

The New Zealand Genealogist

December 2021

Vol 52 No 391



New Zealand Society of Genealogists

Te Rangapū Kaihikohiko o Aotearoa

Family history - Preserving our past for the future





Call for Nominations

Rule 7.4.3 provides that one third of the Directors or, if their number is not a multiple of three, then the number nearest to one third, shall retire from office at the Annual General Meeting each year.

The directors who shall retire at the 2022 Annual General Meeting will be Mary Shadbolt and Robyn Williams both of whom have completed a six year term. Howard Rickman is stepping down after one year.

Nominations are now called for the three vacancies created by the retiring directors, and the two vacancies from 2021 that are currently filled by co-option.

For a nomination to be valid the nominee, the proposer and seconder must all be current financial ordinary, joint, student or life members.

Nominations must be in writing on the Approved Nomination Form that is available from the NZSG office, PO Box 14036, Panmure, Auckland or telephone (09) 570 4248 or can be requested by email to nzsgmanager@genealogy.org.nz

Expectations of a Director and NZSG Director position description are available in the Policies and Procedures Manual available on the website at www.genealogy.org.nz (Membership, Society Administration).

The Nomination Form must be posted to the NZSG Returning Office, PO Box 946, Pukekohe 2340 or emailed to ReturningOfficer@genealogy.org.nz and must be returned no later than 12 noon on 14 January 2022.

In the event that nominations exceed vacancies, an election will be held. Should there be insufficient nominations, members will be notified and nominations to fill the vacancies will be called for and voted on at the 2022 Annual General Meeting.

Heather Maloney JP
Returning Officer
November 2021

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JOURNAL OF THE NEW ZEALAND SOCIETY OF GENEALOGISTS INC
TE RANGAPŪ KAIHIKOHĪKO O AOTEAROA

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This month's theme
Island life

Upcoming themes

March 2022:

First or Christian names as genealogical proof

June 2022:

Tragedies and disasters

September 2022:

Food and family recipes

December 2022:

Wellington province

March 2022:

Housing – 85th anniversary of State houses

June 2023:

Holidays

September 2023:

Family History Month

December 2023:

Accidents

March 2023:

Asia

June 2023:

Wairarapa

September 2023:

Family History Month

General: Articles of any subject relevant to this magazine which meet the submission criteria will be considered. We especially seek how-to articles based around a source or subject which explains relevance, access and use.

See page 172 for submission information.
editor@genealogy.org.nz

Journal distribution

Change of address and general enquiries: Membership Administrator, PO Box 14036, Panmure, Auckland 1741.
E: membership@genealogy.org.nz

Family History Expos 2021

Reviews kindly supplied by Sheryn Hull, NZSG Franklin Branch.

Auckland Family History Expo

The Expo was held at the Fickling Convention Centre, 13–16 August.

The Expo kicked off on Friday evening with light refreshments and a mix and mingle. Michelle Leonard then gave a talk about 250 WWI soldiers who were uncovered in a mass grave in France in 2008. This discovery resulted in the ground-breaking Fromelles project to identify their remains via DNA testing, anthropological data and genealogical research.

This was followed by a presentation from Ancestry's Jason Reeve in conjunction with Talking Family History's Michelle Patient and Fiona Brooker.

The evening ended with a Q&A session.

Saturday brought a full day of activities and talks. A mixture of local presenters on site and international speakers via Zoom. I attended another talk by Michelle Leonard covering organising your DNA matches, a new tool called GDAT (a replacement for Genome Mate Pro, which is no longer receiving updates), and other tools.

In the afternoon I attended Dr Leah

Larkin's 'Introduction to What Are The Odds (WATO)', a well-rounded talk that was heartily received by those who watched. I'm pretty sure I heard some people going "aha" in the room.

Unfortunately, I was too slow getting to Michelle Patient's 'Exploring English Ancestors from Afar' talk which was straight afterwards. This was very popular and there were no seats left by the time I got there.

The Exhibitors' area was busy all day. I sat at the FTDNA table when I wasn't attending talks and didn't get a lot of down-time. All the usual family research entities were represented, and from what I could see, everyone was equally busy all day.

Raffle tickets were on sale and by the end of the day I had secured myself one of the many prizes on offer. A lovely book, map and card courtesy of Auckland City Libraries.

Sunday morning seemed to be a bit quieter, but did pick up in the afternoon. I only went to one talk, Michelle Leonard again, 'Using DNA to Solve Unknown Parentage'. This was a popular talk and the room was full, so a second overflow room was set up to accommodate the extra people.

Michelle explained how DNA testing has revolutionised unknown

parentage and other ancestor mysteries. She provided demonstrations and case studies to show how DNA testing and traditional research can result in much sought after answers.

My luck was in again and I managed to secure another raffle prize, an online magazine subscription to *Family Tree UK*, courtesy of Auckland City Libraries.

All up it was a great weekend, and it was so nice to catch up with friends I hadn't seen since the last year's Expo, and for some the 2019 Expo. Equally nice was meeting some people in real life I had only previously seen in a Zoom session. The talks and exhibits are great, but the opportunities to share and network with peers is even better.

It was especially good to see so many of our Franklin branch members either helping out as volunteers or as attendees. With Covid-19 Level 4 now grasping the country in its gnarly hand it might be a while before we see each other again. Looking forward to Expo 2022 already.



Fickling Centre, Three Kings, Auckland.



Christchurch Family History Expo

For the second year in a row, Covid has scuppered the Christchurch Family History Expo just three days before it was set to kick off. Once again the team there from Christchurch City Libraries and Memories In Time managed supremely well to transition their Expo from a two day live event to a one day online one, though I am sure they didn't really want the experience. However, it did allow those who were not going to Christchurch to participate from their homes.

At 6pm on Friday, 20 August their Zoom room opened for introductions. Then Myko Clelland from FindMyPast joined from the UK to talk about 'Finding Ancestors in British Employment Records'. A thoroughly entertaining talk with many good research tips divulged. Afterwards everyone stayed online for a Talking Family History session hosted by Fiona Brooker and Michelle Patient.

The programme on Saturday, 21 August was chock-a-block with excellent speakers running from 9:30am til 5pm.



First was Emma Maxwell's 'Understanding Scottish Kirk Sessions'. This was part of the Auckland Expo and I did overhear many people there saying what a great talk it was. They were not wrong. Kirk Session records are a new addition on ScotlandsPeople and are a wealth of information. Emma took us through what a Kirk Session is, what records they create, and how to access and search them.

This was followed by a Q&A session with Emma and Graham Maxwell.

Next up was Michelle Leonard's 'Using DNA to Solve Unknown Parentage'. This was also a repeat from the Auckland Expo. However, it never hurts to hear or watch something twice. You always pick up something you missed first time around. An added bonus was an opportunity to ask Michelle some questions afterwards, which didn't really happen at Auckland.



Then we had Jason Reeve from Ancestry delivering 'Thorough Searches on Ancestry.com'. Jason is the Content Acquisition Manager for Ancestry Australia (and New Zealand). Jason explained how to effectively use the general search features and card catalogue. He also gave us

some interesting tips regarding wildcard searches and using the 'exact/sounds-like' filters.

Another great Q&A session followed.

With such great speakers during the morning and the Q&A sessions, what was meant to be a 30 minute lunch break at 12:30pm had been whittled down to a 10 minute grab what you can from the fridge at 12:50pm! But no one was complaining.

At 1pm Michael Higgins from FamilySearch (New Zealand and Pacific operations) gave a workshop covering ways to search on the familysearch.org website. This included searching their 'one' Family Tree, the catalogue for online digitised microfilm, and digital images not yet released, plus many more.

Michelle Patient gave the 'Exploring English Ancestors from Afar' talk I had missed at Auckland, so that was a big bonus for me. She outlined what records you should look for, where to find them online (because no one can go researching in the UK anytime soon), and the differences from same or similar New Zealand records.

Next was Leah Larkin's WATO ('What Are The Odds') talk. This was the same talk as the one I attended in Auckland, with the added bonus of being able to ask questions and have Leah answer them directly. You just can't beat that one-to-one interaction with an expert in their field.

The Expo ended with Fiona Brooker from Memories in Time talking about 'Four More Sources for New Zealand Research'. These sources being military records, New Zealand electoral rolls, the Suffrage Petition, and the *Cyclopedia of New Zealand*, which can add extra colour and detail to your New Zealand family research.

While I am sure those involved were disappointed at not being able to hold the Expo live, there is one big benefit from being online – all day you have fingertip access to peers and experts, to ask any question at any time, and get answers. Priceless! Fingers crossed Expo 2022 manages to touch ground though.



Fickling Centre, Three Kings, Auckland.



Objects of the NZSG

- To promote the study of family histories, whakapapa, genealogies and kindred subjects to the members of the Society and the New Zealand public.
- To advance the education of the members of the Society and the New Zealand public in the study of family histories, whakapapa, genealogies and kindred subjects.
- To provide assistance for the members of the Society and people wishing to compile family histories from sources in New Zealand and overseas.
- To set up, operate and maintain a library of genealogies and related books, documents and digital records and to encourage the preservation of records having a genealogical or historical value.
- To encourage accurate and scholarly research into the histories of New Zealand families and from time to time publish the results.
- To accept copies of family histories and whakapapa for the purposes of research.
- To foster awareness of family links and knowledge of heritage.
- To do all such other lawful acts and things as are incidental or conducive to the attainment of all or any of the above objects.

Membership entitles you to

- All issues of *The New Zealand Genealogist* per year.
- Have your research interests and queries published in the magazine at no cost.
- Borrow from the society's library (NZ residents only).
- Have queries answered from the reference material held by the Society.
- Access to the NZSG Record Collections and Research Services.
- Access to online services via the society website.

How to become a member

Applications to become a member can be made online at www.genealogy.org.nz or may be made in writing. Application forms can be downloaded from the website or are available from NZSG Membership Department, PO Box 14036, Panmure, Auckland 1741.

Membership Category		Subscription
Ordinary	Open to any one individual (one journal, one vote)	\$100.00
Joint	Open to any two persons living in the same household (one journal, two votes)	\$125.00
Student	Open to people 12–25 years (one journal, one vote)	\$30.00
Affiliate Group	Open to any library, institution, museum, facility, corporate body family history organisation or group that is supportive of the objects of the Society and which is willing to assist the Society to promote these objects (one journal, no vote)	\$175.00

Subscriptions are for 12 months from the first day of the month in which payment is received.

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Submission of copy

Articles of any subject relevant to this magazine and that meet the submission criteria will be considered for publication. We especially seek how-to articles based around a source or subject that explain relevance, access and use. We prefer submissions in electronic format by email in .doc., .txt or .rtf file format emailed to editor@genealogy.org.nz. Hard copy submissions should be typed, with adequate margins and double spacing, on one side of A4 paper and posted to the Editor, NZSG, P O Box 14036, Panmure, Auckland 1741. Include your name, contact details and membership number.

Images

Photographs or other supporting illustrations should be provided as .jpg or .tiff files at 300dpi. Do not reduce the size of the image captured by the camera, scanner or screenshot. Images embedded in Microsoft Word documents cannot be accepted. Provide descriptive captions for each image, including name of photographer if known, owner, institutional reference if applicable. The submitter is responsible for obtaining permission to use all images submitted and will be asked to confirm this in writing.

Editing

The Editorial Team reserves the right to edit articles to meet standards and for readability, but if substantial changes are required the Editor will consult with the author.

Criteria

1. Relevance: related to people and their society; genealogy, family history, whakapapa, research, documentary sources, application, biography, genealogical technology etc.
2. Length: Feature articles: 1,800 to 2,700 words (2–3 pages) plus images; Short articles: 5–900 words plus images.

Copy deadlines

Feature articles submitted for consideration must be received by the Editor by the following dates:

Issue	Last date for consideration
March	10 January
June	10 April
September	10 July
December	10 October

Deadline for regular contributions from NZSG, Branches and Interest Groups, Members' Area: 17th of the same month.

Advertising

Apply to the NZSG Office for a rate card that includes rates, specifications and conditions, or find details on the NZSG website with other details about *The New Zealand Genealogist*. Copy must be received by the 17th of January, April, July and October.

Members' Area

Includes: Contact Sought, Information Wanted, Information Offered, Trader and Reunion notices. Members may submit queries of no more than 50 words (excluding submitter's name, address and membership number). These can be emailed, or if in hard copy, they must be neatly written or typed, with each entry on a separate sheet of paper. Please do not abbreviate your enquiry. All surnames should be in capitals. There is no limit to the number of entries you may submit, but your full name, address and membership number must be included with each entry.

Chair Report



Chair Report

This has certainly been an interesting year to take up the Chair of the NZSG Board! Despite our difficulties, I have been heartened and encouraged by the response from you, our members.

I have spent a lot of time thinking of the old duck analogy – serenely coasting across the water while the little legs are working furiously underneath, unseen. That is how things have been during my time as Chair. I would like to thank our office team of Julian, Charmaine, Teresa, Don, Carole and Jan for their support, for helping us with cost reviews and also for working hard from home during the Covid-19 lockdown. I'd also like to thank the Board for their continued work and support.

At this point, we have done all that is reasonable (and some that is perceived as not) to reduce the NZSG's costs to keep us within our income. We have been supported in this by our landlord and staff. We have a few unknowns coming up in the next financial year, but believe we are well positioned to cope with those. We have produced a *Vision* of where we see the NZSG heading over the next few years. There will be changes, but your feedback has indicated we are heading in the right direction.

How well we go forward from here is now up to you as a member. This year, you have supported us with

subscriptions to the Kiwi Collection and donations while we faced our cash flow challenges. Your continued support will determine the ongoing success of the NZSG.

Christmas is a good time of year to ask for a membership as a present (my renewal conveniently falls near my birthday) or to give one. A number of members have told me wonderful stories of family members who have passed on their love of genealogy to them. Is it time for you to mentor a member of your family?

Support is not just about membership. We have a huge number of volunteers who keep the NZSG going. They range from the FRC Volunteers to those working hard on projects, to those on the Board and Committees of our Branches and Interest Groups, as well as those in Appointed Officer roles or helping with education and marketing. To help our future plans come to fruition we will continue to need your help. My thanks to those of you who are currently volunteering and to those of you who will volunteer in the future.

The summer is fast arriving. On behalf of the Board and office team, I would like to wish you all a safe and enjoyable festive season.

Sarah Hewitt,
NZSG Board Chair

Help Wanted!

We have a number of roles that we need to fill for the proper running of the NZSG and a few more we would like have to help us going forward.

- **Returning Officers**
- **Privacy Officer**
- **Appointed Officer: Advertising Sales Co-ordinator**

See page 188 for further details.

Board of Directors

Sarah Hewitt (Chairperson, Executive)
Trisha Dunn (Vice-Chair, Executive)
Robyn Williams (Executive)
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Tony Mort
Howard Rickman
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Fiji in the heart

Miles Dillon

School Project: Write about another country. My sister and I, in our turn, each chose Fiji. We had Dad's stories, his memorabilia (holey coins, tortoise shell souvenirs, photos). We could say bula tau and sing 'Isa Lei'. Dad often reminded us that he had spent three and a half years in Fiji during the War. But there was more. This story spans three generations of the Dillon family. Let's start at the beginning.

My grandfather Edwin Logan DILLON took up a three-year apprenticeship as a painter, grainer and signwriter with M J BENNETT in 1904. Bennett's business was a sizable affair with purpose-built premises at Three Lamps, Ponsonby. Ed was to supply his own tools (excepting brushes), be well fed and housed by his mother, and was on no account "to play at cards or other unlawful games nor frequent taverns or public houses". A note on his apprenticeship contract says he left Bennett's employ in 1909.

He set up business on his own account, for part of which he operated from Karangahape Road. But deep-down Ed had dreamed of being a farmer, so around 1914 he took his wife Belle and young family to a farm at Riverhead. It was a poor property with hard, hungry soils and very soon the dream fell apart. They said he lasted one season before taking off and leaving Belle and the kids. Ed opted to return to work as a painter and in March 1915 he obtained a letter from M J Bennett certifying his service with them. They noted that he was a married man with a family and keen to get on. He spent around nine months working in Suva for A H MARLOW on the contract for the erection of the Bank of New Zealand premises. He also acted as foreman painter for a considerable period for P F WOOD the contractor on the Pier Hotel.

Ed stayed in a hotel on the waterfront near MacDonald's Hotel. "The harbour is on the other side of the road. We sit on the seats under the trees in the evening & it is lovely & cool." The Pier Hotel job was just a couple of doors away on the other side of MacDonald's. They were building a new wharf at Suva at the time and from his accommodation he could observe progress. The sunsets across the harbour



Edwin Dillon, Suva, 1915.

viewed from the hotel were very pretty behind the hills on the far side. It was wartime and not long before Ed's arrival Suva had seen six Japanese and British warships, two destroyers, two colliers, a hospital ship as well as the cable ship *Iris* moored in the harbour.

While in Suva Ed attended St Andrew's Presbyterian Church, which he described as very nice. He was intrigued by the different ethnic groups making up the population of Suva. Fijians lived in close proximity to Chinese, Indians and no end of others, in fact they called one street All Nations Street. The attire of the sentry at the entrance to Government House attracted comment: "Notice the lower garments of the sentry. All the natives wear this sort of clothing. The Indian women are very funny being ornamented with jewellery (all gold) on every part of them. They have great things like earrings right through their noses, rings on their toes & bangles right up their legs. They get married when they are about twelve and you see little mites with babies."

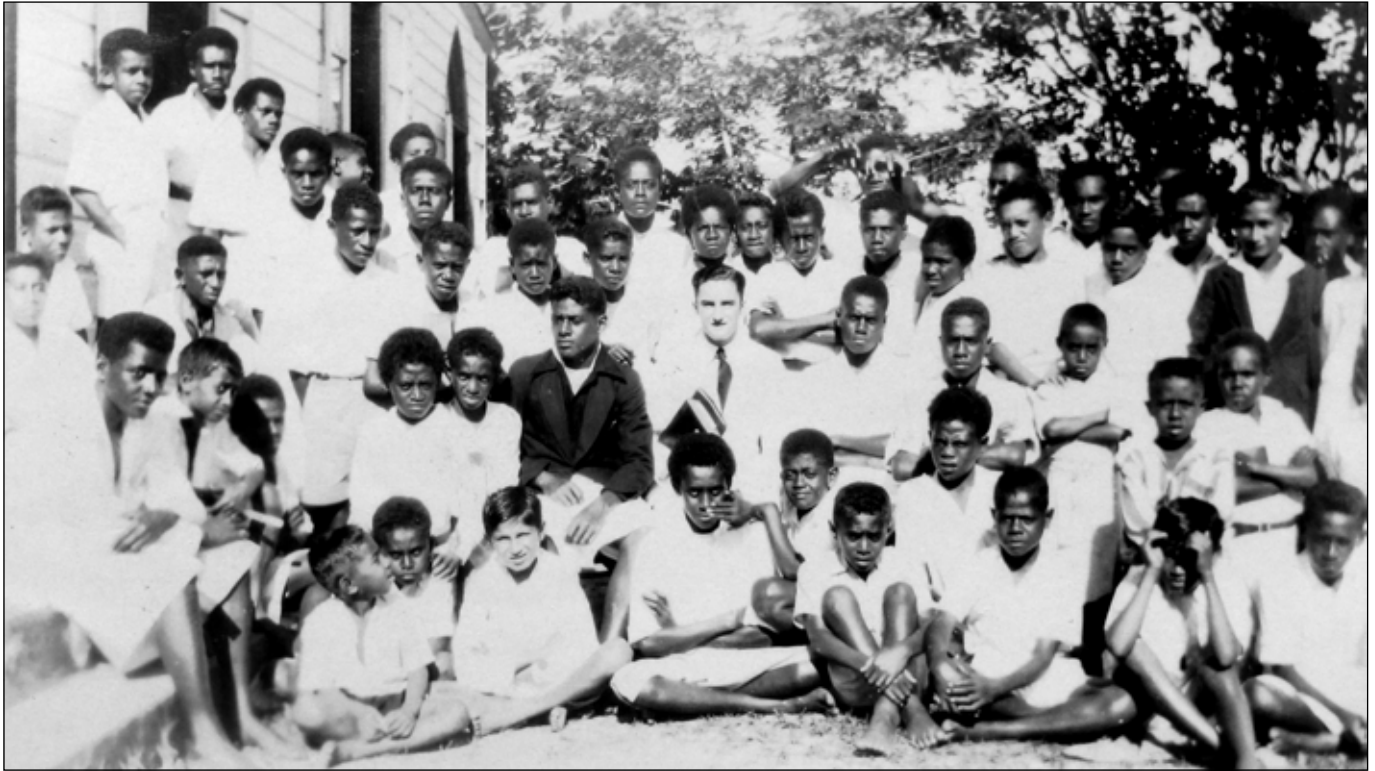
As a youngster I loved a postcard of Cannibal Tom with his dreadlocks, allegedly "now in exile". He even graced my bedroom wall for a while! "Isn't this a funny looking old man. He used to be a very wicked man, killing other black men & eating them. But now they are good men and don't do things like that because good men came to live and taught them that it was very wrong

& that they must love Jesus," Ed wrote to his little son, Neville. Belle and the children visited Ed while he was in Suva, returning to Auckland in October. Ed's testimonials from Marlow and Wood are dated December 1915, suggesting he may have been back on the farm to celebrate Christmas with the family.

Well, Neville was not at all deterred by Cannibal Tom, who by 1929 was most likely dead rather than still in exile when Neville quit our fair shores to try his hand at earning his fortune in Fiji. He had trained as a builder in Auckland and would later pursue a career as an architect in Sydney. He was away for several years during which time his sister Eulene went for a month's holiday to Fiji. With her auburn hair and freckles, she remembered the locals making 'clicking' noises to get her to turn round so they could look at her.

Around June 1930 Neville was back in Auckland for a while, returning to Suva on the *Aorangi* on 2 July. Sadly, correspondence has been lost, but numerous photos provide insights to some of his activities. Sailing, a trip on the ship *Adi Keva*, swimming at the beach at Suva Point, strumming a guitar aboard a launch and a picnic with a mate and a couple of women.

