

The New Zealand Genealogist

Pipiri June 2025

Vol 56 No 405



Elizabeth Fry



Mildred Clark



Four generations



Lizzy Gibbs



Ethel Squire

New Zealand Society of Genealogists

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The Mission of the **New Zealand Society of Genealogists** is to provide educational opportunities and research resources for the development of knowledge, skills and practice in family history, genealogy and whakapapa for members and the wider community.

Being a member, you get to be part of a community of amazing people with access to a wealth of information that members have put together for over 55 years. You can contribute to that information, either by writing articles about your own research, or helping with projects such as indexing school records in your area of interest. You will get direct help with your own research from other members or by joining one of our online or in-person courses. Or you can help other members with their challenges. It is all about sharing your passion and knowledge with people who get it, and as a bonus, making new friends!

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Share your research and skills
* See pages 64-65 for more information

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 or by emailing membership@genealogy.org.nz.

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



This month's theme

Amazing Women

Copy deadlines

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

Issue	Last date for consideration
March	17 January
June	17 April
September	17 July
December	17 October

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

Submission of copy

Submissions can be made in electronic format by email in .doc, .txt or .rtf file format emailed to editor@genealogy.org.nz. Include your name, contact details and membership number.

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: 500–900 words plus images.

Upcoming themes

September 2025
World War II

March 2026
Occupations

December 2025
Where did they live?

June 2026
Unions, Clubs and Societies

Style Guide

A Style Guide is available on the NZSG website: genealogy.org.nz/NZG-Editors-Notes/11168/

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.

Advertising

Contact the NZSG [National Manager](#) for information about rates, specifications and conditions, or find details on the [NZSG website](#) with other details about *The New Zealand Genealogist*. Copy must be received by 17 January, April, July and October.

Members' Area

Includes: Contact Sought, Information Wanted, Information Offered, Trader and Reunion notices. Members may submit queries of up to 50 words (excluding submitter's name, email and membership number). 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, email and membership number must be included with each entry.

BOARD REPORT



Winter is fast approaching. It is always a good time to get some research done; at home, at your local NZSG Branch or taking advantage of the resources at your local library.

We would like to thank all of you who participated in our recent survey. Time was the overwhelming response to the question of 'what, if anything, is holding up your research?' While you are reading through this issue of *The New Zealand Genealogist*, perhaps pause for a minute on the pages which list the services and record collections that are available to NZSG members. We have added many new resources in recent times to help you save time - [Kiwi Resources](#), [Kiwi Guides](#), [Overseas Resources](#) to name just a few. And a subscription to the [Kiwi Collection](#) is the quickest way to discover what we have on your family in our Collections as well as a myriad of other records.

For those of you hoping to attend a conference in New Zealand, we have good news. The NZSG will be hosting the 18th Australasian Congress on Genealogy and Heraldry. This will be taking place 11-14 February 2027 in Wellington. Further information will be sent to you as plans progress.

In the meantime, the NZSG is organising this year's Auckland Expo after Auckland Libraries withdrew their support. It will be at the Fickling Centre, Three Kings, on 8-10 August. We look forward to seeing you there. There are other Family History Month events taking place in Christchurch (1-3 August) and Wellington (30 August). Updates will be sent to NZSG members via *e-KIT*.

The rise of AI as a tool in genealogy has its own set of ethics and best practice. We have added a page to our website highlighting these and to give you food for thought when you use AI. AI should not replace your critical thinking skills or the need to view the original document to ensure you are researching your family and not someone else's. Have a look under Resources/Research Skills on our website.

If you have any thoughts to share with us, please do not hesitate to get in touch. Our strength comes from our members.

Sarah Hewitt, NZSG Chairperson



**Need help with your sources?
Check out Resources/
Research Skills
www.genealogy.org.nz**

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NZSG Manager

Julian Pinfold
T: 09 394 9549
E: nzsgmanager@genealogy.org.nz

Library Co-ordination Group

Volunteers
T: 09 394 9545
E: librarycoordinator@genealogy.org.nz

Membership Administrator

Nicky Lumby/Kelley Miller
T: 09 394 9546
E: membership@genealogy.org.nz

Accounts Administrator

Don Cortesi (Volunteer)
T: 09 394 9547
E: accounts@genealogy.org.nz

Projects Co-ordinator

E: nzsg.projects@genealogy.org.nz

Webmaster

Jan Sherwood
E: webmaster@genealogy.org.nz

Auditor - Dellow Financial Services Ltd

Hon Solicitor - Harold Kidd

Editor

E: editor@genealogy.org.nz

Production Team

Pauline Weeks
Sue Dinsdale
Jan Sherwood
Jenny Robertson
John Davies

Published by

The New Zealand Society of
Genealogists Inc.
PO Box 14036, Panmure,
Auckland 1741
159 Queens Road, Panmure,
Auckland 1072

General enquiries

T: 09 570 4248 Ext 1

AFFHO Congress - Brisbane - March 2025

The New Zealand Society of Genealogists (NZSG) had a significant presence at the recent Australasian Federation of Family History Organisations (AFFHO) Congress held over three days in Brisbane. New South Wales/Australian Capital Territory Area contact, Pauline Weeks; member and past editor of *The New Zealand Genealogist*, Bruce Ralston; and Chair Sarah Hewitt were on hand at the NZSG table to welcome and answer questions from NZSG members and others interested in New Zealand research.

Questions ranged from passenger lists queries, remittance men in New Zealand, whalers, and how to research Australian family members who might have spent brief periods of time across the ditch. Bruce Ralston's guide to key online sources for genealogical and family history research in New Zealand was popular, particularly with great interest in the New Zealand Ancestor Search Helper website.

Presentations around the theme of Diaspora: migration in all its forms were well received by the 300 attendees. Fiona

Brooker's subject, *They came as crew* and Maggie Gaffney's talk titled, *Far away to a strange land* – the 1863 voyage of the *Mermaid* to New Zealand, had significance for New Zealanders, but also for other attendees researching their ancestors and their voyages to southern lands.

The Congress venue had a large atrium where the exhibitors' trade tables were located and there were three separate theatres for the presentations.

There was great interest throughout the three days as to where the next Congress would be held with New Zealand's name being mentioned, but it was not until the closing ceremony that this was confirmed, and Wellington was announced. Many attendees were excited and interested in attending the next Congress to continue their learning, friendships and camaraderie for which these types of events are so well-known.

Pauline Weeks

E: pauline.weeks@gmail.com



Left: Pauline Weeks at the NZSG table

Above: A wide view of the Exhibitors Hall

Theme for September 2025 Issue — WWII

Our theme for the September 2025 issue of *The New Zealand Genealogist* is 'World War II'.

As we commemorate the 80th anniversary of the end of World War II, we take time to remember those who have served and those who kept the home fires burning. Do you have a story to tell?

Make sure to look at the tips on submissions on our website genealogy.org.nz/NZG-Editors-Notes/11168/ before submitting your article.

Send your submissions to editor@genealogy.org.nz by 17 July 2025.

A tale to tell—history in the making as it were

Jean Tuckey

Jean Tuckey is NZSG Waihi Branch's oldest member at 96. She presented her life story to the Branch in February 2025.

I have the distinction of being able to boast that I have been literally chucked out of two countries in my lifetime so far and have lived in four countries without moving house! And to add to that, I understand that I am now a one percenter – meaning I have lived through many things and probably far too long.

My parents and my brother and I went to live in India as my mother had what was called pernicious anaemia and needed heat and warmth to continue to live. So, Dad found work in India installing what eventually became the ammunitions factory in Kirkee near Poona (Khadki near Pune now)—prior to World War II starting.

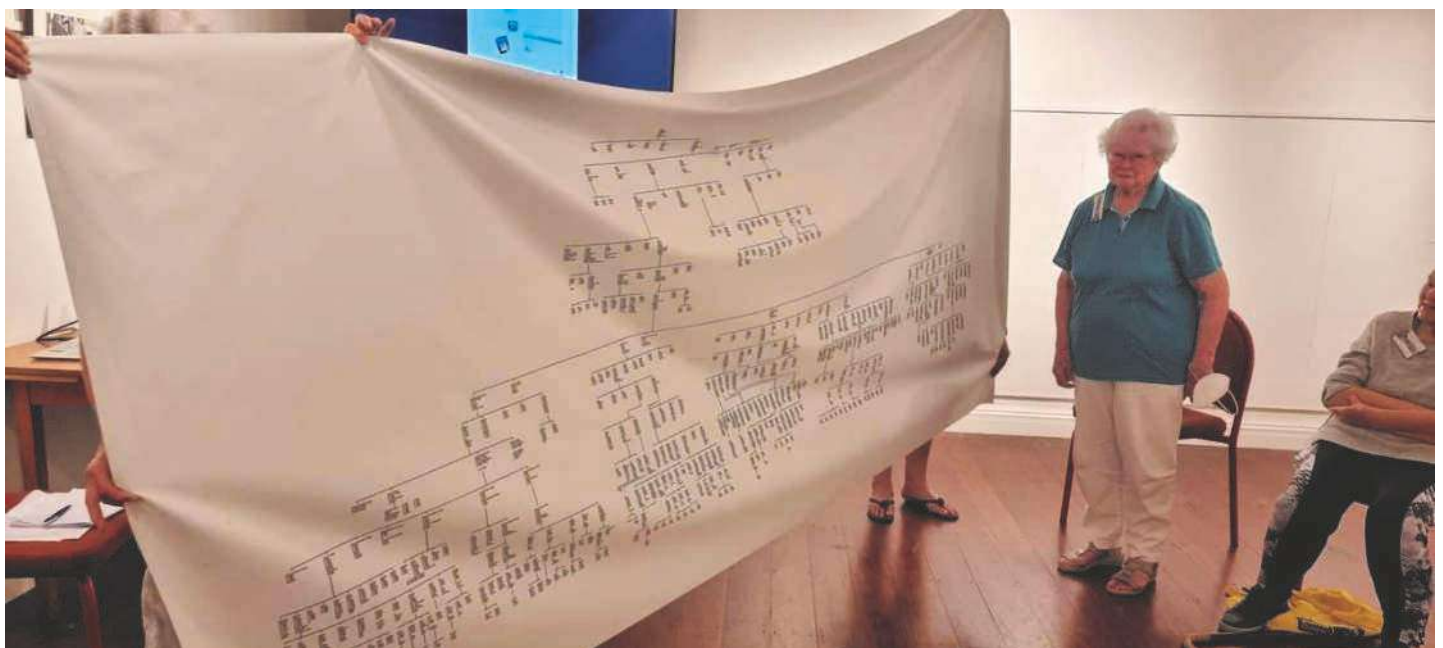
We went along for the ride, being ten and eight, and were on our parents' passports as family—a row of very solemn faces as we had been told not to smile as it was an identification document. It was a wonderful country to live in, explore and enjoy ... the Indian population was welcoming and loved children, so we settled well.

I was educated there, very well, as it happened, a really good school, and I left with Senior Cambridge, as it was called, under my belt, and an enormous certificate stating that I had Honours in the Royal Academy of Art, England—both exams had to be sent to England to be marked and returned all by ship—how patient one had to be. Small point here—my brother got his certificate but mine went to the bottom of the ocean as it was still war time, just, and I only have a signed piece of paper to show my results, but they were, in turn, useful to a future career. I wanted to be a veterinarian but that meant sailing off to England for at least five years, no planes to waltz back and forth like

youngsters do now. Dad said to study something else whilst he thought out a plan as he was very reluctant to let me go. I then spent a year at Pitman's College learning shorthand, typing, and bookkeeping and started work at Army Headquarters to earn my first pay cheque ... lovely feeling. It was an incredibly boring job, livened by the Colonel giving me his spaniel to exercise (another word for a wee in the bush) and the dog and I were both reluctant to return to the office as we had fun outside in the sun and so on...

So, then things came to an end and we, as a family, minus my brother who was by then in the Royal Engineers where he became a Lieutenant and was sent away to some distant corner of India. We went to live in Bombay, now called Mumbai, as my father ended his contract with the factory and started working for a company in Bombay recommended to him as an up-and-coming business. I found work again working for a pharmaceutical company and I still have my reference from them, proper magpie me, and we staggered along living through the transition of India under the so-called colonial era—Lord Mountbatten and his ruler to divide India—and then the struggle for Independence.

