

New Zealand



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BULLETIN

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LAST RITES FOR A BURIED CEMETERY

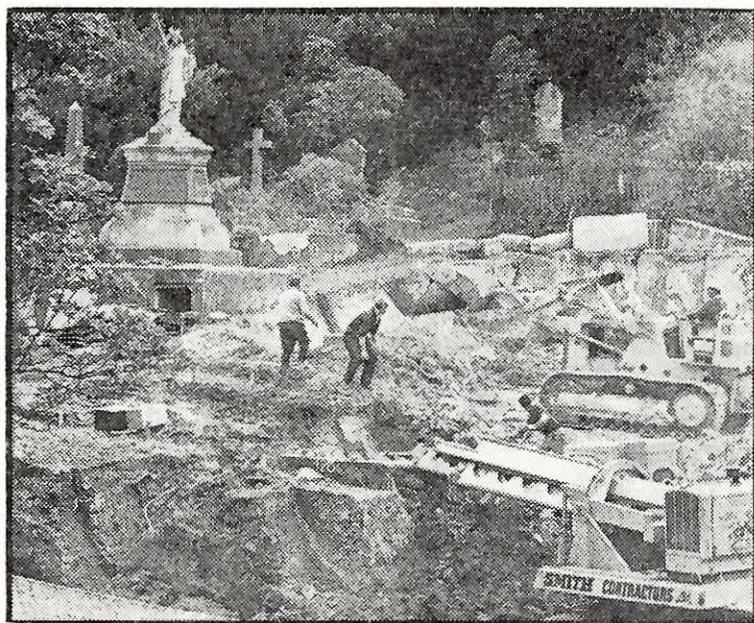
W. P. REEVES

The yellow sign at the locked gate has warned in imperious black lettering: "This cemetery is closed". It added, half-heartedly in smaller print "... till further notice." But we realise now that the Bolton Street Cemetery we know, one of the most historic

grounds in the country, is shut forever.

The belching bulldozers and excavators and the fuming trucks and tractors, marshalled like the forces of some modern Caesar, are burying it with twentieth century thoroughness. These are the last rites,

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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.

and there is no room for mourners.

Attempts are made to shut the sacrilege off from public gaze. A screen of sacking erected down the fence line and around the perimeter of operations. But Wellington's intolerant winds, like valiant expositors of the truth, have torn and stripped the shroud till the view of leering tilted gravestones and naked ravaged earth is glaringly revealed.

With tremendous expertise, swiftness and efficiency, the once-hallowed ground is laid waste, surrendering its bodies and its ghosts. The sombre towering pines, in black witches' hats, which have stood sentinel over these once sacrosanct acres, scream their protest as the chain-saws rip into their vitals and they drop to the ground like giants before a firing squad. The blades of tractors hack the tangled groves of native shrubs and weed and scoop away the lovers' walks, levelling beauty to the common denominator of motorway ugliness. (The contractors are not to blame; they have a job to do.)

It is a sad spectacle. Yet complaining at what is being done in the name of progress is a waste of breath. It is certainly much too late to touch bureaucracy's conscience. The city fathers—sound, no-nonsense men charged with doing right for the town—know darned well that the motor car commands precedence over aesthetic appreciations and that concrete is the neatest art-form known to man.

Besides, whoever cared about the cemetery before? When all is said, isn't a graveyard a lugubrious spot, exerting some doubtful at-

traction only to the morbidly inclined? Such loaded inquiries elicit support from those who don't care and never will about much beyond the next instalment on the car and the colour of Mrs. Jones's hat. They wouldn't be seen dead in a cemetery.

It was the very uniqueness of Bolton Street that invested it, I would have thought, with inviolable reason for its preservation as an historic spot. Early Wellington is cradled there. No other area or memorial evokes the spirit of the settlers so impressively. There is, or rather there was, when the citizen could visit and ponder and commune there, an affinity between today's generation and those pioneers which was tighter and more real than any link. In our raw-boned, bustling society, nothing distinguishes our immaturity and lack of national identity so much as our neglect of the New Zealand heritage. Bolton Street helped fill that gap by granting us a sense of history. Yet typically we destroy it.

I am not talking only about Wakefield's grave and the plots of other notables. These will be preserved with due ceremony in shrines as comfortless, sterile and remote as the Hall of Memories in the National War Memorial, and wreaths will be laid annually by dignitaries who will glance dutifully back into the past before pushing on to more pressing functions of the moment. This cap-suled memory, as neatly and hygienically packaged as sausages in a supermarket, is no substitute for the enriching experience a walk through Bolton Street, as it recently was, afforded.

In fact, it was not the figures that feature in our history books

that engaged us, so much as the parade of ordinary people who lived out unpretentious, anonymous lives while bravely confronting the tests and tribulations of an existence that was foreign to their backgrounds 16,000 miles behind. Reconciled to their hard lot but sustained by a faith in their enterprises, many of them must have felt that the rewards would descend to their children and their children's children and to the nation over whose birth they were presiding. To the modern seeker after early New Zealand, the tablets perched around the gentle slopes and shaded by a whispering bush prescribed the settlers' humility, tragedy and triumphs.

Finally, of course, the place was given over to neglect. This in itself was shameful, but it became doubly so when the authorities used the evidence of their own negligence to justify the depredation we see today. The cemetery was allowed to fall into often ugly disrepair with the excuse that it was going to be done away with anyway. Thus, to a number of people, by the time the crunch of the highway decision came, they were ready to conclude that a tidy thrust of road might be more tolerable than the confusion the cemetery presented from the street. Theirs was too simple a view, of course. If they had ventured into the place as thousands of others had done, they would have been at once captivated by the charm and awed by the quiet reverence of the scene.