He was in charge of a mixed-race group of men whom he had employed. A photo of the Melbourne Hotel on Victoria Parade suggests he may have lived there, but by 1931 he occupied a little cottage on the Lami Estate. One



Neville Dillon at Jubilee Mission Hall, Sunday, 18 August 1929. "Sam at my right is a Scout Leader. Silas at my left is a clever boy at printing. Savesi over the centre of my head is a wonderful little tenor singer."

of his closest friends was a Scot, Hamish CRAIGIE who also had a cottage at Lami. I am not sure how the pair met, but Craigie became the Fiji Government Printer responsible for the production of the enormously popular *Fiji: Handbook of the Colony*. I heard mention that Neville had a 'soft spot' for a young woman he met in Suva, though her identity is now not known.

Neville was a devout Christian and seems to have taught Sunday School for boys at the Jubilee Mission Hall. Their singing impressed him, the older ones with their beautiful basses and the little kiddies possessed of perfect tenor voices.

Wearing his white sun helmet, he is pictured aboard the cutter *Todi* arriving at Sigatoka with Sister ARCHER and other passengers, possibly fellow church members. American Pentecostal evangelists arriving in Fiji in 1926 were apparently viewed with suspicion by other missions. Adrian and Charlotte HEETEBRY followed Sister SAUNDERS to Suva and were soon making great progress with winning converts to their denomination. In mid-1930 Lawrence BORST and his wife arrived in Suva to join the Heetebrys who had become fluent speakers of Fijian. The 21 March 1931 issue of an American magazine, *The Pentecostal Evangel* (found online), related a fascinating tale: "Gleaning Sheaves in Fiji. Another recent encouragement is that a brother

who belongs to the "Brethren" in New Zealand, but who has been worshiping and associating with us, because there is no "Brethren Church" here, came and confessed to us that he had always been very prejudiced against the Pentecostal people, but now the Lord has shown him that the Baptism with the Holy Ghost is Scriptural according to Acts 2:4, and, he declared, "It is for me, I want it." How we rejoiced in this for we knew up to that time that while he associated with us he did not believe in what we taught, in fact he thought that our teaching concerning the Holy Spirit was of the devil. This brother is now tarrying. Please pray with us that he may receive a mighty infilling, which will no doubt change the whole course of his life. God has had His hand upon this brother in a very precious way, and he always has been a very faithful witness for the Lord. His testimony at the meetings of how he longs for the Baptism puts confidence in the people's hearts toward the Full Gospel and us."

While not named, the timing and the facts are an exact fit for Neville. On his return to Auckland he joined the Assemblies of God where he met the Pastor George CLARKE's daughter Jean, whom he married in December 1934. The Heetebrys and Borsts were guests of the Dillon family on their visits to Auckland.

Leaping on a decade, July 1944 saw

Neville's younger brother, my father Marsden (412151 Royal New Zealand Air Force) posted to Laucala (pron: Lauthala) Bay, home of the flying boat base. His sojourn in Fiji lasted until December 1947 when he returned to Whenuapai. Dad worked in the Stores Department at Laucala Bay which included equipment as well as provisions. He particularly enjoyed the provisioning role with visits to markets, negotiating with suppliers, and appraisals to obtain the best produce. At times they travelled up the Rewa River by canoe to buy food.

The photographic record of those years is rich and the stories many, but one story which Dad often recounted, and of which he has left a written record, was a visit to the leper colony at Makogai in July 1945. The financial coffers of the Sergeants' Mess were overflowing so it was proposed that, instead of a Mess party, they could buy a lasting gift for the leprosy patients at Makogai. They decided on an organ which was purchased from an Auckland music store for sixty pounds. The Union Steam Ship Company provided free freight on the *Matua*. The men travelled by Air Force launch, the organ packed in a case, covered by a tarpaulin lashed to the poop deck. They stopped at Fiji's old capital Levuka, nine hours from Laucala Bay, where they spent the night.

(Continues on page 176) →

→ (Continued from page 175)

They were off at seven the next morning for the three hour trip to Makogai. "Tremendous welcome, everyone knocked off work. Trip coincided with visit of Dr MCFARLANE, Director of Medical Services, who flew down from Suva by a Catalina. It was just like a well organised Jack-up which nowadays seem to have gone by the board. After formal speeches of welcome and thanks, he was shown around the island. Typical of most islands in the group. Very rugged – fertile and surrounded by a coral reef. Island 6 to 8 miles in circumference."

The colony, under the jurisdiction of Fiji, Australia and New Zealand, was run by the Sisters of the Society of Mary, a multi-national group from France, Belgium, America, England, Australia and New Zealand.

"When it came time to leave we had a different outlook on life. We had a feeling of pride that we were New Zealanders, as they spoke so highly of what our country had done for Makogai."

To conclude, I am one of the third generation of our Dillon family to have visited Fiji, but only fleetingly, I must add. In May 1986 I attended a work conference at the Regent of Fiji near Nadi. We were closeted in a glorious coastal enclave where we studied hard, but enjoyed tropical breakfasts, poolside lunches and sumptuous dinners. The beach was manicured every day, the climate was balmy. I will never forget the evening when we boarded an elderly schooner for a sail into the sunset – the vessel tilting to starboard with the gentle breeze, one of the crew strumming a guitar while he and his mates sang.

I had planned to meet my family in Suva so Dad could show us 'his Fiji',



Marsden Dillon's visit to the Makogai leper colony, July 1945.

but a devastating cyclone put paid to that. The road from Nadi to Suva was impassable. We met in Sydney instead. So I never got to see Suva through Dad's eyes. I stayed on for a couple of days after the conference, hired a rental car and drove to Ba and back.

Recently I shared with an Indian woman from Lautoka my memory of arriving in her home town just on dinner time, the air redolent with the rich aroma of glorious curries in the tandoor. I also caught glimpses of the "real" Fiji, images unchanged from my father's photos decades earlier – the sugar cane trains, the slender girl in her sari bearing a pitcher on her head, the waif of a boy by the roadside with the family cow, the shacks in the fields and a few sheets of iron nailed to tree trunks. I nearly missed my flight to Sydney having become absorbed in bargaining for souvenirs for my young friends!

Fiji has been in my heart for most of my life. My grandfather's attitudes

seem, at this remove, very Eurocentric if not downright racist. The photos I have selected may be seen to typify the mindset of the white colonial in Melanesia, but that is the family record. While cosseted in the enclave that was The Regent of Fiji, I browsed through the daily newspapers and remember seeing a line-up of photos of candidates in the forthcoming elections – Fijians, Indians, Chinese and Europeans in Timoci Bavadra's team. I thought, this bodes well for the integrated future of Fiji. Bavadra's team was elected in April 1987. One month later Sitiveni Rabuka brought down the first military coup.

I have worked with quite a few people torn from their homeland in the aftermath of the coups. They still love Fiji deeply and have spoken fondly of their former lives. I have not returned to Fiji. One day I hope to have the opportunity to take a closer look.

Miles Dillon.

E: msdillon@xtra.co.nz

Photos from Wellington Region Family History Event



Wellington Region Family History Event

Rodney King from Kilbirnie Branch has reviewed this occasion.

Wellington Region held its Family History event on Saturday 7 August, hosted by Kilbirnie Branch in conjunction with Hutt, Porirua and Wellington branches. The Johnsonville Community Centre proved to be a suitable central venue, where about 130 attendees joined exhibitors and speakers for a full day's activity. We enjoyed the company of members from Whanganui, Palmerston North and Masterton as well as all the Wellington region.

There was an audience varying between 50–80 to listen to the four speakers this year. Sarah Hewitt spoke on 'Giving Depth to Your Family History', using research material from her recently completed thesis on three female ancestors.

Kilbirnie Branch member Graham Langton gave an entertaining, and illustrated, talk on 'Postcard Travels with My Ancestors 1902–1914'. A further talk on 'Getting Started on DNA Research' was shared by Ann Ball and Kaye Batchelor, with a large attendance showing how many people want to be involved in this aspect of research.

To prove that we are able to keep up with modern technology, our Auckland-based keynote speaker could not attend in person, but very successfully 'zoomed in'. Mike Higgins of Family Search spoke on 'Getting the Best Results from FamilySearch'. Mike's presentation to a capacity audience was well received,

and questions and answers flowed easily.

This year we had 13 exhibitors. Naturally, there was a table to promote NZSG. Others attending included a full range of Interest Groups including English, Irish, Scottish, Shetland, Australian (coming from Paraparaumu) and Māori (from Masterton).

We were also well supported by the Alexander Turnbull/National Library, Upper Hutt Library, Petone Heritage Library, Wellington City Archives, and representatives with military expertise, Freemasons and SeniorNet.

We were very fortunate to secure a generous raffle prize of an annual membership, plus DNA test kit from My Heritage. This was won by Ann Ball of Wellington Branch. During her talk earlier, Ann mentioned her short term subscription to My Heritage, saying she would not pay the full sub until she had won the raffle today. To the great amusement of all, she did win.



Ann Ball receives her prize from Sarah Hewitt.

Four other prizes included an NZSG membership (Diane Edwards, Wairarapa), a local branch membership (Pauline McEwen, Wairarapa) and two stationery packs (Jeremy Naylor, Porirua and Judith O'Brien).



Graham Langton entertains with his ancestors' postcards.

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Services and benefits for NZSG members

These pages explain services and other benefits available through individual or joint membership of the New Zealand Society of Genealogists.

Supporting genealogy and family history in New Zealand

All NZSG members support the Society to make resources more accessible through projects and liaison with national organisations. Major achievements include access to birth, death and marriage registrations, improved content access to government records, creation of nation-wide transcriptions, such as cemetery and school records.

The New Zealand Genealogist

You receive four issues per year of our award-winning journal, published since 1970. You can also access it online, including some back issues to 2009.

Members can publish research queries and notices for free.

The Editor welcomes articles for publication. See the Contents page for a list of themes. However, general and how-to articles are always welcome and encouraged.

Newsletter

The e-newsletter, *eKIT* (electronic Keep In Touch), is dispatched regularly by email for up-to-date Society and genealogical news. Along with *The BIG picture* (news for Branches and Interest Groups), *eKIT* is also available on the website.

Social media

Members can join the NZSG Facebook and Google memlist to keep in touch with current events, information and assistance.

Website

The NZSG website is the hub for information about the NZSG, both for the public and for members. Here you will find background, events and contact details.

Members can login for a range of online resources and services:

- Access to the NZSG Library Catalogue
- Access to information on NZSG Record Collections – Pedigree Registration, Certificates, First Families, Pre 1856 New Zealand Marriages
- Access to historical newspaper databases for Great Britain and other countries
- Free access to digital records on 'Discovery' at The National Archives (London)
- Submit entries to the online Register of Members' Interests
- Receive free assistance through the NZSG Research Service to search Library collections and to access more than 1,600 CDROMs
- Receive assistance to search New Zealand land records (charges apply)
- Access the remote microfilm reader to read films held at FRC
- Purchase products and services from the NZSG Shop

NZSG Library

The Library is open Monday, Wednesday to Saturday, 10am to 4pm, with late nights on Wednesday and the first Friday of the month. Check the website for opening hours around holidays.

The Library is based at the Family Research Centre (FRC) in Panmure, Auckland. The FRC is open to the public, but members receive a substantial discount on entry fees.

This is New Zealand's premier collection of worldwide genealogical and family history resources with over 50,000 volumes. Here you will find transcriptions and indexes of birth, death and marriage records and census returns, family histories, guidebooks, directories, name lists, databases and magazines.

Most of the Library holdings are also available to borrow by mail (New Zealand residents only), up to four books and booklets at any one time, for up to three weeks. In addition members can request lookup assistance from the FRC volunteers.

There are 12 computers connected to the Internet for you to use for research. Some of the websites and databases available are: Ancestry, British Library Newspapers, Cornwall FHS Research Database, Family Relatives, FamilySearch, FindMyPast, New Zealand illegitimacies database (see Projects page), Quick Map – New Zealand Land Information, ScotlandsPeople, The Genealogist.

There is a team of volunteers rostered for each morning, afternoon and evening the Library is open. These volunteers have an accumulated wealth of knowledge and experience that they use to guide every visitor with their research. See also FRC/ Library lookup service below.

Covid-19

The NZSG will be complying with all Covid-19 restrictions in place at the time of your visit. This will include, but is not limited to, signing in with the Covid Tracer app or on paper, hand sanitising and social distancing. Please see our website for further details to plan your visit.

Register of Members Interests

An online database, accessed on the NZSG website. You can enter your research interests, including surnames, individuals, places, etc., along with date, country, county and city/town/ village subdivisions. Members contribute through 'Manage Interests' under Members Interests in the NZSG Collections menu. The Register is accessible to the public, but contact is managed through an online form.

Research services and advice

Members receive free assistance through the NZSG Research Service to search Library collections and research advice.

FRC Research Service

We provide research guidance to members if you are unsure where to search next for that elusive fact about your ancestor or family member.

PO Box 14036, Panmure, Auckland 1741.

E: researchservice@genealogy.org.nz

FRC/Library lookup service

To assist members who cannot visit the Library a team of volunteers will look up Library resources that are not available for borrowing, e.g. CDs, New Zealand Government Gazettes, and books that are 'Reference only' and marked 'not available' in the Library Catalogue.

Services and benefits for NZSG members

Consult the online Library Catalogue to find out what is available for your area of interest. If you find a reference of interest in one of the NZSG CD indexes, e.g. Kiwi Collection, New Zealand Burial Locator, we can scan and email or post a copy of the original record, or direct you to where it might be found. There is also a large collection of over 1,600 worldwide CDROMs the volunteers can investigate.

NZSG CD School lookup

Assistance for members tracking pupils in school registers submitted for inclusion in the Kiwi Collection.
Joan Bray, 201 Holborn Drive, Stokes Valley, Lower Hutt 5019.
E: SchoolLookups@genealogy.org.nz

Scottish BDM indexes

A five-year search for a registration. Supply as much information as possible, e.g. place, name of parents, spouse, occupation, age etc. Contact the Scottish Certificate Officer.
Pam Hamlyn, 3a Brett Avenue, Takapuna, Auckland 0622.
E: ScotCert@genealogy.org.nz
See the Records Collection page for details of other lookup services available to members.

Land research

NZSG Land Research Service assists members who have research that requires assistance about land ownership. There is a charge for this service and for the provision of documents. The cost is \$15.00 per document and can be paid through the NZSG Shop web page. See details about this service in the April 2017 issue, page 57.
Pam White. E: landresearch@genealogy.org.nz

North American Research Officer

Mrs Harriet Taylor, 7 Smith Street, Waihi 3610

Huguenot Research Officer

Mrs Marion Heap. E: Huguenot@genealogy.org.nz

Overseas certificates

Members can purchase overseas certificates and other documents in New Zealand currency.

Order forms are available on the Society's website under Members' Area, or on application with a stamped addressed envelope (SAE) to the appropriate officer (see below). The payment for the certificate and an SAE must be included with your order.

1. GRO (England and Wales) certificates

Mr and Mrs R Siebert, PO Box 66, Helensville, Auckland 0840.
E: GROCert@genealogy.org.nz

Births, Marriages and Deaths	\$25.50
PDF copy	\$18.00
Not found fee	\$8.00

2. Scottish records

Pam Hamlyn, 3a Brett Avenue, Takapuna, Auckland 0622.
E: ScotCert@genealogy.org.nz

Scottish certificates

Births 1855–1920, Marriages 1855–1945, Deaths 1855–1970 digital copies	\$4.00
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Births 1921–2020, Marriages 1946–2020, Deaths 1971–2020 transcripts	\$6.00
Parish Register entries to 1855	\$4.00
Testaments (wills) 1500–1925	\$6.00
Index searches	no charge

Membership discounts

Members receive a discount on access to the Family Research Centre (FRC) and for some NZSG sales products. Member discounts on other products and commercial genealogy sites will be listed in the member only section of the NZSG website and promoted in *eKIT*.

NZSG Kiwi Collection

The Kiwi Collection is a major database of over 11 million New Zealand sources. The Kiwi Collection is an online, subscription-based service available exclusively to NZSG members. See the online Shop for details.

Digital Archive for Family History

The purpose of the Digital Archive is to create a repository that allows NZSG members to preserve the results of their unpublished family history research in a digital format. The Archive specifically aims to encourage members to create a literary piece of work, including documents and images, in a digital format that reflects their family history research.

This is a digital archive and as such is paperless—paper copies of documents, photographs and stories will not be accepted. Each narrative family history must be accompanied by an Index of Names from which a searchable index is generated. This is available to members to search.

The Digital Archive offers:

- Preservation
- Back-up and Retrieval
- Access and Sharing
- Compatibility
- Peace of Mind

There is no cost for NZSG members to submit files to the Digital Archive.

Members can access the Archive submissions of other members by contact with the Submitter or via the Archivist. See the NZSG website's Resources page for further details about the Archive and access.

All queries should be directed to the Digital Archivist, DAFH at the NZSG or E: digital.archivist@genealogy.org.nz

Reciprocal access

Members can request a letter of introduction for reciprocal access to Australian genealogical libraries, including the Society of Australian Genealogists in Sydney and the Genealogical Society of Victoria. Contact the NZSG Manager with details of your visit and your membership number.

E: membership@genealogy.org.nz

A far-flung family. Descendants of Reverend Miller of Tonga

Christine Liava'a

George Richard Henry MILLER, born in London in 1806, the son of a court official at the Old Bailey, had first arrived in Tonga about 1830, when he first met Meleane (Mary Ann) LOU'AKAU. He returned in 1832 as a ship's surgeon, on the *Elizabeth*, a Quaker whaling ship out of London.

The *Elizabeth* had previously visited the Bay of Islands, where the crew and officers had attended Henry Williams' Anglican service. An ordinary seaman, Henry RANSOME, kept a journal of the voyage.¹

On 18 March 1832 at Nuku'alofa, George Miller, surgeon, married Meleane Lou'akau, by Rev John THOMAS, who described her as "a young chiefess of this place, called Louakau; he having obtained the consent of the King and the young person's parents – as well as her own a considerable time since".²

Henry Ransome, the seaman on the *Elizabeth*, stated, "Our surgeon was married in the morning to one of the native girls, but I was not present at the ceremony."

George Miller signed off from the *Elizabeth*, and remained in Tonga, working as a doctor. The young couple lived in Nuku'alofa. Meleane was an attender in Mrs Thomas' class and may have encouraged George's religious feelings. He had been baptised as an Anglican in St Clement Dane's Church in London.

Dr Miller served as a doctor in Vava'u in 1839. He journeyed on the missionary ship *Triton* to Australia in September 1840 (Tasmania)³ and August 1841, and on his return continued to travel around the Tongan islands on the missionary ship, doing medical work. In one year he spent 215 days at sea. His wife and children occasionally went with him.

In 1840 most of the missionaries on Tongatapu retreated to Vava'u, to escape the warfare existing between TAUFA'AHAU, originally from Ha'apai, who had been converted to Christianity, and had also inherited the title of Tui Vava'u, and some chiefs of Tongatapu. He was fighting against the many unconverted chiefs of Tongatapu on behalf of his uncle Josaia 'ALEAMOTUA,



George Miller.

Tui KANAKOPOLU, also known as Josaia TUPOU.

The Wesleyan missionaries in Tonga accepted George Miller as an assistant missionary in 1841, partly because of his character on the voyage.

"That Mr Geo Miller, surgeon, be recommended to be employed as Assistant Missionary under the Rules & Regulations applying to Assistant Missionaries given page 7 in the Missionary Regulations, with a distinct understanding that he shall have no claim to labour, either in the Colonies, or England

Mr M. has a good knowledge of the Tonga language and speaks it with fluency, and his skill in medicine has procured for him considerable influence among the natives. He approves of our Doctrine & Discipline, is 37 years of age [1841], in good health, out of debt, & takes no tobacco, snuff or drink. His wife also is a pious and judicious person that has been a member of Society, was in Mrs Thomas' class several years.

Such a man as Mr M is especially wanted at Tonga[apu], to which place he is forthwith appointed under the superintendence of the chairman of the District. He will be provided with a house & horses for the [present], £30 and a supply of native food. We are unanimously of opinion that Mr M will be of great service to the Mission & so cannot but think that a kind of providence has cast him in our way. He will be of great service to the missionary families in case of affliction, and in this respect a benefit to the Funds. We therefore unanimously and cordially recommend him to be employed as an assistant missionary."⁴

The war between Taufā'ahau and the dissident chiefs finally ended in 1841, and the missionaries returned to Tongatapu, with both King Josaia and King George (Taufā'ahau) living in Nuku'alofa.



Fishing boat, Belep.

After serving some time with Mr Thomas, Rev George, Meleane and their children settled in Makaunga village, Tongatapu, which was completely pagan. Meleane may have come from there, as her father lived and died there.

George and Meleane had six children; Samuel, born May 1834; George, born 12 October 1836; Henry, born about 1838; Eliza Mary, born January 1841, Richard, born 4 November 1842, who died on 6 June 1845, aged two years, eight months, and two days; and another Richard born on 22 August 1845.

Meleane was the daughter of Matthew FEKEMALAGA who died on 1 July 1845 and was buried at Makaunga. His grandson Richard who died in 1845 was buried near him.

In May 1843 Rev George began writing a diary of his life in Tonga.⁵ Later in 1843, young Samuel Miller, aged nine, returned from an extended visit to Ha'apai, where he had been living with Rev and Mrs WEBB at Tugua. This was not a particularly good year for the family. Meleane was twice very ill, and young George aged seven, had two teeth knocked out in a fall. He was already blind in one eye from some previous event, and his father feared that his balance had been affected.

In May 1844 their first son Samuel, aged 10, was apprenticed to the missionary ship *Triton* for five years. He sailed to New Zealand, Fiji, and Australia, returning regularly to Tonga, where his family could see him again.

Throughout the 1830s and 1840s Rev George was regularly corresponding with his family in England: his father and his sisters Mary Anna and Jane. He also corresponded with other missionaries in Tonga and occasionally met up with captains and crew he had previously known.

Meleane made trips to family in Ha'apai during her life in Makaunga. She



Gravestone of George and Nora Miller,
Terang Cemetery.



Sir Kamasese Mara.



J A Miller.

died at Makaunga on the shores of the Fanga Uta Lagoon on 2 May 1847, after a period of illness, and was buried there, near the graves of her father and her son Richard. George Miller wrote about her death in his journal. The ship's carpenter from the *John Wesley*, the missionary ship, helped him build her a coffin.