For me the whole thing was an adventure; getting chucked off the bus as I was white and having to walk miles home ... often. Once I had to phone my father as there was a riot and I could not get out of the office. That was really fun—he came charging down the hill to the back of the office block making a racket on the horn attached to the side of our old Dodge with its canvas roof; it was yellow in colour and no side windows and the Indians knew that if they didn't leap out of the way then tough—he was coming for his daughter. I leapt into the car from the running board and off home ... as I say, fun!! But not to him, as the business he had plunged all his savings into was definitely



Jean Tuckey at Waihi Branch with her family tree

up and coming; it up and went with all his money too ... not a leg to stand on, my poor naïve father, how trusting and honest he was. That left us broke and dependent on my pathetic wage to keep us afloat, so he put out feelers and we got ready to leave the country I regarded as home. My father was no longer employable, wrong colour.

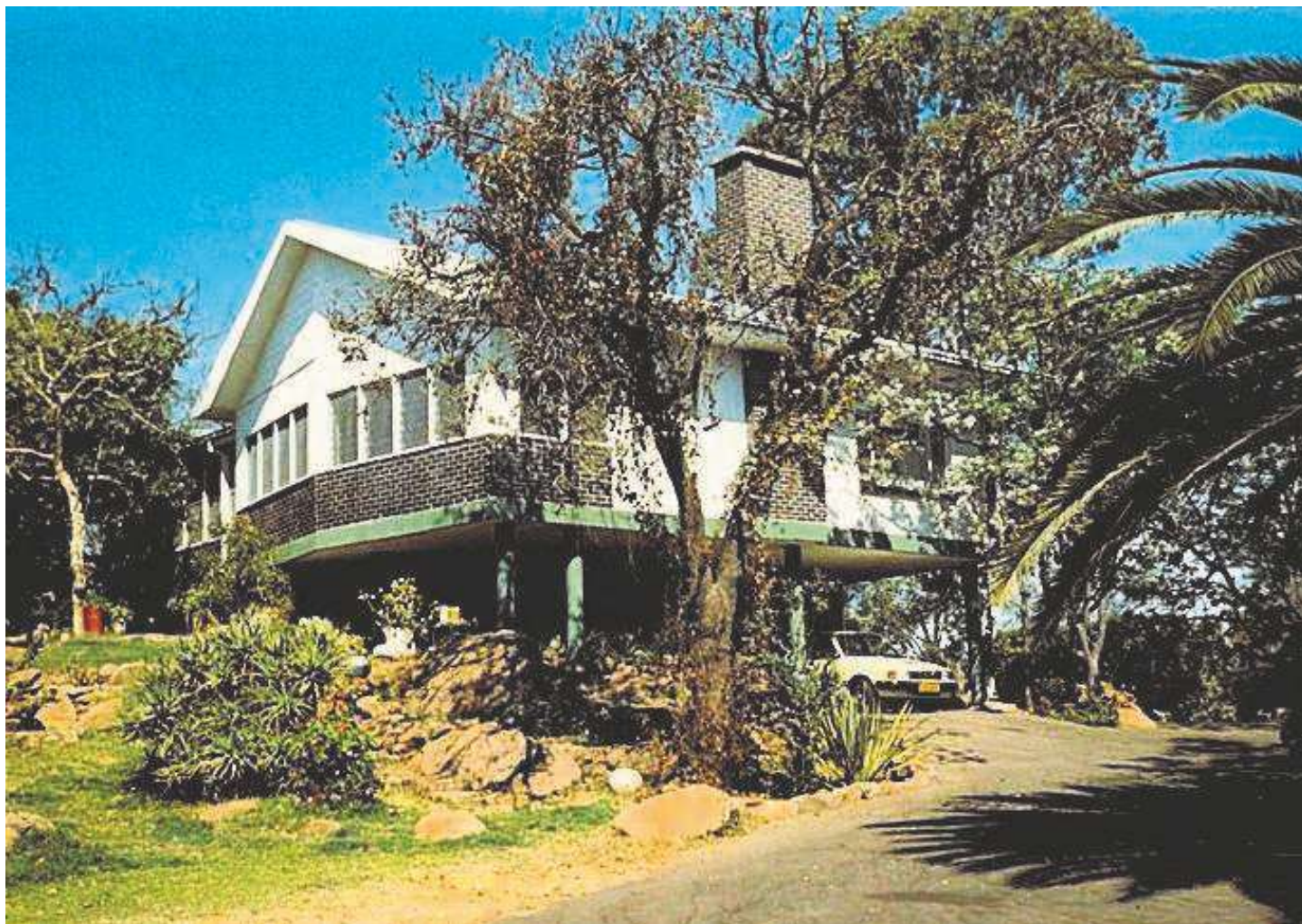
One evening the friends of our host, Jim MEEK, set up a séance—have you ever tried one? We all sat around with our fingers on a glass and the room was dark and she intoned 'when are they leaving' and the glass galloped around and Dad diligently wrote the letters down and we gave it up, as it meant absolutely nothing—HOWEVER (note the capitals)—the very next day he got a letter saying we had been granted three places on board a pilgrim vessel that was heading to Mecca and they had several of us escapees on board and would drop us off in Africa somewhere. The garbled letters Dad had written down spelt 'ssislami' and the letter told us we were to sail on the SS *Islami* on her last voyage ... a tiny little ship packed with Muslims devoted to their pilgrimage to Mecca and we 'refugees' on the top deck isolated from them all.

Saltwater showers, crammed into small cabins. There were about 70 to 80 of us together and the poor cook did his best to cope with it all ... I had a great time. The Captain was on his retirement voyage and showed us a photograph of his daughter and she and I could have been twins, so I was made welcome on the bridge, which more or less became my home most days. We swayed our way to Africa,

lots of seasick folk but my stomach held. It took a month and with nothing much in our pockets to see what the future held, we landed in Durban and then made our way by train to East London where Dad had been offered a job as a plumber once again, the trade he had learned in his youth left behind when we went to India. The 1820 Settlers Association to whom he had written came up trumps, finding him work and a boarding house for us all. I shall skip the rest, or you will be here all night. Anyway, that was exit Number One.

We finally settled in Southern Rhodesia, ever seeking the sun for my mother's health. East London had been fine; we had worked and combined our pay and got a tiny car that Dad worked on at the weekends to make it roadworthy, but to us it was decidedly chilly and not the place for my mother. Humour again. My job was as a secretary in a Building Society and one of the young tellers heard that I was from India, so told everyone I wore a veil, and you could only see my eyes. He learned to regret that as so many folk came to get cash to see this new person and the first Indian to be employed in a building society! We finally took the plunge and ventured up country away from the wind and the cold weather.

So many folk had said it was beautiful in Southern Rhodesia, little to no winters which sounded wondrous, and off we went in the little Hillman Minx crammed tight with our luggage. In Bulawayo we were made so welcome, the jacarandas were in full bloom and the hotel we started off in



Jean's house in four different countries

so comfortable that it was a good start. Dad started work straightaway at a firm he had contacted, and I found a job in an office too, so all was good. There, in time, I met my future husband, married, and had two lovely sons and life was good. We finally built our last home, as it proved to be, in that gorgeous country and started our own business dealing in mining goods.

We went to Southern Rhodesia in 1948, and all was good. We were welcomed with open arms but my parents could never recover their financial losses in India, so we rented everywhere. Dad and I pooled our wages which helped, and then I married, and my husband benefitted after that!

So Southern Rhodesia first, then we amalgamated with neighbours and became the Federation of Rhodesia and Nyasaland, which included Northern Rhodesia (now Zambia) and Nyasaland (now Malawi). That name lasted until 1965 when things got sticky and lots of grumbling and rioting and so forth ... and Ian Smith declared independence. We were lurching out alone and thus became the Republic of Rhodesia. This name was not acknowledged by the outside world but we all abided by it ... and the terrorist war came into being with my sons, amongst many others, spending most of their time in the bush fighting the terrorist war and battling against two lots of African tribes determined they wanted the country ... a losing battle for us as it turned out, with exhausted men trying to keep their businesses going, as well as fighting sanctions from Great Britain. The men were going into the bush for six weeks at a time, out for a while and back to work, then back in.

There were funny bits though. We got barrels of petrol sent by our associates in South Africa and they were labelled Cold Tea. We shared the contents with friends, of course, we were all in this thing together. We had ration cards for this and that and imports were few and far between, but one coped. My husband flew to Germany and set up a trail for goods to be sent there from England, which had applied sanctions, and Germany in turn sent them to us. At the German Customs one day our German associate and good friend was glared at by the Customs when he was re-directing parcels: 'How come we suddenly make cricket bats in Germany!' (We also imported sports goods from England as well as diverse mining goods.)

It was a hard time all round, and that's when my mop of hair started going grey and we women drew together to boost each other's morale. One of my sons was wounded twice but some of my friends' sons died. All to no avail and such a waste of young life, because once again the name changed to Zimbabwe/Rhodesia for a while as the Government tried sending out peace signals to no avail.

In the end it landed up as Zimbabwe only in 1980. So, there you are—four countries by name and still in the same house. The change of address of the country had to be sent to all our suppliers and they must have felt as we did, rolling over in bed in the morning to wonder what we were called the next day! Fortunately, we did not bother changing passports!

Our business was mainly in mining and was foreign currency dependent as we imported a great deal, so, as that money shrank under the control of the African-dominated Government, we had to start looking at our future. One son had moved to South Africa with his little family and the other to Botswana with his, and we sold what was left of our business, which we had hoped our sons would carry on, and our home, both for peanuts as the saying goes, as no one had money to spare, and we gapped it for New Zealand in 1987. Lots of restrictions as to what we could take but that, again, is another tale. My husband's parents were New Zealanders by birth, so my husband was entitled to a Kiwi Passport. There you are—my second country done and dusted!

To quickly end this tale, I became a citizen within two weeks of landing. We both found work and began a new life ... and I am still here ... so I can boast about getting chucked out twice, lived in four countries but in one house as per the picture—our 'un-forever home' as it turned out—and now I am waiting with bated breath to see what happens next. Is this country going to change its name, do I need yet another passport or will the heavenly departure lounge guardian angel hand me my boarding pass – after all, I am pushing my luck now, am I not?

Jean Tuckey



Modern Family Research

www.ahnenkontor.de

The logo for Modern Family Research features a magnifying glass over a circular emblem with the text 'ahnenkontor' below it. To the right is a globe with a pushpin. Below the globe is a lightbulb and a pencil. The website address 'www.ahnenkontor.de' is prominently displayed in the center.

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The advertisement for Barney Brewster, Bookseller, is set against a background of bookshelves. It includes contact information for receiving free booklists by email and the address for mail orders in Nelson, New Zealand.

Mildred Eleanor Clarke—missionary and martyr

Jeanette Grant

Not many people can claim to have a real honest to God martyr in the family. Not many people would want to. However, my grandfather, Eric Manley CLARKE JP (1858-1932), had a younger sister who became one.

Mildred was born on 27 August 1868 at Southampton and christened on 23 September 1868 at St Luke's, Southampton. She was the tenth of the 13 children born to Colonel Alexander Ross Clarke RE, CB, FRS (1828-1914) and his wife Frances Maria née DIXON (1834-1888). Mildred grew up in Southampton where her father was, for 27 years, the head of the British Army's Ordnance Survey Department, during which time he became the first person to accurately measure the size and shape of the earth. His book *Geodesy* is still the authoritative text in English.

This was a family which took religion seriously. Several men became lay readers and the eldest son, Alexander David Charles Clarke (1854-1929), became an Anglican Vicar, while his sister, Millicent Hall Clarke (1866-1947), appears in the 1901 census as the Superintendent of the YWCA in St Peter Port, Guernsey.



Mildred Eleanor Clarke
Grant Family Collection

Mildred never married and appears living with the family at 20 Carlton Crescent, Southampton, in the 1871 and 1881 censuses, and at 'Strathmore', 25 Hatchlands Road, Reigate, in the 1891 United Kingdom census with her father, four unmarried sisters and two female servants.

'In the summer of 1890', her father (Colonel A R Clarke) wrote, 'she gave herself in entire consecration to the Lord'. Not long after, while away from home, on hearing an address from Mrs AHOK, a Chinese lady, and from Reverend J Heywood HORSBURGH, of the Church Missionary Society (CMS) Mission in China, she felt that she had received a distinct call for foreign missionary service. At a missionary meeting of the YWCA in Redhill, England, she was led to express her resolve to the missionary secretary of the Association. A few months before, it had been suggested that the Redhill branch of the YWCA should endeavour to support its own missionary, and Miss Clarke was chosen as their representative on that mission field.

