repressed. For the old, the sick, and the infirm, there was the workhouse. It was the survival of the fittest—or the slickest—the few successful rugged individuals, and the thousands of ragged ones.

Such was the spirit of Samuel Duncan Parnell. He became a land purchaser from the New Zealand Company and was granted one hundred acres at Karori and a town acre at Daniell Street. Shortly after his arrival he was asked to build a house at Korokoro for a fellow passenger on the "Duke of Edinburgh", George Hunter, who became Wellington's first mayor. Parnell agreed, provided that on the job the hours were eight per day. Mr. Hunter declared this was preposterous and pointed out that in London the bell rang at 6 a.m. and if a man was not there and ready to start he lost a quarter of a day.

Parnell said "there are 24 hours per day given us, eight of these should be for work, eight for sleep and the remaining eight for recreation. I am ready to start at 8 a.m. in the morning. On those terms or not at all."

Mr. Hunter at last capitulated and eight hours was agreed to and the house built. Parnell visited every new ship that arrived in Port Nicholson and persuaded the workers to support the eight-hour day. He was successful and so the eight-hour day was originated in Wellington, New Zealand. The New World was redressing the wrongs of the old. Here was an occasion for rejoicing!

Parnell's contribution as originator of the Eight Hour Day was recognised by a congratulatory address from the citizens of Wellington in 1890, two months before his death. Funds for erection of a Parnell Memorial were raised by a Saturday shilling collection and a monument with a drinking fountain erected in the old Municipal Library building on the corner of Mercer Street and Wakefield Street. Seventeen years ago a bust of Parnell was handed to the Wellington Trades Labour Council, and is displayed in the Trades Hall, where it serves as a reminder—if reminder were necessary—of one of Wellington's most notable citizens. And add this to the record—in 1919 in Washington the International Labour Office of the League of Nations formulated draft conventions for an Eight Hour Day—just 79 years after Parnell showed the way in the pioneer township of Wellington, New Zealand!

—Contributed by H. J. Steptoe.

(Ed.: It is acknowledged that the Wellington Early Settlers' Association proposes to mark the International Human Year with the placing of a suitably inscribed 8-hour-day plaque on the most historically appropriate building, and seeks the help of members to recommend where this shall be.)

He Is Winking At Me, Upon My Word!

This is a story about a cannon, a very rusty and shattered one, but an interesting relic, whose history has been unfolded since I acquired it some months ago.

It all started with a letter from a person in Kaitia who knew that I was interested in historic nautical relics. He wrote and said that he had an old damaged cannon with part of the muzzle and trunnion blown off. It had been found buried in the ground at a deserted Pa site at Whangape. It was obviously a Naval cannon, he wrote, and bore the Government broad arrow mark.

Now it was fairly obvious that this was from some warship, and very probably from a wrecked one. Investigating this, I narrowed it down to the wreck of the H.M.S. Osprey. This vessel was wrecked 18 miles north of Hokianga on March, 1846. She was on her way from Mangonui to Hokianga and ran aground at Herekino or False Hokianga, as it was called. The Captain mistook a white spot on the cliff for the pilot's house at Hokianga and this delusion was aided by the Maoris at the Herekino Pa, who ran up a red flag, which was taken for the all-clear signal.

All the cannon, except a small one, were thrown overboard to lighten the vessel, but to no avail, and she became a total loss.

The crew landed with what little they could salvage and set up a camp, with the small cannon mounted and loaded as a precaution against a Maori attack. They subsequently made their way overland and passed through the Pa at Whangape, where this cannon was found.

This was all very interesting, so I bought the cannon and wondered how it had been damaged so badly, assuming, as it turned out correctly, to Maori mis-handling.

Several months later I happened to be browsing through Gudgeon's book, *Defenders of New Zealand*, and came across a story, the gist of which is as follows:

A tribe of Maoris who lived near the mouth of the Hokianga River, recovered a cannon from the wreck of a vessel; they were in high glee, and were de-

termined to force an opportunity to display their find.