Rev Miller and his family remained in Makaunga after her death, with a relative of Meleane helping to look after the children. Meleane had a sister Lusi and a brother Abel. In the 1930s Queen Salote of Tonga visited Makaunga, seeking to disinter the remains of her relative, the son of the chief of Mu'a, who had founded the village, so as to re-inter the body on the island of Uiha in the royal cemetery there. In the process of searching for the body, a small tin box was discovered containing the bones of a small child. The people of the village said this was the remains of a missionary child. It was probably little Richard Miller, who died at the age of two.

In July 1847, the widowed Dr George Miller was ordained and granted a certificate to be a full missionary. He and his family moved to Mu'a in September 1847, transporting all their property, including a house, by canoe.

Walter LAWRY, the Methodist Superintendent, visited Tonga in 1847 and toured the various mission stations. Back in Tongatapu he visited Mu'a, and remarked: "I delivered a discourse to a full house: most that were present were our people; but many heathens also were there. The power of the gospel, which was 'present to heal', will yet overcome all opposition at poor superstitious Mua. I trust the labors of Mr Miller will be greatly owned of God in this place. His prospects are fair; and, being a medical man, he will be able to win some who would otherwise stand aloof."

After Meleane's death Dr Miller, now

known as Rev George Miller was greatly worried by his situation. He needed a mother for his children. He confided in Rev Walter Lawry, the Superintendent of the Wesleyan church in New Zealand and Tonga.

George Miller wrote in his journal on 3 February 1848:

"This evening I have been thinking over the subject of visiting New Zealand agreeable to permission obtained at our last District Meeting. I have often thought the subject over before, since our vessel left and my thoughts have almost invariably been the same, and nearly as follows. How can I leave a near station in a heathen fortress? With whom can I leave my children? Can I reasonably expect to find in New Zealand a European female who would not object to a family of five Eurotongans? Were the visit unsuccessful I should feel grieved, disappointed, ashamed and discouraged, and come back greatly depressed. I have come to this conclusion, that in case of the failure of my letter by the Rev W Lawry to New Zealand; that as I was united to a native when received into the ministry, it will be better to save the time and, in order to avoid exposing myself to the probability of a refusal, and consequently an unsuccessful return from such an errand, to unite myself (if agreeable) to the female who has now had charge of my two youngest children for the last four months, and been living in the Mission premises. Her conduct has been praiseworthy and exemplary. She has gained the affection of my children and is entitled to my respect. This if it be the will of God, appears to me to be the path of duty. My time being so much occupied that I need somebody besides myself to exercise parental authority over my children. My health is only indifferent. I frequently feel the want of somebody to wait upon me in the Character of

wife. I feel my children to be a great charge. The above mentioned female may not feel disposed to continue to like her present situation on the arrival of the *John Wesley*, and I only engaged her up to that period."

Widow Miller

Lawry knew that there was a missionary widow in Auckland, New Zealand. Susanna Miller, widow of Frederick Miller of Whakatutumu. In his journal, Lawry states:

"One of our catechists, Mr Miller of the Kawhia, died lately with clear light and holy hope in the Saviour. His widow is here with four children. Our brother Miller of Tonga has lost his wife, and I believe the two Millers are not unlikely to form a partnership. The negotiation is in my hands. She is of Manchester."

Five weeks later: "Mr Miller of Tonga had commissioned me to get him a wife, and I have done so ... the two Millers will now be in partnership. I think the arrangement a very good one. Some of the matches made at Home are not the very best."

Rev George Miller in Tonga wrote to Susanna Miller, and she and two of the children, George Hannah Miller and John Napier Miller journeyed in the *John Wesley* to meet him. Susanna's older daughters appear to have stayed in New Zealand.

In his journal George wrote:

"March 27, 1848. At 11am a ship hove in sight, on my observing her with my glass, found her to be the *John Wesley*, I left almost immediately to go on board, and on my way received a note from Mr Thomas and a letter from the Rev W Lawry, which informed me of the success of my letter to New Zealand. Landed at Nuku'alofa. Soon after the brethren with Mr and Mrs Adams landed. I went off with the captain and had an interview with Mrs Miller.

(Continues on page 182) →

→ (Continued from page 181)

March 28. At noon fetched Mrs Miller and the 2 children, Georgiana Dorothea and John Napier. Spent the remainder of the day in Mrs M's company.

Wednesday 29. Heard Mr Thomas. At the close of the sermon, he united me to Mrs Miller (Susanna), the widow of the late Frederick Miller who became deceased in New Zealand in December last. He died a good soldier, at his post in the field fighting the battles of his heavenly Master. I feel myself greatly honoured by becoming the husband of such a woman, the widow of such a man. Surely the Lord is good.

Thursday 30. At 10, I, Mrs M and children went on board the *John Wesley*. After packing up, we left in the new Mission boat for Mu'a."

The now enlarged Miller family were stationed in Mu'a, but were then sent to Lifuka, Ha'apai, where they remained for some time. Two of the children, probably little Richard and Eliza, died there.

Susanna and George Miller had two children of their own, both born in Ha'apai, Tonga – James Armstrong Miller in 1848, and Richard Hanson Miller in 1852. Rev George asked the Wesleyan Synod for leave to travel to New Zealand for medical treatment in 1852, but was refused. In December 1853 Rev Miller travelled to Australia with King George I and other missionaries.⁶

He travelled on to New Zealand on the *John Wesley*, arriving in February 1854.

He set up as a druggist, in Queen St, in the block of shops opposite the swamp now drained and known as Civic Square.

"G.R.H. MILLER, late a Wesleyan Missionary in the Friendly Islands, but whom affliction has necessitated to retire from the Work of the Ministry, begs respectfully to inform the Inhabitants of Auckland and its suburbs, that, having been brought up to the Medical Profession, he has for the support of his family commenced business as a DRUGGIST in the upper part of Queen St, directly opposite the site of the proposed New Market, and inserts this humbly to solicit a share in their patronage, which he pledges himself constantly to aim at deserving."⁷

But almost immediately he died and is buried in the Symonds St Cemetery in Auckland. "On Thursday, the 27th inst., Mr. G. R. H. Miller, late a Wesleyan Missionary in the Feegee Islands, aged 46 years."⁸

According to the late 1950s tombstone transcriptions, Reverend C R H Miller (a Wesleyan minister) died in April 1854, aged 46 years, and his wife Sussan Miller, died 4 November 1869, aged 56 years.

Susanna Miller and the four European children returned to New Zealand as well, but no record of the trip has yet been found. Susanna worked as a milliner for several years, then remarried to Stephen P BROWN. At her death in 1869, she was buried with Rev George Miller in Symonds St Cemetery. The tombstone no longer exists.

The three surviving part-Tongan children, now teenagers, remained in Tonga, when Susanna and her children went to New Zealand.

Samuel Miller

Samuel, the eldest, became a seaman on the Methodist ship *Triton*. He eventually travelled to Tanna Island in the (then) New Hebrides where he met a young girl, Marie SEPTUAGALE whom he married. They settled in Belep Province in northern New Caledonia, and had five children: Henry, Sam, Eliza, David and Annette. When Marie died in 1888, he married Foy DIWALO, and had two further daughters.

Annette Miller married a Belep man Irénée BOUANAOUÉ. Their son Raphaël Bouanaoué, a nurse, was one of the founders of the Union of Caledonian Indigenous Friends of Freedom in Order (UICALO) in 1946, of the Caledonian Union (UC) in 1953 and that same year, one of the nine first Kanaks elected to the General Council and the first delegate of New Caledonia to the South Pacific Commission (SPC).

Samuel introduced the European cutter style of boat in northern New Caledonia.

"Sam Miller (circa 1840–circa 1900), son of an Australian father and a Tongan woman, came to live in Awé around 1866 in the north west of Ile Art (Belep Islands) as a marine carpenter. It was at this time that the Béléma (inhabitants of the Belep Islands) stopped building canoes and preferred to sail on European-style cutters, more stable and stronger than their traditional boats. Sam Miller built many boats for

DEATH		REGISTERED IN
Date of Birth		24th Oct 1844
Place of Birth		Mu'a, Lau
Name of Deceased		Henry Miller
Date of Death		24th Oct 1924
Place of Death		Belep, Lau
Age at Death		79 years
Cause of Death		Old age
Name of Deceased's Father		Miller
Name of Deceased's Mother		Miller
Name of Deceased's Spouse		Miller
Name of Deceased's Children		Miller
Name of Deceased's Burial Place		Wahiana Cemetery
Date and Place of Burial		November 1924

Henry Miller's Fijian death certificate.

them and taught the Béléma to copy and maintain them. At the time, there was a relatively large flotilla in Art. There was even a two-masted boat."⁹

In 1890 Samuel Miller and two young men from Belep were swept away from their fishing grounds, while sailing in the Bishop of New Caledonia's whaleboat, and eventually reached Port MacKay in Queensland.

The following telegram has been received by the Colonial Treasurer from the Sub-Collector of Customs at Mackay, dated 27 December: "A large whale boat, the property of the Bishop of New Caledonia, having on board the master, Samuel Miller, and two native boys belonging to that colony, entered this port last night. The master states that owing to contrary winds and the mast breaking, and also being short of water, he was compelled to sail for Australia. He is here now destitute, and wishes assistance so as to be able to return to New Caledonia."

In the absence of the Treasurer the Colonial Secretary has instructed the P.M. at Mackay to grant temporary relief to the crew until the story is corroborated.¹⁰

Samuel did not return to New Caledonia, but stayed on in Port MacKay, working as a boat-builder, although he retained contact with his

(Continues on page 183) →

August 6th 1868 George Miller, Bachelor, 27 years, Full of Mind & Body, of the Parish of St. John, Diocese of Melbourne. Honora Cunningham, Spinster, 24 years, Full of Mind & Body, of the Parish of St. John, Diocese of Melbourne. Witnesses: James Miller, Honora Miller, George Miller, Honora Miller. Registrar: James Miller, Honora Miller. Date: 6th August 1868. Signature of Registrar: James Miller.

ABOVE: Marriage registration for George Miller and Honora Cunningham, Victoria, 1868.

TOP RIGHT: Death registration for George R H Miller, Auckland, 1854.

BOTTOM RIGHT: Death registration for Samuel Miller, Mackay, Queensland, 1913.

Deaths in the District of Auckland. George R H Miller, 27 years, Full of Mind & Body, of the Parish of St. John, Diocese of Auckland. Date of Death: 6th August 1854. Registrar: James Miller, Honora Miller. Signature of Registrar: James Miller.

Deaths in the District of Mackay. Samuel Miller, 27 years, Full of Mind & Body, of the Parish of St. John, Diocese of Mackay. Date of Death: 6th August 1913. Registrar: James Miller, Honora Miller. Signature of Registrar: James Miller.

family in New Caledonia and sent them money.

He eventually died there in 1913, aged 86, and is buried in the MacKay cemetery. His daughter Eliza was at his deathbed in the hospital. She now bore the name of Eliza PIN, and gave her address as "Brazzaville, Congo, AEF (French Equatorial Africa)". This address requires more investigation!

George Miller

George, the second son, went to Victoria, Australia, and worked as a cook. He married an Irish Catholic girl, Honora CUNNINGHAM, in 1868. He lived and died in Terang, a small town in Victoria. He had many descendants. When he died in 1898, no stone was placed on his grave in the Terang cemetery. In 2010 his great-great-great-great-granddaughter, Carmen Lambert FLEMING, arranged for a stone commemorating George and his little granddaughter, Nora, to be erected at the grave.

Henry Miller

Henry, the third son remained in Tonga after the family left for New Zealand, and married Siosiana BLAKE, daughter of his father's friend Alexander Blake, another Englishman who had married a Tongan girl. Blake had been a printer for the missionaries in Vava'u, but later moved to Tongatapu.

They divorced in 1866, and Henry travelled to Fiji, where he worked for Ma'afu, the Tongan invader of Fiji. Henry became known firstly as Henele,

then as Anare when in Fiji.

He remarried, to Anne Ruby Blake (Ane Lupe), who had been born in 1851 in Vava'u, in Wairiki, Taveuni, Fiji in 1871. She was the sister of his first wife. They owned land in Sawana, Lomaloma, Lau, which is still in the possession of the family. He died in Mualevu in Vanuabalavu in the Lau Islands in 1924.

Henry and Ane Lupe's great-grandson, Ratu Kamisese MARA, son of their granddaughter Luseane Qoliquoro FONOLAH, became the first Prime Minister of independent Fiji.

Rev George R H Miller and his second wife, Susanna Miller, née NAPIER, had two sons. They returned to New Zealand with their mother. The older one, James Armstrong Miller, became a lawyer and settled in the town of Thames. He married Elizabeth GILBERD, daughter of a pioneering Auckland family. Some of their descendants are still lawyers in Auckland.

The younger son, Richard Hanson Miller, married Elizabeth HODGSON. They lived near Whangarei and had several children. They may have returned to Tonga for a period in the 1880s. Richard Hanson Miller is also buried in the Symonds St Cemetery. There are many descendants of these two brothers in New Zealand. As well, there are descendants of the children of Susannah Miller's earlier marriages.

Thus the surviving children of Rev G R H Miller all travelled to other countries: New Caledonia, Australia, Fiji

and New Zealand, and have descendants there. None remained in Tonga.

Christine Liava'a.

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Sources

Tongan diary; G R H Miller; microfilm; Auckland University Library, Special Collections
Henry Ransome's journal, Whaleship Elizabeth; Alexander Turnbull Library
Calédoniens: répertoire bibliographique de la Nouvelle-Calédonie/Patrick O'Reilly
Histoire résumée de Belep, Nouvelle Calédonie; M J DuBois
Cyclopedia of New Zealand

Notes

- 1 Available in the Alexander Turnbull Library.
- 2 John Thomas *History of Tonga*.
- 3 *Hobart Town Courier*, Friday, 4 Sept 1840.
- 4 Letter to the General Secretary, 1841, from the Wesleyan missionaries in Tonga.
- 5 Held at the Alexander Turnbull Library.
- 6 *The Maitland Mercury & Hunter River General Advertiser*; Saturday 3 December 1853.
- 7 *Daily Southern Cross*, 7 April 1854.
- 8 *Daily Southern Cross*, 28 April 1854.
- 9 Memories of Father Marie-Joseph Dubois, cited by Mwa Vée in Kanak Cultural Review n° 56. Image of Belep boat from <https://www.chasse-maee.com/toutsavoir/les-cotres-de-peche-de-nouvelle-caledonie/>.
- 10 *Maryborough Chronicle, Wide Bay and Burnett Advertiser*, 30 December 1890, page 2.

Record collections

Information from the NZSG Record Collections is available to NZSG members without charge, a major benefit of membership, and for personal research only.

Members are welcome to contribute new or updated material.

Certificates

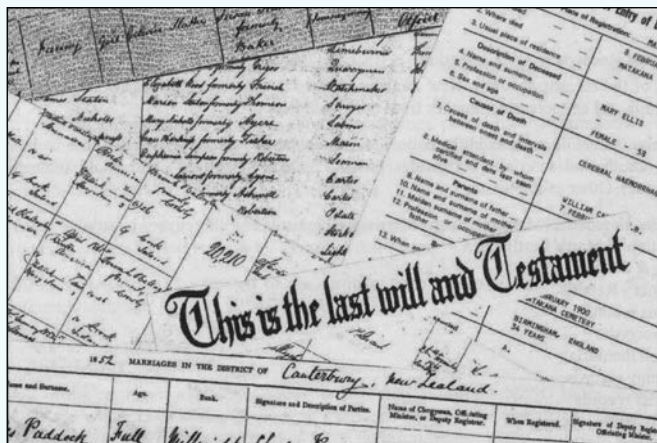
This collection was set up as a repository for certificates that members had obtained, but found to be unrelated to their research. In recent years, members have been encouraged to submit certificates and miscellaneous documents of any kind whether they are related or unrelated to their research.

The sole purpose of the collection is to share certificate information amongst Society members. It does not have the facility to put contributors in touch with one another.

The majority of records are from New Zealand sources, but there are also many from the United Kingdom, Australia and other countries. Besides birth, death and marriage certificates (which include sightings and RGO microfilm printouts) there are many other documents of value in research:

Baptism, marriage and churchyard burial records from Old Parish Registers (OPRs) and other sources.

- Citizen memorials (naturalisation records), citizenship certificates
- Convict and shipping records
- Intention to Marry registrations
- War records
- Wills, probates, letters of administration, coroner's reports and affidavits.
- Miscellaneous other certificates and documents (e.g. educational qualifications, apprenticeship, lodge, sporting achievement certificates etc.)



All names shown on the documents are cross-indexed into a database. These include parents, spouses, other relatives, informants and witnesses where they are likely to be of value. Women are indexed under both married and maiden names. This means there could be 6–10 entries for a particular birth, death or marriage all with the same reference number but only one will be the individual who is the subject of the event.

There are over one million entries in the index (as at 1 April 2018), cross-indexed from over 118,000 records and the collection continues to grow steadily by about 1,000 records a month.

See the August 2017 issue of *The New Zealand Genealogist*, page 160 for fuller details.

Access

Write to NZSG Certificates Research Enquiries Officer, Mrs Francie Smith, PO Box 311, Mangōnui 0442, setting out your request clearly and concisely making sure the correct reference numbers and names are quoted. If you find several entries with the same reference number and date, it is necessary to list only one.

A. Individual search: You may request a search for an individual (either a particular event or all references to the individual). Include concise details such as likely location, time frame, parents' names if known etc. If a search is successful you will be sent details of the document.

B. Surname printouts: You may request an up-to-date printout of entries in the index for up to eight surnames at a time. For more common surnames such as Anderson, Bell, Brown, Campbell, Clark, Hall, Harris, Hill, Jones, King, Martin, Robertson, Robinson, Ross, Scott, Smith, Stewart, Taylor, Thompson, Walker, Watson, White, Williams, Wilson Wright and Young to name just a few, also list the forenames and you will be provided with a printout of those names only. If you identify any certificates from the printouts that appear relevant to your research, you may then make a further request for copies of the documents. These requests must be limited to six certificates at a time.

Post your enquiry with a stamped, self-addressed envelope (SAE) (minimum size DLE – 22cm x 11cm). If surname printouts of the index are requested, include an A4 sized stamped, self-addressed envelope.

There is no charge for this service.

Note: Part of the index is also included in the NZSG Kiwi Collection available for NZSG members.

Contribute

Send contributions of certificates and other documents to NZSG Certificates Collection Officer, Mrs June Stratford, 31 Mains Avenue, Whāngārei 0112. Digital copies of documents can also be sent as email attachments to the NZSG Manager.

First Families

First Families is a collection of information about families where the family emigrated to New Zealand before and including 1901 and where partners were married in New Zealand before and including 1901.

It is an index, that has been compiled from family record sheets, contributed by both members of the NZSG and non-members. Each family record sheet includes the names of three generations and their spouses where known.

The record is based on the first couple of any family unit living in New Zealand before and including 1901 and it can include their children. It can also include their parents who may not have come to New Zealand, thus bridging the gap between New Zealand and the country of origin.

Access

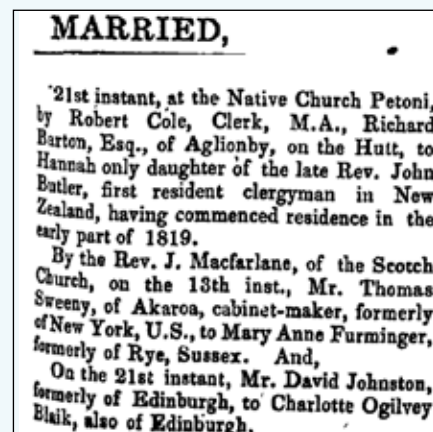
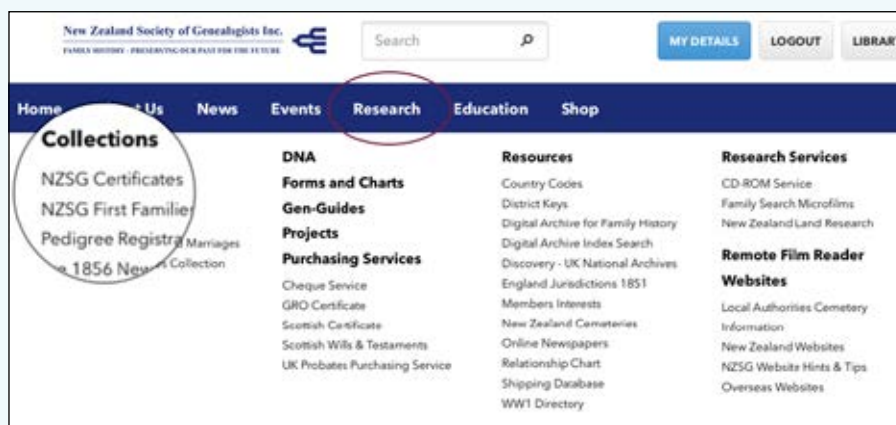
Surnames in this collection can be searched by members in the database accessible on the First Families page on the website. Over 13,500 entries can also be searched in Kiwi Collection.

Contribute

See the 'F6a NZSG First Families Collection' sheet on the website.

Send completed forms to First Families Collection Officer, Joyce Mattson, 301 Tamaki Road, Whangamatā 3620.
E: FirstFamiliesSubmissions@genealogy.org.nz

Record collections



Pre 1856 New Zealand Marriage Records

This is a collection of New Zealand marriages that took place before compulsory civil registration. The collection contains over 28,500 entries from sources including civil registration entries, church records, newspaper notices, family and social history publications, Māori Mission records, Bible entries, ministers' diary and journal entries and submissions from NZSG members to name a few.

Access

The collection is computerised and stored in a database enabling powerful search and matching options.

Use the search request on the NZSG website, or contact the Research Service. E: researchservice@genealogy.org.nz

Contribute

See the Pre 1856 New Zealand Marriage Records page on the website to download the Submission Form. Post the form along with a copy of the document or source to:

Pre 1856 Marriage Record Collection Officer, c/o Project Co-ordinator, PO Box 14-036, Panmure, Auckland 1741.
E: nzsg.projects@genealogy.org

Pedigree Registration

This is a collection of Pedigree Registration forms submitted by members. Every surname on the forms is entered into a computer index, which now contains more than 106,000 names. These names appear in the NZSG Kiwi Collections v2.