As it is, this tiny oasis in the arid desert of Wellington's commercialism is to be lost to them and to everybody. The lunch-time meanderer is forced further afield

. . . *continued on page 4*

to a green glade; the couples are shut out of the grottoes where the glow-worms pulsed like stars; the tuis must fly away somewhere else. The city council's antipathy to trees (they interference with the drains, a senior once protested to me) triumphs again.

Ah, but my critics will rejoin, just wait till the landscape architects and artists have sharpened their talents on the challenge the present carnage poses. How splendid such order and neatness will be to gaze upon. Terraces of concrete blocks will rise like production stacks at a match box factory. The traffic signs will dazzle against the black macadam. A piazza will project across the complex from which idle citizens might gaze in wonder at man's ingenuity and count the head-to-toe vehicles buzzing like insects below. It will all be as bright and spectacular as tomorrow, and since the die for this particular disgrace is well cast, I wish the designers well.

For there is no turning back. The arguments for a motorway, or at least arterial roads, around the city are irrefutable. All the same, there are questions. I am no expert on traffic flow and town planning, but I have spoken to enough men whose judgement in these matters I respect, to believe that the foothills motorway took a sadly wrong turning when it swung from Tinakori Road into the Bolton Street Cemetery with the idea of paralleling The Terrace. It would seem to my innocent mind much more sensible to have pushed all the way along Glenmore Street before burrowing out into Te Aro. The case against this course has never been satisfactorily stated.

How much cognizance did our

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civic administrators take of that resolution adopted at a public meeting in Barrett's Hotel away back in 1844? That meeting resolved that the "cemetery situated between Bolton Street and Sydney Street can not be diverted from the original purpose without doing violence to the rights of proprietors and wounding the feelings of persons who have interred relations or friends in that place." Twenty-nine years later the Hon. Robert Stokes uttered these prophetic words in the Legislative Council: "What guarantee have the relatives and friends for the preservation of the tombs and graves that they will not be desecrated?" Well, 100 years on, we know the answer.

The bulldozers operate in an almost total absence of opposition, unlike 40 years ago when the city council's whim to carve up the cemetery for a tram track was aborted by the efforts of the Early Settlers' Association. Today, few care. The past is dead and the future beckons, neon-signed, garish-hued, noisy and smoothed in concrete.

Such are the wonders of modern construction that traffic will soon begin to flow. And then we can rush by at 40 m.p.h., under the piazza, slicing through the scarred hillsides in pursuit of the car in front, and if we can spare the thought we might touch our caps in fleeting shallow reverence to the dead we know lie somewhere here about, all the while thanking God we've beaten one traffic jam till we get snarled up in the next.

(This editorial feature first appeared in the "Dominion.")

A WAITANGI DINNER ADDRESS

by BILL HEREWINI

(Delivered to those many attending the Society's Annual Dinner at the Greenstone Room, N.Z. Display Centre, February, 1969.)

I want to say at the outset that I was hesitant about addressing this very important gathering. There were several reasons—just plain scared would be the first. Secondly, of the 512 chiefs who solemnly marked the Treaty parchment I could trace no one with whom my own tribe could be linked. Thirdly, the calibre and standing of speakers you have had here before on these occasions makes it very difficult for those that follow to maintain the high quality of the addresses one expects at a function like this.

However it was the knowledge that John White would be here that tipped the scales. I have sat around a board table with Mr. White and I have admired him for his lucidity, patience, willingness to listen, his courtesy at all times and the depth of his human understanding. He is a man that inspires confidence and right glad am I to have him and to be associated with him tonight.

The signing of the Treaty of Waitangi 129 years ago became the first official recognition by pakeha and Maori of the fact that they had to live together in one country and enter into a covenant laying down the conditions under which they could and should live together. This Act heralded the birth of a nation. Since that historic day the two races have trodden the same path of history. They have worked together—played together—fought together. In two world wars, in South Africa, in Korea, in Malaysia, and now Vietnam, they have stood shoulder to shoulder facing the common foe. They have shared happiness and joy, the bitterness of grief, frustration and disappointment and the sweetness of success.

It took two world conflicts to forge the links which hold the two peoples securely together—two wars to prove to the world that the Maori had reached maturity—two wars when each year we salute the memory of the fallen.

Two wars when the existence of a common bond between the brown-

skinned and his white-skinned brother was discovered, a bond which continues to be strengthened as the years roll by. I think this evening of the veterans who served in South Africa—I think of the Hokowhitu-a-Tu—the seven hundred strong of Tumatauenga, the god of war—the Maori veterans of World War I. They meet at the end of this month in Wairoa for their annual reunion—fewer in numbers, physically less agile but sound in spirit. The recollection of past exploits becomes less clear, but deep in each veteran's heart the glowing embers of what was once a brilliant fire burns on—the fire that drove men to fight in defence of the country they loved and the things they cherished.

I think of the Senior Service, the Navy, the 2nd New Zealand Expeditionary Force and the units that made up this mighty fighting machine in the Second World War, and the Royal New Zealand Air Force.

Spread through each arm of the service one found representatives of my race. The 28th Maori Battalion, a symbol of the Maori people's insistence to prove themselves. It left its dead strewn in the olive groves of Greece and Crete, the sands of Africa, the cliffs and valleys of Tunisia and the age old fields and mountains of Italy. It gave the Maori people Lt. Te Moana-Nui-a-Kiwa Ngarimu, V.C., killed in action facing the enemy. This was a heavy price to pay for citizenship, but

heads are held and never sever will they hang in shame.

The Maori has played his part and continues to make a substantial contribution towards the country's defence commitments. The First N.Z. Infantry Regiment in Malaysia, the battery in Vietnam with two companies of the Infantry Regiment, the naval forces, the men of R.N.Z.A.F. Transport Command, in all these units my people are strongly represented. Can we do more?

It is significant that out of bloodshed and lawlessness the Treaty emerged to be observed as a solemn pact—a pact which went far deeper than the ink that dried on that famous parchment. It became indelibly etched in the hearts and minds of all New Zealanders. It became a unifying symbol—a symbol of our oneness under the sheltering cover of the British Crown.