To accomplish this much to be desired notoriety, they decided to give a feast, and invite the neighbouring tribes. They had plenty of powder, and decided to put the cannon in the sand, elevating the muzzle with a log of wood. But at the trial discharge, it was found that in spite of everything they tried, the cannon persisted in jumping up when fired. As a gun carriage was unknown to them, they told off a pononga (slave) to sit straddle legged across the gun to hold it down as it fired. This, on trial, worked very satisfactorily.

The eventful day of the feast arrived, and the visiting Maoris arrived from far and near in their canoes. Everyone was assembled, and the tribe prepared to fire off the cannon. Several pounds of powder was well rammed into it, with several stones on top. The slave sat in triumph upon it, with his face towards the touch hold, holding a lighted fire stick in his hand. The word to fire was given, and the light was applied, and a mighty explosion took place. As might have been expected, the old cannon burst. None of the bystanders were hurt, but where was he who fired the gun? Portions of him were found and gathered into baskets.

As it was only a slave who had been killed, the sorrow was for the cannon, the departed glory of the tribe. Suddenly a woman pointed to a still twitching piece of cheek and eyebrow. Taking this for a piece of facetiousness on the part of the dead man's spirit, she explained, "Aue. A nana. Ehara ie hanga. E kamu kai ana ki au katahi ano." ("Alas. Well, well, well. Was ever the like seen. He is winking at me, upon my word.") For years afterwards, "He is winking at me" was a favourite saying of the tribe.

There is no doubt that all the foregoing concerned the cannon now in my possession, and is an amazing example of how the story of an inanimate article can be pieced together by sheer chance, as if this old cannon had been leading my investigations, step by step, helping me to uncover the interesting story of its experiences.

—Extracted from the Whanganui Branch "Newsletter".

—D. W. CIMINO.

Where Have All Their Bells Gone?

In accordance with the International Shipping Regulations, all steam and sailing vessels, with the exception of river craft, must be provided with an efficient bell, not less than twelve inches in diameter at the mouth. This regulation has been in force for many years, but the bells carried by the earlier vessels were frequently smaller.

This bell, which usually bore the name of the vessel, and the date when she was built, was normally hung as far forward as possible on the ship. The method of hanging the bell varied according to the whim of the builder; many were suspended from a plain double metal ring and some had beautiful and elaborate metal mounts, the favourite one being two dolphins standing on their tails, forming a graceful arch, from the apex of which the bell was suspended.

The main bell was used by the seaman or lookout and was struck once, twice or three times to indicate to the officer on watch when another vessel was seen ahead, or on the port or starboard bow and, as well as being used as a warning to other vessels in foggy weather, the New Year was usually issued in by striking it sixteen times, in the usual groups of two.

Many vessels have been lost completely in the seas which lap the coast from Turakina to Waitotara and, apart from these irrecoverable losses, at least thirty-five vessels have actually been cast ashore, or dismantled in our district. It seems strange that so very few of the bells which must have been salvaged from these wrecks can be accounted for today. After a careful study of the record of these wrecks, and making a liberal allowance for the fact that several of the earlier cutters and schooners probably had no bells, there remain at least twenty vessels whose bells have most probably been recovered.

Of this number the bells of the following have been traced:—

The four masted barque Fusilier which was lost on the Turakina Beach in 1884. This bell hangs in the porch of Mr. Simpson's farm at Turakina.

S.S. Charles Edward, which was the first steamer to be lost at Wanganui. She was wrecked just inside the entrance in 1908 and her remains were sub-

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AN ENGRAVING OF THE SHIP "BROUGHAM"

In the issue of the Bulletin, April 1968, on page 14 in the Canterbury Quiz, there is a reference to one, Edward Jollie, who surveyed and laid out Christchurch. It states that Jollie arrived at Wellington by the ship "Brougham" in February 1842 as a surveyor cadet.