She sailed for China in October 1893 in connection with the China Inland Mission and finally arrived in T'ai-yuen-fu in April 1894. An entry in her journal on arrival there is especially interesting:

'At last we have reached our destination...Pray that God may be sanctified in my life, and in the lives of all His children here; then the heathen shall know that He is God. I long to live a poured-out life unto Him among these Chinese, and to enter into the fellow-ship of His sufferings for souls, who poured out His life unto death for us.'

After remaining there some two or three years, she was removed to Hsiao, and finally to Ho-chau, where she and her beloved companion, Miss STEVENS, worked together. They went together to T'ai-yuen-fu in June 1900 in company with Mrs MILLAR-WILSON and her child, before the outbreak of the Boxer troubles. Miss Stevens was in frail health and had been in China since 1885. During her last visit home to England, she replied to those who attempted to persuade her not to return: 'I don't feel I have yet finished the work God has for me in China. I must go back. Perhaps – who knows – I may be among those allowed to give their lives for the people.'

Her abilities as a trained nurse were much in request, and many recall her patient ministrations with gratitude. A group of missionaries were living in Taiyuan, capital of the Shanxi Province, where Dr William WILSON operated a hospital for opium addicts, at his own expense, and lived there with his wife and young son and the two single female missionaries.

Unfortunately, Taiyuan became the scene of one of the bloodiest massacres of modern-day Christianity. This happened because YU-HSIEN, one of the chief conspirators of the Boxer Rebellion, had just become the Governor of Shansi and lived in Taiyuan. In the last few years of the 1890s foreign missionary activity became more and more difficult, and Chinese Christians were persecuted and

accused of being 'running dogs' for Western Imperialists. Something was about to erupt.

In June 1900, one observer wrote:

'The drought makes people uneasy, and many Chinese blame the drought on us, saying that we have angered their gods by spreading our Christianity. Many young boys have joined groups that call themselves The Boxers United in Righteousness.'

It was late June when the trouble started. Crazy mobs rampaged through the cities of north China, looting and burning churches and the homes of missionaries and Chinese Christians. They were led by bare-chested fanatics called Boxers who brandished long-curving swords and cried for the heads and hearts of Christians and missionaries; 188 foreign missionaries and more than 32,000 faithful Chinese believers were butchered simply because they were Christians.

In Taiyuan, Boxer gangs roamed the streets, setting fire to the compounds of the Sheo Yang Mission and also of a British Baptist group. All the occupants managed to escape those buildings and make it to the Baptist boys' school, about a half mile away. Edith COOMBS, one of the Baptist missionaries, suddenly realised that they had left behind two Chinese schoolgirls in the compound. She ran back the half mile and into the burning building to rescue the girls. As they were rushing out, one girl who was sick stumbled and fell. By this time the mob was converging on them, throwing rocks and bricks at them. She was forced back into the burning house, where the last the young girls saw of her, she was kneeling down in the flames.

For the next two weeks, the remaining 32 missionaries stayed barricaded in the school building. Day and night, stones were hurled at the door and walls, while the missionaries huddled inside, praying that the governor would rescue them. On 9 July, soldiers showed up and escorted them all to the governor's

courtyard. They were joined there by 12 Catholic priests. Their hopes of sanctuary were dashed when the governor himself came out brandishing a sword and screaming, 'Kill! Kill!'

He announced that the men would die first. George FARTHING, one of the Baptists and a father of three, stepped forward. His wife tried to cling to him, but he gently set her aside and knelt before the chopping block. One quick slash of the sword took his head. One by one, the men were killed in like fashion. Then, it was the women. Mrs Farthing's children had to be pulled away from her, as she was forced to place her neck on the bloody block. After the carnage was completed, their bodies were left out where they were stripped clean of valuables that evening. Their remains were placed in cages for all to see on the city wall.

It was many years before her family heard details of Mildred's fate. Her brother, Eric Manley Clarke, wrote: 'after seven years labour in the latter part at Paoting-fu, she was murdered in the Boxer rising of 1900. Particulars of her martyrdom are not known, but evidence points to her being amongst those invited for protection to the Viceroy's palace at Tai-yuen-fu, and there massacred with many others on or about 9 July 1900.'

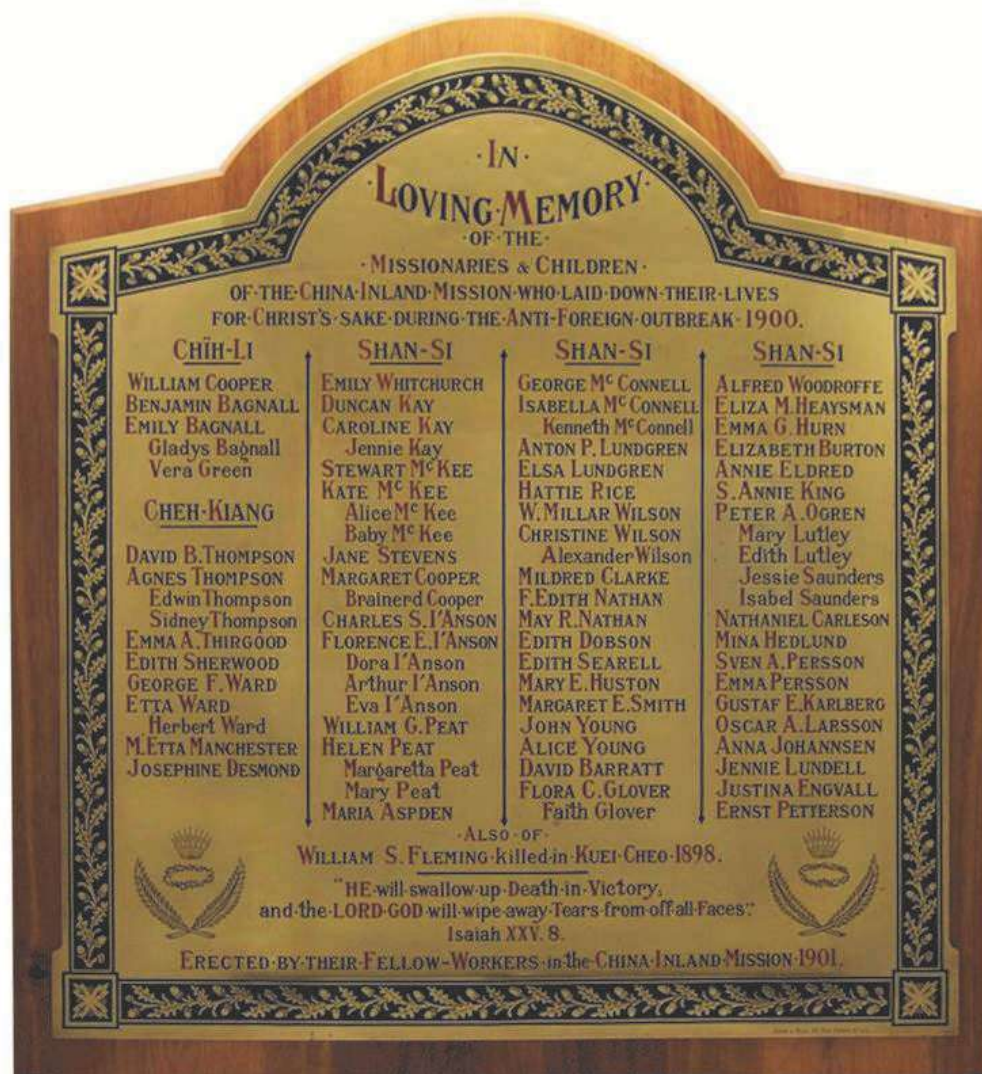
Jeanette Grant

E: jeanette.john.grant@gmail.com

***The Memorial to those
missionaries and children
killed in the Boxer Rebellion***

***Mildred's name is half way
down the third column***

Photo from [Find A Grave](#)





The Woman Behind the Suffrage Petition Signature

Allan Hawkes

Lizzy GIBBS signed both the 1892 and 1893 Suffrage Petitions at Woodend, North Canterbury (the latter when she was 39) and was enrolled for the 1893 and 1896 elections. Who was this woman?



Lizzy (Elizabeth) Gibbs was my maternal great-grandmother. She was born 20 May 1854 in St Albans, Christchurch, in a V (A-frame) hut in Hagley Park according to her daughter, Myrtle Gibbs. Lizzy was the daughter of William, a brickmaker and bricklayer (c1828/30-1900) and Sarah (née AYRES/AYERS) GARLICK, a lacemaker and dressmaker (c1831-1881). Her parents had emigrated from Turvey, Bedfordshire and arrived at Lyttelton on 23

December 1850 aboard the *Sir George Seymour*, one of the first four ships carrying 782 immigrants, known as the 'Canterbury Pilgrims', to arrive in the Canterbury settlement. They are commemorated on marble plaques in Pilgrims' Corner in Cathedral Square, Christchurch. Lizzy had two older brothers, Thomas Ayres who emigrated with his parents and James Henry, born in Riccarton, Christchurch.

Lizzy was baptised at St Bartholomew's Anglican Church, Kaiapoi (built 1855, now Canterbury's oldest church) on 8 February 1857 when her father was recorded as a sawyer of Kaiapoi. It seems the family moved to Rangiora about 1857-58 and then settled at Woodend, north of Kaiapoi about 1864. They lived in a cob cottage with a thatched roof (there were a number of these in Woodend) near a pa

Image above: Gibbs family photo taken on Lizzy's daughter Minnie's wedding day, 24 June 1903

Back row L to R, Frances May; Harley Thomas James; Benjamin William; Alice Maude; Frank George; Charles Henry. Front row L to R, Nellie Evelyn; Elsie May; Lizzy & Henry Gibbs; Arthur Roland (kneeling); Myrtle Henrietta Victoria on Henry's knee; Rosetta Sarah (bridesmaid); Minnie Elizabeth (bride)

(Kaiapohia Pa was nearby) and when Lizzy played with her wooden doll and bathed it in a nearby stream, the Māori children would come to watch her. The Māori women would come to watch her mother, Sarah, bake bread. The family had beautiful gardens, grew wheat and apples and raised Clydesdale horses. Lizzy attended a private school, possibly the Woodend Church of England School. Her home life was not always a happy one because of her father's drinking habits. On one occasion in 1865 William was arrested by police at Arowhenua, near Temuka, for wife desertion. He was remanded to Kaiapoi but discharged by the bench, the 'prosecutrix declining to prosecute'.

Lizzy married her second cousin, Henry (Harry) Gibbs (1852-1929) at the Registrar's Office, Rangiora, on 8 January 1874. She was 19 but stated her age as 21 on the Intention to Marry Notice, perhaps to avoid the requirement for parental consent.

Henry had been born in Bermondsey, Surrey, now in the London Borough of Southwark, between London and Tower Bridges. He had emigrated with his parents George and Mary Gibbs (née POWELL) and six of his eight siblings. They had arrived on 23 December 1856 at Lyttelton aboard the *Egmont* when Henry was four years old. The Gibbs family had originally come from Turvey, Bedfordshire where the Garlicks hailed from and had settled at Woodend, then known as Gibbs Town. Henry was variously recorded as a labourer, shearer, farmer, chaff cutter and later a traction engine driver and agricultural contractor.

It seems that Henry was illiterate and could only sign his name. Lizzy taught her husband to read and helped with the running of the business. A family story tells how, in 1910, the family imported a new McLaren traction engine and 'Granny' Gibbs went to town (Christchurch) with £850 in cash on her person to pay for it.