In speaking of unity, it might interest you to know that from the early part of the 1800s, the need for a single Maori leader was widely held among the tribes. Tamehana Te Rauparaha, after a visit to England, formed the belief that the Maori people would benefit by the setting up of a king. It seems that he found the civilized conditions in the Old Country were due to the existence of the British Sovereign and Government. He saw the operations of the institutions and systems of the British nation—these were the products of kingship. He was told by the leaders of the Colonial Government to return to New Zealand and set up a kind in order to stop tribal fighting.

This, then, was the beginning of a search for a Maori king which ended in the Waikato when Potatau Te Wherowhero was installed as king in Ngaurawahia in 1858.

Potatau was succeeded by Tawhiao.
Tawhiao by Mahuta.
Mahuta by Te Rata.
Te Rata by Koroki.

Koroki by his daughter, Queen Te Atairangikaahu, the titular head of the Waikato confederation of tribes and such other tribes who recognise and acknowledge her leadership. You are wondering why I have raised this matter on this occasion. I can think of no better forum for clearing up some misconceptions about the King movement. There is a good deal of misunderstanding about Maori royalty even

today—such as her title and her function in Maori society. She is a Maori queen—her father before her was king and called such for very many years and so also were his forebears before him, but I want to make it clear that she is in no way regarded by the Maori people as a rival to the sovereign of England.

The fundamental function of the Maori queen in New Zealand society is not constitutional and political—but it is rather social and cultural. Queen Te Atairangikaahu stands as the embodiment of Maori ideals and cultural values, qualities like hospitality, generosity and consideration and such like. She is a focus of the social values that constitute Maori aristocracy, and her existence tends to underline the significance of such things in a world too prone to evaluate events to purely economic terms.

Queen Te Atairangikaahu's leadership is not one of active participation in political and other movements, but it is rather one of symbolism—and here this word comes up again—a symbol of the past glories of the Maori people—that reminds them of their heritage and status in the modern world, and that guarantees the conservation of such values for the country as a whole. When she does that by occupying the position she has inherited then she has done her work in society. If she moved from that position then she must necessarily lose her mana. There is similarity between this idea and the position held by Queen Elizabeth II, and a symbol of the unity of the British peoples, for though she reigns, she does not govern. The differentiation of functions has taken centuries to evolve in the age long conflict between King and Parliament in the old land and we might do well to recognise Queen Te Atairangikaahu's true position and her real function in New Zealand society even if it means as it may well mean the creation of the first New Zealand peerage based upon this remnant of authentic Maori aristocracy.

To summarise on the significance of the King Movement as it is commonly known in the 20th century.

It stands as a bulwark for Maori ideals and values—Te Mauri o te Maoritanga—life principle of Maoritanga.

Its functions in New Zealand society is to conserve elements of Maori culture and thereby bring to mind those

LETTERS TO THE EDITOR

P.O. Box 21,
Carterton.

Dear Mr. Buick-Constable,

Further to our talk at the Dominion Council meeting, I will just give you particulars I know.

My father, Collingwood Goodin, arrived in Wellington on the "Martha Ridgeway" with his parents and the rest of the family in 1840. My father was five years old. He did say they used to trade up the Hutt River and take goods to ships in the harbour. He served in the Maori War and came over the Rimutakas with his people to the Wairarapa in 1865. Pushing a barrow to carry his belongings he went to Gabriel's Gully and dug for gold, then returned to the Wairarapa.

He later owned the property known as Hikurangi Maori College in Carterton. This he sold to Lord and Lady Tankred. Later had a small farm at Clareville.

My mother was born on ship just before it reached New Zealand. I am aged 69. I have two brothers, 63 and 58. I should think it would be unique, more so in the case of my younger brother father arrived in New Zealand 129 years ago.

I lost my first wife in 1952 and remarried in 1954. My present wife's great grandmother was my aunt. My wife has a son whose name is Martin, a Tankersley. He married my grand daughter, so I have a grand-daughter for a daughter-in-law. Both my stepsons' great grand-parents, Tankersleys and Wyeths, arrived in those very early years. My stepson and his wife now have a son, so we have four generations alive.

My first wife was a grand-daughter of Thomas Kempton, another pioneer. So the baby's great grandparents on the four sides were all among New Zealand's earliest people to arrive. Thomas Kempton would be the baby's great great grand-parent.

Please take what you want from here.

With kindest regards.

Yours sincerely,

KEMP GOODIN.

(This unusual family account would take a lot of beating. Mr. Goodwin is the much-respected President of our Wairarapa Branch.—Ed.)

97 Mt. Albert Road,
Auckland, 3.
11 April 1969.

The Editor,

N.Z. Founders Society Bulletin.

Dear Mr. Buick-Constable,

The President and Committee of the Auckland Branch have asked me to write to you on behalf of some of our new members who were wrongly listed as regards ancestors in the April issue, 1968, of the "Bulletin". I have made a corrected list of these members and we thought that perhaps it would be possible to put them in the next issue. Hoping this will not be an inconvenience.

I am also enclosing a page of the Pacific Stamp Journal lent me by Mr. T. A. Bishop and have marked a letter from Sir George Grey to Colonel Wakefield about Wakefield House, which he thought might interest you for the "Bulletin".

I am sending, too, a short account of a Family Reunion held after our Fencible Evening in November by descendants of John Duggan, a Fencible Soldier.

A Waitangi Dinner *continued*

values in any society that cannot be turned into cash terms though inestimable worth in systems of living anywhere.

It provides a section of the Maori people with a social and cultural background in which to frame their lives in a wider society that is often cold, forbidding and even antagonistic. This more intimate covering for their spirit keeps them warm in the wider atmosphere about them.