Access

See the Pedigree Registration page on the website to use the Search Request form.

Contribute

A Pedigree Registration form can be downloaded from the website. Members can submit a Pedigree Registration form relating to their direct family line. It is very important that page 2, with the consent information, is printed on the back of the form, NOT on a separate page.

Send the completed form to Pedigree Registration Officer, Mrs Judy Kirby, 25a Elliot Street, Johnsonville, Wellington 6037.
E: pedigree@genealogy.org.nz

A screenshot of the NZSG Pre-1856 Marriage Collection search interface. The search criteria are: Surname starts with 'barton', Given names contain 'a', and Year is after '1843'. The search results table shows multiple entries for 'BARTON Mary' and 'BARTON Richard' with dates ranging from 1853 to 1843. A detailed view of a record for 'BARTON Richard' is shown on the right, including the date '21 Sep 1843', place 'Native Church', area 'Petone, Wellington', and further enquiries to 'NZSG Pre 1856 Marriages Collection'.

Griffis Illegitimacies

This collection is a name-searchable database involving illegitimate births in New Zealand between 1877 and 1950 that were available in public records, either at local court houses or National Archives. Virtually all of these records have now been transferred to Archives New Zealand.

The database includes details of the child (if named) the mother and the father, the location of the event, the record type and repository. Successful results are printed into a formatted report that can be saved or printed. Query results provide basic information only. Researchers are encouraged to go back to the original source record for more fulsome detail.

Illegitimate birth as a subject involves degrees of sensitivity. Because of this the Society has decided that this resource will only be held at our Family Research Centre (FRC) and that records less than 100 years old will be withheld.

For a full explanation on the Griffis Illegitimacies Collection read our Gen-Guide available online.

Access

The database is offered as a research look-up service, administered from the Family Research Centre, through which members can make enquiries and be provided with a standard output report. NZSG members may obtain details through our Research Services or in person (under supervision).
E: ResearchService@genealogy.org.nz

Information from the NZSG Record Collections is available to full NZSG members only, without charge. Access to the collections is a major benefit of your NZSG membership. Members receive this information on the understanding that it is to be used for their personal research only. You should not pass it on to non-members, or make access to the collections available to non-members. Local NZSG Branch members are not full NZSG members.

Tracing ancestors from Jersey

Sir Mark Boleat

The people of New Zealand are descended from a wide range of people from many different territories. In the greater scheme of things Jersey is among the smaller of such territories, but the people of Jersey, would always argue that their importance cannot be measured by numbers alone. For New Zealanders of Jersey origin, the last few years have opened new sources of information enabling a clear picture of family history to be established. This is particularly true of descendants of immigrants from Jersey who were themselves immigrants from France. Research by me and others also enables this information to be put in the context of economic history. It is always interesting to know who migrated and when, but equally interesting to answer the question – why? This article draws on research I have done for a short book Emigration from Jersey to New Zealand in the 1870s, which has recently been published.

Who are the immigrants from Jersey?

The starting point for research on ancestors from Jersey is the excellent work by Keith VAUTIER in establishing a database of immigrants from Jersey to New Zealand in the 19th century, based on passenger lists. Keith estimated that between 1871 and 1875 nearly 600 people emigrated from Jersey to New Zealand. Given that Jersey's population was around 50,000 this number is significant – about six times as high as a proportion of the population compared with England. Prior to that time there had been perhaps 100 emigrants in the 1850s.

The statistics do of course need to be qualified. The passenger lists are incomplete. Even assuming that they are complete the data suffers from the following problems:

Some of those who travelled from Jersey to New Zealand were themselves recent immigrants to Jersey and would not meet any normal test of being “Jersey people”.

Some of those recorded as travelling from England were in fact Jersey people who may have spent only a very short time in England.

A significant proportion of immigrants to New Zealand came via Australia and quite likely there would

be no mention of Jersey in any of the records.

However, the records are the best that are available and certainly are reliable in aggregate terms if not in respect of individuals.

Jersey names

There are no specific Jersey names, but there are many names that are particularly common in Jersey. In 1696 all men over the age of 20 were required to sign an ‘oath of association’, in practice an oath of allegiance to the English crown. Among the names in this list are AMY, AHIER, BISSON, BLAMPIED, DE CARTERET, DE QUETTEVILLE, DE STE CROIX, DUMARESQ, GALLICHAN, LE BROCC, LE BRUN, CABOT, GAUDIN, LE GRESLEY, LE SUEUR, RENOUF and VAUTIER. A full list of the signatories is available on the website Jerripedia. These names remain very common in Jersey today.

In the second half of the 19th century there was a steady flow of migrant workers from Normandy and Brittany to Jersey, mainly to work in the agricultural industry. There were 6,000 French nationals in Jersey, over 11 percent of the total population, in the 1901 census. However, the total number of French workers coming to Jersey was much greater than this. Many were seasonal workers, sometimes returning year after year, but others made Jersey their home, so much so that there was concern about their impact on the Island. Names include AUBERT, DERRIEN, GUYOMARD, JOUALT, HUET, LE MAITRE, LE MARCHAND, LE ROUX and LHERMITTE.

Relevant Jersey family history information

As any Jersey person will forcefully tell anyone else, Jersey is not and never has been part of the United Kingdom. Rather it is a British Crown Dependency and can date its links with the Crown back to 1205. Jersey people have long memories, so in the Island the loyal toast is to The Queen, Le Duc – the Duke of Normandy. Jersey also has long-standing relations with France, not surprising as it and the other Channel Islands are geographically part of France.

But for many practical purposes Jersey is part of the UK. A visitor to the island would be hard pressed to

identify many differences from parts of the UK, except perhaps the distinctive banknotes, including £1 notes which have long since disappeared from the UK. For census purposes Jersey was included in UK censuses from 1841 until 1931, figures initially being published by the UK for the “Islands of the British Seas”. Since 1951 Jersey has conducted its own censuses, but at the same time and in much the same format as UK censuses.

The Channel Islands Family History Society did much pioneering work in transcribing the individual entries. Full reports are available in hard copy and CD format. However, the data is now readily available on the major websites, particularly Ancestry and FindMyPast, although they are categorised as being English rather than Jersey.

Aggregate information from the censuses is not readily available, but my publication *Jersey's population – a history* attempts to pull the information together, and my website includes a page with access to all available census information.

Until recently, birth, marriage and death records were not easily accessible. The early records belong to the 12 parishes of the island and were fairly basic. Jerripedia provides access to these records, as well as many family trees. More recently, Jersey Heritage, which is responsible for the island's major historic sites, museums and public archives, has partnered with Ancestry to make available all birth, marriage and death records. The records are basic. For example, the birth record of my third great-grandfather gives the date and place at which he was baptised and records his parents as being Charles DU FEU and Marie ALEXANDRE. These are common Jersey names, so there is a risk of not being able correctly to identify ancestors.

Where ancestors have come from France the records are more complete. The census data normally just give the place of birth as ‘France’. In practice most Jersey immigrants from France came from Brittany – and the Brittany records give detailed information, although the extent varies between communes. The marriage records, for example, can give even the dates of birth of both set of parents.

The key date for French records is 1792. In that year detailed civil registers

replaced the previous parish registers. The problem is that for Brittany the detailed records for the Côtes-d'Armor can only be searched if the name of the commune is known.

Sometimes more recent data can help people trace their Jersey relatives. Jersey Heritage has digitised and made available on its website two important data sets.

In 1920 a law came into effect requiring all aliens over the age of 16 to register. Over 3,500 cards have been registered. They give detailed information including name, address, date of birth, place of birth, and date of arrival in Jersey as well as a photograph.

Jersey was occupied by Germany in the Second World War. Under a 1940 order all Jersey residents had to register. The registration cards give personal details and a photograph.

Jersey Heritage has also digitised other data sets including funeral director, prison and hospital records, and wills and testaments. The Jersey Heritage data sets can be accessed by paying a modest subscription.

The economic context

Having details of ancestors is interesting, but it is equally important to understand why people chose to migrate. Economic migration from one territory to another depends on a combination of three factors:

- Conditions in the home country – push factors
- Conditions in the host country – pull factors
- Ease of movement from the home country to the host country.

The large scale (for Jersey) emigration from Jersey to New Zealand in the early 1870s can be explained by adverse economic conditions in Jersey, seemingly attractive conditions in New Zealand and the difficult journey to New Zealand being compensated by heavy subsidisation.

Jersey had enjoyed a massive economic boom in the first half of the 19th century, reflecting a favourable economic climate, including tax advantages. At various times cod fishing in Canadian waters, shipping, shipbuilding, construction, oyster farming, cider, cattle, wealthy immigrants and privateering flourished. Jersey's population doubled, largely as a result of immigration, from 28,600 in 1821 and 57,020 in 1851. The economic boom ended abruptly in the 1850s. The primary reason was the collapse of world trade and the cod fishing industry, but other factors

Case Study – The Samson Brothers

Two brothers were among the immigrants to New Zealand from Jersey in the early 1870s. Their story is perhaps typical.

In 1780 Jacob Dominique SAMSON, my third great-grandfather, was born in the town that is now called Trier in the Rhineland Palatinate. By 1816 Jacob was living in the French port of St Malo near to Jersey. Why he went there is not known, but it was shortly after the death of his father. In 1816 he married Marie Jeanne Laurence COLLAS in St Malo. Marie came from the commune of St Alban in Brittany and her family can be traced back there to the 17th century. Their son, Auguste Constant Samson was born in 1823. Sometime between then and 1838 the family travelled to Jersey. Within two years Jacob and Jeanne died, leaving 16-year-old Auguste with no family. Two years later he married Jane Elizabeth Du Feu and in doing so married into long-established Jersey families including Le Breton, Le Sueur and Amy. Auguste and Jane had 14 children between 1842 and 1865.

Auguste's and Jane's second son, Augustus Philip Samson, born in 1842, married a 'Jersey girl', Mary Anne Laurens, ran away to sea, became a ship's captain and emigrated to Napier in New Zealand in 1875. He wrote a log of his journey to New Zealand, which serves as a valuable contemporary description of the arduous sea journey. He failed to find work at sea, became a plumber, but was crippled in an accident and died in 1888.

Augustus was not the first of his family to emigrate to New Zealand. He was preceded, possibly unknown to him, by Charles Thomas Samson, the 10th of the 15 children of Auguste Constant Samson and Jane Elizabeth Du Feu. Charles was born in 1858, nearly 15 years after Augustus Philip. Before his 16th birthday, in 1874, Charles, on his own, emigrated to New Zealand. By 1881, Charles was living in Napier. He later became a storekeeper at 174 Hastings Street, Napier. Hastings Street runs directly into Shakespeare Road where his brother Augustus lived with his family. It is not known if the families ever met or even knew of each other's existence.

played a part including the collapse of the oyster and cider industries, the inability of the shipbuilding industry to make the change from sails and wooden hulls to steam and iron, and a decline in the support Britain was prepared to give to the island.

The population fell from 57,020 in 1851 to 52,455 in 1881. The economic decline, particularly in the maritime industry, contributed to three bank failures between 1873 and 1886, which had the effect of further accelerating the decline. Poor economic prospects led many Jersey people to consider emigration, and a considerable number chose to leave the Island. In very round terms it is possible that in 1881 one third of Jersey-born people no longer lived there, although many of these were first-generation children, born to migrant workers who had lived in Jersey for a comparatively short time.

It is clear why people wanted to leave Jersey, and indeed parts of Britain. Why New Zealand was attractive is well known – a new country actively seeking immigrants through subsidised or free travel and an extensive marketing campaign. There was also something of

a 'herd effect'. After the initial flow of emigrants others who wanted to leave Jersey were attracted by the knowledge that friends and relatives had already made the move.

The impact of immigrants from Jersey to New Zealand

The relatively few migrants from Jersey to New Zealand prior to the 1870s largely came under their own steam. They were entrepreneurial and many became successful business and public service people in New Zealand. The most prominent was John Helier Vautier who settled in Napier in 1857. Vautier quickly became a successful coal and general merchant and then shipowner. He sold his vessels in 1885 to concentrate on property interests and public life. He became a councillor in 1884 and was Mayor of Napier from December 1878 to May 1882. He was instrumental in building the first hospital in Napier and was on the Napier Harbour Board from 1875 to 1901, where he promoted the construction of a deep-water port. John Vautier died in 1907, leaving substantial

(Continues on page 188) →

→ (Continued from page 187)

wealth to his four surviving children. One of his grandsons was Maxwell Helier Vautier CBE, a former Justice of the High Court of New Zealand. There is a Vautier Street in Napier.

The immigrants in the early 1870s were different in nature. They had responded to marketing aimed at labourers and housemaids and few would have made the move without the heavy subsidisation. However, they quickly settled in New Zealand and have helped to make the country what it is today.

Mark Boleat.

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Migration from Jersey to New Zealand in the 1870s

Over 500 people emigrated from Jersey to New Zealand between 1871 and 1874. From Jersey's point of view this was mass migration, proportionately five times as high as migration from England.

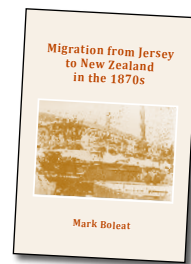
Today, many thousands of New Zealanders are descended from those immigrants.

Sir Mark Boleat's book, *Migration from Jersey to New Zealand in the 1870s*, analyses and explains this migration. It draws on a comprehensive database of migrants

compiled by Keith Vautier and other data to explain why and how the migration happened and the characteristics of the migrants.

The book concludes with a complete listing of migrants between 1872 and 1875.

A soft copy of the book is available on Mark Boleat's website www.boleat.com. Hard copies can be obtained directly from the author at mark.boleat@btinternet.com.



Sources

Mark Boleat 'Augustus Philip Samson – From Jersey to New Zealand' https://www.boleat.com/materials/augustus_philip_samson.pdf

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Noel Vautier *The Breakwater Man*, 2007

Jerripedia <https://www.theislandwiki.org>

↪ Only a genealogist views a step backwards as progress. ↪

Help Wanted!

We have a number of roles that we need to fill for the proper running of the NZSG and a few more we would like have to help us going forward.

Returning Officers

Heather Maloney, Returning Officer and Mary Mercer, Deputy Returning Officer stepped down after the AGM. We need replacements very soon for the election of next year's Board – this process starts about now with the notice for nominations going in the December issue of *The New Zealand Genealogist* magazine. The full job description is available in the *Policies and Procedures Manual* on page 82.

Qualities that make a good Returning Officer include common sense and a pragmatic view of how to get things done within the rules. You will need to be available at key times in the NZSG Calendar. Being tech savvy with ideas of how to undertake the NZSG's democratic processes without paper would be very desirable. You will also need to be "above the fray" and maintain impartiality. It is a role that can be undertaken from anywhere in New Zealand.

Expressions of interest can be sent to Julian Pinfold, National Manager at NZSGmanager@genealogy.org.nz.

Privacy Officer

The Privacy Act 2020 came into force on 1 December 2020, replacing the Privacy Act 1993. While the Manager must have a good understanding of the principles involved,

the NZSG has traditionally had an Appointed Officer responsible for this role and is now looking for a suitable person to fill that role in the immediate future.

Duties include:

- Familiarity with the privacy principles in the Privacy Act
- Ensure that the organisation is in compliance of the Privacy Act
- Deal with any Privacy complaints
- Deal with requests for access to personal information, or correction of personal information
- Liaise with the Office of the Privacy Commissioner.

The Office of the Privacy Commissioner has online privacy training modules to help in understanding the Act itself, and the requirements for organisations.

If you are interested in taking on this role, please contact Julian Pinfold, National Manager at NZSGManager@genealogy.org.nz.

Appointed Officer: Advertising Sales Co-ordinator – your experience in advertising sales will help us place advertising in other magazines as well as find advertisers for *The New Zealand Genealogist*.

If you're interested in any of these roles, please get in touch with Sarah Hewitt at NZSG.chair@genealogy.org.nz by the end of November.

A fireside chat with Great-Grandad

Rodney King

Genealogists discuss doing oral interviews with their older family members. They also like to bring life to their stories. In this article the author assumes he is interviewing his great-grandfather and, in the process, also illustrates the means he used to get information.

Fresh logs on the fire have brought life to the grate and the flames cast a warm glow onto two men sharing conversation over an after-dinner *pin-gin*, a Lincolnshire special. Genealogists love to talk to their elders to learn first-hand of life in the yester-years, so that's what I pretended.

John KING was my great-grandfather. For this article we'll call him Grandpa. He was born in August 1835, and he died on 18 January 1907.¹ It seemed he might have family knowledge not heard of previously by word of mouth. I wanted to know what brought him to New Zealand and whether he had siblings because, as far as I knew, he was the only one who emigrated.

"Well," said Grandpa, "your great-grandmother Elizabeth (née KITCHEN, we'll call her Grandma) and I brought seven children out,² but it's true no siblings of mine or of Grandma followed us." Which suggested to me that they both did have siblings as is usual with most families in the 1800s. First, I wondered out loud why he would bring his family, aged between six months and 17 years, from the busy, developed fishing town of Grimsby in Lincolnshire to the felled bush and swamp that was Inglewood in 1875 to build a new home.³

"It is hard for you to understand 145 years after we travelled," Grandpa began. I furrowed my brow, confused. He elaborated, saying, "We expected a 90–100-day voyage on a clipper, compared to the few hours you have now in aeroplanes, and with seven children it was always going to be a challenge. Many people from Lincolnshire had already emigrated to Taranaki, so we had some idea of what it was like. But above all my motivation was the class system in England, whereas in New Zealand there were no squires to ride you down."⁽⁴⁾

Grandpa chatted on: "I had a good job as a Railway Constable in Grimsby, and before that I had been an

"Ag Lab" near the village where I was born – Branston, near Lincoln City." I got the idea that he also wanted to better himself and be more happily employed. "Yes," he said, "Indeed, I was much happier in Inglewood helping build a new town and roads. You see, we were given allotments which were free providing we worked for the local bodies to develop infrastructure such as roads and public amenities. We were well paid for this work. Six shillings a day – and the allotment – was good pay in 1875."⁴

But I really wanted to know more of the family he left behind – in fact did he have siblings? It is fair to think that missing his family may be the one regret he had from emigrating. That said he and Grandma, with one child David, moved from Branston to Grimsby, between 1857 and 1861 – a distance of about 50kms. Over the next 14 years they would have seven more children⁵ – raising a question which we'll never answer: how often did they even visit Branston again from Grimsby?

As he topped up the 'pin-gin', Grandma brought in some plum bread and Lincolnshire poacher cheese, and the old man leaned back in his chair. "Well, I was born in 1835, the eldest of seven children.⁶ I was followed by William (1837), Charlotte (1839), Heslam (1842), Rebecca (1844), Ruben (1847) and David (1850)."⁷

I wanted to know more, whether any of them had migrated, and what occupations they might have had. "Let's start with baby David," he said. "Sadly, David died aged three and a half."⁷ I ventured that his sister Rebecca also had a sad story, noting that the UK Census⁸ showed her as blind. Grandpa gazed into his glass and said "Yes, Rebecca was born blind, and died of phthisis at the age of 20.⁸ We were living in Grimsby by then." I said that I was aware she was very involved in church youth group activity. "How do you know that?" asked the old man. I explained that we sometimes research for years to no avail. This time I had been given some 30-year-old magazines that were about to be thrown out, and in one of them a list of articles referred to *Rebecca King: A Memoir of the Blind Girl of Branston*. "Good gracious," exclaimed Grandpa, "I wonder if we could get a copy?"

I explained that with modern Google



John King.

searches, I found there appeared to be one surviving copy worldwide, in the Ernest and Bernice Styberg Library (aka The Styberg Library) in Evanston, Illinois 60201, United States.⁹ To cut a long story short, the library staff were delighted to email me a pdf version of the 34-page document. "It did record," I elaborated, "That she was actually born blind, your mother did not notice until she was three weeks old, that the family was very poor, and that Rebecca was devoted to Methodist youth activities." I offered to bring him a copy.

We then turned to his other four siblings. Putting another log on the fire, Grandpa said, "William left home as a 14-year-old and moved to Saxilby, on the north edge of Lincoln, as a farm servant.⁶ We stayed in touch, and as you guessed he was the witness at my marriage.¹⁰ He kept moving to better jobs, becoming a waggoner, a farm bailiff and eventually a farmer with 27 acres.⁶ He did not marry until he was in his early 30's, to Sarah who was 15 years older with one daughter."⁶ They had no other children.

I told my mentor that I had another interesting moment when searching Ancestry and found a message from a Neil Wilkinson asking if anyone knew anything of a Charlotte King who was born in Branston. Getting a bit excited I emailed Neil, whose interest stemmed through Charlotte's husband Thomas Leversedge. "That's correct," Grandpa said, "Thomas was an Ag Lab just out of Branston where they lived to the end."^{6, 11} They had a big family, one daughter and seven sons." I then showed him grainy photos of Charlotte and Thomas that Neil had sent me.