Lizzy and Harry lived at Woodend and were to have 13 children, six sons and seven daughters (12 of whom lived to adulthood) between 1874 and 1901:

- Alice Maude (1874-1961), married George Arnold EDER (1874-1918), 1898, 10 children
- Charles Henry (1876-1930), married Grace KING (1887-1971), 1910, no children
- Minnie Elizabeth (1878-1961), married William Henry WRIGHT (1878-1967), 1903, eight children
- Rosetta Sarah 'Hettie', 'Etta' (1880-1969), married Samuel HAYES (1883-1957), 1913, no children
- Frank George (1882-1955), married Mary Ann Matilda MULLINS (1886-1969), 1910, six children
- Benjamin William Harold 'Ben' (1884-1968), married Isabella GRAY, née CAMPBELL (c1882-1937), 1923, no children
- Frances May 'May' (1886-1952), married Felix William Edward BRIGHTWELL (1874-1940), 1929, no children
- Elsie May (1887-1965), married Arthur Martindale ROSS (c1888-1971), 1921, two children
- Harley Thomas James 'Harl' (1889-1958), married first Eliza SCHAFFER (1890-1917), 1916, no children; married second Mary Elizabeth 'Molly' BALLAGH (1881-1942), 1919, two children; married third Jane Lammie ELLIS (1903-1959), 1944, no children

- Nellie Evelyn 'Nell' (1892-1960), married Otto von WOGEN (c1884-88-1929), 1924, one child
- Harry Herbert (1894-1894)
- Arthur Roland 'Art' (1896-1978), married Ethel Mary HANN (1901-1948), 1930, two children
- Myrtle Henrietta Victoria 'Myrt' (1901-1986)

In the evenings the couple would sit with their children and Lizzy would read to them all by lamplight.

Lizzy was a short lady with dark brown eyes and hair, which retained that colour for all her life. Her youngest child, Myrtle, recalled, 'Mother was a very dominant person and she ruled us all with a very firm hand, her word was law I can tell you'. The family had moved to Hoon Hay Road, Spreydon, Christchurch, about 1898 and were in Lincoln in 1904. In 1906 they built a two-storey house in Prebbleton Junction Road (now 66 Halswell Junction Road) in Halswell, which is still standing. Gibbs Place in Halswell is named after the family.

Henry died in 1929 and Lizzy on 18 July 1936, aged 81, at Spreydon. Her funeral took place at St Mary's Anglican Church, Halswell. Archbishop Churchill JULIUS, although retired, conducted the service because Lizzy was the daughter of Canterbury pioneers. She is buried in the churchyard with her husband and some of her children.

This amazing little woman had not only reared a family of 12 children and supported her husband in his business but had had the foresight to recognise the importance of the 1892 and 1893 suffrage petitions. The 1893 Women's Suffrage petition (31,872 signatures, the largest in Australasia at that time) was the third of three petitions to the New Zealand Government in support of women's suffrage and resulted in the Electoral Act 1893, which gave women the right to vote in the 1893 general election. New Zealand became the first self-governing country in which women had the right to vote in parliamentary elections.

Allan Hawkes
E: allan.hawkes@outlook.com

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Poor, Irish and Catholic: Love in a time of intolerance

Jenny Collins

Ethel Florence SQUIRE (1890-1967) and Maurice John O'CONNOR (1888-1979) married on 22 November 1916 in the Catholic Church in St Andrews, a small town south of Timaru.¹ At the time of her wedding Ethel, aged 26, was teaching at the local St Andrews School and earning an annual salary of £120. Maurice, aged 28, was earning nine shillings a day working as a porter on the Railways in Christchurch.² Clara Beatrice and Alfred SQUIRE disapproved of their daughter's choice of husband – the story our family heard was that they objected to Maurice because he was poor, Irish and Catholic. Neither of Ethel's parents attended the wedding although her brother Frank Edward did 'give her away'.³ For many years Ethel was estranged from her family; her father Alfred 'never forgave her'. He visited his daughter once before his death in 1928 – perhaps this was an attempt at reconciliation. He came to



*Ethel Squire aged about 21
Photo taken about 1911
Collins Family Collection*

the front door of the family home in Timaru but 'would not come inside'. Maureen, the eldest daughter, who was about nine at the time, didn't recall what was said but remembered wondering who the strange man was.

I have always been fascinated by the story of my grandmother Ethel. She qualified as a teacher at a time when it was rare for women to have a profession and she courageously married my grandfather despite the opposition of her parents. This article explores the different backgrounds of the Squire and O'Connor families and the way contemporary attitudes may have shaped their responses to the marriage. In what follows I draw on documentary and archival sources and stories shared by O'Connor and Squire family members to provide some background to their life together. I am grateful for these stories, especially as that generation has passed on.

'No Irish need apply': racial prejudice and religious bigotry in early twentieth century New Zealand

During the first part of the twentieth century religious intolerance in New Zealand was commonly expressed as hostility between Catholics and Protestants.⁴ Ireland's struggles for land reform, home rule and independence were major issues in British politics in those years. These disputes followed immigrants like the Squires and the O'Connors to New Zealand and resurfaced here at regular intervals.

Prejudices that the Irish were ill-educated, inclined to heavy drinking, and likely to be Catholic were common in 'English' provinces such as Wellington and Canterbury. In October 1857, Isaac FEATHERSTON, the Superintendent of Wellington province, tried to exclude Irish immigrants from assisted passages to Wellington. However, many disagreed with Featherston as is evident when residents of Wellington organised a protest meeting and issued a leaflet.⁵ During the First World War (1914-1918) this antagonism intensified. Catholics, most of whom were of Irish descent, were thought to be ambivalent about the war because of Britain's refusal to give Ireland 'home rule' (see note 4). Some young Irish men 'went bush' to avoid conscription—there being a continuing resentment about the treatment of Irish patriots during the 1916 Easter Uprising. It took until the 1930s for many of those attitudes to change.

Canterbury, a largely 'English' settlement, with 80 per cent of its population of 'English' and 'Scots' extraction and 20 percent 'Irish' immigrants, reflected these attitudes.⁶ The widespread antagonism to Catholics and Irish immigrants probably influenced the attitudes of Ethel's parents to her proposed marriage. Nominally Anglican—what Maureen O'Connor called 'pinch of salt' Anglican—family members were baptised and married in the Anglican Church but were likely to be infrequent churchgoers. In comparison, the O'Connors were staunch Catholics and regular attenders at Mass in their local parish church at St Andrews. It is likely

they, too, had initial misgivings about the marriage as there was an expectation that the 'non-Catholic' partner would 'convert' before marriage and promise to bring up future children as Catholics. Ethel's conversion to Catholicism before her marriage resolved O'Connor misgivings but intensified Squire opposition. This resulted in an estrangement with her family.⁷

Nevertheless, both sets of parents had much in common. They came from large families, made their living in farming communities in England and Ireland before they emigrated to New Zealand to escape poverty. They were each balloted land in South Canterbury and in the early years struggled to establish themselves in the new country. Mary McSWEENEY and John O'Connor, Maurice's parents, were among the Irish who emigrated to New Zealand from Munster in the south-west of Ireland. Both travelled as assisted immigrants from Limerick, in the late 1870s. On their 1884 marriage certificate John was listed as a 'labourer' and Mary as a 'servant'.⁸ In 1893 they were balloted 55 acres of Crown land in the Pareora Village Settlement.⁹ Difficulties due to strict lease requirements regarding crop rotation and building a house on each section led to the forfeiting of the 27 acres of Block 2 (balloted to John O'Connor) in 1896 as the land had not been 'developed'. They were left with the 28 acres of Section 15, Lot 23a (balloted to Mary

O'Connor), not enough land to support their growing family. Alfred Squire and Clara Beatrice MUNDY and family had also travelled as assisted immigrants from Somerset and Cornwall in the 1870s. Clara's family had been shoemakers and Alfred's family, farmers. In contrast to the O'Connors, the Squires were allocated much larger farms. The Rate Demand Book of the Waimate County Council lists 'A Squire' as leasing 159 acres in Lot 20 in Southburn from 1889. And in 1900, they were balloted 211 acres in the Pareora No 2 Settlement.¹⁰ By the 1910s, they were much better off than the O'Connors and it is likely that they worried about Maurice's ability to support their daughter.

Growing up in the Squire family – meeting Maurice O'Connor

So, what was life like for Ethel growing up in a farming family and how did meeting Maurice change her life? She was the third child of Alfred Squire and Clara Beatrice Mundy who had married in July 1887 at the Presbyterian Church in Timaru.¹¹ Her older sister, Cecily Maria (1887-1940), known as Dolly, was born in Timaru in November that year.¹² Frank Edward (1888-1962) was born in December 1888 after the family moved to a farm at St Andrews.¹³ Ethel Florence Squire was born there on 4 August 1890.¹⁴ According to Clare (Ethel and Maurice's sixth child), Ethel was good looking, energetic and intelligent and was the 'star of the family'.¹⁵

The Squire children used to walk across the paddocks to school. From 1900, they shifted to their new section in the Pareora No 2 Settlement and Ethel rode four miles to school, although sometimes she had a job finding her pony after school. While her brother Frank left school to work on the family farm, Miss SUTTON, Ethel's teacher, managed to persuade Alfred to send his daughter to Timaru Girls High School. She attended from February 1906 until June 1907.¹⁶

Miss Sutton went out to the farm and said this girl is clever and should go on. [It was] seen as a waste of money, but Miss Sutton was persuasive. Mum [Ethel] went to Timaru Girls High School. She stayed with Aunty Polly (HARDCASTLE)... she got Matric in double quick time, only one year – got 90+ for English and Maths, (Memories of Maureen – eldest daughter).¹⁷

After getting her matriculation, Ethel (aged just 16 years) was appointed as a pupil teacher at Springbrook School (in St Andrews).¹⁸ She probably met Maurice in 1907—she was 17 and he was 19. Patrick, the youngest O'Connor, was in Ethel's class that year. Known as 'a bit of a rascalion', he used to arrive late to school complete with a bunch of flowers for the teacher. One day Maurice arrived to collect his younger brother and saw Ethel. He thought she was the 'prettiest girl' and he decided there and then that he was going to marry her. They got to know each other better at the local dances.

Ethel goes to Christchurch Training College

In 1910, Alfred agreed to support his daughter's training as a teacher at Christchurch Training College. Ethel was friendly with Nora McSweeney, a cousin of Maurice's and the two girls boarded together in Christchurch. Ethel remembered this time as 'the happiest time of her life'.¹⁹ Ethel and Nora attended Christchurch Teachers' College for



Maurice O'Connor aged about 24
Photo taken about 1912
Collins Family Collection

two years, being part of Division A (primary). They may have attended university lectures at Canterbury College in subjects such as English, Mathematics and Education.

The 1912 Christchurch Teachers College Magazine announced the engagement of 'Miss E Squire to Mr O'Connor of St Andrews South Canterbury'.²⁰ It was to be a long engagement – possibly Ethel and Maurice waited for the approval of Ethel's parents. In addition, Maurice's financial prospects were fairly limited as he was dependent on seasonal work in Pareora. Perhaps this prompted him to announce in 1912 that he was going to America to 'make his fortune'. Maurice had come up with an idea for starched collars which he hoped to sell in the United States. A photograph taken about that time shows a confident-looking Maurice looking dapper in a suit and perhaps wearing a model of the very collar he was trying to sell.²¹ Ethel loaned him £100 from her savings (by then she was teaching at St Andrews School) and Maurice headed overseas to America. According to his daughter, Clare, 'he didn't stay there long, and he didn't make his fortune'.²² He returned to New Zealand soon after and joined the railways in 1913 as a porter on a salary of nine shillings a day (see note 2).

Family life together

In 1916, Ethel and Maurice decided to marry despite Ethel's parents' disapproval. The wedding took place on Wednesday 22 November 1916 in St Andrews Catholic



*Ethel Florence Squire and Maurice John O'Connor on the occasion of their marriage 22 November 1916
Collins Family Collection*

Church. Ethel may have had support from her Aunt Polly Hardcastle (Rose KETURAH), her mother's sister, with whom she was close. In the formal wedding photo (taken in a studio), Ethel stands beside Maurice (a common practice at the time designed to show off the bride's beautiful lace gown and veil). Maurice, seated, wears a dark suit with white high collar and bow tie with white gloves to match. They make a handsome couple.

At the time of their marriage, the Battle of the Somme was still raging with huge casualties among the New Zealand Forces.²³ Conscription had come into force in August before their marriage, with the Military Service Act 1916, which required every man aged between 17 and 60 to register with the Government. Maurice (by then 29) became a corporal in the Army Reserve. In later years, he enjoyed telling his grandchildren how he became expert at marching new recruits up and down and he believed this expertise prevented him being sent overseas. He told how many of his fellow Irish from South Canterbury 'went bush' to avoid conscription, including 'the KELLY and the SULLIVAN boys' who were successful at avoiding the authorities searching for them.