I have traversed in disjointed fashion important events in New Zealand history—important that is to me. First, the Treaty of Waitangi uniting two peoples of different races and different cultures—the King Movement and an attempt at uniting the tribes of New Zealand—2nd N.Z.E.F. uniting in war Maori and pakeha.

Waitangi—the Maori Queen—the 2nd N.Z.E.F.—symbols of unity: stages in New Zealand's development leading we fervently hope to a better and more satisfying era of happy and harmonious co-existence.

Whakataka to Hau Ki Te Muri
Whakataka te Hau Ki Te Tonga
Kia makinakina i uta
Kia mataratara i tai
Kia hi ake ana te ata kura
He tio
He huka
He hauhunga.

Cease now O Thou East Wind
Cease now O Thou South Wind
The murmuring breeze will sigh o'er the land
The stormy and boisterous sea will subside
And the crimson dawn will come
With a sharpened air
A touch of frost
Ah, 'tis the Promise of a Glorious Day.

ing in November by descendants of John Duggan, a Fencible Soldier.
Hoping these might be acceptable for use in the "Bulletin".

Yours sincerely,

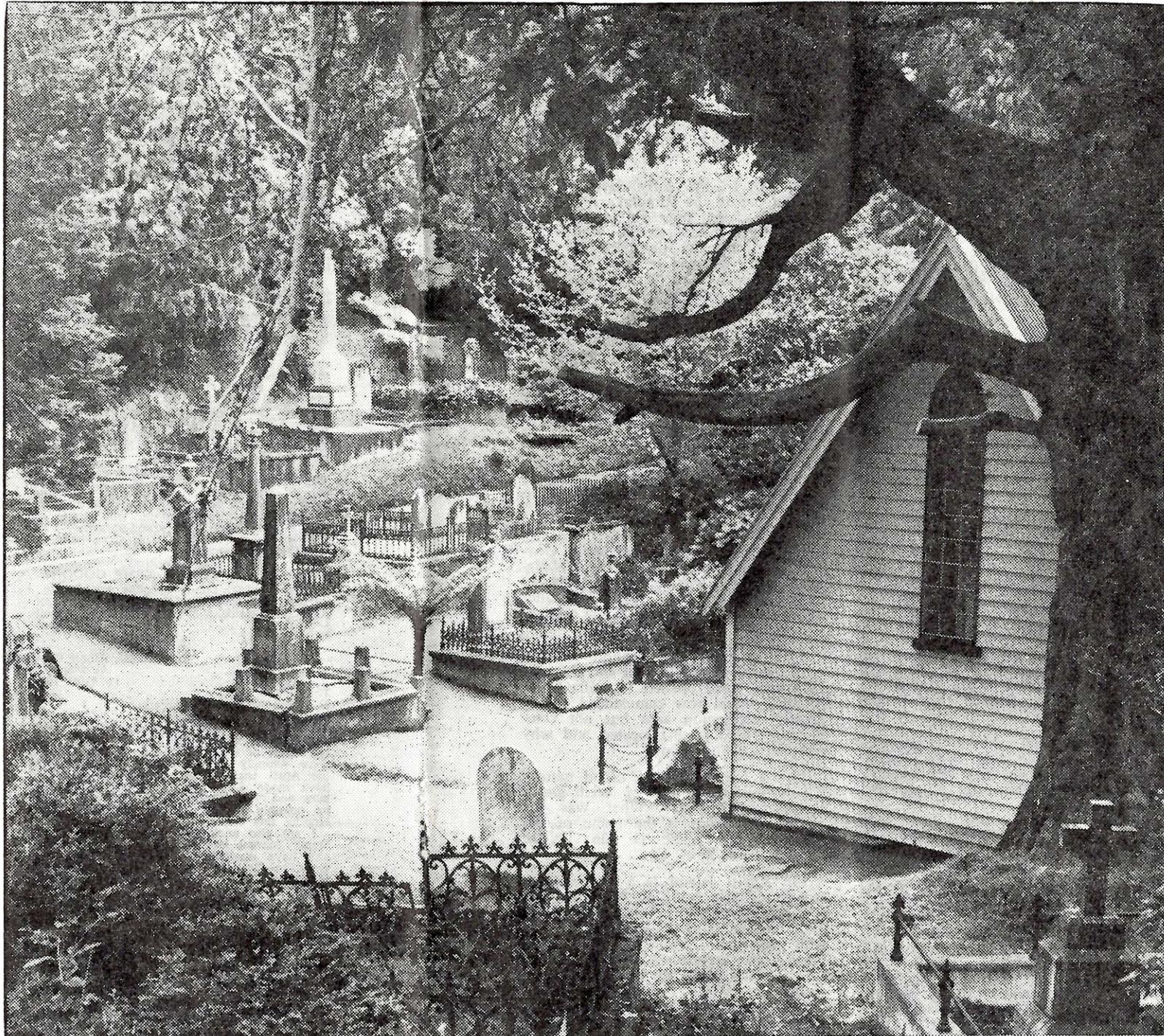
(Mrs.) JOAN TATTERSFIELD,
Hon. Secretary,
Auckland Branch.

Name	Ship
Mrs. T. E. Goebel	Duches of Argyle
Mrs. D. R. Rogers	Gundreda
Mrs. E. E. Goebel	Duchess of Argyle
Mrs. M. A. Griffiths	Duchess of Argyle
Mrs. C. J. Stretton	Brougham
Mrs. I. V. Gray	Oriental
Mrs. A. G. Gould	British Sovereign

Date	Ancestor
1842	James Boswell
1859	Walter Rutherford
1842	James Boswell
1842	Susan Sommervell
1841	Alfred G. Harris
1841	Robert Wilton
1845	Maj.-Gen. Robert H. Wynyard



A SERENE
CORNER OF
THE BOLTON ST.
CEMETERY
BEFORE
EARTHWORKS
BEGAN
FORMING THE
NEW
MOTORWAY



HOW WOULD YOU FARE . . . ?