I have recently perused a typescript from one of our newer Auckland Branch members giving facts of interest about the life of his great grandfather, Thomas Allom. As I have Mr. Allom's permission to use any of the material contained therein for Founders' purposes, I thought it might be of interest to quote the relevant passage, first stating that Mr. Maurice Allom, our member, has at his home an engraving by his great grandfather of the ship "Brougham" passing Paritutu and the Sugar Loaves at the port of New Plymouth in 1841. He has said that any interested member of our Society (N.Z. Founders) is welcome to call and view this engraving at his residence, 9 Hauraki Road, Takapuna, Auckland.

To quote now from the original typescript: "The late Thomas Allom was a member and one of the founders of the Royal Institute of British Architects, whose illustrated works were engraved on steel and published in periodicals during a course of more than twenty years, by Messrs. Fisher, Son & Co., Messrs. Virtue & Co., Messrs. Heath & Co., and others. These pictorial publications were eagerly sought for not only in England but in many Continental cities. In the early forties, the original sketches sent home by the New Zealand Company's draughtsmen, Mr. Heaphy, Captain Smith (then Surveyor-General) and others, were handed over to Mr. T. Allom, who selecting the most suitable, made beautiful lithographic views of the new settlements, which were published for the company by Messrs. Smith, Elder & Co., of Cornhill, London. These drawings largely contributed to make New Zealand popular as a field for emigration."

sequently blown up. The bell from her is suspended from the balcony of the Castlecliff Surfing Club.

The Cyrena, the bell from which spectacular wreck in 1924, may be seen hanging in the Wanganui Fire Station premises.

—Whanganui Newsletter.

From The Branches

CANTERBURY

The guest speaker on May 14th, who was introduced by Mr. Pearce, was Miss Marie Fraser, Matron of St. Helen's Hospital, Christchurch, who spoke on a subject which has received much publicity of late, namely "Unwanted Children".

After outlining the excellence of the hospital itself, Miss Fraser went on to explain its functions with the great help given to many in time of dire need. Then followed numerous aspects of the work such as the behaviour of young mothers to the child, that of the young mother to her own parents, child psychology, the attitude of the father if indeed he could be found and the parts played by the Courts and the Child Welfare Department.

At question time Miss Fraser was most generous in her replies to the many queries, leaving her audience much more knowledgeable than when they came, wondering how this social problem could be overcome, if at all.

The response when Mr. A. H. Struthers called for a vote of thanks gave ample proof of appreciation. Supper provided by committee ladies followed.

GENEAOLOGY . . . AN EXCELLENT IDEA

When the explorers set out to find a great southern continent which they felt sure must exist they discovered New Zealand, an area of some 66 million acres, uninhabited, and uncultivated, except for pockets of Maoris who grew their kumeras.

Later came the settlers who may be divided into two classes, those who had education, position and money in contrast to the great number who were virtually without money and often without good education. Frequently the working man was faced with the necessity of building with his own hands a home for his wife and family because he could not afford to hire labour which was at a premium in any case. As for keeping records of his family and ancestors he had little time and perhaps not much inclination except maybe by means

of the family Bible. On the other hand the man of means who hired labour was obliged for his own good to keep working records as to costs and had the time to write something of conditions of the day. We are indebted to these people for their records which in many cases were converted into books to make something of an historical record of the times.

Separated by great distance from the Old World it is little wonder that we are still formulating a culture of our own, but we are gradually gaining ground.

Today, for instance, the thoughts of many New Zealanders are turning more and more to their ancestors who helped to establish this country, a sort of ancestral pride. That these people were of few means or were engaged in some ordinary occupation is of little importance for if they were good citizens they served a good purpose. But who were these people and where did they come from?

The Canterbury Branch of the N.Z.F.S. realising this rising tide of interest in ancestry or Genealogy as it is commonly known, is prepared, if any members are interested, to hold a special evening at which an outline will be given as to the ways of investigating this exciting and fascinating subject. Members may have friends who would like to attend.

If you have the interest, enthusiasm and can devote some time to the subject, send your name to the Secretary, Miss M. Mateer, Flat 10, 142-144 Stanmore Road, Christchurch 1.