Maureen and Desmond were born during the couple's time in Christchurch. In 1921, the family moved to Waimahaka, a small Southland farming town, where Maurice was appointed stationmaster.²⁴ Mavis and Elaine were born during the time they spent there. The family returned to Timaru about 1924 in time for the birth of Pat, my mother. Clare, Gavin and Neville, the youngest, were born between 1926 and 1937.²⁵ With eight children to support, the youngest of them disabled, finances were tight—particularly during the Depression years (1929-1935). Maurice, like other government employees, experienced pay cuts.²⁶ Despite Ethel's skills as a homemaker, and Maurice's extensive vegetable garden, my mother, Pat, recalled feeling hungry in those years. She loved to visit her Aunt Maude (Maurice's sister) who lived on a farm at Pareora where there was always plenty of food.²⁷ It was not easy for farmers either, but they had more resources to fall back on. In those years they had little contact with their Squire grandparents who lived in St Andrews until the O'Connor children returned to Timaru about 1920.²⁸

One family story said that Ethel was 'cut out' of her father's Will when he died in 1928. But that is not entirely true. Ethel's brother, Frank Edward, as the oldest son, inherited much of the estate.²⁹ Cecily Maria, the eldest daughter, received a small allowance (£60 a year)—she was living at home – and Ethel received £100 from the estate of her father and £500 on death of her mother in 1961. I always wondered why there were so few photos of Ethel and her family. However, Ethel's mother's Will stipulated that £1000 was to go 'to my nephew Albert Henry Squire', paintings and family photos to Frank Edward, 'my pianos' to granddaughter Naumai and items such as furniture and personal items went to other family members.³⁰ No personal items were passed on to her two daughters. It is not clear why Cecily Maria received nothing although it seems she suffered from some form of disability.³¹

It appears that the extended O'Connor family had a lot of contact with each other in the 1920s and 1930s. Maureen remembered going to stay with her O'Connor grandparents



Alfred Squire with granddaughter Gaenor, daughter of Ethel's brother Frank Edward - visiting the St Andrews farm. C1924.

[Flickr](#)

(John and Mary O'Connor) in Pareora when she was little. She remembered being frightened of the shadows cast by the gas or kerosene lamps. On Sundays Maurice liked to ride over on his bike to visit his oldest sister, Nellie (1885-1948), and her husband Arthur, who lived in Wilson Street, Timaru, to listen to the 'Opera Hour'. 'Who would like to come over with me to Auntie Nel's?' he would ask. Maureen loved to go as they had a radio and a turntable—it was her first introduction to opera. By the 1940s the O'Connors lived in a comfortable three-bedroom brick house at 44 Bowker Street, Timaru. In 1943 Neville died, tragically, aged just five years.³² Maurice continued to work for the Railways and by the time he retired in 1954 he was earning a salary of £1030 pounds as a Grade 1 employee in the Traffic Branch—a long way from nine shillings as a per diem worker.³³

In the 1960s our family visited our O'Connor grandparents, often for Christmas and during the school holidays. The food was wonderful, and we played snooker on Grandad's three-quarter sized table, card games such as euchre, and listened to Caruso on the HMV radio. Ethel was a wonderful cook, and I learned to sew on her treadle Singer sewing machine. In later years Ethel's mother lived

just around the corner and our grandfather, Maurice O'Connor, would often cycle over with vegetables from the garden. Clara Beatrice died in 1961 when she was 96 years old. By then there had been a reconciliation with her daughter. A few years ago, I found a photo of Great-Grandma Clara Beatrice, Grandma Ethel, my mother Pat (GRAHAM) and me taken when I was about six months old. I am delighted to share the photo – and treasure the link it symbolises between four generations of the O'Connor and Squire families.

Jenny Collins
E: jencoll07@gmail.com

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Back: Gaenor PEARSON (née Squire), Great-Grandma Clara Squire (née Mundy), Frank Squire, Front: Brent, Grant, Gaylia & Allan Pearson

Timaru c1957

[Flickr](#)

- 1908, Page 3
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 33. NZR Service Schedule Maurice John O'Connor 1913-1954. NZ Archives



Four generations:
A formidable looking Clara
Beatrice Squire with her great-
granddaughter Jennifer Mary,
her granddaughter Patricia
and her daughter Ethel
O'Connor taken at the
O'Connor family home about
July 1953
Collins Family Collection



Down a rabbit hole

Sarah Hewitt

It is funny how a little search can take you somewhere quite unexpected. A few years back, in preparation for a trip to Taita Cemetery by Kilbirnie Branch, I took a look at the online database for the cemetery. I did not expect anybody to actually be buried there from my family, so it was a bit of a surprise to discover the grave of one Henry-Davies O'CALLAGHAN.¹

It looked like a family name. My 2x great-grandfather Jasper Pyne O'Callaghan had an uncle, Henry-Davies O'Callaghan. He had died in Ireland well before this Henry-Davies O'Callaghan.

After further research into the family, I discovered that Henry-Davies O'Callaghan of Taita Cemetery was a first cousin of Jasper, and son of Henry-Davies (now Snr). He was a double cousin to Jasper as Henry-Davies Snr married Jasper's mother's sister Christina Pyne.

The fact that he had ended up in Wellington was a bit of a surprise to me. He had siblings who had gone to Australia. He had 11 first cousins in the Canterbury area.

After discovering that he had married a Catholic widow, Catherine KEANE née RYAN, in 1870 in Anglesey, Wales,² I had a big question. Was the wife Kathleen in Henry-Davies Jnr's Will the same as Catherine? Neither name was appearing on the New Zealand Electoral Roll with Henry-Davies who often appeared to be living in a hotel.

Papers Past brought a large number of answers. Articles showed that Kathleen and Catherine were the same person and that she had separated from Henry-Davies.³ One court case over alimony in 1895 stated that she was living in Sydney.⁴

According to newspaper reports, they had separated on 31 December 1888. Looking into the British newspapers, I discovered that Henry-Davies had been in Ireland until at least 1885. He had been declared bankrupt in 1884.⁵ I

found newspaper references to him being in New Zealand in 1887.

So, it is likely Kathleen did come out to New Zealand with him. However, the relationship broke down fairly quickly. One of the newspaper reports into the alimony suggested that she was actually quite wealthy from her own family⁶ and therefore she did have some independence from Henry-Davies.

Further research into Kathleen revealed that she died here in New Zealand.⁷ It was made even more interesting by discovering that she died in Porirua Hospital. Now despite the innocuous medical sounding name, Porirua Hospital was one of New Zealand's psychiatric hospitals.

I went into archives and found her coroner's inquest,⁸ which was a standard thing that happened for everybody that died in the hospital. It said she died of senile decay and heart failure but gave no information on how long she had been there. More recently I discovered, on the Full Text Search on FamilySearch, another two pages of documents relating to the inquest. They give a small insight into Kathleen's time at Porirua Hospital.

Kathleen was admitted on 1 January 1918 after having an emergency episode of senile dementia. It was noted that she was otherwise in good health. On 7 January she was committed. She would spend the next nine years in Porirua Hospital, passing away in September 1927.

Her husband Henry-Davies predeceased her by a few months in May 1927.⁹ His death notice referred to his 'late wife'. Obviously, she had been put away into the hospital and forgotten about for the most part. Or the stigma attached to having a spouse with dementia was too great to acknowledge her.

One of the big questions I had about Henry-Davies and Kathleen here in New Zealand was, did my O'Callaghan

Image above:

Porirua psychiatric hospital, circa 1910, Wellington, by Fred Brockett. Purchased 1957. Te Papa ([A.010557](#))

family in Canterbury know about them being up in Wellington?

The answer comes in two places. First, there is a death notice for Henry-Davies noting that he is the cousin of Arthur Pyne O'Callaghan.¹⁰ This was my Jasper's brother who was also a Member of Parliament for a short period and would have spent time in Wellington.

The other part comes from the inquest documents relating to Kathleen, which notes that she was visited by a Mrs McCULL. The Mc part of the name is incorrect, and I believe that Mrs CULL was Arthur Pyne O'Callaghan's daughter Ada. She lived in Roseneath at the address given in the inquest papers. It is nice to know that Kathleen, despite being in a state where she obviously could not be looked after by her husband, was still getting visits from the family. Ada must have been an amazing person to do this given the societal unease about patients in such institutions.

Kathleen is one of the 1800 people who have been found to have unmarked graves at the Porirua Hospital. See the sidebar for more information on how you can find out if your family members are in this situation and what to do if they are.

Sarah Hewitt

E: sarahmhewitt@yahoo.com.au

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Porirua Hospital Unmarked Graves

Porirua Hospital has come into the news recently because the Porirua City Council is trying to find the families of more than 1800 former patients of the hospital. These patients, who died in their care from the early 1910s to mid 90s, were buried without a tombstone at Porirua and Whenua Tapu cemeteries.

From *The Post* (Thursday 8th May 2025):

'As part of the Royal Commission of Inquiry into abuse in care, the Government has set up a fund for headstones for patients buried in unmarked graves throughout the country. The inquiry found there were at least 4000 unmarked graves in Auckland, Waikato, Nelson, Rangitikei, Horowhenua, Porirua, Otago, Westland and Canterbury.'

You can find the list of names and some information on the [Porirua City Council Cemeteries website](#).

Please note that at the moment, they are only looking for contact details of family members. You do not need to provide any further information on the person. For those that died in the early twentieth century, there may be more than one family member researching them. Please get in touch with other researchers you know and provide one point of contact to the Council. It will make this project easier for them to undertake.

A first meeting of family members has been arranged for late June 2025, so please reach out as soon as you can.

Further updates to this will be provided to NZSG members via e-KIT.



Porirua Hospital now Museum

Porirua Hospital was opened in 1887 with a 650m² building containing 24 apartments. Its purpose was to be a farm to offer 'work therapy' and relieve the overcrowding at Mt View Lunatic Asylum in Wellington. Its isolated location would keep patients out of sight of the public and allow them to benefit from fresh air and exercise.

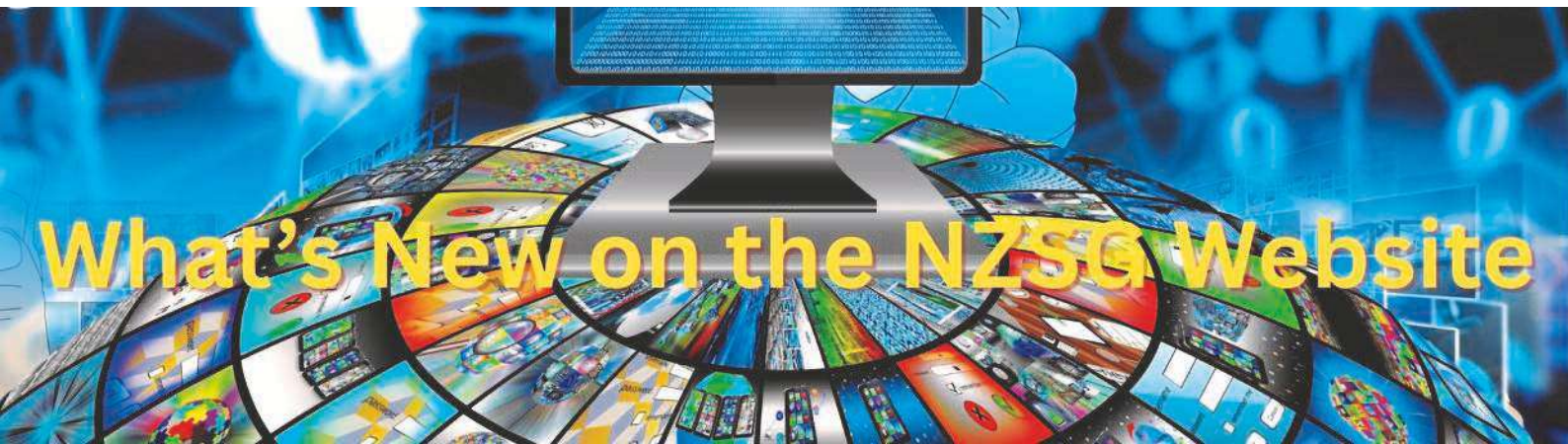
Over the years, the Hospital expanded to hold two thousand patients and covered 1000 acres. During the 1980s, changes to policies on the treatment of patients led to most being released into the community. The Hospital opened as a museum in 1987.

If you get the opportunity to visit the Porirua Hospital Museum, you will find an interesting yet disquieting display

of the instruments and tools of historical psychiatry, as well as get to experience some of the rooms where patients lived. Having family members who were patients there can make the experience much more poignant.