The New Zealand Founders Society offered prizes for the best set of answers to the following questions concerning the history of Wellington.

QUESTIONS—HOW MANY CAN YOU ANSWER?

1. What was the origin of the following names:

(a) Vogeltown, (b) O'Reily Street, (c) Fitzherbert Tce., (d) Pt. Jerningham, (e) Miramar, (f) Box Hill, (g) Thorndon, (h) Pencarrow Head, (i) Aglionby St. (Lower Hutt), (j) Epuni (Lower Hutt).

2. What is the actual date of Wellington's Anniversary Day and what event in the history of Wellington does it celebrate?

3. What land feature of the Wellington coastline bears the name "Tapute-Ranga"?

4. How did the Wellington Zoo originate?

5. (a) Name the book written by Elsdon Best about the Maori history of Wellington (pre European)? (b) What position did Elsdon Best hold on the staff of the Dominion Museum? (c) Where is there a plaque erected to the memory of Elsdon Best and what is the wording on the plaque?

6. What is the present name of a township on the outskirts of Wellington which was known to the Maoris as "Taupo" and what famous chief lived there?

7. At the head of the Horokiwi Valley just off the Old Main Road leading to Paekakariki is a hill known as "Battle Hill". How did it get its name?

8. What was the name of the fort erected by the settlers in the Hutt in 1845 near the first Hutt Bridge?

9. What was the location of Wellington's first Museum and when was it established?

10. Where was the first school in Wellington and who conducted it?

11. (a) What famous Prime Minister is buried in Bolton St. Cemetery? (b) Will this grave be disturbed by

the motorway construction now being undertaken in the cemetery?

12. A tollgate was set up on a road out of Wellington in 1863. Where was this gate and what were the toll charges?

1. (a) In the early days of Wellington before the Rimutaka Hill Road was constructed how did people make their way by land to the Wairarapa? (b) When was the Rimutaka Hill Road opened for wheeled traffic? (c) Before the Rimutaka Rail Tunnel was constructed the railway line to the Wairarapa climbed the Rimutaka Range. Describe the unusual feature of this railway which distinguished it from all other railway lines in New Zealand?

14. There are four catchment areas from which Wellington draws its water. Name these areas in the order in which they were brought into use.

15. Give the names of three ferry boats that were used to ferry passengers between Wellington and Eastbourne? When did the ferry service cease?

16. (a) When was Provincial Government first established in Wellington? (b) Who was the first superintendent of the Province? (c) What building is located on the site of the original Provincial Council Chambers.

17. (a) Give the location of four road tunnels in Wellington and the year they were each opened to traffic? (b) A road tunnel was commenced in the greater Wellington area but not completed. Where is this located and why did construction stop?

18. A famous New Zealand naturalist is buried in one of Wellington's scenic reserves: (a) What was his name? (b) What is the name of the Reserve? (c) What is the unique feature of this Reserve?

19. Kapiti Island is a well known feature of the coastline near Wellington. (a) What Maori tribe attacked and took the island in the early 1820's and who was their leader? (b) What industry was associated with the Island in the early days of European settlement? (c) What name did Captain Cook give to the Island? (d) What height is the highest point on the Is-

Early Methodists In Raglan

The history of the Methodist Church began as early as 1834 in New Zealand. The Methodists in London appointed a missionary to Waipa in answer to a request from the native population at Waingarua, the old name for Raglan. The natives had come to the Raglan area from the Hokianga district. Two missionaries made a tour of Kawhia and the Waikato districts. Mr. Whitely, who toured the Raglan area, travelled there by land, going along the sea coast and depending upon the resident Maoris to ferry him across the Manukau and Kaipara harbours, and also across the wide mouth of the Waikato River where it entered the sea.

The journey took him about 10 days and it is said that upon arrival at his destination he found "a people prepared of the Lord". He spent Sunday with the natives and Europeans at the Wai-

kato Heads. On the Monday he went to Kawhia, where he arrived by night-fall of the following day. In his recordings of the journey he reports that no missionary had ever before visited these natives and yet they had a chapel and had obtained books and for some considerable time had been "attending to the ordinances of religion as taught by the missionaries in other parts of the land".

How would you fare . . ? *continuation*

land? (e) For what purpose is the island now used and when was it set aside for this purpose?

20. There were once three Railway Stations in the Wellington City (inner City) area. What were they called and describe their approximate locations?

21. Robert J. Dickie was a citizen of Wellington earlier this century. For what is he remembered?

22. Wellington harbour has two major facilities for repair of ships. Give their names and locations and the years they were first brought into use.

23. A number of fortifications were erected in the greater Wellington area during the Maori wars. One of these, located in the Hutt Valley, still stands. Where is it located and what is its present use?

24. In the early days of Wellington the occupation of "waterman" was very common. What did these men do?

25. Two important buildings of national significance are located on the site of the former Mount Cook Gaol. What are these buildings? Give a brief account of their history.

It was decided to build a mission station with Mr. Whitely on the South Head of the harbour and a Mr. Wallis on the northern entrance of the Raglan Harbour. As there were no houses and no workmen in the locality the missionaries themselves had to make battened doors for the homes they decided to build.

A vessel was sent down from the Bay of Islands to take the two men, their wives, the flooring boards for their new homes and their few household goods.

Mr. Wallis was not too well acquainted with the Maori language and not yet used to the rigours and hardships of colonial life, so the following account of the trials he suffered on his journey to his new home make interesting, even amusing reading.

The first part was across a mud flat in which "the pedestrians sank nearly to their knees!" As he had not yet mastered the art of walking barefoot, he was taken over some high sandhills

instead of continuing on the course through the mudflats, but there he found "walking very tiresome". When nightfall came he found himself "heartily welcomed at a native settlement" and found also that he could enjoy a supper of potatoes (probably kumaras) eaten "without salt and with neither knife nor fork".