WHANGANUI

A VISIT TO WESTOE

Once again our members had a perfect summer day for their annual visit to one of the historic homes in the country. This year our rendezvous was "Westoe", once the home of a New Zealand Premier, Sir William Fox, whose Greatford estate comprised originally 5,500 acres. The day was made the more enjoyable in that we were

From the Branches, cont'd.

joined by a group from the Marton Historical Society.

The large house, we were informed by our host and hostess, Mr. and Mrs. Howard, was built by Fox in 1874 after the original home on the flat below had been burnt, and it followed an Italian design. About half of the estate was offered for sale in the seventies for closer settlement, many of the sections being disposed of on a system of deferred payment.

In 1884, or 1885, Fox sold "Westoe" to the grandfather of the present owner and went to live in Auckland.

Mr. Howard conducted us round the gardens, pointed out the site of the original house and farm buildings and described prominent landmarks.

We were particularly interested in the little sketch of the first house by Nicholas Chevalier, which our host produced. Chevalier arrived in New Zealand in 1865 and spent many months on sketching tours in the country, principally in Canterbury and Otago, although he was in this district for a while.

After afternoon tea, Mr. Calkin, Mayor of Marton, thanked Mr. and Mrs. Howard for their hospitality and then went on to tell us of the Marton society's activities, including the plans for furnishing period style an old cottage which had been promised them, when it eventually would be moved to the centre of the town. I added the thanks of our members, who greatly appreciated the opportunity to visit this historic home, and recalled the other old homes we had visited in recent years.

—*Flora Spurdle.*

WAIRARAPA

A meeting of the General Committee of the Wairarapa Branch of the N.Z. Foundes' Society was held in No. 2 Committee Room at the Stadium on Tuesday, 11th June.

After the routine business of the Society had been disposed of, a major discussion took place on the question of how the Society can maintain the interest of all their members. It was considered that more should be done in the way of "get-together" evenings, including

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cards, housey-housey, films, slides, and musical items.

Arising out of the discussions it was agreed that an "Evening" should take place on September 25th next, when cards will be played for one hour, and then the President, Mr. C. Kemp Goodin will exhibit his slides of a recent trip overseas.

Acting upon the recommendation of Mr. Ian Cameron it was decided that the evening should be held in Carterton, at the Masonic Hall. As the Society has members residing in all parts of the Wairarapa, consideration will be given to having similar evenings at a later date, in other important towns.

Whilst on the subject of functions, it was decided to hold the Christmas Party on November 23rd, and the Secretary is pleased to report that a reservation has been made for the Old Folks Hall for that date.

All members will be advised of the final details relative to these two evenings later on.

AUCKLAND

AUCKLAND'S EARLY DAYS ARE RECALLED

The Auckland Branch of the N.Z. Founders' Society recently held two evening meetings and a luncheon at which the chairman, Mr. R. L. Wynyard, presided.

At the first evening meeting, Mrs. G. Howe, of the New Zealand Society of Genealogists, spoke on "Tracing Your Ancestors" with special reference to New Zealand.

At the evening given to welcome new members, items were given by Mrs. Mary Stroobant, who was accompanied by Mrs. E. Sargent. Mr. John Norton, of the New Zealand Folk Lore Society, spoke of the aims of the society. An historical reading about early Auckland hotels was given by two members, Miss M. Clarke and Mr. John Webster.

The speaker at the luncheon, held in the Farmers' Blue Room, was Mr. T. Walsh, who spoke on the Thames gold-fields and their effect on early Auckland.