The Museum is open on Tuesdays from 1-4pm. Admission is free but a koha is always appreciated to support the Museum. See the [Porirua Hospital Museum website](#) for more information.

Please note that the records of the Porirua Hospital are not held by the Museum. They are held by the Capital and Coast DHB (CCDHB).



What's New on the NZSG Website

Finding your way around the NZSG website can be a bit daunting—there is so much there!

The first step, as a member, is to log in. There is much more content for members but you cannot see it until you are logged in.

There is no search function, but you can use a Google search instead: type 'NZSG:xxx' where xxx is your search term and you will generally find the page you are looking for.

We have also recently added a [Site Map](#). As there is so much there, this is a very long list of the pages on the website. The pages with an asterisk next to them are members only.

Websites do not stand still, so here are the updates that have happened since the last issue of *The New Zealand Genealogist*:

We have added a new resource to help members searching in New Zealand - [Kiwi Guides](#). These are an online update to our Regional Guides which provided information at a local level. It is still a work in progress but there are already a number of pages with links to help you find information on the areas your family came from. A big time saver! We have added more to the [Kiwi Resources](#) too, including an overview page for [Archives New Zealand](#).

We have done a review of our Collections pages. Instructions on how to access each Collection have been made more consistent to make it easier to understand how to access them.

With Artificial Intelligence (AI) becoming a more useful tool for genealogy, we have added a page on [Ethics and Best Practice of AI in Genealogy Research](#). This, like all our Research Technique pages, is available to anyone.

We followed up the AI page with a Monthly Presentation on *Legalities, Ethics and a little bit of Best Practice*. There was a really stimulating discussion amongst the members who attended. The recording is available, with all the other Monthly Presentations, on the [Monthly Presentations](#) page.

To complement our pages on [genealogical software/family tree programs](#) and [where to find help](#) when you are using the big international database websites, we have added a page on [Preserving Your Family History](#). It contains some tips and links for further information.

And don't forget [our Forum](#). This is to complement Memlist. The Forum provides the opportunity for members to help other members. All you need to do is log on and go to the [Forum page](#). We currently have two topics—DNA and Other. We will expand those when we get a feel for how members use the Forum. So, if you have a question, hop on there and see if anyone can help.

So, if you have not been onto the website for a while, now is a good time to go and have a look around. And don't forget to log in first!

And if you come up with any ideas for further resources, or additions to our current ones, please email education@genealogy.org.nz.

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Services and Benefits for NZSG Members

This page explains the 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, and the creation of nation-wide transcriptions, such as cemetery and school records.

The New Zealand Genealogist

We produce four issues per year of our award-winning journal, published since 1970. You access it online, including some back issues to 1977. The Editor welcomes articles for publication. Information on submissions is on page 46.

Keeping in Touch

Our e-newsletter, *e-KIT* (electronic Keeping In Touch), is a regular email full of up-to-date Society and genealogical news. Along with The BIG Picture (news for Branches and Interest Groups), *e-KIT* is also available on the website.

Those on Facebook can follow our [Facebook page](#). Members can join our [Forum](#) and our Google group [Memlist](#) to keep in touch with current events, information and assistance.

Courses and Online Groups

Our [Introductory Course](#) is available online or at the FRC. Information on these is on our website under NZSG Services.

We are currently building a number of Online Groups to enable our members to get together, wherever they are in New Zealand or the World. One of our more popular ones is our [Online DNA Interest Group](#) (ODIG).

NZSG Library

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.

The Library is open Monday, and 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.

See our website for the Library Catalogue and details on borrowing or using our Research Service.

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. We can also look up any of the resources not available for borrowing, or if you live outside of Auckland.

researchservice@genealogy.org.nz

Other Research/Purchasing Services

We have a number of other services which you might find useful. Full details of how to access these is on our website under NZSG Services.

Membership discounts

Members receive a discount on access to the Family Research Centre (FRC) and for some NZSG sales products. Other member discounts will be listed in the member-only section of the NZSG website and promoted in *e-KIT*.

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 membership administrator with details of your visit and your membership number

membership@genealogy.org.nz

On our website - www.genealogy.org.nz

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 and the public can:

- Access the NZSG Library Catalogue
- Access the member/public tier of the Kiwi Collection
- Access our Resources on Getting Starting and Research Skills, including *Getting It Right*, a guide on how to cite your sources and information on copyright
- Find their local Branch or Interest Group
- See what's happening in their local area
- Purchase products and services from the NZSG Shop (some are not available to non-members)
- Watch our monthly presentations on many different aspects of the NZSG and researching your family

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

- Access to information on NZSG Record Collections: see next page for more information
- Access Kiwi Resources and Kiwi Guides—help for researching in New Zealand; and our Overseas Resources for researching further afield
- Free access to historical newspaper databases for Great Britain and other countries through Gale Newspapers
- Free downloads of 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
- Receive assistance to search New Zealand land records (charges may apply)
- Subscribe to all the records on the Kiwi Collection

NZSG Record Collections

Members have collected a considerable amount of information over the years and made it available to other members. With the exception of the Kiwi Collection, this is available to members without charge. It is a major benefit of membership and for personal research only.

Full details on all our Collections and how to access and contribute to them are available under NZSG Collections on our website www.genealogy.org.nz

Members are welcome to contribute new or updated material.

Access to some Collections is through Research Services researchservice@genealogy.org.nz

NZSG Certificates Collection

This collection was set up as a repository for certificates that members had obtained, but found to be unrelated to their research. We now accept certificates and miscellaneous documents of any kind whether they are related or unrelated to your research. We welcome further contributions.

Certificates can be accessed either through our online email service or through our postal service. Details on how to access these are available on our website. An index is included in the Kiwi Collection.

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. It can include parents who may not have come to New Zealand, thus bridging the gap between New Zealand and the country of origin.

Surnames can be searched by members in the database accessible on the First Families page on the website. An index and images are also included in the Kiwi Collection.

Pre1856 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 is through Research Services or by subscription to the Kiwi Collection. Contributions can be made through a form available online which can be emailed or posted to us.

Pedigree Registration

This is a collection of Pedigree Registration forms submitted by members. Every surname on the forms is indexed. These names appear in the Kiwi Collection.

An online search request form is on our website. A contribution form can also be found there. Please note the submission requirements.

Funeral Service Sheets

One of our newer Collections, Funeral Service Sheets are collected by members all over the country. An index is included in the Kiwi Collection. Access is through Research Services.

NZSG (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. Query results provide basic information only. Researchers are encouraged to go back to the original source record for more fulsome detail.

Access is only for records more than 100 years old and is through Research Services or by subscription to the Kiwi Collection.

New Zealand Cemeteries

We have produced cemetery transcriptions for approximately 1400 cemeteries nationwide, for burials from 1812 through to 2020. Most municipal cemeteries are included, but a significant proportion of this collection includes private cemeteries, Māori Urupa and remote burial locations. Access is through Research Services and/or by subscription to the Kiwi Collection.

Obituaries Collection

This collection includes contributions from members nationwide from sources such as national and regional newspapers, club newsletters and periodicals. An index is included in the Kiwi Collection. Access details are on our website.

School Records

These records are a valuable resource for family historians because they not only put families together in local communities, but allow us to trace their movements from place to place. The NZSG has been transcribing and indexing school APW records from their earliest beginnings and over time has accumulated records for almost 2000 schools nationwide dating from 1858 to present time.

An index is available on the Kiwi Collection. Access is through our NZSG School Records Officer— see website for current details.

NZSG Kiwi Collection

The Kiwi Collection is a major database of nearly 16 million New Zealand sources, including indexes to many of our Collections, as well as images for some. The Kiwi Collection is an online, subscription-based service available exclusively to NZSG members. See the online Shop for details on how to subscribe.

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.

NZSG Shipping Collection Project

Launched in May 2024, this collection aims to collect information on every voyage to, from and around New Zealand up to 1920. The Project will be conducted over four phases to ensure as much information as possible is collected.

See our website for more information on progress.

Elizabeth Fry—prison reformer

Jeanette Grant

Elizabeth GURNEY (1780-1845) is better remembered by her married name - Elizabeth FRY - a Quaker, philanthropist, social and prison reformer. In the early nineteenth century, she became a major driving force behind new legislation to make the treatment of prisoners more humane and was supported in her efforts by Queen Victoria. Since 2002, Elizabeth Fry has been depicted on the reverse of the Bank of England £5 note.

How is she linked to our family? Well, my grandmother, Edith Marion CLARKE née KNOWLES (1871-1950), was the first of the family to be born in New Zealand. Her mother, Emma Jane GUNDRY (1839-1915), came out on the *Steadfast* in 1851 with her father, Samuel Gundry, and stepmother, Mary Ann née LOWE. On 26 October 1859 she married Henry Hamilton Knowles (1833-1915) who had arrived in Wellington on the *Oriental* in 1841 with his parents (Henry Samuel Knowles and Louisa Marianne HAMILTON) and four younger brothers.

This Gundry family came from Wiltshire where several generations were grocers and were among the earliest members of the Quaker community. There are several instances of marriage between the Gundry and Fry families and my 5x great-grandparents were John Gundry (1697-1761) and Joan Fry (1701-1755). Their son, William Gundry (1734-1794), married Katherine Fry (1737-1804), daughter of Richard Fry (1694-1772) and Martha STORRS (1707-1780)—whose double-cousin William Storrs Fry (son of John Fry (1701-1775) and Mary Storrs (1703-1775)) was the father of Joseph Fry (1777-1861) who married Elizabeth Gurney in 1800. She therefore became the wife of my 4x great-grandfather's sister-in-law's nephew.

Elizabeth Gurney was born on 21 May 1780 in Gurney Court, off Magdalen Street, Norwich, Norfolk, and her family home as a child was Earlham Hall, which is now part of the University of East Anglia. Her father, John Gurney, was a partner in Gurney's Bank. Her mother, Catherine BELL (1755-1792), came from the BARCLAY family, who were



among the founders of Barclays Bank. Catherine believed that girls as well as boys should have a well-rounded education, so Elizabeth got the basics of all the major academic subjects from her mother. Catherine also told the children Bible stories and read Psalms to them. She spent much time visiting and helping the sick and the poor, and as a child, Elizabeth loved to go on these visits with her mother. The Gurney family was not a typical Quaker family as they stood out when they went to meetings for worship with their bright, fashionable clothes among the plain Friends. Elizabeth was not a serious youth and sometimes made excuses in order to avoid attending meetings for worship. As one of the oldest girls in the family, Elizabeth was partly responsible for the care and training of the younger children after her mother's death when Elizabeth was only 12.

At the age of 18, young Elizabeth was deeply moved by the preaching of William SAVERY, an American Quaker, and began to take an interest in the poor, the sick, and the prisoners. Her interest in amusements waned. Although her family was not very sympathetic to her changes in religious attitudes, she found herself coming to use the traditional Quaker plain language and adopting plain dress. She collected old clothes for the poor, visited those who were sick in her neighbourhood, and started a Sunday school in the summer house to teach children to read. She was 20 years old when she met Joseph Fry (1777-1861), another Quaker banker, and they were married on 19 August 1800 at the Goat Lane Friends Meeting House in Norwich and moved to St Mildred's Court in the City of London. They lived in Plashet House in East Ham between 1809 and 1829, then moved to Upton Lane in Forest Gate. They had 11 children between 1801 and 1822.

Following in her mother's footsteps, Elizabeth began to visit a workhouse for the poor to teach the children. She also became respected for her vocal ministry in worship and was recorded as a Minister of the Religious Society of Friends in 1811 by her Quaker meeting. However, the demands of motherhood occupied most of her time, and in 1812 she wrote in her diary 'I fear that my life is slipping away to little purpose'.

Prompted by a family friend, Stephen GRELLET, Fry visited Newgate Prison in 1813. The conditions she saw there horrified her. The women's section was overcrowded with 300 women and children among two wards and two cells. Some of the women had been found guilty of crimes, but others were still waiting to be tried. The female prisoners slept on straw on the floor in their small cells without nightclothes or bedding and did their own cooking and washing in their cells.

Elizabeth returned the following day with food and clothes for some of the prisoners. She was unable to further her work for nearly four years because of difficulties within the Fry family, including financial difficulties in the Fry bank,

Image left: Engraving of Elizabeth Fry, Artist unknown

but was eventually able to found a prison school for the children who were imprisoned with their parents. She began a system of supervision and required the women to sew and to read the Bible.