Time was getting on, but I still had an interest in the two younger brothers. Standing up with his back to the fire, Grandpa went on, "Heslam was named after our mother's maiden name, she

(Continues on page 190) ➔

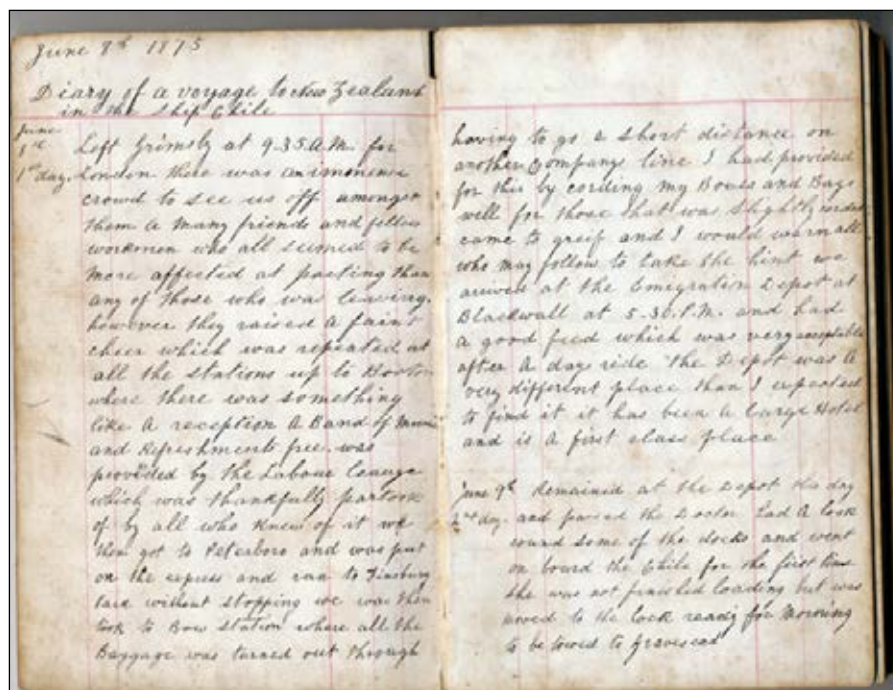
→ (Continued from page 189)

was Ann HESLAM. He had the hardest life of us all and died aged 35 two years after we came to New Zealand.” I explained that I had much trouble finding records for Heslam.

The old man continued, “Yes, he’d be hard to trace, Heslam had a good job as a teenager when he worked on a very large farm of 350 acres.⁶ At 21 he married Elizabeth GUY, and sadly their first daughter Mary Ann died aged one month. They went on to have a second daughter Alice in April 1867, but in 1869 Elizabeth died. He very soon met Mary SHERBORN and they had a son Thomas early in 1870, marrying at the end of 1870.” He gave a cheeky grin at the timing. “They later had a second son William in 1871.”

I had to ask what happened to Heslam’s daughter Alice, because I could not find her in the Census records. “Keep browsing,” Grandpa said, but he got distracted by a coal dropping from the grate. I decided that would be worth pursuing later because I wanted to know why Heslam was not on the scene at the 1871 Census. “No, this is where Heslam’s story becomes tragic. Soon after his first marriage, our blind sister Rebecca died in 1864 as we’ve discussed and Heslam had to help mother, including being the informant on the death certificate.⁸ A year later he lost his first daughter. Then he lost his wife Elizabeth. Finally, Heslam fell seriously ill and died in 1877 aged 35 of peritonitis.”⁸ I could see now that much of this happened between the 1861 and 1871 Censuses, so a lot of information had to be found elsewhere.

By now the *pin gin* was low in the bottle, but I saw two issues. Heslam was clearly helping mother with Rebecca, but where was father? Also, I needed to find mother (Ann) and Heslam’s daughter Alice. There was still more to



‘Diary of a voyage to New Zealand in the Ship Chile,’ 1875.

work out. But Grandpa wanted to cover his last living brother.

“Reuben was born in 1847, Grandma Elizabeth and I moved to Grimsby about 1858 when he was 11, and I had been living away from home working, so I didn’t really know Reuben well. Nor, for the same reason, did I really know young David (1850–54) either. Reuben’s life was quite conventional, although he was always an agricultural labourer. He married Ellen BARTHOLOMEW, they had seven children, they remained in the vicinity of Lincoln and he died aged 82 in 1930.”

I thanked Grandpa, saying it was great to know there was a wider family. It was interesting that all his siblings remained living in the near vicinity of Lincoln. But I wanted him to clear two mysteries, both about his parents. He took the last slice of *plum bread* and leaned back as he told me, “My

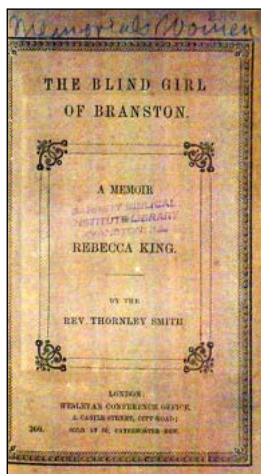
father – also John – was born in 1808 and he died in 1850, the same year baby David was born. That left me living at home but working, and brother William working in Saxilby, so my mother had five other children under 11 years with no support. It helps explain partly why Heslam was involved when Rebecca died in 1864.” I agreed that must have been extremely difficult for his mother.

But I wondered what happened to his mother because I had been unable to research an Ann King in the 1861 Census. Had she died too? Again, Grandpa has the clue. “Look for Alice living with her grandmother – Heslam’s and my mother, Ann in 1871. I suspect Mary was not keen to have young Alice in the new family.” I searched the 1871 Census, and there was Alice with the correct detail, but she was living as granddaughter with an Ann DAYBELL. Grandpa smiled and transported himself from 1907 to the 2020s, saying I could have searched for Reuben in 1861. Then it dawned on me, what if I search for Ann Daybell in 1861? And there she was with John Daybell ‘Head’, Reuben and a George Daybell.⁶ That was the missing clue. “Our mother had re-married after father died,” he said “and Reuben aged 14 was still living with her, but she was Ann Daybell with a husband John Daybell and his son George, 11.”⁶

I jumped from the chair and picked up my printed copy of his emigration logbook. In the front was a copy of a



LEFT: King family.



Thornley Smith's Rebecca King:
A Memoir of the Blind Girl of Branston.
c1865.

letter he had sent from New Plymouth to Grimsby when arranging for 2,000 copies to be printed. The letter asked that *half a dozen copies of the printed book be sent to John Daybell in Branston.*⁽⁴⁾ After some banter about that not being helpful to me, how was I to know from that letter who Mr Daybell was, it was now clear from the Census and the printer's instruction that mother had indeed remarried. The clue was there, but easily missed!

With that, the *pin gin*, the *plum bread*, and the fire had all run out. But I now knew much more detail of my great-grandfather's family.

How the King family detail was found

- I knew of Great-Grandad John and his emigration and children from family lore.
- At a family centennial reunion of their arrival, in 1975, I learned of the logbook of their journey and obtained a printed copy.
- The 'allotment' was at 31 Elliot Street, Inglewood, now the site of a sports ground.
- I did know his parents' names, and finding his siblings through Ancestry and the census records was straightforward.
- Finding Rebecca's *Memoir* was pure chance. I had not researched widely for Rebecca, but had some 30-year-old magazines a friend was disposing of, as outlined in the article. Using Google I found a reference which was to a single handwritten page about the *Memoir* stating it was in the Lincoln Library. Two years on I'm still waiting for the Library to respond to my email, although Covid intervened. Meantime, I had googled more vigorous options, and that's how I discovered the copy in the Methodist Library.
- While on Ancestry I found the notice from Neil Wilkinson. Often, we contact such enquirers to no avail, but after a few days Neil responded and we had numerous emails over a few weeks. He was not really interested in the King tree *per se* except what I knew of Charlotte and it was a bonus for me that he offered the photos, as well as one of Charlotte's son King Leversedge who Neil knew had moved to the United States.
- Finding details on Heslam and his family from just the censuses was never going to work, as critical events in his life occurred between 1861 and 1871. This is where lateral thinking can help, such as finding Ann by searching for her son (Reuben) or granddaughter (Alice) which proved successful, albeit she had a new surname.
- The usual trouble with names was encountered. Heslam was also transcribed as Heslane, Herlam, Healam and Haslam; Reuben appeared as Ruben; and there was frequent variation between Leversedge and Liversedge.
- The printed version of John King's diary was reprinted for the 1975 centennial from only four known copies of the first print. When I cleared my mother's house in 2016, I discovered the original handwritten diary – the ultimate precious family heirloom – it appears my father did not realise he possessed this at the centennial.

Notes

- 1 Headstone in Inglewood cemetery.
- 2 Printed copy of the diary of the voyage – held by the author.
- 3 Photo of Inglewood from Trimble Park.
- 4 Quote from John King in a letter he wrote to friends in Grimsby shortly after arrival.

- 5 One child, Amy who died aged six years, just two months before they left Grimsby.
- 6 UK Census 1851, 1861, 1871.
- 7 Family Search records.
- 8 Death Certificates held. Phthisis is tuberculosis.
- 9 Part of Garrett–Evangelical Theological

Seminary, a private seminary and graduate school of theology of the United Methodist Church.

- 10 Copy of marriage certificate held.
- 11 Correspondence with Neil Wilkinson.

Photos from Family History Expo



Fickling Centre.

Notes from some small islands

New Zealand's offshore islands have been home to thousands of diverse people over the last 150 years – enemy aliens, coastal watchers, naturalists, rugged individuals or simply people carving out a living.

Challenging times. And now we face new challenges with Covid-19 ravaging the world. The day the country went into Level 4 lockdown – 18 August 2021 – I had just started my research for this article and was about to descend into the stacks to look at some files I'd selected. Suddenly that option was closed to me, so I've had to make some changes to the way I tell this story. But thanks to all the files we've digitised, not to mention our ever-increasing listing of our holdings, you can actually discover a lot without visiting the archives.

One of the things that struck me as I browsed Archway is just how much of a story you can piece together by lists alone. And that made me think about the fact that most people already know who their ancestors were and where they lived – and that the next thing they want to know is about how they lived their lives and about the day-to-day details that illuminate the times they lived in.

That's where our lists can help. Maybe your ancestor had land on Mātī Somes Island before it became a quarantine station. Or you had ancestors sent there to live in quarantine. If you do an advanced record search on Archway, put in Somes Island in the keyword field, select 'exact phrase' and then, when the list comes up, sort it into date order you'll immediately see an interesting picture form.

You can trace some of the first landholders on the island, the first moves to make it a place of quarantine – for animals and then humans, the way in which the island gradually became a quarantine station for ships bound for ports all over New Zealand. Not to mention the occasional gem such as an indignant comment from a sea captain accused – wrongly, he claimed – of harbouring passengers with smallpox on his ship.

Moving on from the days of quarantine, if you had an ancestor unlucky enough to have been branded an enemy alien and bundled off to live on Somes Island you will already know that basic fact. You'll have probably obtained the necessary permission to look at their enemy alien file, which will give all sorts of biographical details and – if you are lucky – a photograph. But you might be left wondering what life was like for those stuck on the island for several years. How did they fill in their time? How many other people were there?

This is where the lists can tell you a lot. For example, a selection of Army Department files show that during the First World War internees had the chance to attend religious service and take part in "ceremonies and entertainment". Some of them were kept busy doing tailoring work for firms in Wellington. Others were busy trying to escape, while the more law-abiding among them wrote letters of complaint about the conditions they were being kept in. If your ancestor was on Somes during this time you will be able to piece together a lively account of their life and times by checking out these files once lockdown is over. In the meantime, look at the possibilities by doing an advanced record search putting Somes Island in the keywords field and 8638 in the series field.

One useful fully digitised file on Somes Island comprises several pages listing the names of prisoners – though frustratingly it includes Featherston Camp as well and doesn't say which prisoner was where.¹

Things were pretty similar for internees during the Second



A small farm on the Chathams [ABLS 6829 W4689 Box 39].

World War if the lists are anything to go by. The War Archives files cover censorship of internees' letters, welfare initiatives, repatriation of nationality groups and even internee hobbies.

The last file is one I did look at before lockdown and it makes interesting reading. Occasionally a ship would drop off a load of paua shells on Somes island. Internees would use the shells to make jewellery and ornaments and were encouraged in this work by their captors who provided them with the equipment to further their craft.²

One such internee was Oscar COBERGER of Arthur's Pass, who left his alpine equipment shop in the care of his wife Dagmar and sent his paua shell jewellery back for her to sell there. He had been forced out of the alpine village he called home as the local community turned against him and was not best pleased to find himself resident on Somes Island for the duration of the war. Renowned as a wily entrepreneur by the people who knew him best, he soon rallied and, as well as making jewellery, he was sourcing wood to make skis and ski poles. It is not recorded whether he managed to ship them off the island as he made them or took them all with him when he finally left.

Further south and far east, the Chatham Islands have their own rich history. And their very own very special prisoner. Te Kooti Arikirangi Te Tūruki was a Christian Māori who joined the government forces in fighting Pai Mārire in November 1865. But when the fighting ended he was suspected of being a spy and was deported to the Chatham Islands (Wharekauri), along with his captured Pai Mārire adversaries.

Two years later he and 300 followers staged a dramatic escape, seizing the schooner *Rifleman* and making for freedom. The story is well known, but less so is that of magistrate William THOMAS, who kept a diary on his life on the islands from 1866 to 1869 and included the escape story in it. His diary was retrieved from the Christchurch courts in the wake of the 2011 earthquake, transferred to our Christchurch archive and will be fully digitised in due course. In the meantime you can view pages of the diary and read Thomas' account of Te Kooti's escape in our Flickr album 'Canterbury and the West Coast'.

Our Christchurch archive has already digitised some 1860s records which would reward a closer look as they are packed with stories of the islands and their people. They are General Outwards Letter Book, Resident Magistrate, Chatham Islands³ and Prisoner and Military Guard Outwards Letter Book,

HEADQUARTERS
PRISONERS OF WAR INTERMENT CAMP
FEATHERSTON.

RECEIVED FROM MAJOR J.W. BRUNT, COMMANDING PRISONERS OF WAR
INTERMENT CAMP, FEATHERSTON, PERSONAL FILES OF PRISONERS OF
WAR INTERRED AT SOMES ISLAND AND AT FEATHERSTON INTERMENT CAMP
AS MENTIONED HEREUNDER:-

No.	Name	
531	ALACH	John
547	ALABON	Carl
2	ALLMEYER	Frederick
458	ANDERSON	Christian Frederick Edmund
486	ANDERSON	Frederick
332	ANDERSON	Frederick
452	APPALT	Wilhelm Phillip
234	APPARTIAN	Aramk
85	APPEL	Carl
278	ARSTICH	Ivan
492	ARSTICH	Frank
494	ARSTICH	Marko
491	ARSTICH	Paul
1	ARNOLD	Paul
92	BAER	Phillip
435	BALLIF	Wendell
495	BALFANER	Arnold Paul
627	BANDACH	Thomas
616	BECKER	Heinrich Carl
374	BEIN	Adolf Alfred
346	BEIN	Gustav
273	BELLMAN	Christopher
408	BEPOTC	Tomay
97	BEPOTC	Louis
274	BETHAN	Theodore
826	BIBICH	Ivan
496	BILBO	George Berich
6	BILKE	Edward
94	BILKE	Phelia
321	BLANT	Julius August
255	BLINN	John Gustave
484	BOCK	Johann Anton
454	BOCK	John Anton
452	BOCK	Ferdinand Carl
386	BOCK	Martin Fred
4	BOLLENHACKER	Rudolf
310	BORGAND	George Otto
341	BOTICH	Samuel
95	BORNY	Carl
438	BORNHOLD	Adolf Max Alfred
430	BORO	Jakov
430	BOROWEL	George
446	BOTICA	Jack
510	BOTICA	Audrigo
416	BOYERS	Hans Christian Wilhelm Turgan
484	BRACKENBUSH	Carl
252	BRACKENBUSH	Carl
352	BRENNER	Gustav
442	BROGLIE	Charles William Rene Nicholle
536	BROGAN	Mark
281	BROGAN	Theodor
389	BROGAN	Max Edward
486	BROGAN	Bozo

Part of an extensive list of the prisoners held on Somes Island and Featherston Camp [R21370683].

Resident Magistrate.⁴ There is a rich selection of nineteenth century archives of the Chatham Islands. Many of them have been digitised on subjects such as land holding, customs and excise, crime, shipping, provisions and even smuggling.

As was common in all island communities the hardy residents lived – and often died – by the sea. On Christmas Day 1869 two island men Gordon McLEAN and Michael WALLACE headed out in their fishing boat *Henrietta* despite gale force winds. The ship was smashed to bits in the storm and McLean was drowned. Wallace made it ashore and recounted his ordeal in graphic detail.⁵ You can find out more by looking at our Flickr album ‘Accidents and Disasters’ for this and other stories.

The subsequent Marine Department enquiry found that 22 Chatham Islands men had drowned in the last 18 months, all of them from fishing boat disasters. And the fact that these men made the decision to go to sea in bad weather shows how reliant the islanders were on the sea’s harvest.

As is always the case a picture can tell a thousand words and one source I planned to search for this story is a small collection titled *People at Work – Chatham Islands 17 Photographs*.⁶ Lockdown put paid to that, so it’s a pleasure deferred, but in the meantime, you can see one of those images (taken from our Flickr page) here. Admittedly it shows sheep not people, but does give an idea of what a smallholding of land looked like back in the day. I say this vaguely as the photographs are not dated.

Again a quick scan of the Archway lists can give a good sense of the things that were important to the islanders over time – roading, hospital services, schools, industry and agriculture and much more. There is even a file on chemical warfare, bomb disposal, and air raid precautions during the Second World War. And there are files on the visits of dignitaries such as the Duke of Edinburgh in 1954.

Compared to Somes and the Chatham Islands, Little Barrier Island has been home to only a handful of people over the decades, but it too has an interesting history. One of our early records – held in our Auckland archive – is a fully digitised 1860 surveyor’s field book, which has a surprise entry among the detailed land data. There is a rudimentary census, presumably of the island’s occupants, which lists their surnames and occupations.⁷ Here you can find 18 people listed including MATTHEWS, a ropemaker; HAMBLIN, a weaver; CLARK, a gunsmith; ASHWELL, a catechist and WITSON, a midshipman – more variety than you might expect to find on a small island.

The island was the subject of controversy in later decades as its gazettal as a bird sanctuary and subsequent eviction of its Māori owners led to bitter recriminations which were fully aired in the newspapers of the day. The files held by Archives New Zealand contain great detail on this as well as the names and alleged crimes of all involved – so if you are lucky enough to have an ancestor who was involved you could end up finding more than you ever expected about their activities. All brought to you courtesy of our early tourism files.⁸ Family stories crop up in some unexpected places sometimes.

Less controversially, a scan through the Archway lists can give you the names of people who lived on the Little Barrier Island over the years, what they were doing there – farmers, caretakers, bird sanctuary guardians and sailors to name a few.

So there you have it. Some snapshots of life on three islands, almost all of which I could source without leaving my lockdown home office. You can do the same, whatever your subject of research is. Our Archway lists are getting better all the time as we put more resources into this very effective way of making our archives visible. And our digitisation on demand service ensures that more and more full records are available to download wherever you are.

Last, but not least, our Flickr albums and our Facebook and Twitter #onthistday posts are a rich source of information on all manner of topics and people. There are so many things you can do on your research projects before you visit our archives. And right now, that’s no bad thing!

Trish McCormack, Research Services

Notes

- 1 Enemy Aliens – list of prisoners in Featherston and Somes [Islands camps]; list of Defence [Somes Island] files re prisoners of war 1920 [AAAB 449/2/k 29/50].
- 2 Internment Camp – Somes Island Internee Hobby Work [ADQZ 18899 WAI12/29/42 Int 1A].
- 3 CAHS 26113 CH1037/14.
- 4 CAHS 26113 CH1037/13.
- 5 AAPR W3350 Box 9 <a.
- 6 ABL 6829 W4689 Box 39.
- 7 Surveyor’s field book – Andrew Sinclair – Kerikeri [Report on survey p.110, sketch of Little Barrier Island near back of book. Diary, and list of people at back of book] [BAPP 24485 A1726/2 Green 69].
- 8 Little Barrier Island [AECB 8615 TO1/69 1908/106].

William Wallwork, early resident in Samoa

Ana Squire

The purpose of this article is to highlight the research value of a published source now searchable on line. It is Claims of American citizens, Apia in the Samoan Islands (1913). If you know of anyone in Samoa around 1899, of any ethnicity or nationality, they may have been questioned in relation to the claims. You might be as surprised as I was at what you can find in this document. People may be mentioned as just living there and not necessarily American citizens.

My first husband Rudy's great-grandfather, William WALLWORK junior, led an adventurous and interesting life. He was born in Kingstown, Hamlet of Kingmoor, Stanwix near Carlisle in Cumberland on 26 February 1847. His father was William Wallwork senior, born 1815. His mother was Hannah née SKELTON and his ancestors were from around Stanwix, Cumberland. There were four sons: James born 1843, John born 1845, our William junior and Henry born 1848, all in Stanwix.

The father we think went ahead and emigrated to Philadelphia, Pennsylvania, USA in about 1847.

Our man stated in a sworn statement later in life in Western Samoa that he emigrated to the USA when he was two years old and the family story is that he was sent with an older brother. There is a record of a William Wallwork emigrating about then to New York with what appears to be an older brother and maybe they were with a relative who had a different surname.

William said he became an American citizen because his father was naturalised so he was allowed to vote in the USA elections when Ulysses Grant was first elected president in 1869. He had learnt woodworking and engineering skills when the 1870 USA census shows he was an iron molder in the USA. His father was a wood turner and dealer in Philadelphia in 1870. Eventually, William junior joined the American navy, maybe with his older brother James. William was in San Francisco, California by 1877 when he was a member of the Pacific Lodge No 155 of the Oddfellows. He was a navy diver at some stage.

Then he went on a navy ship to Pago Pago, American Samoa where he disembarked for good from the navy

when he was 32 years old. He moved to Fasitōo about 25 kilometres west of Apia, and lived in Samoa for the rest of his life.

He was married before 1884, in the Samoan way where you just lived together, to Sarah, a Samoan lady of unknown surname. But she died possibly pregnant on 4 May 1884, said to be aged 35 years old. Her gravestone in the European's cemetery at Tufuiopa, Apia, has the Samoan words for 'my little one' along with her name as the wife of William Wallwork.

Later in 1884 he started living with Sieni (Jane) Katharina LE'AUFUIA, born in 1828, so about 20 years older than him. Sieni and he had a daughter Hannah, born 1885, then William (the third) in 1887 and John Ralph in 1891.

William was a trader in the Itu-o-tane district of Samoa, Samoa. William was registered for something on 5 July 1889 according to the local newspaper, but we don't know what for.

By May 1894 he was selling goods in trade in Matautu, near Apia, having been dismissed by Fringe's, for whom he had been working. He had four acres of land all planted in cocoa and a store in Fasitōo in 1899. He ran a bakery in his own right and was a trader in copra for Moors, a big firm. He was getting a commission of ten percent from Mr Moors for goods sold and one English pound per one thousand pounds weight for the copra. He was handling 16,159 pounds of copra in January and February 1899. Mr Moors had given him a gold headed walking stick as a present worth 18 dollars which was stolen later as detailed below.