—*Auckland Herald.*

An 1851 Account of Mt. Ngauruhoe

In the month of March, 1851, a little before sunrise I commenced my ascent alone, from the northwestern side of the Rotoaira Lake. I crossed the plain and ascended the space to the northward of the Whanganui river. Here I got into a valley covered with large blocks of scoriae, which made my progress very difficult. At the bottom of the valley runs the Whanganui river. After crossing the river, which at this place was then not more than a yard broad, I had to ascend the other side of the valley, which from the unequal nature of the ground, was very tedious, and I kept onwards as straight as I could for the top of the mountain. At last I came to the base of the cone, around which there were large blocks of scoria which had evidently been vomited out of the crater, and had rolled down the cone. The most formidable part of my journey lay yet before me, namely the ascent of the cone, and it appeared to me from the position where I stood that it composed nearly one fourth of the total height of the mountain. I cannot say at what angle the cone lies, but I had to crawl up a considerable portion of it on my hands and feet, and as it is covered with loose cinders and ashes, I often slid down again several feet. There was no snow on the cone or the mountain, unless in some crevices to which the sun's rays did not penetrate. There was not on the cone any vegetation, not even the long wiry grass which grows in scanty patches up to the very base of the cone. The ascent of the cone took me, I should think, four hours at least; but as I had no watch, it is possible from the laborious occupation I was at, that the ascent of the cone looked longer as it was. But whether it was three hours or four that I was clambering up the cone I recollect I hailed with delight the mouth of the great chimney up which I was toiling. The sun had just begun to dip, and I thought it might be about 1 p.m., so, that I had ascended the mountain from the Rotoaira lake in about eight hours. I must confess as I had scarcely any food with me that I kept pushing on at a good pace. On the top of Tongariro I expected to behold a magnificent prospect, but the day was now cloudy and I could see no distance. The crater is nearly circular, and from afterwards measuring with the eye a piece of ground about the same size, I should think it

was six hundred yards in diameter. The lip of the crater was sharp; outside there was almost nothing but loose cinders and ash; inside of the crater there were large overhanging rocks of a pale yellow colour, evidently produced by the sublimation of sulphur. The lip of the crater is not of equal height all round, but I think I could have walked round it. The southern side is the highest, and the northern, where I stood, the lowest. There was no possible way of descending the crater. I stretched out my neck and looked down the fearful abyss which lay gaping before me, but my sight was obstructed by large clouds of steam or vapour, and I don't think I saw thirty feet down. I dropped into the crater several large stones, and it made me shudder to hear some of them resounding as I supposed from rock to rock, of some of the stone thrown in I heard nothing. There was a low murmuring sound during the whole time I was at the top, such as you hear at the boiling springs at Rotomahana and Taupo, and which is not unlike the noise heard in a steam engine room when the engine is at work. There was no eruption of water or ashes during the time I was there, nor was there any appearance that there had been one lately. I saw no lava which had a recent appearance; notwithstanding all this, I did not feel comfortable where I stood in case of an eruption. The air was not cold—the ascent had made me hot—but I had time to cool, for I remained at the crater nearly an hour. At about 2 p.m., I commenced the descent by the same way that I ascended. A fog or cloud passed over where I was, and caused me to lose my way for a short time. When descending I saw between Tongariro and Ruapehu a lake about a mile in diameter. I could see no stream flowing out of it on its western side. An extinct crater may also be seen near the base of Tongariro. It was almost dark before I reached the Whanganui river, and, although in strong condition and a good walker, I felt comparatively done up, and I fell asleep in a dry water-course. The night was cold, but I slept soundly until daylight, when I immediately rose and continued my descent, and at 10 a.m. I reached my residence at Rotoaira, with the shoes almost torn off my feet.

continued on next page

The Introduction Of Bees Into New Zealand

As no records were kept, the question of the introduction of the first bees into this colony was for many years a subject of great uncertainty. It was only through the attention given to the matter by the late Isaac Hopkins of Auckland about the year 1903 that the question was finally set at rest.

The first bees to land in New Zealand arrived by the ship "James" at Mangunga, Hokianga on or about March 13th, 1837. These bees were

brought here by Miss Bumby, who accompanied her brother, the Rev. J. H. Bumby, as his housekeeper.

The credit of sending the first bees from England to the South Island lies with Mrs. Thos. Allom, the wife of Thomas Allom, architect, of London. In 1842 Mrs. Allom arranged for the first bees to be sent out on the barque "Clifford". They were consigned to Nelson to Captain Wakefield, then head of the Nelson settlement. The hive arrived in excellent condition. In 1845 a paper was read before the Society of Arts in London, describing the methods Mrs. Allom had adopted for tending them on ship board. Specimens of the wax from the Nelson hives were sent to England from Nelson and exhibited to the Society. For this Mrs. Allom was awarded the silver "Isis" medal.