Many early Quakers were imprisoned for their beliefs and saw first-hand the dreadful conditions inside these prisons. They felt that the aim of putting people in prison should be to try to reform them, and not just to punish them.

Elizabeth Fry stayed nights in some of the prisons and invited nobility to come and stay and see the conditions they lived in.

In 1817 she helped found the Association for the Reformation of the Female Prisoners in Newgate. This led to the eventual creation of the British Ladies' Society for Promoting the Reformation of Female Prisoners, widely described by biographers and historians as constituting the first 'nationwide' women's organisation in Britain.

Elizabeth's brother-in-law, Sir Thomas Fowell BUXTON (1786-1845), was elected to Parliament for Weymouth and he began to promote her work among his fellow MPs. In 1818 she gave evidence to a House of Commons committee on the conditions prevalent in British prisons, becoming the first woman to present evidence in Parliament. She and her brother, Joseph John Gurney (1788-1847), went on a tour of the prisons in Great Britain and published their findings of inhumane conditions in 1819 in the book *Notes on a Visit Made to Some of the Prisons in Scotland and the North of England*.

Elizabeth Fry also helped the homeless, establishing a 'nightly shelter' in London after seeing the body of a young boy in the winter of 1819-1820. In 1824, during a visit to Brighton, she instituted the Brighton District Visiting Society. The Society arranged for volunteers to visit the homes of the poor and provide help and comfort to them. The plan was successful and was duplicated in other districts and towns across Britain.

In 1827 she wrote a treatise titled *Observations on the Visiting, Superintendence and Government of Female Prisoners*. This work concentrated on the importance of prison reform and the great need for reform that was posed during this time. Throughout this work and others, she strongly condemned the death penalty. Instead, she emphasised important themes such as sisterhood and the need for more opportunities for women.

After her husband went bankrupt in 1828, her brother became her business manager and benefactor and, thanks to him, her work was able to go on and expand. In 1840, she opened a training school for nurses—a programme which inspired Florence Nightingale, who later took a team of Fry's nurses to assist wounded soldiers in the Crimean War of 1853-1856.

Mrs Fry became well known in society – not always favourably. Some people criticised her for having such an influential role as a woman. Others alleged that she was neglecting her duties as a wife and mother in order to conduct her humanitarian work. However, one significant admirer was Queen Victoria, who granted her an audience a few times and contributed money to her cause. Another admirer was Robert PEEL who promoted legislation to

further her cause including the Gaols Act 1823 – which, however, was never properly enforced.

Elizabeth Fry died from a stroke in Ramsgate, England, on 12 October 1845, and her remains were buried in the Friends' burial ground at Barking. On this occasion, the Seamen of the Ramsgate Coast Guard flew their flag at half-mast in respect of Mrs Fry, a practice reserved officially for the death of a ruling monarch (en.wikipedia.org/wiki/Elizabeth_Fry). Over a thousand people stood in silence during the burial.

Following her death, a meeting, chaired by the Lord Mayor of London, resolved that it would be fitting 'to found an asylum to perpetuate the memory of Mrs Fry and further the benevolent objects to which her life had been devoted'. A fine eighteenth century town house was purchased at 195 Mare Street, in the London Borough of Hackney, and the first Elizabeth Fry refuge opened its doors in 1849. Funding came via subscriptions from various city companies and private individuals, supplemented by income from the inmates' laundry and needlework. Such training was an important part of the refuge's work. In 1924, the refuge merged with the Manor House Refuge for the Destitute, in Dalston in Hackney, becoming a hostel for girls on probation for minor offences. The hostel soon moved to larger premises in Highbury, Islington and then, in 1958, to Reading, where it remains today.

Family of Elizabeth and Joseph Fry

- Katharine (Kitty) Fry born 22 August 1801, unmarried; died 9 May 1886, who wrote *A History of the Parishes of East and West Ham* (published posthumously in 1888)
- Rachel Elizabeth Fry born 25 March 1803; died 4 December 1888; married Francis CRESSWELL, 23 August 1821, in Norfolk
- John Gurney Fry of Warley Lodge, born 29 July 1804; died 11 June 1872; married Rachel REYNOLDS, whose mother was a Barclay
- William Storrs Fry born 1 June 1806; died 27 August 1844; married Juliana PELLY 1 October 1832
- Richenda Fry born 18 February 1808; died 19 February 1884; married Foster Reynolds 19 June 1828
- Joseph Fry born 20 September 1809; died 25 December 1896; married Alice PARTRIDGE 1 January 1834
- Elizabeth (Betsy) Fry born 29 February 1811; died 23 November 1815, aged 5
- Hannah Fry born on 12 September 1812; died 10 March 1895; married William Champion STREATFEILD 31 October 1832
- Louisa Fry born 14 June 1814; died 6 April 1896; married Raymond Pelly (brother of Juliana, William's wife) 10 June 1833
- Samuel Fry born 18 April 1816 (known as 'Gurney'); died 2 October 1902; married Sophia PINKERTON in Frankfurt in 1838 - aunt to poet and translator Percy Edward Pinkerton
- Daniel Fry, known as 'Henry' or 'Harry', born 1 November 1822; died 13 February 1892; married Lucy SHEPPARD in 1845 in West Ham

Jeanette Grant

E: jeanette.john.grant@gmail.com

From Kurrent confusion to clarity: how Transkribus helped unveil hidden family stories

Hannah Burdekin

Imagine you are researching a topic. You identify an amazing resource and know it must contain all kinds of interesting details. One problem: it is written by hand in a style you find almost completely illegible. What can you do?

With so much information online, it is easy to forget that data was not always digital or searchable. Texts continued to be written by hand long after the invention of the printing press and the typewriter. Archived materials – such as correspondence, genealogy records, and literary papers – may have been digitised, but many of the online documents are still in handwritten form. Given changes in handwriting styles over time and differences between countries, what was perfectly legible to a nineteenth century Austrian, for example, can be a frustrating mess for a contemporary reader.

Finding AI assistance

In 2019, I stumbled upon Transkribus, a platform offering free and paid plans for text recognition of historical documents. Transkribus allows users to upload documents in a variety of formats, select from a wide range of language and period-specific handwriting styles (known as 'models') to perform AI-powered handwriting recognition, and download editable text. The platform currently offers 235 models, all trained on huge quantities of data, as well as printed text recognition – something I have found useful for converting German Fraktur into a modern font.

Five years later, the platform came into its own for my translation work. In late 2024, I was approached by a New Zealand client, Shamus BAKER, about translating some documents written by his 3x great-grandmother. Elise ELLENBERGER had emigrated from the Rhineland to New Zealand in 1863. (See my discussion with Shamus for more background.) One of the few possessions she brought with her was a small green notebook of 20 pages and a decorative page of multiple hearts pricked out with a needle containing a few words inside each heart.

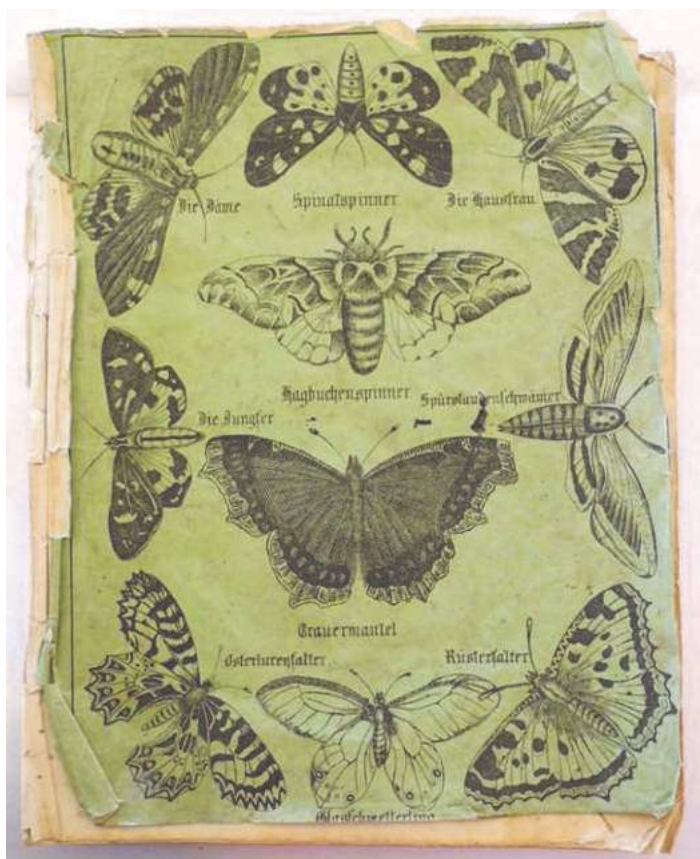
Shamus and his family no longer spoke German, but in any case, everything was written in Kurrent, a handwriting style in widespread use in German-speaking countries until the early twentieth century. Elise had always been a mysterious figure in the family tree, he wrote, so could I help him learn more about her? From an initial skim of the documents, the combination of script and handwriting meant I could initially read perhaps 50 per cent of the contents. Enter Transkribus.

Deciphering documents

My first step was to upload the scans from Shamus to a new collection in my user area and then select the best model for the text recognition process. Each model includes details such as training set size and accuracy rate. Filtering for 'handwriting', 'German language' and 'nineteenth century' reduced the available models to eight. [Image 4] The next stage was to check the output. Transkribus displays each line of the original text underlined and numbered, side-by-side with the recognised text. A few errors are to be expected, depending on differences between the handwriting and the model's training data. However, it is easy to rerun the recognition using a different model and try a few variants if the results are not good enough. Any corrections can be made directly within Transkribus. This includes drag-and-drop reordering of the recognised text, sometimes necessary if the original includes footnotes or marginalia.

Where the writing was in column format, I ran a preliminary layout detection to define the individual text regions before starting text recognition. The final step was to export the text (various formats are available, including Word) as a beautifully easy-to-read document, all ready to translate.

Transkribus is not infallible. Factors such as the type of pen or paper that the original writer used, or indeed, that writer's level of education, can render some handwriting particularly hard to decipher, and Transkribus will produce words that are clearly wrong. Over my time working with old documents, I have found a few methods that can help. If the text is long enough, my first move – before attempting to decipher whole words – is to complete a table of upper case and lower case letters of the alphabet with screenshots of each letter, an easy reference if I need to check whether any individual letter is more likely to be an



The cover of Elise's notebook

'm' or a 'w', for example. Not everyone is consistent in how they form their letters, so next I will try the wildcard search function on the dictionary website dict.cc. If I am fairly certain that a word starts with 'St' and ends with 'lein' but cannot tell what is in between, then searching for 'St*lein' gives me 11 options and it is easy to exclude what does not fit the context to be left with 'Stündlein'. Of course, some letter combinations are very common and dict.cc will return dozens of possible words, but the wildcard search has often come to my rescue. Finally, I consider if the meaning or spelling has changed – sometimes the sense does not fit because modern usage is different. Checking terms in a historical dictionary can save the day here.

A human-AI challenge

This project was both challenging and fascinating. The translation process was far from standard, combining historical research and detective work and a fair amount of time staring at a single letter in extreme close-up while metaphorically scratching my head. Having investigated my own family tree, I could really appreciate how it felt for Shamus and his family to have access to their ancestor's own words and the insight they gained into her life and values as a result. An added bonus was the close collaboration with the client – a refreshing change from impersonal emails sent via a translation agency portal.

Finally, given the current concerns among translators about the durability of the profession, this project stood out because it was made immeasurably easier by the use of AI but could not have been completed successfully without a human translator. The need for detailed background research and the variability of handwriting and spelling all required the kind of expertise that only a human can provide. Thanks to Transkribus, I was able to go from reading at best 50 per cent of the words to providing a final

translation containing very few instances of 'illegible word'. One other item that Elise brought to New Zealand was a music book containing some copied songs and potentially some original compositions, and Shamus and I hope to collaborate again in the future on translating the lyrics.