In March, April and May 1899 there was a war between chieftains over who would be in charge of the nation, Mataafa, supported by the Americans on one side, and Malietoa with British support on the other. This local war caused a lot of fighting between families and areas depending on whom they backed. Destruction and stealing was caused by intentional damage of livestock. Wallwork lost pigs and buildings. Anything of value was stolen, like meat and salmon and even a walking stick. Non Samoan-born people like William Wallwork, especially as an American, were disliked by natives from outside his area and those who supported the other chieftain. They threatened to cut his head off and the local natives said they could do that. So he wisely left home at Fasiotōo with

his young son John Ralph and his wife Sieni. They all went to Leulumoega, about 10 miles away from his home. Sieni was luckily able to return and keep an eye on the house and stock. An old chief who lived nearby and a relative of his wife who lived in Savaii came over and stayed at his house. Otherwise he would have lost all the stock in his shop. The American boats were firing large shells into villages and landing marines there also. They also destroyed any native boats that they could find after Leulumoega. Before they got there, William carrying his son William the third was able to wade out to a steam launch at Leulumoega and get aboard and was taken to the British man-of-war, the *Porpoise* which took them to Apia. They returned home from Mulinu where they were living as the war was finishing after a month or two.

While away they were helped by Mr CARRUTHERS, a British resident of Apia, who was bringing food for them and they foraged for food in the bush too. When they got back home, William found his cocoa trees were almost all cut down. Sieni had seen who had done it, but the natives were all coated in black so she could not identify them. He lost a lot of belongings stolen by the intruders too.

Sieni developed a fatal illness. When she knew she was dying, she arranged that her young niece, Sivai Timoti, born 1887, would come and work in the house as her maid. She said Sivai was to marry William when she died, which happened on 10 April 1903 at the age of 75 years. William was forty years older than Sivai and after his death, she married again and had another family. These descendants are the BURKE family.

In 1913 William, along with many others, made a claim to the American government totalling about 850 UK pounds for damage and things that had been stolen in 1899 but I am not sure how much he actually received in compensation. It included a claim for a sporting gun which he had made and he said was worth about 55 pounds. He stated this had been stolen in 1899. So he was quite clever and inventive at metal work as he had also been making and selling acetylene plants which sold for 50 English pounds each.

It is said he built a concrete boat according to the family. I do not know whether it sank or floated. But he was the butt of joking about that but

hopefully he proved he knew what he doing.

He had four more children with Sivai: Frank, George, James and Jane. I know of at least 196 descendants, but I have lost contact with most of the extended family. I have not yet traced descendants of William's brothers John and Henry. Almost all the Wallworks in New Zealand are related.

William Wallwork died at 10am on 11 February 1915 in Magiagi, Apia, of blood poisoning from an infected foot. He was buried the same day, as is the custom in hot countries, in the European cemetery in Apia, but with no headstone. On 3 March 1915 there was a notice in the local newspaper of claims to be made on his estate and it mentions Fasitoo, Samoa. He had no will.

On registration of probate on 27 September 1922, his estate was worth 18 pounds, 9 shillings and 7 pence (2063 NZ dollars) left over after expenses. It took so long to be sorted as Adolf Nauer had been executor but the Samoan public trust took over from him.

Sources

Family sources.

Mormon church records.

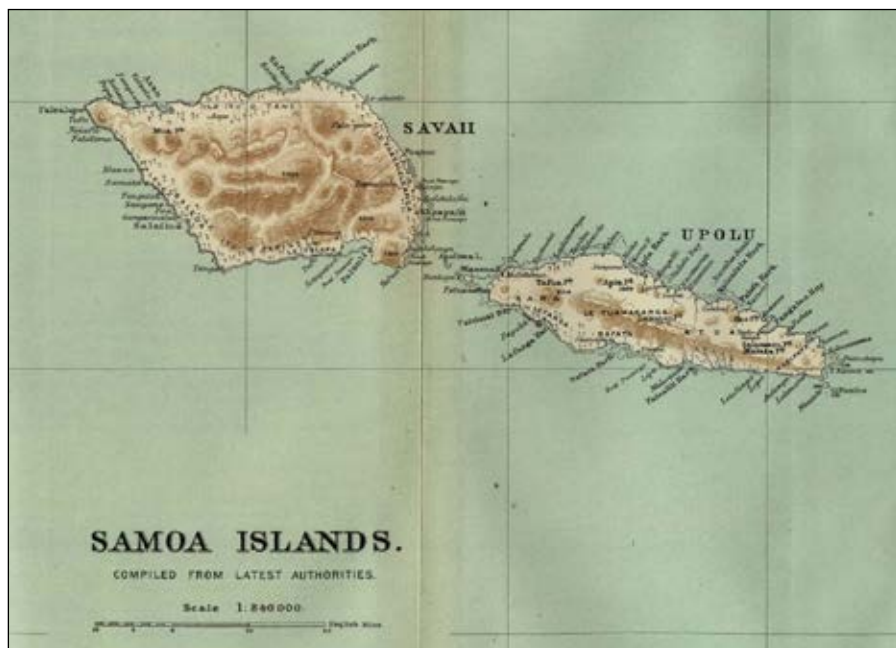
Papers Past (Samoan Newspapers).

Probate Index Samoa 1920-1978 1130768

Mormon collections,

Register of Probates and Letters of Administration, Western Samoa, no 35.

Joycelyn Linnekiln, 'The teacher and his



copra: Debts, Taxes, and Resistance in Colonel Samoa, page 8.

1913 – Claims of American Citizens, Apia in the Samoan Islands (1913) for compensation for losses in Samoan 1889 disturbances – [claimsamericancoobakegoog.Claim](https://www.claimsamericancoobakegoog.Claim) 11. William Wallwork. This contains 12 separate pages of his statements to the questions. It provides a great deal more information than is in this article.

If you know of anyone in Western Samoa at the right time in 1899, of any ethnicity, when they questioned people who made claims in 1913, you might be

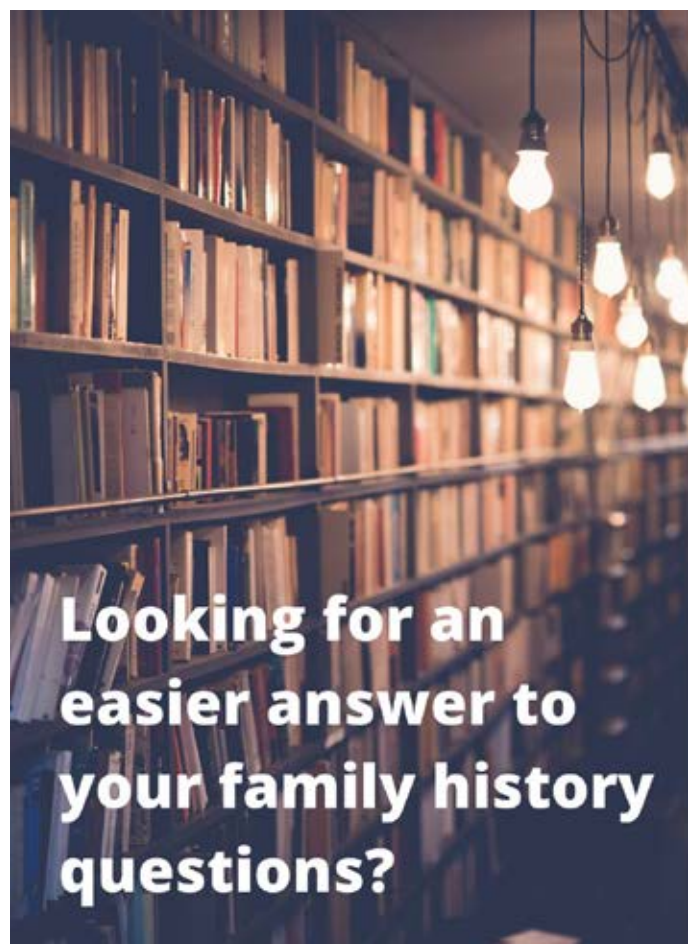
surprised at what you can find in these documents, as I was. People may be mentioned as just living there and not necessary of American citizenship. I have made a partial hand written list of some of the European names but it is not indexed.

Ana Squire. E: tazpjs@gmail.com:

Claims of American citizens, Apia in the Samoan Islands (1913)

<https://archive.org/details/claimsamericancoobakegoog/page/n4/mode/2up>

<https://www.e-rara.ch/zut/content/zoom/11640023>



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'Lime in my boots'. History of the Waitotara Lime Company Ltd

Janet R Worthington

A group of Taranaki farmers and Whanganui businessmen met in Whanganui on 14 January 1935 to discuss the formation of a company to be known as the Waitotara Lime Company.

After the meeting, chaired by Arthur Harding PARKINSON¹ of Waitotara, it was resolved that steps be taken to acquire from the Wairoa Lime Company Limited the right to develop certain lime deposits currently held by them. The first elected directors of the newly formed company were Thomas Rheese ANDERSON,² Chairman, a farmer of Mahoe,³ Thomas Gregory HACKSHAW,⁴ Henry Gilbert HORSLEY, solicitor of Whanganui,⁵ and Arthur James NORTH of Sharp N & Co., Whanganui.⁶

Building a factory commenced near the Waitotara Railway Station to provide convenient access to transport. A bridge

over the Waitotara River was begun and the formation of a road started. These were necessary to provide access to the limestone deposits. In the days before the bridge was built shell rock was taken from the pits by dray to the river where it crossed in buckets on a wire pulley system.⁷

The company suffered several early setbacks. On 12 August 1937 a fire, which started at 1pm, caused considerable damage to plant, sacks, other stock and buildings, which were still being erected. Then early in 1938 the Public Works Department advised the company they intended to declare their bridge and road common property. The bridge had been built by the Peacocke Construction Company of Whanganui at a cost of £1,076 and the road cost £360. A compensation offer of £200 for the bridge and five years free maintenance for the road was offered; and despite intensive negotiations the full cost and value of this infrastructure was

not recovered by the company.⁸

In 1938 my father Edgar Charles WORTHINGTON was appointed Secretary and later Secretary Manager of the Waitotara Lime Works, which then employed over 30 men working three shifts. A foreman was appointed and the men signed their names, with neat copy book writing, on and off their shift.

The limestone crushing process went through several stages from roughly hewn rock to finely crushed lime. It was carried by a chain of buckets up the outside of a tower and through other processes including sieves and screens on its way to the huge kiln to be dried. On occasions throughout winter in the early days, families of local Māori staff working a night shift would sleep under the drying kiln on sacks to stay warm.⁹

After the lime had been refined it went to the bagging station and into a railway wagon, where it would be dropped off at one of the many little railway stations in the area. Later the



Waitotara Lime Works delivery entrance and buckets.



Rear of Waitotara Lime Works.



Waitotara Lime Company office building with first office assistant, Delia Leahy.



LC or LA Railway wagons entering the lime works with wagon shunter.



Charlie Hodgetts on the first bulldozer purchased by the Waitotara Lime Company.



Edgar Worthington doing business in the office.

bagging system was replaced and the lime was delivered straight into the railway wagons.¹⁰

The men dressed for work in their oldest clothes and by the end of their shift were covered in lime from head to foot. It was like seeing ghosts from another world when they emerged from the dark confines of the big sheds when the siren sounded for smoko. When World War Two began some of the men enlisted and the numbers of workers dropped.

Travelling with my father in our car from the small town of Waverley, 10 kilometres to the west, along the road to the village of Waitotara, and then on to the lime works was a huge part of my life during my childhood. Mum would pack our lunch and during the school holidays I would spend my days 'helping my father' in his office.

When we reached Waitotara we would often stop at the Hodgetts house and I would be left sitting in the car until he came back. Mary HODGETTS was also my father's office assistant and her father Charles CECIL (known as Charlie) worked at the lime works. Charlie Hodgetts drove the first bulldozer purchased by the Waitotara Lime Company.¹¹

In the early hours of Sunday, 10 June 1945, a second, more serious, fire broke out and destroyed the main building, including sacks, stock, electrical equipment, motors and sundry plant equipment. Because it was war time and building material and tradesmen were scarce, it was six months before production could start again. Rebuilding resulted in great efficiency and profitability with fewer men in later years. There was also a change in company policy and it was resolved to run the business as a cooperative. The

farmers became shareholders and the profits were paid out as substantial rebates on their purchases. In many cases these more than paid for the shares originally bought. At that time lime was spread as fertiliser by the local farmers.

At the office between 1946 and 1953 I learnt to file papers alphabetically in the huge four-drawer filing cabinets while standing on a stool, type addresses on envelopes using a small frustrating manual typewriter with keys constantly jamming, and stick stamps on the top right hand corner of an envelope.

I also went with my father down to the cream lime-coloured works to check how things were going. The sight of the huge deep gaping hole, like a funnel, at the entrance of the works was intimidating. It was there to receive lumps of rock brought by trucks to be crushed into lime fertiliser for the farmers.

My father's office looked out on to the road running alongside the railway line to the railway station. It was along this road that I learnt to drive his car at a very young age. Crunch went the gears as I drove forward and backward, to and fro, under the watchful eye of my father.

My father was a big and tall man. The story goes that the foreman



Waitotara Lime Company employees, c1950.

Back row: Dick Nikorima, Rusty King, Pat Chase, Eric McConachy,¹ Charlie Hodgetts.

Front row: West Awahou, Harpy Downs, Teddy Okeroa.

Note

- ¹ Eric Ingram McConachy was a lorry driver and Private 30 Battalion 1945. His wife Mrs M McConachy lived in a boarding house in Waitotara. NZSG Kiwi Collection, South Taranaki WW2 Nominal Rolls, 1945, v2 16, submitted by Christine Clement.

reported one of the men, of black African heritage, was roughing up a much smaller man and had hit him with a lump of wood. Dad was called for. He saw this giant storming across to the office, so he picked up the phone and pretended to be talking on it. On arrival he waved to the man to sit down, which he did. He was given the thumbs up. When the man had calmed down my father said, "What's this about you being hit with a lump of wood?" The big fellow said, "That's not how it was!" He proceeded to confess what he had done and went away with tears in his eyes to apologise!

The lime works provided steady light industry employment for Māori and Pākehā alike. There was a great sense of community and respectful collaboration amongst the men, regardless of their heritage. Some of the

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men had worked for the company since it began; and we all became really good friends. I remember cod liver oil being distributed to the men in the winter and a billy of freshly netted delicious whitebait left on the office doorstep when they were in season.

By 1947 production had reached almost 25,000 tons per annum and the company prospered. Steadily the sale of lime dropped by 3,000 tons per annum, until total production of lime was only 750 tons in 1957. This was mainly due to a change of policy at the Department of Agriculture. In 1949 it was their opinion that lime was not needed in most of the Taranaki, Waverley and Waitotara areas.¹² Mr E BATES, Instructor for Agriculture in South Taranaki, attended a company directors' meeting in 1955 and endorsed the opinion of his department. He claimed that in the past good farming methods had showed results that were sometimes wrongly accredited to the use of lime.

The annual directors' meetings were often held in the board room adjoining the main office at the lime works. I was allowed to sit quietly in the corner while business was discussed. It was a very formal affair as men in waistcoated suits

and dress hats arrived to sit on swivel chairs around a very large polished wooden table for the meetings. Now and again I would accompany my father as he drove to meetings in other places.

It became evident that the company would go into voluntary liquidation. Final steps were taken at a meeting of shareholders in Hawera on 5 December 1957. My father was appointed liquidator to wind up the affairs of the company and dispose of property. He gave his final report to the shareholders at a meeting in Hawera on 20 December 1960 and on this occasion received full approval for all he had done.¹³

I learned a lot about the business world from my father that I later successfully put into practice. When I was a 12-year-old and people commented on the fact I was much taller than my peers. My father would proudly smile and say "Jan's got lime in her boots"!

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Left to right: Workers West Awahou, Teddy Okeroa, Rusty King.



In 1942 my mother's brother Frederick Chaplin HILLS was working on Barny MURPHY's farm in Meremere, east of Hawera. My uncle Fred wrote, "I was invited by my brother-in-law, Mr Edgar Worthington to work at the Waitotara Lime Company. It was classed as an essential industry in war time and railage [transport] to farmers was subsidised on the final product [by the government]. The quarry was close to Wainui Beach. The shell rock was bulldozed onto trucks owned by Mr W A HURLEY of Waitotara. Before this happened pockets of sand shaped like ice-cream cones were dug out before bulldozing.

At the Lime Works the truckload was dumped into a hopper above a hammer type crusher. A worker with a crowbar would work the rock into the crusher. This required skill with the bar so that not too much at once was picked up by a huge elevator depositing rock in a big wooden bin capable of holding 600 tons. Underneath the bin a worm type excavation took the product into turning dryers. From the dryers

another elevator took rock to a final ball type crusher. Any that did not crush went over a vibrating screen and would be crushed again.

Every so often we cleaned out the load-out bin. We were able to stand up to three feet in lime dust. The firing of the dryers consisted of an automatic hopper with the coal and air forced into the dryer. Too much coal and little air would not dry the rock."

Fred continued, "Staff numbers were about 10 including two office ladies. The week started at midnight Sunday night, three to four men working till 8.00 am and starting again at 8.00 pm till midnight. Sixteen hours the first day and then 3.00 pm each day ending Thursday night. The next week we worked 8.00 am to 5.00 pm.

A fire in the winter of 1943 damaged a good portion of the heading out section, 66,000 sacks burnt and structural damage to the support roof and out building.

After three years I had had enough of looking like a snowman so went to work on a farm."

Notes

- 1 Arthur Harding Parkinson, a storekeeper connected with Manaia and Waitotara was murdered for a few shillings in 1941. NZSG Kiwi Collection Source: *Hawera Star* and *Te Awamutu Courier* newspapers, Obit., 6 August 1941, Ref: 4/G/7.
- 2 Thomas Rheese Anderson died in 1948. NZSG Kiwi Collection.
- 3 Mahoe is 11.8 kilometres from Stratford.
- 4 Who's Who, 1964 only, p.103. NZSG Kiwi Collection.
- 5 Died in Whanganui 1965. NZSG Kiwi Collection.
- 6 Barbara May Worthington, (my mother) 'Waitotara Lime Company Ltd' in Waitotara School Centennial 1876-1976 School & District History, pp.57-58.
- 7 Ibid.
- 8 Ibid.
- 9 My brother Garth Worthington's memories.
- 10 Ibid.
- 11 Charles Cecil Hodgetts died at Waitotara in 1968. His wife Hilda was secretary of the local Plunket Society from 1934-1948 and received Honorary Life Membership of the Society for her services to mothers and babies in the community.
- 12 Minutes of Directors meeting, 22 April 1949 & the matter was reported to shareholders in October 1949.
- 13 Barbara May Worthington, 'Waitotara Lime Company Ltd' in Waitotara School Centennial 1876-1976 School & District History, pp.57-58.

On the road again. Our cattle dealer from the Isle of Skye

Christine Barbour

Finding my third great-grandfather with three families on the Isle of Skye was quite a revelation. But to give William MATHESON the benefit of the doubt, maybe he had the misfortune of two spouses predeceasing him. All his three partners were named Mary.

William was born in 1822 to poor tenant farmers, John Matheson, and Mary BETHUNE (or BEATON) in Borve, Snizort parish, northern Skye, Inverness-shire, Scotland.

In Drumuie, a small crofting settlement a few miles north west of Portree, William's first child John, my great-grandfather, was born in 1852.

His son John's two marriage certificates confirmed his parents as William, a cattle dealer, and Mary Matheson, maiden surname MACDOUGALL. No further siblings were found for John, so I considered him an only child, and that his mother had died young. Little did I know.

The 1851 census recorded William living with his Stewart cousins in Valtos, Stenscholl, Kilmuir parish, on the Tottenish Peninsular. As a cattle dealer, William would often be on the road, absent from home attending markets, so I did expect to find him in various locations.

The *New Statistical Accounts* records: "The traditional Skye Cattle Markets or Trysts were held at Broadford, Sligachan, (the location of the picturesque stone bridge engineered by Thomas Telford in 1816), Fairy Bridge (3 miles from Dunvegan), and Portree, the latter being established in 1580. The Portree market was at Sluggans, north-west of the town." By 1890, markets were being held here in May, August, September and November. Drover's, travellers and tinkers intermingled, not only to discuss stock prices and transact the business, but also to exchange news and gossip. By all accounts these were great family and social occasions. It appears that William was "the life of the Skye cattle markets".¹

Writing in 1865, Alexander Smith's description of the Broadford fair is classic. "On either side of the road stood hordes of cattle the wildest looking creatures, with fells of hair hanging

over their eyes and tossing horns of preposterous dimensions. On knolls, a little apart, women in white caps and wrapped in scarlet tartan plaids, sat beside a staked cow or pony or perhaps a dozen sheep, patiently waiting the advances of customers. Troops of horses neighed from stakes. Sheep were there too, in restless throngs and masses, continually changing their shapes, scattering hither and thither like quicksilver, insane dogs and men flying along their edges. What a hubbub of sound! The cattle moved along drove roads from all parts of the country, to these trysts."

Cattle shipped from the Outer Isles, joined others on Skye, streaming through Bracadale, Sligachan and Braes, down Glen Arroch and across the narrows to Glenelg, on the mainland, heading for markets in Falkirk and Crieff.²

"As they reached Kylerhea (on the South East coast) with its very strong currents, the herds were ferried across in the old-fashioned method. The leading animal was tied to the stern of a row boat and the next and the successive five or six were tied nose to tail and made to swim the channel following their leader. Hundreds of Highland and Black cattle as well as countless Highland ponies could be seen at different seasons traversing this popular route".³

In the middle of the 18th century, large numbers of English dealers came to buy cattle. This caused the highlanders to abandon the market at Crieff (on the edge of the Highlands), and to drive their livestock further south to Falkirk. By 1777 it was estimated that 30,000 head of cattle were sold at the sales held each August, September and October. By 1850 when William was droving, 150,000 cattle were sold with many driven south 800km, to Smithfield in London. With the coming of the railways, other markets opened, and the great cattle trysts declined. The last Falkirk Tryst was held in 1901.