It was the common black bee that was first brought out to this country, followed in the year 1880 by the introduction of the first Italian bees from California, and it is a cross between the black bee and the Italian that we have in the country today. The arrival of bees in New Zealand was a very forward step in the settlement of the country, as the bees were needed for cross pollenisation. The Isis medal presented to my grandmother was bequeathed to me following her death, and I still have it in my possession.

(Note: Mr. Allom, in his 80's, is proving a fund of interesting information to members of N.Z. Founders' Society, Auckland Branch, and we are pleased to receive his contributions through the good offices of M. W. Clarke and yet another generous contributor, R. Lewin Wynyard.)

AN 1851 ASCENT OF MOUNT NGAURUHOE

continued . . .

The difficulty of ascending Tongariro arose not from its height, or the roughness of the scoriae, but from the hostility of the natives, who had made the mountain "tapu", or sacred, by calling it the backbone and head of their great ancestor. All travellers who ask permission of the natives to ascend Tongariro were met with indirect refusals. The only way to get over this difficulty was to ascend the mountain unknown to the natives of the place. Mr. Dyson did this, but his ascent was discovered by a curious accident. During his progress up the mountain he took for a time the little frequented path which leads along the base of Tongariro to Whanganui. A native returning from that place observed his foot-marks, and knew them to be those of a European. As he saw where the footsteps left the path, he, on his arrival at Rotoaire, proclaimed that a European was now wandering about alone on the sacred mountain of Tongariro. The natives immediately suspected it was Mr. Dyson, and they went to his house, waited his return, and took several things from him. He was now a suspected man, and his conduct was watched.

From "New Zealand" (1867) by Dr. Ferdinand Von Hockstetter.

—Whanganui Newsletter, March 1968.

Did Jules Verne Visit New Zealand And Dwell "Amongst The Cannibals"?

New Zealand, though very young in years, has an impressive list of very important people on its visitors' book in its formative years. Examples would be Lady Franklin, Anthony Trollope, Charles Darwin, Earle, Angas and many more. Charles Dickens is thought by some to have ventured to these distant islands of the empire, but proof has not been found.

Many people do not know that the great French novelist Jules Verne wrote about New Zealand in one of his books. It is entitled "Among the Cannibals", and is the second part of a trilogy. From this adventure novel Walt Disney created the film "The Castaways", shown in our cinemas in recent years.

How Verne could write about New Zealand remains a mystery. A possible explanation could be that he read all available, and a considerable amount of, published material on New Zealand before writing his account of life here. He also could have spoken to someone recently returned to France.

However, a point of interest is that Jules Verne's correct name was Jules Olchewitz, this fact bringing forward the question, could he have visited New Zealand under this name? In this case, if it was so, his visit may have gone unrecorded by newspapers and writers of the time. This then could possibly mean that Verne may have been "among the cannibals".

The descriptions of the landscape, particularly the thermal areas are vivid and alive, his wit is sarcastic and his writing is very racy.

A few extracts from the work may be of interest to the reader:

"Every European who ventures to these fatal countries falls into the hands of the Maoris and every prisoner in the hands of the Maoris is a lost man."

"The New Zealanders are the most cruel, not to say the most gluttonous, of the anthropophagi."

"Quadrupeds, even birds, are rare in this inhospitable country."

"They have seasons for man eating — especially the Anglicans prepared the New Zealand chiefs to bend to the English yoke . . ."

"Promises and presents had more power than the grand words of Hobson."

"Flowers are rarer—but an abundance of grass and umbelliferous plants."

"The bird called the 'tui' by the natives, sometimes 'the mocker', on account of its incessant sneering laugh."

"Do you know, my friends, what these creatures wad their guns with?"

"What?"

"With the leaves of the Bible! If that is what they make of the sacred writings, I pity their missionaries."