Wearied by his day's journey he hoped fervently to fall quickly asleep and enjoy a goodnight's rest, but "the insects were so numerous and so ravenous he was glad when morning came".

Upon finally reaching Raglan a raupo hut was given to him. It contained neither bed, table nor chair. He records that "he felt he was fast nearing primitive simplicity!" After some time and with the help of some sixty men allotted to him by the natives he was able to build a more suitable residence. His wife eventually arrived carried in a sedan by Maori porters amid great rejoicing. Her first child was born in November 1835.

The next enterprise was to build a raupo church. The moment it was completed it was filled with a large congregation. Mr. Wallis had a very capable native teacher, one John Leigh, to help him and soon had Sunday and day schools started. Te Awaitai, a great warrior in Te Wherowhero's raids, was the first convert. When he was baptised he took the name of Wiremu Nera (William Naylor), and became a devout Christian and a great friend and supporter of the British Government. It was a busy life in Raglan in those days with about 300 attending the schools each day and many of them learning to read very quickly. Children were baptised, marriages were consecrated and many natives came long distances in order to trade pigs for books.

Later on a native of Germany, Henry Schnackenberg from Hanover, who had emigrated to New South Wales, Australia, arrived at Raglan, where he had

been sent on a mission by his firm in Australia to act as an agent for the buying of flax, timber and other produce. While at Kawhia he met the other Methodist missionary, Mr. Whitely, and joined the church. He soon became very proficient at the Maori language and began to preach sermons. In 1844 he became a catechist and in 1853 he was received into the ministry. He never became as proficient at English as he was in the Maori tongue. He worked very hard with the Maori people, travelling very great distances.

Upon the outbreak of the second Maori wars, the Government considered his life in danger and ordered him to confine his activities to Aotea. He hoped to mediate between the Maoris and the Europeans, but the rapid spread of the Hauhau cult made his position once more untenable, so he returned to Waingaroa (Raglan) and spent his last remaining sixteen years there, often very discouraged, and often in peril of losing his life. Many of the Maoris in his charge defected to the rebels, and this caused him much grief and sorrow. He finally became ill and broken in health and died on a voyage to Auckland where he was bound in order to seek medical aid. It is said, however, that through his efforts Raglan was one of the most peaceful spots of the whole area during the Maori uprisings.

Looking at the area we have been describing, it is hard to picture all the activity that took place there over 120 years ago. Today it has plenty of activity of a vastly different nature during the summer months, when it is the playground for the people of Hamilton and surrounding districts, but in the winter months with all the small boats and yachts and launches "up on the Hard", it is a quiet, peaceful, sunny, sleepy spot with lots of winter sunshine and nothing much to do, a far cry from the bustling activities of the missionary days.

(Mr. Wynyard notes that the Henry Schnackenberg mentioned in the above article by M. W. Clarke, of Auckland Branch, is the grandfather of Mrs. Robb, another Auckland member.)

From The Branches

THE MORE WE ARE TOGETHER

AUCKLAND

1849-1969

A family reunion of descendants of John and Mary Ann (née Withall) Duggan was held on the weekend of the 1st and 2nd February, 1969, at Danish House, Auckland. This was to commemorate the 120th anniversary of their arrival in Auckland on the "Oriental Queen" on September 17th, 1849.

John Duggan was born in Clonnel, Ireland, in 1807, son of Walter Duggan, a farmer, and his wife Mary Maher. He joined the British Army and was married to Mary Ann Withall whilst serving in India in 1832, returning to Britain on retirement in the late 1840's.

He volunteered in 1848 to join the Royal New Zealand Fencibles, which was formed for the protection of Auckland (then the capital) from attacks by hostile Maoris. He sailed from Tilbury, England, accompanied by his wife and three daughters.

About 340 members of the family of descendants attended on February 1st and the gathering was an "At Home". There were six grand-daughters and six grand-daughters-in-law present. On Sunday, 2nd February, a church service at the Catholic Church, Onehunga, where John and Mary are buried, was attended by a large number of descendants and this was followed by lunch at the home of Mrs. R. Copas.

Family names of John and Mary Duggans' seven children are: Duggan (Hopkins, Harvey), Munro, Stockley, Copas, Maguire, Peterson.

CANTERBURY

Branch operations for 1969 opened, appropriately enough, on February 6 when a dinner to mark Waitangi Day was held at Elizabeth House under the chairmanship of the President, Mr. Neil Pearce, distinguished guests including Commander Orr of Operation

Deep Freeze and Mrs. Orr.

It was without doubt the most successful function the Branch has yet held, tickets being a complete sell-out and the room filled to capacity.

In addition to an enjoyable dinner, two well known personalities had kindly consented to address us, the first being the Honourable Mr. Justice MacArthur, who spoke on various aspects of historical documents, papers, diaries and interesting points connected with them.

Here followed an interlude by a Maori concert party, who entertained with song and dance. Their iridescent costumes and pois making a pleasing spectacle in the darkened room.

The second guest speaker was Mr. A. R. Corcoran, a city barrister and solicitor, whose particular interest is Maori law. He opened his remarks with a greeting in Maori then quoted the three Articles of the Treaty and what they meant to the Maori, who was influenced no doubt by his love of oratory. He spoke with some feeling of the disillusionment of the Maori when it came to the taking of his land, adding that one of the most difficult things the Maori Land Court had to contend with was the evidence of "what one Maori overheard another Maori say about a third Maori's land".

In conclusion Mr. Corcoran made this plea: "You of the New Zealand Founders Society who gather together to honour our forebears, their achievements and their settlement of this country, have taken a conscious step to make all of us aware of this need to get together by honouring Waitangi Day and all that this signifies for our Maori brothers.

"Continue to make every New Zealander aware of its significance for in so doing you are serving the cause of we—Maori and Pakeha alike—one nation, and will encourage others to the same cause."