The *Inverness Courier* of 15 December 1864 stated that William sold 40 head of good fat cows, a few stots (steer) and 100 black face ewes at the Muird of Ord market on the east coast of Scotland. He would have walked his cattle, 'on the hoof' over the iconic Sligachan Bridge on Skye and rested them nearby in the

picturesque valley before taking the long journey across the mainland. His route going east was probably from Kyleakin across the waters to Kyle of Lachalsh, swimming his stock soon before or after high tide, when the current is less violent. The ferrymen rowers plied their oars with a man on the stern holding the rope leading to the first cow. They lost very few beasts. Their route continued to "Glen Elchaig, Glen Cannich or Glen Lichet, Glen Affric making for Beaully and Muir of Ord".⁴

The six ferrymen at Kylerhea had to be constantly on hand to man the boat and ferry the cattle across. The toll for each animal was sixpence. The crew got half of that between them and the inn-keeper got the other half.⁵

Father and son lived together at the Portree Green in 1871, William aged 45 and John my great-grandfather, aged 19. There was no wife or mother in the home and William was single.

Then I located William and John ten years earlier (1861) in Keistle, Snizort, living with a Mary MACASKILL. This household showed William aged 41, unmarried, head, farmer, living with their children, (my) John aged eight, Margaret aged two, and the above Mary, age 30, a farmer's servant. John now had a confirmed half-sister.

Valuation rolls for 1865 show William as the tenant/occupier of properties in three locations. In Keistle, Snizort he paid land rental to Lord MacDonald of £4-11s-4 annually, rent at Magary (Mugeary), and as the proprietor and occupier of a house on Portree Green, in Portree village. He identified himself as a cattle dealer of Keistle. He continued to hold these properties until his death.

By 1881, now aged 61, he was residing with his sister Ann CAMERON and her family at Mugary, on one of his crofts, a few miles south west of Portree.

"Prior to the 1800s the Highland population remained static with 50 percent of children realising their tenth birthdays with the advent of smallpox vaccination. The population on Skye was 13,000 in 1772 then 23,000 in 1841. This increase was due to it being a time of peace with the men home and settled after the wars. Then came the failure of the kelp industry, along with the introduction of sheep, followed by the

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potato blight of the 1840s, all having grave consequences for local tenants. Crops suffered as previously seaweed had been used for fertiliser, but after the Napoleonic Wars (1803–1815), cheaper minerals were readily available from Spain thus collapsing the kelp industry. Lord MacDonald reputedly had earned £20,000 per annum from kelp ash. Landowners raised the rent on the crofts.

On 19 April 1882 one of the most noteworthy events happened on Skye. It was 'The Battle of the Braes' and William's family was living in the centre of this altercation.

The grievance of the Braes crofters was the loss of their traditional hill pasture for common grazing on Ben Lee behind the township. When they asked for it back and were refused, they staged a rent strike and burned the sheriff officer's summons. Fifty policemen from Glasgow arrived to try and suppress the crofters and to try and arrest the five leaders in this mass defiance of the law. They had to draw their batons and charge the crofters who were surrounding them and hurling stones at them. The cattle went back on Ben Lee. The crofters won, but the rents went up. During this period the island barely supported 892 crofters and 95 cottars and their families.

A Royal Commission, called the (Lord) Napier Commission, was set up to examine the whole question of the crofters throughout the Scottish Highlands. Communities put forward a few male representatives who spoke to the commission usually in Gaelic. "For the benefit of the commission, a crofter, held land for an annual rent of not more than £30. A cottar was the occupier of a house at a rent not more than two pound per year, who held no land or grazing rights".⁶

William Matheson's three crofts at Achnahanaid, Mugary and Portree had rents for each between £2–2–11 and £4–3–0 according to his testamentary documents.

Aged seventy, cattle dealer William died at Edinbane Hospital, Duirinish, Isle of Skye, from his usual residence at Portree. He died of cancer of the stomach and liver which he had for about one year. The informant was his son D Matheson. No marriages have been located for William. Both his death certificate and census records state his marital status as either single or unmarried.

'Britain's Lost Routes', featuring

comedian Griff Reece Jones, aired on TV New Zealand in 2013. Griff discussed Clan Cameron drovers around the Ben Nevis and Glencoe areas. He mentioned drovers earned three to four pounds per week, four times the average agricultural labourers wage at the time. No wonder William had an opening balance of £1,688 in his 1886 testament inventory. He bequeathed many sums of money to about 20 close and distant relatives and some of his chosen charities.

Meantime, an 1878 death certificate for William's eldest son (and only known child at the time), John's first wife, Mary Ann LAMONT, (another Mary), named the informant as D Matheson of Dalry Park Terrace, Edinburgh. Had I found a long-lost brother for John?

The daughter of this union, Mary Ann, adopted by a childless couple William and Flora MACLEOD, remained in Edinburgh. In 1881, John now a widower, resided with Murdoch cousins in Greenock. He married Annie MacLeod, my great-grandmother, in 1883, then emigrated to South Otago New Zealand the following year.

I deduced that this D Matheson was probably the same (Donald) as the informant for William's 1886 death. Donald's granddaughter, married Doctor David DUNLOP, whose name and address were documented in my grandfather's (Roderick Matheson) 1955 address book: "Dr Dunlop is married to my cousin's niece and I had tea with them at Drumnadrochit".⁷

Then I wondered, why would Donald travel from Edinburgh to be informant for his father's death on Skye, when William had a daughter and partner on Skye who could perform this obligation?

In 2011 I found a contact for the Dunlop family. After my three-year search for this family branch, Fiona GALAZIN from Wiltshire, responded promptly to my email request. It was a thrill to find her. The Dunlops were her distant family, and she confirmed my findings.

Fiona supplied the 1871 census with Mary MACASKILL living in Snizort with her now three children: Mary, Donald and William Matheson. Here was the "missing" Donald, born in 1864, the informant at his father's death. She also emailed me the 1881 census with Mary MacAskill, aged 50, and her three children living on William's property, 12 Braes Public School, Archnahanaid: Mary Ann, aged 21, Donald, 17, and William, 13. This croft had three-acres

of arable land plus the use of common land.

Fiona's ancestor, Donald senior of Edinburgh, was born to Mary CAMPBELL of Snizort. He was seven years older than his half-brother Donald junior. Only two of William's children's birth records were found, those of the two Donalds. William was living in Portree in 1871 with my John, and his three children and partner, living at another location close by. Fiona knew about this third Matheson family, but the surprise was, she did not know that William had an earlier family, my branch, nor that his child John and descendants existed, half a world away in New Zealand.

Documents showing Donald (senior) and his mother, living with her parents in Skeabost, Snizort, along with more vital information to solve my puzzle, started arriving from Fiona. The most prized document she shared was William's 1886 inventory and testament, which named his children, except for my John. John must have been 'out of sight, out of mind', far off in the Antipodes. William gifted between five and sixty pounds to cousins, his sister and her family, to his children and wider family and to the Free Church of Scotland for their Foreign Missions. It detailed the distribution of his land, stock, cattle, horses and homes to his last partner, children and one niece. Two properties were located to the north of Inverness, in Ross and Cromarty. At Tain a house, the home of Glenmorangie whisky, and a building at Portmahomack, known as the Commercial Hotel. The original building still stands, now the luxury Tarbat Lodge. William would have taken his cattle east to the fairs close to Tain and probably purchased the properties whilst there working.

The Ordnance Survey name books (1855–1882), confirmed William's ownership of the Commercial Inn: "A small public house with stabling attached. The property of Mr. Mathieson [sic]". The Inn was located on High Street (now Harbour Street) on the eastern shore of the Dornoch Firth, Tarbat Peninsular. On the 1874 and 1875 Valuation Rolls his son John appears as the tenant, and Miss GIBSON as the hotel occupier. This must be where my John gained experience as a commercial traveller/wine merchant salesman, his occupation stated on both marriage certificates three to eight years later. His emigration records stated he was a shepherd! New Zealand must have been

advertising for immigrants with farming and livestock experience that year.

William continued to appear in the Valuation Rolls for this establishment until 1885. He was identified as the proprietor, a cattle dealer, of Portree. The annual rent was set at £17 for the Inn, and a ground annual rent of two pounds. He paid one pound for the stable, but now noted as the tenant, not the proprietor of the stable, the rents payable to Robert Bruce H MacLeod of Cadboll. Previously he had owned the house beside the Inn too. Our William seemed to be well-off compared to his counterparts on the rugged Isle of Skye.

William only occasionally lived with his partners and children. This seemed to be a frequent practice at the time. "Illegitimacy was higher in Victorian Scotland at 7.8 percent, (1855), than England's 6.4 percent. In many rural areas it carried little stigma. Women had full employment so didn't need to get married. The parents of children cohabited as married partners, were true to each other and reared a family".⁸

On Donald junior's 1863 birth certificate, both William and Mary made their 'X' mark. Neither could write, and we suppose they could not read either. Both the Donalds are noted as illegitimate in the baptism register. Donald senior's Campbell grandfather was the informant of his birth. William Matheson, was noted as the father and a tenant.

Fiona and I had jointly found all of William's offspring to his three Marys: Mary MacDougall, Mary Campbell and Mary MacAskill.

Mary MacDougall seems to have married Archibald WHITEFORD from Raasay in 1858. He is related to my MacLeod family from Clachan, so, a double connection to my clan.

Mary Campbell remained single, living with her father in 1881, aged forty-four.

Mary MacAskill, also unmarried, was with her son William in 1891. She died the following year aged sixty-four.

Revisiting the fine print of William Matheson's twelve-page testament I noticed the following line: "£55 toward the maintenance and education of William Buchanan, son". I gulped. £60 was given to his own son William, the next highest amount given to his family

The Scottish Hebrides, particularly in the *Isle of Skye*, show some records of a "handfast" or "left-handed" marriage taking in the late 1600s. The Gaelic scholar, Martin Martin notes, "It was an ancient custom in the Isles that a man take a maid as his wife and keep her for the space of a year without marrying her; and if she pleased him all the while, he married her at the end of the year and legitimatised her children; but if he did not love her, he returned her to her parents".¹

"By the 18th century, the *Kirk of Scotland* no longer recognised marriages formed by mutual consent

and subsequent sexual intercourse, even though the Scottish civil authorities did. To minimise any resulting legal actions, the ceremony was to be performed in public. This situation persisted until 1939, when Scottish marriage laws were reformed by the *Marriage (Scotland) Act 1939* and handfasting was no longer recognised."

Note

1 Martin, Martin. *A Description of the Western Islands of Scotland*. 1693. (1st ed). Page 114. 1716. (2nd ed).

being £40. Why would he give this large amount to William BUCHANAN? Now I visualised all kind of scenarios. Could this be another son and an undetected family? I read on: "son", repeated on the following page "son of, and residing with the said Donald Buchanan, Woodend, Portree". Mr Buchanan was a witness to this document, so he must be a good and trusted friend, or could there be another story hidden within this document? Later I found Donald Buchanan was the husband of William's niece, Mary Cameron.

To our cattle dealer's credit, William did not have his three families concurrently, but produced three different families to three women, in succession. His three Marys all survived him.

Christine J Barbour.
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- 6 Cameron.
- 7 R D Matheson, (my grandfather) personal address book dated 1955. Found in 2017.
- 8 'Whys and wherefores of Illegitimacy' by Alex Wood, in Family tree magazine. Aug 2011.

2022 magazine themes and copy deadlines

March 2022

First or Christian names
as genealogical proof
copy due 10 January

June 2022

Tragedies and disasters
copy due 10 April

September 2022

Food and family recipes
copy due 10 July

December 2022

Wellington province
copy due 10 October

Why we ditched cheques

Resident Magistrate's Court Charge of Forgery

Annie Tattershall was charged on the information of Edward Everett, the younger, with forging and uttering a cheque upon the Bank of New South Wales for £10, made payable to Mrs Dixon or bearer. Accused on being charged, had nothing to say.

Inspector Atcheson called the following witnesses –

Louisa Wainhouse, sworn, stated: I am an assistant at Mr Everett's. I know the accused. I remember her coming to Mr Everett's shop on September 4th, at half past five in the evening. She then made some purchases to the amount of £2 1s 2d and tendered a £10 cheque in payment. I handed the cheque to our cashier, and he returned £7 in notes and two half sovereigns as the change. I had no conversation with the accused as to where she got the cheque. She took the goods, the change, and left the shop. I think the cheque produced by its general appearance is the one that the accused gave me.

Edward Everett, draper, sworn, stated: I do not know the accused, except that she was in my shop about six weeks ago, and I recognise her to be the same woman. I received the £10 cheque and paid it into the Union Bank of Australia on the 5th of September. It was returned to me on the afternoon of the

same day along with a notice that there were no effects. I marked the cheque, and the one produced is the same.

Alfred William Webster, sworn, stated: I am accountant and teller at the Bank of New South Wales in Nelson. The cheque was presented by the Union Bank of Australia on the 5th of September, and it was not paid because there was no account with us. No person of the name of Robert Lyons has an account at our Bank.

Robert Lyon, sworn, stated: I am a contractor residing in Nelson. I had a store at the Owen and knew accused there. She and her husband kept a hotel and boarding house at the Owen. I have a banking account at the Colonial Bank of New Zealand in Nelson. It is not my signature to the cheque produced nor anything like it. I never gave any person authority to sign my name and certainly not to such documents as cheques.

Mary Ann Wylie: I am eight years old, I know I am to speak the truth. I know the accused. She met me a few days ago by Mr Mabin's in Hardy street. It was a Tuesday afternoon about three o'clock. She wanted me to go to a Bank and get her two blank cheques, and she gave me sixpence. I went to the house painted a dark color, near the chemist's, and asked for two blank cheques. I got them and gave them to the accused who was waiting for me near Mr Mabin's. She then went with me to our place in Alma Lane. She asked my mother for a

pen and ink. She was afterwards writing on the front table. She was writing on the cheques, and when she had finished writing she went away.

A. N. Batchelor, sworn, stated: I am accountant at Messrs Adams and Kingdon. I remember on Tuesday, the 4th of September, the previous witness coming to our office to buy some blank cheques. I asked her on what Bank, and she said she did not know, but would go and see. She returned and asked for two cheques of the Bank of New Zealand. I said I had none and asked if those of the Bank of New South Wales would do, and she said the thought they would. I gave her two cheques, but marked them first, as I thought it something strange that the youngster wanted the cheques so persistently. I put the four figures of the cheques on the margin dropping the two first figures. The cheque produced is one of the cheques I gave the girl, and that is my mark upon it. It is our custom to keep a cheque book of each Bank at the office for the convenience of our customers. On the evidence being read to her and the usual question put, the accused replied: I have nothing to Bay.

Accused was then committed for trial at the Supreme Court sittings in December. Accused: Will I be allowed bail. His Worship: Yes. I will accept two sureties of £50 each.

Colonist, 14 September 1888, page 3.

Submitted by Christine Clement,
Te Puke.

Starting your genealogical journey?

Or helping someone to get
started? Make sure you're
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these resources
and more under
*Resources/
Getting Started*

www.genealogy.org.nz/



The brick wall that is David Wright (or David Wright Wilson or David Wilson)

Heather Bray

In genealogy, the term 'brick wall' is often used to refer to difficult research where despite many hours of researching no clues are found to help locate an elusive ancestor. All genealogists have some sort of brick wall in their research – someone who clearly was delivered by a stork or beamed up by aliens because they didn't arrive or leave this earth in the usual manner.

It is the brick wall ancestors who often cause us the most frustration. When I began my genealogy research 36 years ago I had numerous brick walls which, in my direct lineage, I have finally whittled down to just one person whom, despite my best efforts, appears to me to have completely disappeared from all records. Having tried all resources I can think of to find him I decided that perhaps an article to The New Zealand Genealogist may yield some luck – maybe he is sitting on someone else's family tree just waiting for me to find him. What I find most frustrating about this person is that I am not actually related to him but he does play a pivotal part of the story I am trying to tell about my great-great-great-grandparents.

His story begins in Scotland.

Janet GLASS, at the age of 20 years, married her first husband David WRIGHT, a widower and mason by trade, on 25 May 1840 at St Cuthbert's Church, Edinburgh. On her marriage entry she recorded herself as the daughter of the late Andrew Glass. David Wright had a seven-year-old daughter, Elizabeth Adelaide Lundie Wright from his first marriage to Janet (Jessie) HYND.

Only one child was born to that second marriage, a son named David Wright who was born on 3 May 1841 and this child is my 'brick wall'.

David Wright senior, died on 4 March 1842 of apoplexy (a stroke) at the age of 49 years and was buried in the St Cuthbert's Churchyard, Edinburgh. What became of his daughter, Elizabeth Wright, aged nine years at the time of his death, is unknown.

Janet the widow remarried on 11 July 1845. This time she recorded her father as the late Ebenezer Glass. Why she changed her father's name from Andrew

to Ebenezer is unknown.

Her second husband was David WILSON, also a mason by trade and my great-great-great-grandfather. This marriage also took place at St Cuthbert's Church.

David Wilson was 29 years of age. He was born on 25 December 1815, the son of David Wilson and Alison LILLIE, and christened at Greenock, Renfrewshire, on 31 January 1816, the elder brother of two known sisters, Alison and Ann.

On 23 November 1846 a son was born to David and Janet Wilson and named John. Sadly, John lived only four months and died on 20 March 1847. He was buried in the St Cuthbert's Churchyard, not far from the grave of Janet's first husband. Janet then gave birth to a daughter, Elizabeth, on 29 July 1848 in Morrison Street, Edinburgh.

David and Janet Wilson arrived in Dunedin, New Zealand on 26 March 1850 aboard the *Lady Nugent*. With them was Janet's eight-year-old son David Wright by her first marriage, and their two-year-old daughter, Elizabeth Wilson.

Upon arriving in Dunedin, David Wilson rented a room from William SIMPSON in Walker Street. He quickly set about building a house in nearby Stafford Street, which he had ready in time for the birth of his second daughter, Janet Glass Wilson, known as Jessie, who was born on 1 July 1850.

David Wilson soon established himself in Dunedin and was recorded in 1852 on the Jurors' Roll for the Province of Otago. Both David and Janet Wilson were recorded as communicants on the First Church Communicant Roll in 1853.

David Wilson prospered in Dunedin, but his wife Janet's health was not good. She was diagnosed with consumption, which she probably had when she arrived from Scotland. By mid-1854 she was unable to care for her husband and three children.

Not far from the Wilson home in Stafford Street was a small community of four families of weavers who had set up home at Mavis Bank, Little Paisley, Dunedin, on the site of what is now the Southern Cemetery. These families were from Paisley, Renfrewshire, Scotland and had all arrived on the *Philip Laing* in April 1848.

One of these families consisted of

Robert GILLIES and Margaret née GARDNER and their children: Robert (born 1840), John (born 1844), Mary (born 1845), Margaret (born 1847) and Elizabeth (born 1852). A sixth child, James, died in 1853, aged three from Ilias (blockage of the bowel).

The father, Robert Gillies, died on 29 March 1854, leaving his wife destitute and struggling to provide for her family. Robert had died of consumption only six years after the family had arrived in Dunedin. He was buried in the Arthur Street Cemetery in Dunedin.

The newly-widowed Margaret Gillies, desperate to earn money to support her young family, was approached by Reverend Thomas BURNS to help tend to the dying Janet Wilson. David Wilson was grateful for the nursing Margaret gave his wife. She not only nursed Janet, but cared for his two small daughters Elizabeth (six years) and Jessie (four years).

Janet Wilson finally succumbed to her illness and died of consumption on 28 September 1854. She was buried not far from Robert Gillies at the Arthur Street Cemetery. Her son David Wright was now an orphan in the care of his step-father, David Wilson.

The Reverend Burns made periodic 'visitations' to all the houses within his 'parish', which in the first years of Dunedin's settlement, included the whole of the Otago Block. He recorded the personal details of all those he met, noting ages, family relationships and religious affiliations and making occasional comments, including who should have been residing at their property and not there at the time he visited. It was the earliest form of a census that exists for Dunedin. Since the Reverend Burns repeated the visitations on an annual basis it is possible to track the location of early families around the district over the first decade of settlement.

In November 1854, two months after Janet Wilson's death, Reverend Burns visited the Wilson house at Stafford Street and recorded living in the house: David Wilson, David Wright (13 years), Elizabeth Wilson (6 years) and Jessie Wilson (4 years). Two days later Reverend Burns visited Little Paisley and recorded as being present

(Continues on page 204) ➔

→ (Continued from page 203)

at the Gillies house: Margaret Gardner, a widow, Robert Gillies (14 years), John Gillies (13 years), Mary Gillies (10 years), Margaret Gillies (7 years), Elizabeth Gillies (4 years), Elizabeth Wilson (6 years) and Jessie Wilson (4 years). Margaret Gillies was obviously still caring for the Wilson children after their mother's death although not permanently as two days before they were with their father at Stafford Street. It was interesting to note that even though Margaret was now a widow she was still, in true Scottish style, referred to by her maiden name.

Margaret Gillies needed security, a home and a future for her children. David Wilson needed a mother for his children. So nine months after the death of Robert Gillies and three months after the death of Janet Wilson, the two families became one. On 26 December 1854, David Wilson (39) and Margaret Gillies (36) married in the dwelling of David Wilson, Stafford Street, Dunedin according to the rites and ceremonies of the Free Church of Scotland. The marriage was performed by the Reverend Burns and witnessed by William Simpson, a bootmaker of Walker Street (and the man from whom David and Janet Wilson had rented a room when they arrived in Dunedin) and Mr A FINDLATER, who referred to himself as a settler of Dunedin. David Wilson signed his own name, but Margaret Gillies only put a cross.

On 26 August 1855 Margaret Wilson gave birth to an infant son. This son would be called David Wilson like his father and his grandfather and he became my great-great-grandfather.

Reverend Burns visited the Wilson home in Stafford Street on 14 November 1855 and as well as recording all those present in the house that day, he also made note of those absent from the family home and where they were now residing. This entry in the visitation book is the last record I have been able to find concerning what happened to David Wright. Reverend Burns recorded that David Wright was living with John McCORMACK at Waihola. He also wrote beside this entry "went to Moeraki". John McCormack had originally settled at Waihola before moving to Moeraki, so it can be assumed that David Wright was in the employment of John McCormack at Waihola and moved with the McCormack family to Moeraki.