Perhaps Verne was thinking of a possible Wairakei when he wrote, "Yes, an imitation volcano, the fury of which we will regulate. There is plenty of vapour and subterranean fire here which only needs an outlet."

So much more could be quoted from the novel, but a full reading of the book will satisfy anyone eager to study the New Zealand delights developed in the mind of the author. It will show once again the foresight shown by him, evidenced in his other better known novels, that brings before us the incredible world devised by Jules Verne in the nineteenth century.

—Contributed by J. P. Webster,
25 Regent Street, Auckland, 9. Member
N.Z. Founders' Society, Auckland
Branch.

New Founders' Members . . .

Name	Address	Ship	Date	Ancestor
Mrs. G. J. C. Bolton	Hastings	"Mary Ann"	1842	George McRae
Mrs. K. C. McDonald (A)	Wanganui			
Miss H. B. Collier	Wanganui	"Aurora"	1840	Samuel & Elizabeth Parkes
Mrs. A. A. Macpherson	Palmerston N.	"London"	1842	William H. Saunders
Mrs. V. I. L. Marshall	Tauranga	"City of Delhi"	1840	Eliza. H. Needham
Mr. W. G. Birdling	Auckland	"London"	1842	William Birdling
Mrs. C. H. Haslock	Tauranga		1821	Gilbert Mair
Mrs. D. K. Benschel	New Plym'th	"Carbon"	1846	— Ryan
Mrs. O. C. G. Driller	Masterton	"Duke of Roxburgh"	1840	William Hawke
Mr. W. J. Hall	Palmerston N.	"London"	1842	William J. Hall
Mrs. J. F. Williams	Wellington		1852	Daniel Smith
Mrs. E. M. Minton	Masterton	"Duke of Roxburgh"	1840	William Hawke
Mrs. S. L. King	Rotorua	"Phillip Laing"	1848	Alexander Chalmers
Mrs. R. Dohnt	Te Puke	"Duchess of Argyle"	1842	Peter McNair
Miss P. H. Moore (I)	Wanganui	"Amelia Thompson"		William Perry
Master G. D. Moore (I)	Wanganui	"Amelia Thompson"		William Perry
Mrs. H. J. Hancock	Auckland	"Diana"	1839	Capt. William Butler
Mrs. V. Ockleston (A)	Hobsonville			
Mr. W. H. Ockleston	Hobsonville	"Duchess of Argyle"	1842	James Sims
Mr. K. J. Tasker	Mania	"London"	1840	Alexander McIntosh
Master P. D. Ball (I)	Wellington	"Tory"	1839	Thom. W. Tankersley
Master P. J. Ball (I)	Wellington	"Tory"	1839	Thom. W. Tankersley
Mrs. E. P. Eccles	Wellington	"Raymond"	1844	Rev. Robert Ward
Mrs. D. V. Kindell	Masterton	"Blenheim"	1840	Donald Cameron
Master C. D. F. Johnston (I)	Nuhaka	"Prince of Wales"	1842	John H. Johnston
Miss M. L. King (I)	Rotorua	"Phillip Laing"	1848	Alexander Chalmers
Master S. L. King (I)	Rotorua	"Phillip Laing"	1848	Alexander Chalmers
Mrs. I. L. Birdling (A)				
Miss H. A. McLachlan	Auckland	"Blenheim"	1840	Dougald McLachlan
Mrs. R. Wrathall	Papakura	"Prince of Wales"	1842	Archibald McLean
Mrs. V. M. Tier	Hastings	"Berhampore"	1849	Simcon Shale
Mr. A. B. Cook	Auckland	"Bengal Merchant"	1840	W. Cook
Miss A. J. Dennehy (I)	Eastbourne	"Bengal Merchant"	1840	David Galloway