DOMINION COUNCIL

Recent remits passed by the June, 1969, Dominion Council Meeting: 1. (Auckland Branch)—"That descendants of the pioneer 'Fencible' soldiers who

From the Branches . . . (continued)

arrived on the ships 'Inchinnen' and 'Berwick Castle', which arrived in December and May 1852 respectively, as part of a contingent of ten ships especially sent for the protection of Auckland and environs as a result of Heke's 'War in the North', be admitted to the N.Z. Founders Society as Associate Members."

N.B.: The other eight ships arrived between 1847-1850.

2. (Canterbury Branch)—"That Mrs. Jones be made an Honorary Life Member in view of the service she has rendered to the Society."

Note: Mrs. Jones was elected to the committee at the date of formation of the Canterbury Branch, i.e., 14th September, 1949. Elected as Secretary at the Annual Meeting held on 8th March, 1956, and held office continuously until she retired in 1967. Mrs. Jones was then appointed a Dominion Councillor. Over this long period the

Canterbury Branch enjoyed the hospitality of her home for many general meetings and probably all Committee meetings. She is continuing as a member of the Committee and has given service to the Society from 1949 to the present date.

3. (Dominion Councillor, Mr. W. Bear)—"That a special sub-committee of the Dominion Council be formed to be called the Wakefield House Property Committee, whose duties will be the continuation of negotiations with the owner, the Wellington City Council and the Ministry of Works, and to recommend to the Council from time to time any further steps which they consider should be taken to further develop the property. This committee should consist of Messrs. A. B. Diamond, L. H. Pollock, the current Dominion President and the Dominion Secretary/Treasurer. The Committee to have the right to add further members from time to time as required."

WAKEFIELD HOUSE OR GOVERNMENT HOUSE ?

Sir George Grey's letter to Col. Wakefield is of considerable interest and we reproduce it in full:—

"Government House, Auckland,
April 22nd, 1847.

My Dear Colonel,

The intended appointment of a Lt. Governor for this Colony and the necessity which will exist of either the Governor or Lt. Governor living at Wellington for the greater portion of the year makes it requisite for the Government to look out for some house at which this officer can reside. Indeed as I expect Mr. Eyre to arrive here within the next few weeks there is no great time left to make the necessary preparations for him. I believe that the Government has some claim to the land on which your house stands and that some arrangement has been made by which we can enter into possession of the land and house by paying such sum as may be agreed upon as a fair one. I really however know but little about the terms on which you hold the land, but at the same time I can assure you that the Government would not do anything which could be considered either as unfair or which could cause you the slightest inconvenience. I think it as well to state this early that we should be glad to take the house from you

if you are disposed to part with it, as it appeared to me better adapted for a Government House than any other in Wellington. I will write to Major Richmond authorising him to carry out such an arrangement as may appear proper if you have no objection to part with your house. I am happy to say that everything in the North of the Island is proceeding most prosperously and tranquilly. I can only hope that affairs are proceeding as well at the South. My last letter from England informed me that a vessel was to sail for Wellington in a fortnight—you must therefore have later news than I have.

Truly yours,
G. Grey.

(E. J. Eyre, who was coming to Wellington to be first Lieutenant-Governor of New Munster, is best remembered for his explorations in Australia. Major Richmond, who arrived in New Zealand in 1840, held various Government appointments. From February, 1844, he was Superintendent of the Southern Division of New Munster, and from 1847 to 1853 he was Resident Magistrate at Nelson. In 1853 he was appointed a member of the Legislative Council and remained a member until his death in 1887.)

More New Founders' Society Members . .