In the course of my researching it has

been suggested, by Wilson descendants, that the relationship between David Wright and his step-father, David Wilson, was not a happy one as it appears that very soon after his mother's death, David Wright left the family home and went to work for the McCormack family. However, I am unsure if this is correct as some of the Gillies children of similar age had also left home and were working around Otago. So the fact David Wright was working away from Dunedin may have been out of necessity to earn a living rather than because of any relationship break-down with his step-father. And there is no evidence, either way, to suggest that David Wilson was not in contact, during these years, with David Wright or vice versa.

No official documentation has ever been located to tell us any more about David Wright. There are many Wilson descendants who believe he went by several variants of his name including calling himself David Wright Wilson or David W Wilson which, while researching, has been confusing as both his step-father and step-brother were David Wilson.

His half-sister Elizabeth Wilson married Dugald PATERSON in 1869. In memoirs she wrote many years later, she made mention of her half-brother David Wright visiting her in Dunedin shortly after she married. This piece of information is important as it indicates that David Wright possibly resided outside of the Dunedin area and that he was alive in 1869 when he would have been in his late 20s. Elizabeth Paterson named her third son, born in 1874, David Wright Paterson after David Wright.

There are many men named David Wright or David Wilson turning up in official documents and many hours of researching, purchasing certificates and pouring over old newspapers on the PapersPast website have failed to connect them to the David Wright I am seeking. DNA testing done by descendants of his half sisters, Elizabeth and Jessie Wilson, has failed to provide any clues.

From corresponding with, or speaking to, descendants of the Wilson family I am surprised that most family



Mr and Mrs David Wilson, Evening Star, jubilee edition, March 1898.

members appear to be aware of the existence of David Wright. However, there is conflicting versions of what became of him. I have been told he died young, but what is meant by the term 'young'? We know he was alive when he was at least 29 years old. I have been told he went gold mining in Central Otago, which is quite possible as his step-father, David Wilson, was gold-mining there in mid-1860s. But I can find no mining claims for him. There is the suggestion he never married, which could also be a fact as he does not appear in any civil marriage records in New Zealand. And finally I have been told he went gold mining in Australia, but I can find no reference to him in any Australian civil registration indexes for any state.

I have purchased countless marriage and death certificates and read many wills. I have corresponded with numerous Wright researchers in Scotland, Australia and New Zealand and compiled Wright family trees, but none of this leads me back to the David Wright I am seeking.

Not only can I not find David Wright, but I have also struck another puzzle in relation to David Wright and his step-father, David Wilson. At the Toitu Otago Settlers Museum is the Smith Portrait Gallery, opened in March 1908. The portraits displayed in this gallery are in chronological order of the settlers' arrival, along with details of their ships, who they married, and their places of settlement. There is no portrait for David Wright, but there are two Wilson portraits. One is of Elizabeth Paterson, née Wilson, and the other is recorded as being of David W Wilson, who both arrived on the *Lady Nugent* in 1850. Unfortunately, the museum cannot tell me who donated the portraits to the museum nor whether they were donated together or at separate times. But they have assured me that the David W Wilson listed on the portrait is the



David W Wilson.
Toitu Otago Settlers Museum.

father, David Wilson, who arrived on the *Lady Nugent*. This can't be right as David Wilson did not have a middle name. On all official documentation he is just David Wilson. On that same voyage was his step-son, David Wright who appears to have also tagged Wilson as an additional surname, so could the portrait be of David Wright using the name David W Wilson?

I have two portraits clearly identified as David Wilson (senior). The first is from the *Evening Star* newspaper (Jubilee Edition) of March 1898, where photographs of Mr David Wilson and Mrs David Wilson are printed. It is hard to tell if this photograph of David



David Wilson, goldminer, c1863-4.

Wilson looks like the portrait of David W Wilson in the Smith Gallery as the newspaper photograph is not very clear. In the newspaper photograph David Wilson looks quite gaunt in the face compared to the portrait in the Smith Gallery. It is hard to tell if there was an age difference between the two photographs or if one was taken a lot later than the other. David Wilson died just over a year after the photograph was printed in the newspaper so he may

have been ill at the time the newspaper photograph was taken.

The second photograph is of David Wilson taken about 1863-4 when he was gold mining in Central Otago. He would not yet have been 50 years old when this photograph was taken, but he looks a lot older. He certainly, despite wearing a hat, appears to have more hair in this photograph. This photograph was given to me by the late William (Bill) DURNING of Wellington, the grandson of Elizabeth BELOTTI, formerly Durning, née Wilson. She was the daughter of David Wilson and Margaret Wilson (Gillies/Gardner) and a step-sister to David Wright. On the back of the photograph is written D Wilson, goldminer. It is known that David Wilson was goldmining in Central Otago in 1863 and 1864. But is this a photograph of my great-great-great-grandfather, David Wilson or his step-son David Wright (David Wright Wilson)?

So if there is any person reading this article who has an elusive David Wright (or David Wright Wilson or a David W Wilson) on their family tree, who is the son of Janet Wright/Wilson, née Glass, and David Wright then I would love to hear from you.

Heather Bray.
E: kandh.bray@xtra.co.nz

Need help with your ~~sources~~ sources?

Give your research credibility, strength and depth by citing your sources.

Have a look at our guide to *Citing Your Sources* by Barbara Wyley.

You can find it and other resources under *Resources/ Getting Started*

www.genealogy.org.nz/



Interest Groups

Irish



'Ireland: History, Memory and Myth'

A century after the Irish Revolution, and towards the end of the Decade of Commemorations, acts of remembering and mythologising the past figure significantly in the individual and collective lives of the Irish at home and abroad (not least in Australia and New Zealand). We welcome proposals for papers or panels exploring this theme, or which otherwise investigate topics in Irish history, literature, language, archaeology, politics, sociology, cultural studies or performing arts.

The conference, sponsored by the University of Auckland and the Irish Embassy in New Zealand, will be held at the University's city campus.

- 6 December: Welcome Function
- 6–7 December – 25th ISAANZ.

The University of Auckland – Auckland, NZ

- www.isaanz.org
- Malcolm Campbell mc.campbell@auckland.ac.nz

Irish Civil Records

An additional year of historic births, marriages and deaths are now available to view on the website www.irishgenealogy.ie. The records include: birth register records 1864–1920, marriage register records 1845–1945 and death register records 1864–1970.

The Minister for Social Protection, Heather Humphries T.D. emphasised, "I trust that this information will be of great use to anyone with an interest in genealogy and may act as a spur to those who would now like to start their own family history research."

FindMyPast

FindMyPast Ireland is home to the largest collection of Irish family records online and that collection has just grown again with the following new additions.

- Petty Sessions Court Records: Over 62,000 new court records from Donegal County Archives. The records cover the courts of Ballyshannon and Newtowncunningham and span from 1828–1855.
- Court of Chancery Bill Books 1627–1884: Uncover family disputes and more in this vast collection of court records spanning over 250 years of Irish legal history. The 1.23 million records in this National Archives Ireland collection can reveal essential Irish family information like names and court proceedings dates. Check digitised copy of original document for extra details.
- Court of Exchequer Bill Books 1627–1884: The Court of the Exchequer was one of Ireland's most senior Courts and mainly dealt with cases concerning equity. You'll find records full of land and business owners, merchants, professionals and farmers with large estates. www.findmypast.ie is a subscription based website.

Irish Lives Remembered

Ireland's premier digital genealogy magazine *Irish Lives Remembered* is FREE to read online or download. Issue 53,

Summer 2021 is now available. It offers a wealth of articles on Irish lives, recent and distant and a trove of genealogy tips to help you with your research.

<http://irishlivesremembered.ie>. Back issues can also be accessed.



Irish Family History Foundation

The Irish Family History Foundation (IFHF) announced the addition of almost 21,000 Co Kerry Roman Catholic records, 8,100 directory records for Co Laois and 8,575 directory records for Co. Offaly.

These records can be accessed through their website www.rootsireland.ie. This is a subscription based website with various rates, minimum €15 for 1 day (24 hours) and €30 for 1 month.

Co Kerry: Latest additions relate to baptism and marriage Roman Catholic records covering parishes: Causeway baptisms 1783–1900, 19,617 records and Abbeydorney marriages 1836–1900, 1,276 records. Co Laois: Latest Directory additions: *Lucas's Directory* 1788, 79 records; *Pigot's Directory* 1824, 559 records; *Porter's Directory* 1908, 330 records and *Slater's Directory* 1846–1894 7,744 records. Co Offaly: Latest Directory entries: *Birr Directory* 1889, 324 records; *Pigot's Directory* 1824, 530 records; *Porter's Directory* 1908, 246 records and *Slater's Directory* 1846–1894 7,475 records.

Irish Roots

The *Irish Roots* magazine No. 118 second quarter 2021 is available, among the articles in this issue are: 'Tipperary People of Great Note' by Martin Quinn, 'Local Resources for Family History – County Cork' by James G Ryan, 'Five Strategies for Getting Back to the 1700s (DNA)' by Maurice Gleeson, 'The History of Family' by Dr Rachel Murphy, 'Australian Irish Connections Coming to Your Census: Nineteenth Century Colonial Australian Musters' by Jennifer Harrison along with regular features which include Steven Smyrl's column, the Editor's book selection, Claire Santry's 'What's New' and 'A Question of Genealogy' with Nicola Morris.



Couple-Beggars in Ireland

Since civil registration in Ireland did not start until 1 JAN 1864 (1 APR 1845 for Church of Ireland marriages), I recently found in an 1831 marriage in Ireland amongst the civil registrations on Family Search, an item which was puzzling. That was when I discovered 'couple-beggars'. The strange sounding term originated from one who couples beggars. The Church of Ireland charges fees to register all christenings, churchings, marriages and funerals regardless of religion. This meant that Catholics, Presbyterians and other non-Conformists had to pay even if no ceremony was carried out. Discontent led to cut-rate marriages performed by defrocked, unemployed or suspended clergymen who became known as 'couple-beggars'. The most famous of these was the Reverend J G F Schultz, a former German Minister practising in Poolbeg Street in the Quayside area of Dublin. He performed about 6,000 quick, irregular, no questions asked marriages between 1806 and his death in 1839. These marriages may have been for a variety of reasons e.g. objections of parents, mixed religions, under-age although claiming to be of 'full age', or financial difficulty.

While most 'couple-beggars' did not keep records, Schultz

Interest Groups

did and two of his registers are known to have survived. Inheritance relied on legitimacy which led to some Schultz marriages being challenged in Court where they were found to be lawful.

In 1870 the General Record Office (GRO) purchased Schultz's two Registers which are now housed, not in Dublin, but in the GRO headquarters in Roscommon. The entries are indexed on Family Search www.familysearch.org.

We thank Claire Johnson for making available this item on her research, published in May 2021 issue of *Blarney*, the newsletter of the Irish Ancestry Group, Melbourne.

Cavan 1821 census

A major new data set has just been uploaded on <https://cavantownlands.com/census-of-1821/>.

This contains 80,000 complete individual records for 17 of the 36 parishes of County Cavan which have survived. We have re-indexed the listings from the National Archives website which we found to contain many transcription as well

as townland indexation errors. We believe we have improved the townland search facility from about 25% to nearly 95% by updating the old and misspelt townland names to their correct current classification (Logainm).

You can now search the census records by filtering parish, townland, surname, first name, occupation etc. The search engine supports predictive text which makes searching easier. Note we have not attempted to update the name transcriptions which, unfortunately, are not very reliable in many instances. We recommend that any records encountered be verified by cross checking with the original photographed records which can be viewed on the NAI site.

This is one of the very few counties in Ireland for which census records have survived from this era and represent a major historical resource for any Cavan genealogical or historical research.

Geraldene O'Reilly, Convenor, Irish Interest Group.
E: IrishSIG@genealogy.org.nz

Branches

Whakatane

The Whakatane Branch is proud to advise anyone who has not yet heard of the awarding of the QSM for services to historical research and community to our member, Sonia Edwards, (NZSG #147) in the Queen's Birthday Honours awards. Her passion is local servicemen from both wars and is on her third book.

In June we held a two hour beginners' course at the Museum, and had a great attendance. A follow-up was held two weeks later.

The June meeting was a discussion on DNA, mysteries and frustrations, and in July former archivist, Tiena Jordan, spoke to us on conserving our paper records, including photographs.

We continue to file funeral cards from one of our local

funeral homes, and these are a great resource for anyone searching for local deaths. We are so grateful to them for popping one of each aside for us to pick up.

With a new convenor, Barbara James, at the helm we are moving forward and welcoming new members.



Sonia Edwards.

Porirua

At our last AGM, Porirua Branch formally acknowledged the outstanding contribution that Paul ALPE (NZSG #3470) has made to NZSG by awarding him life membership of the Branch.

Paul has been a valued member of our Branch and has always supported our members, whether it be through helping at our research nights, or willingly helping individual members with their research. He has also been a popular "speaker", both at the Porirua Branch and NZSG Conferences, providing insights into the NZSG Index and Kiwi Collection and launching it on line, and other projects he has been involved with.

Paul joined Wellington Branch in 1982, then NZSG in 1984. He has been involved in many aspects of NZSG since 1982, including Convenor of Wellington Branch for two years, founding Convenor of NZSG Genealogical Computing Group and a member of the NZSG Projects Committee. Paul has held several officer positions within the NZSG, including NZSG AGCI advisor, Electronic Media Adviser, and Digital Records Archivist.

The NZSG has honoured Paul with a Merit Award in 1995, a Service Award in 1999, an Award of Achievement in

2003 (for Versions 1,2,3 of NZSG (KIWI) Index) and Life Membership in 2007.

Paul's greatest achievement is the development and publication of the Kiwi Collection (and its earlier versions – NZSG Index). He has worked tirelessly on this project for over 25 years. It is an incredible achievement and we are very proud of him.

Margaret Robertson



Paul receiving his life membership from Pat Liddell, Porirua Branch Convenor.

Members' enquiries and notices

This section is free to members for inquiries of a genealogical nature but is not available to non-members. Please be precise and state clearly what you want to know. For submission guidelines see the front of this magazine. Where no details of a query are given it is presumed that the inquirer would be grateful for any information. When someone has taken the trouble to write to you with reference to your request for information, please acknowledge their letter whether the information they have shared is of use or not. It is customary to repay their postage.

OFFERING

HAYES

Alfred Allen Hayes, parents Edward and Elizabeth Rachel, born 4 March 1894. I have a copy of his baptism certificate, along with some other Hayes photographs.

Kath Woodley, Methven.

E: jelly.k@xtra.co.nz. T: 021 0818 7218

SEEKING INFORMATION

TURNER Harriet

The whereabouts and the date of death of Harriet Turner, née PURSER. Harriet was born about 1834 in Witney, Oxfordshire. She came to Lyttelton with husband James and two sons on the *Metropolis* in 1863. James was a farmer in North Canterbury until at least 1880. James remarried in 1890 and the

certificate states he was a "widower". Any assistance appreciated.

Robyn Black.

E: robyn.black@xtra.co.nz

WANTED TO BUY

A copy of *Irish Roots* volume 104.

Patricia Ryan, Jane Winstone Village,
29/49 Oakland Avenue,
Whanganui 4500

Seek and provide help. Guidelines for submitting free members' enquiries and notices on page 172 of this journal.

Letters

Ann Norcross

"With the Compliments of Miss A Norcross, Bookseller And Stationer, Henderson" is written on a small plate that featured in Members Enquiries is the June 2021 issue.

In the early 1950s Robert Norcross opened a book shop with his daughter Ann. Located on the corner of Rainside Ave and Great North Road, Henderson, it included a toy section. Ann also ran a lending library.

When space became an issue, Ann's brother Charlie opened up a toy and sports shop in the adjoining shop in Rainside Ave. The stationery shop moved into larger premises further along Great North Road.

Ann retired in 1959 expecting her first child (Mary). She sold her 50% share in Henderson Bookshop Ltd to her brother Henry in 1960.

Ann, now 86 years young, married Dick Casey. She has seven children, 22 grandchildren and eight great-grandchildren. She is now a widow, as Dick (a retired bank manager) died aged 77 in 2012.

Brother Henry noted that originally the book shop was four from the corner next to Dick's Milkbar, but moved to a bigger shop second from the corner.

Brothers Henry and Charlie bought all of the shops from Mercers linens on the corner up to and including the milk bar plus the Falls Hotel. Henry bought out Charlie and donated the hotel to

the community. He was chairman of the Norcross Falls Trust from 1997 until 2020, now headed by his son Phillip.

We lived in Rata Street, now Ratanui Street, from 1946 to 1957. This is just 260 metres from Ann's shop, where his parents were customers.

I collected the plate and gave it to Phillip Norcross of Integral Print Services Management, Penrose.

Robert Findlay, Otahuhu

Original documents

I wonder if you might feel it useful to put in this little tale as an example of the importance of *checking original documents*.

My cousin Linda Cocks, who specialises in tracking down details of the GUNDRY family, had read several references to the Rev Vicesimus Lush "coming to town" and "staying with the Gundry family". Like others she assumed this meant on the land her 3 x gt grandfather owned in Onehunga.

However on reading the original Lush diary – held in the Auckland Museum – she found that a few brief words had been left out of the published transcription. It actually said that after visiting Penrose and Onehunga it was getting dark "...SO THEN I WENT ON TO TOWN". Onehunga of course was not 'town' at that time, but a small village.

This was in 1855 when William Richardson Gundry and his family were actually living in Albert St, Auckland.

This may seem a minor matter of interest to few people, but it is an example of how easily a missing detail can affect the final pattern. Always check the original when possible as it is very easy for an error to be repeated so often that it becomes received fact.

Jeanette Grant (#10106)

& Linda Cocks (#10914)

Matakana Cemetery

For your information I am currently researching and maintaining the Data Base of all those who lie in the Matakana Cemetery. We have also created a *Facebook page* where we publish stories of interest.

Please convey to your members that we are open to inquiries.

Adrienne Miller

Matakana Cemetery

T: 0274 54 90 70

"Visit our Facebook Page for more information"

https://paperspast.natlib.govt.nz/newspapers/ODT?items_per_page=100&query=Famous+New+Zealanders&snippet=true&sort_by=byDA.

The deadline for regular contributions from NZSG, Branches and Interest Groups, Members' Area is the 17th of the same month.

Branch and Interest Group services

CANTERBURY

School admission registers pre 1940s, church histories, transcriptions of pre 1940s BDMs and pre 1980s headstones. FamilySearch Affiliate Library. See our website for more holdings – <http://canterburygenealogy.wordpress.com/>. Enquiries to Research Officer, NZSG Canterbury Branch, PO Box 38064, Parklands, Christchurch 8842, email canterbury@genealogy.org.nz or phone 021 040 8606. A donation is appreciated.

HÄWERA

The SOUTH TARANAKI BIOGRAPHICAL INDEX consists of school admission records; newspaper birth, death and marriages; Anderson's memorialist records; funeral sheets. Request by surname. Send SAE and donation to: Jill Williams, Fairfield Road, Hāwera 4610 or email peter.williams@xtra.co.nz or julesmar@xtra.co.nz

HAWKE'S BAY

HAWKE'S BAY BIOGRAPHICAL INDEX. Request by surname. Mail service only. Include contact telephone and/or email address. Send SAE and donation to Branch Secretary, c/o 200 Pakowhai Road, Frimley, Hastings 4120.

NELSON

A database of half a million entries covering the wider Nelson area, from indexes and books in our library, Ancestors Attic. Includes pre 1856 marriage index, including Māori, passenger shipping lists 1840–1914 to and from Nelson and from the UK and Australia. E: nelson@genealogy.org.nz or PO Box 1879, Nelson 7040.

NEW PLYMOUTH

Our BIOGRAPHICAL INDEX has over 1/2 million records and covers mainly the wider New Plymouth area, but some references for other parts of Taranaki. Written requests by surname and forename are preferred. Please send a SAE & donation to: Bruce Bellini, Taranaki Biographical Index Librarian, NZSG New Plymouth Branch, 98A Queens Road, Glen Avon, New Plymouth 4312.

NORTH SHORE

Births and deaths c1940 to date from *The New Zealand Herald*. Mail service only. Send SAE and donation to: Dennise Cook, Research Officer NZSG North Shore Branch, PO Box 89045, Torbay, Auckland 0742.

OAMARU

Oamaru Cemeteries CD Headstone Transcriptions. For both the Old and New Cemeteries. The Old Cemetery records have been updated. Cost \$25 including p&p. Enquiries to Oamaru@genealogy.org.nz

PALMERSTON NORTH

Our SETTLERS DATABASE 1870–1900 contains 3,000 names or family groups. Headstone transcriptions – ask for lookups or buy the CD. BDM newspaper clippings; school admissions transcriptions – 20,000 and growing; funeral cards. Enquiries to: palmerstonnorth@genealogy.org.nz. Include what you already know. A small donation will be welcome, depending on results.

PAPAKURA

The PAKAKURA AND DISTRICTS BIOGRAPHICAL INDEX includes Alfriston, Ardmere, Ararimu, Clevedon, Drury, Karaka, Kawakawa Bay, Maketu, Ramarama, Slippery Creek, Springfield and Wairoa South. Enquiries welcome, mail service only with SAE and donation to NZSG Papakura Branch, PO Box 72–993, Papakura 2244. E: papakura@genealogy.org.nz

TE AWAMUTU

Booklets of MEMORIAL INSCRIPTIONS FOR ST JOHN'S and ST PAUL'S ANGLICAN CHURCHES including full transcriptions from cemetery and church interiors, plans, histories and index. Also digital images of inscriptions from both cemeteries, lookups for local school admission registers (varying dates) and local newspaper family notices (1911–1974). Enquiries to teawamutu@genealogy.org.nz

TE PUKE

Te Puke New and Old Cemetery, Family Notices 1994–2019 and general Te Puke archival information. E: tepukegenealogy@gmail.com. A small donation to our bank account 060-453-0055901-00 appreciated if required information is available

WAIRARAPA

The WAIRARAPA BIOGRAPHICAL INDEX of local records includes newspaper family notices, 1997–current, a large BDM certificate collection, funeral service cards. Request by surname with telephone number and/or email address. SAE and donation to Research Officer, NZSG Wairarapa Branch, PO Box 726, Masterton 5840.



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