Master A. J. Dennehy (I)	Eastbourne	"Bengal Merchant"	1840	David Galloway
Mr. M. J. Oliver	Wellington	"Amelia Thompson"	1841	James Oliver
Mr. L. C. Collins (A)	New Plym'th			
Mrs. E. I. Brown	New Plym'th	"Timandra"	1842	William George
Mrs. E. Goldingham	Auckland	"Birman"	1842	John Monk
Mr. J. B. Dunning	Auckland	"Jane Gifford"	1842	George Darroch
Mrs. I. T. Gore	Auckland	"Birman"	1942	John Monk
Mrs. J. M. Bartlett	Auckland	"Duchess of Argyle"	1840	John Bell
Mrs. D. W. Fredrickson	Auckland	"Jane Gifford"	1842	George Scott
Dr. R. H. Culpán	Auckland	"Jane Gifford"	1842	William Sulpan
Mrs. R. H. Culpán	Auckland	"Jane Gifford"	1842	Joseph Craig
Mr. J. L. Griffin	Wellington	"Bangalore"	1845	Martha Vaile
Miss L. Milson	Taupo	"Duchess of Argyle"	1842	Peter McNair
Mr. K. M. Dewes	Wellington	"Tohora"	12th	Century
Mrs. P. A. T. Dewes	Wellington	"Te Arawa"	14th	Century
Mr. M. W. F. Cummings	Wanganui	"Bengal Merchant"	1840	Andrew McEwen
Mrs. M. E. Cummings	Wanganui	"Bengal Merchant"	1840	Andrew McEwen
Mrs. H. Gibbs	Wellington	"Lord Wm. Bentinck"	1841	John Phillips
Mrs. E. D. Gilchrist	Rotorua	"Oriental"	1841	Robert Wilton
Mrs. S. L. Fox	Hamilton	"Gertrude"	1841	John Mitchell
Mrs. T. F. Spragg	Auckland	H.M.S. "Buffalo"	1840	Thomas Duder
Mr. E. Benton	Featherston	"London"	1841	Timothy Benton
Mrs. N. A. E. Nichols	Wellington	"Oriental"	1841	Walter Bishop
Mrs. J. E. Barrington	Up. Moutere	"Oriental"	1840	Alexander Sutherland
Mrs. E. H. Kendrick	Lower Hutt	"Chelydra"	1841	Thomas Waters
Mrs. A. Forbes	Lower Hutt	"Indiana"	1858	Thomas Sharplin
Mr. R. L. Oliver	Wellington	"Amelia Thompson"	1841	James Oliver
Miss D. Hamilton-Roddy	New Plym'th	"Patriot"	1856	Rev. James Buller
Mrs. I. M. Bisphan	Christchurch	"Steadfast"	1851	Stephen P. Smith
Mrs. M. E. Dyer	Auckland	"Phillip Laing"	1848	William Winton
Mrs. N. E. Barclay	Auckland	"Duchess of Argyle"	1842	Robert J. Laing
Mrs. F. Harris	Wellington	"Oriental"	1841	John Farnham
Mrs. V. M. Swaites	Napier		1847	John Northe
Mrs. S. C. Sinclair	Auckland	"Hannah Watson"	1840	Sir Fred. Whitaker
Mrs. A. E. Carian	Palmerston N.	"Adelaide"	1840	Thomas E. Kempton
Mr. S. D. Wilson	Wellington	"Byron"	1855	Rev. John Alexander
Mrs. T. F. Wilson	Wanganui	"Anne"	1848	John A. Hickson
Mrs. I. M. Taylor	Auckland	H.M.S. "Buffalo"	1858	Thomas Duder
Mrs. B. P. Geerligns	Auckland	"Lord Wm. Bentinck"	1841	John Whitehouse
Mr. N. W. King	Auckland	"William Bryan"	1841	Thomas King
Mrs. E. Flanagan	Trentham	"Oriental"	1840	John Ladd
Rev. M. H. Flanagan	Hawkes Bay	"Oriental"	1840	John Ladd
Mrs. M. P. Patrick	Napier	"Oriental"	1840	John Ladd
Mr. S. W. C. Raleigh (A)	Eketahuna			
Mr. A. P. Campbell	Wellington	"Aurora"	1840	Frank B. Parkes
Miss S. V. Lysaght	Hawera	"Phoebe"	1845	John D. Greenwood