Name	Address	Ship	Date	Ancestor
ROBERTSON, Miss M. E.	Auckland	"Duchess of Argyle"	1842	Susan Somervell
HOUNSELL, H. R.	Wanganui		1842	William Hounsell
MARKS, R. O. C.	Wanganui	"Regina"	1841	Hannibal Marks
MARKS, Mrs. C. D.	Wanganui	"Amelia Thompson"	1841	James Thomas Shaw
WINKS, Mrs. A. M.	Hawera	"Barque Mary"	1843	Creasy Broderick
DUNN, Mrs. S. E.	Auckland	"Jane Gifford"	1842	Helen Morgan and Edward Austin
MORTLAND, Mrs. S. P.	Taihape	"London"	1842	Thomas Chamberlain
WATSON, Mrs. C.	Auckland	"Lord William Bentinck"	1841	Robert Bould
CONDER, Mrs. N. J.	Wanganui	"Anna Watson"	1840	Charles Hill
STEVENS, R. J.	Dannevirke	"Blenheim"	1840	Duncan Fraser
STRONGE, L.	Tataraimaka	"Oriental"	1841	James Sole and Sarah Hellier
HART, E. S.	New Plymouth	"Timandra"	1842	Joseph Hart
HANNAN, Mrs. K. A.	Upper Hutt	"Oriental"	1840	John Ladd
LUKE, Miss L. E.	Hamilton	"Oriental"	1841	John & Elizabeth Hellier
McCONAUGHY, Mrs. I. (Ass.)	Auckland			
McCONAUGHY, A.	Auckland	"Anne"	1848	John McConaughy
BIRDLING, Mrs. I. L.	Auckland	"Himalaya"	1842	Himalaya Parker
CUNNINGHAM, Mrs. M. P.	Auckland	"Hannah Watson"	1841	Sir Frederick Whitaker
SINCLAIR, R. H. R.	Auckland	"Hannah Watson"	1841	Sir Frederick Whitaker
MARSHALL, Rev. C. R.	Masterton	"Lord Auckland"	1842	George Kemp
BLANCHE, Mrs. M. E.	Christchurch	"Isabella Hercus"	1851	Karl Magon
DIAMOND, M. J. (Jnr.)	Lower Hutt	"Lord William Bentinck"	1841	John and Judith Diamond
DIAMOND, J. P.	Lower Hutt		1841	John and Judith Diamond
CARTER, Miss M.	Auckland	"Minerva"	1848	James Carter
		"Earl of Stanhope"	1841	Robert Stone
WHYE, A. G. P.	Auckland	"Anne"	1848	James McNulty
ROONEY, Mrs. M. E.	Auckland	"Oriental Queen"	1849	John Duggan
MAINGAY, Mrs. E. M.	Auckland	"Sir Robert Sale"	1847	William Butler
JOHNSON, Mrs. J. F.	Auckland	"Tomatir"	1842	Elizabeth Smith
LAUDER, W. F.	Auckland	"North Star"	1845	Jesse Sage
DAY, Mrs. A. G.	Auckland	"Sir Robert Sale"	1847	Capt. Charles Watson
CLARKE, B. (Jnr.)	Masterton	"Adelaide"	1840	Thomas Kempton
HUGHES-JOHNSON, Mrs. C. M.	Wanganui	"Whitby"	1841	James Smith Cross
HILL, Mrs. A. G.	Wellington	"Phillip Lang"	1848	William and Mary Duff
HALL, R. N. (Jnr.)	Christchurch	"Bolina"	1840	John and Honora Oakes
		"Arab"	1841	Caroline Richardson
STILWELL, L. W.	Wellington	"Comte de Paris"	1840	J. Adolphe Francois
GEORGE, H. V.	New Plymouth	"Oriental"	1841	William and Jane George
		"Timandra"	1842	James and Maria Marsh
		"William Bryan"	1841	Val Harrison
LIGHTBAND, P. F.	Napier	"Thomas Harrison"	1842	George W. Lightband
SCHULTZE, Mrs. S.	Heretaunga	"Aurora"	1840	William Jenkins
				Thomas John Drake
RICHARDS, Mrs. D.	Auckland	"Berhampore"	1849	George Waters
COLSON, Mrs. G. B.	Auckland	"Sophia Pate"	1841	William C. Wilson
COLSON, R. H.	Auckland	"Sophia Pate"	1841	William C. Wilson
LOCHEAD, Miss M.	Wellington	"Duchess of Argyle"	1842	James and Elizabeth Lothead
MORGAN, Mrs. M. J.	Tauranga		1855	Joseph Churches
CUMMINS, H. R.	Wellington		1835	John Cummins
CHRISTIE, Mrs. C. E.	Lower Hutt	"Bolton"	1842	William and Thomas Andrews
		"Mary Ann"	1842	Miss Jessop
JOHNSTON, T. A. Q. F.	Nuhaka	"Tory"	1839	John Johnston
DENTICE, Mrs. H. H.	Wellington	"George Pollock"	1851	Henry Hurrell
EDGEUMBE, Mrs. R. M.	Auckland	"Duke of Portland"	1852	Thomas and Barbara Barclay
HOLDAWAY, Mrs. M. (Ass.)	Blenheim			
BRUNTON, Miss E. D.	Masterton	"Martha Ridgeway"	1840	William Judd
MIRRIELES, Miss K. J.	Tauranga		1860	William P. Mirrieles
CONWAY, Mrs. J. K.	Auckland	"Bolton"	1842	John Kidson
BAINBRIDGE, Mrs. A. E. H.	Auckland	"Sir Robert Sale"	1847	Capt. Charles Watson
IORNS, Mrs. D. M.	Masterton	"Louis & Miriam"	1848	Mary Chew
HANCOCK, Mrs. B. M.	Masterton	"Louis & Miriam"	1848	Mary Chew
RICHARDSON, Mrs. A. M.	New Plymouth	"Amelia Thompson"	1841	George and Sarah Giddy
		"Timandra"	1842	Simon and Jane Andrews
McDAVITT, Mrs. E. R.	Wellington	"Westminster"	1843	Charles Barriball
MacKAY, Mrs. G. I.	Wellington	"Westminster"	1843	Charles Barriball
ROSS, H.	Wanganui		1840	Hugh Ross
CRAWFORD, Mrs. V. F. R.	Auckland	"Duchess of Argyle"	1842	William McDonald
DURBIN, Mrs. N. L.	Auckland	"Minerva"	1847	James White
		"Westminster"	1843	Elizabeth Stevens

NEW SOCIETY MEMBERS (continued)

Name	Address	Ship	Date	Ancestor
GILBERD, E. B.	Wellington	"London"	1840	William F. Gilbert
WORGAN, Miss P. L. (Jnr.)	Wellington	"London"	1841	Joseph and Mary Dixon
WORGAN, J. F. (Jnr.)	Wellington		1841	Joseph and Mary Dixon
BROWN, Mrs. F.	Auckland	"Sydney Packet"	1830	Capt. Charles Marshall
HARRIS, Mrs. P. L.	Auckland	"Duchess of Argyle"	1842	William McDonald and Isabella Lohead
ANDREWS, Mrs. K.	Masterton	"Philip Lange"	1848	Francis Marshall
BAKER, Miss S. D.	Manaia	"Bolton"	1840	Isaac Lovelock
TROUNSON, R. D.	Wellington	"Lord William Bentinck"	1850	Bull (later Forden)
PRENDERGAST, Mrs. M. I.	Lower Hutt	"St. Pauli"	1843	Wilhelm Pahl
MILLER, J. R.	Uruti	"Bolton"	1842	James Harford
MILLER, Miss G. I. W.	Uruti	"Aurora"	1841	Mr. R. Miller
MARTIN, J. H.	Christchurch	"Lady Nugent"	1841	Joseph Martin
BLOXHAM, A. C. (Ass.)	Christchurch			
BLOXHAM, Mrs. G. M.	Christchurch			
CONDIER, R. R. J. (Ass.)	Wanganui	"Zealandia"	1858	Frank Albert Drayton

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