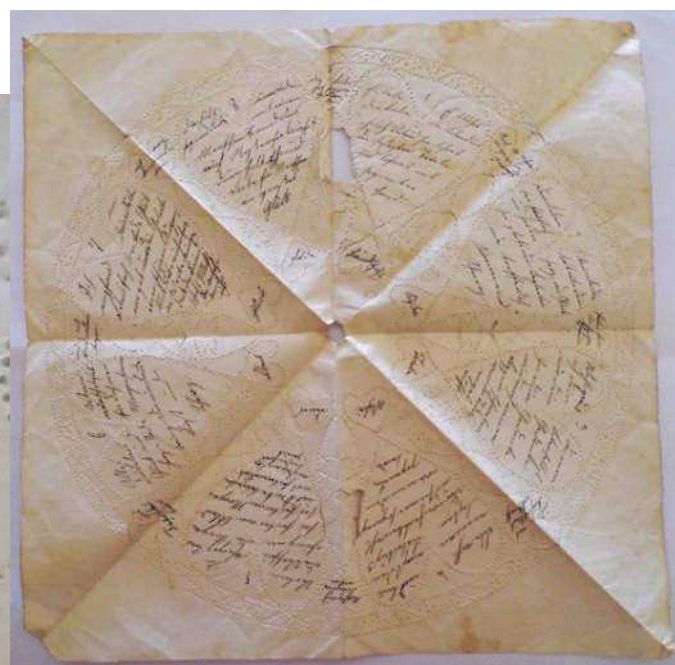
Talking it over

Hannah and Shamus met via Zoom once the translation stage was complete.

HB: It is nice to put a face to a name! Could we start by you telling me more about Elise and what you knew before this translation project?

SB: Elise's daughter Kate, my great-grandmother, inherited the documents. They were passed on to Kate's eldest, Ruth, and from Ruth they came to my great-uncle Gordon and then to my mum. As to Elise, there was always a bit of confusion about her family background. I suppose, following World War I, people weren't always interested in broadcasting their connections to Germany. My grandfather actually remembers Elise's daughter, Kate, quite well and he swears to this day that she spoke with a Scottish brogue, although Elise and her husband Karl were German.

My mum uncovered a Mennonite connection which surprised everyone – the family was very religious, but we'd always assumed they were Lutherans. We knew Elise came over to New Zealand and met and married Karl around the same time and then passed away quite young. She had always struck us as a sad figure in the family history. But other than that, the details were very sketchy.



The decorative heart sheet and a close-up of one of the hearts

HB: Did you come across anything new and surprising that you didn't really know before?

SB: The best part was getting a sense of her day-to-day life – what was she reading, what poems were popular in her family? Also, if some of those poems were given to her from older members of the family, it's lovely to see the values they wanted to pass on. It personalises the whole thing a lot more.

HB: I started off thinking these were all things that Elise has written herself. As I carried on, I saw that she put her name under some of the poems and for others, she wrote that this was by someone else. I realised that a few were existing poems that must have resonated with her for her to go to the effort of copying them down and taking with her to the other side of the world. So, I think even if the notebook was not all her own words, it gives an insight into what was important to her.

SB: Definitely. You have been kind of reconstructing the person and making their values a little bit clearer.

HB: You said that the poem 'Swans' made you think of her connection to her family and that she was leaving them all behind. Were there others that made you think, oh, that's quite sad or that is quite exciting or interesting?

SB: Definitely 'Swans' was one that with hindsight, takes on quite a poignant meaning. Then so many of the poems refer to flowers and a sense of the beauty of the natural world. That struck me as quite cool because it has been passed down through the generations. My great-uncle Percy FRASER, Elise's grandson, brought out a memoir and the theme was these wonderful experiences he had throughout his life to do with the natural world. He wrote that he got this from his mother Kate. I get this sense of all of them

being people who connected to religion through nature, so all these references to flowers have a theological significance. Another poem which takes on that poignant edge, knowing more about Elise's early death, is 'Child and Dove', which is about motherhood and the sacrifices a mother makes for her children.

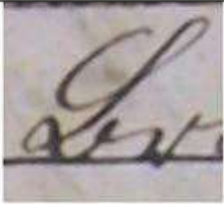
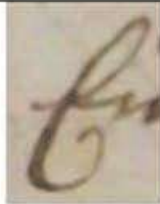
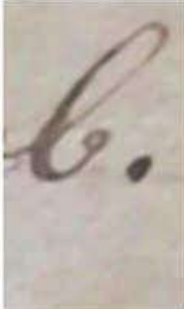
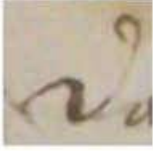
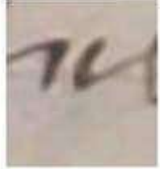
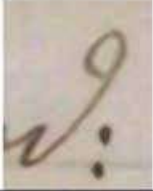
HB: When you told me she was from a Mennonite family, I imagined someone quite puritanical but then I came across the silly poem about a sausage in a pan, and it was absolutely not what I was expecting. Did you have any moments of surprise where you thought 'Oh, that's unusual', or you thought the poem really aligned with the values you expected Elise to have?

SB: The appreciation of the beauty of the natural world, for one, doesn't strike me as typically religiously puritanical. But there's also her poem 'Cock-a-doodle-doo', which more or less seems like a drinking song.

HB: Yes, although that one had the moral of 'Don't drink too much and be silly'. But then there's a poem about the inn that opened to serve the new season's wine, and the customers go rolling home afterwards and they're all really happy. I was expecting condemnation, but it wasn't there.

SB: I think part of that might be to do with some changes that were going on in the Mennonite church at that time. There were those who stuck to the old ways and those who integrated more with the modern world and I have a feeling that Elise's family would have been very much in the new camp. So, they were perhaps a lot less strict, a lot less puritanical than other Mennonites may have been. But there's kind of no proof for that, that's just my supposition.

HB: Yes, we had to make quite a lot of suppositions as we went along and obviously our interesting guesses about the

A	B	C	D	E
				
				
				

Close up of the reference sheet for Elise's handwriting

poem that was in Swiss German being proof of a preserved link to the Mennonites' Swiss past – well, we went down a rabbit hole and it was a dead end. Which is a shame, but maybe Elise copied it out because it had the Swiss dialect and given that family connection it was interesting to her.

SB: From what I gather about her family, they came to Friedelsheim from Switzerland after the Thirty Years' War as refugees so I'm sure they would have had a lot of fondness for Switzerland but also maybe mixed feelings and grief about what had happened. That's just me making suppositions again.

HB: Never mind, it's all interesting! So now you've got these translations, what's next?

SB: I think it would be great to give other people access to the copies of the translations themselves and images of the original text.

HB: The more you let people know about them, the more likely it is that you find that somebody else has another tiny

piece of the jigsaw. And we still have the mystery of who wrote the heart sheet.

SB: Yes. I think I asked you before whether it's something that a friend or a family member would do or whether it has more romantic connotations.

HB: To me it felt romantic, when you consider the social conventions at the time about how women and men should converse with each other. And on that level, it felt intimate, not something that just a friend would do. All those mentions of distance and separation made me think it had to be someone Elise was leaving behind. Maybe he gave it to her as a souvenir before she left Germany and she took it with her to New Zealand. But maybe it's just one of those mysteries we'll have to live with!

Hannah Burdekin

E: hannah@musetranslation.com

The screenshot shows the dict.cc website interface. At the top, the search bar contains 'St*lein' and the results show '0 English Terms' and '11 German Terms'. The German terms listed are: 1. Städtlein, 2. Stauden-Lein, 3. Sterbebüchlein, 4. Sternlein, 5. Stiftsfräulein, 6. Strand-Lein, 7. Sträßlein, 8. Sträuchlein, 9. Strichlein, 10. Stundenröslein, 11. Stündlein.

Wildcard search on dict.cc



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Charles Stent—the Road to New Beginnings

Paul Hickford

We each have 16 2x great-grandparents. Four of mine emigrated from England to New Zealand, among whom was Charles STENT. Another four went to Australia - two to Tasmania and two to Melbourne, Victoria. Through his eldest son's marriage, Charles was connected to the other two who settled in New Zealand, James Hayter JACKSON (1800-1877) and Eliza ROIL (1826-1910), who married at Nelson in 1943.¹ Over the ensuing years the Jacksons raised a family of nine children. James, a whaler and merchant, had preceded Charles into New Zealand by some 14 years. Together with his wife and family, James resided at Jackson's Bay, Arapawa (now Arapaoa) Island, at the head of the Tory Channel into Picton and it was to be his final resting place. The remaining eight of my 16 2x great-grandparents stayed in the United Kingdom — seven in England and one in Scotland.

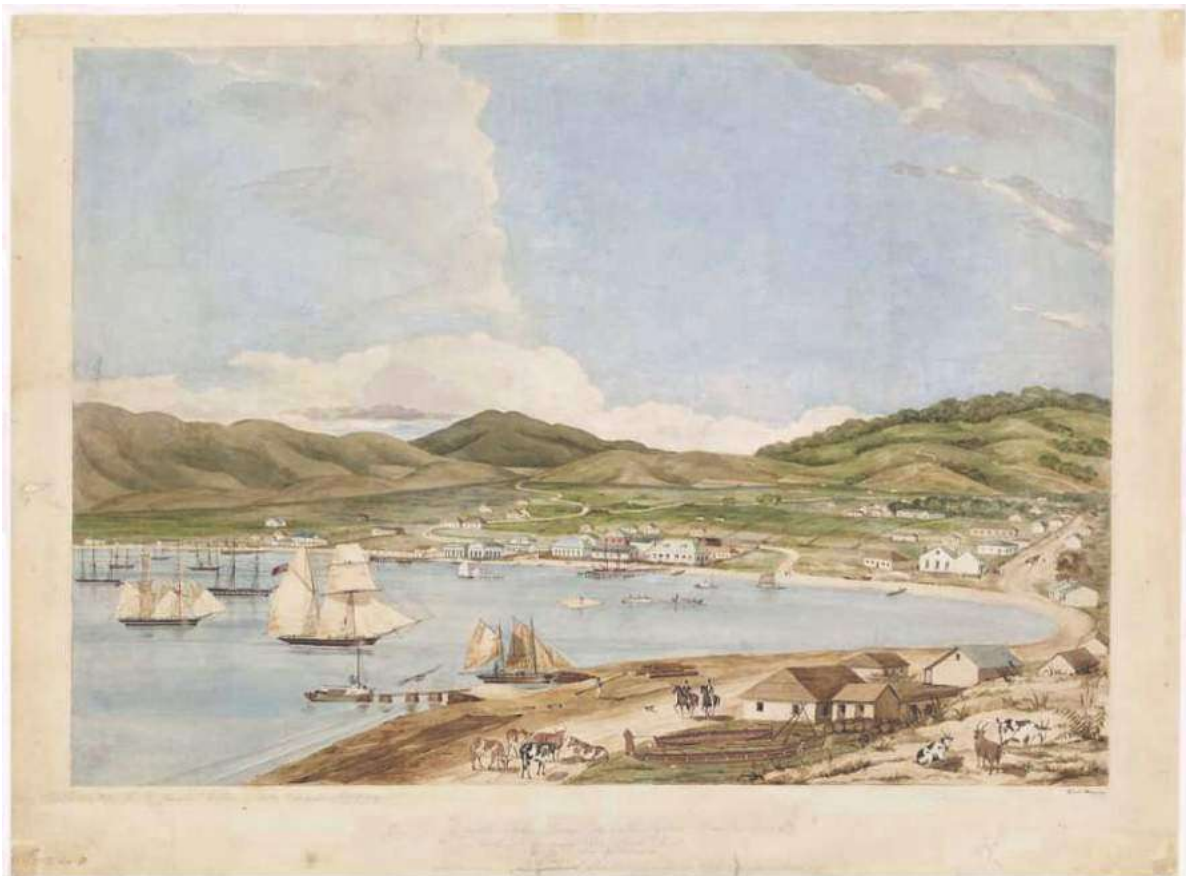
At the age of 20 and single, Charles travelled to New Zealand on the ship *Lord William Bentinck* that sailed from Gravesend, London, on 24 May 1841. Passengers were landed at Pipitea Point,² on the foreshore close to the location of what is today's Wellington Railway Station. They were just a handful of the 14,552 emigrants who had sailed for either Australia or New Zealand by 1841.³

There is considerable conjecture amongst direct and extended family members as to the names of Charles' parents and his date and place of birth. Based on my own extensive research, I believe he was born to Hannah STENT, a solo mother of Farnham, Surrey, England.⁴ Other

researchers have recorded Bognor Regis,⁵ Fittleworth, Pulborough and Devon in Devonshire.⁶ Furthermore, author Evelyn PRITCHARD, who wrote *The 1841 Emigrants from Ham to New Zealand* in 2003, was unable to discover any specific details of Charles' early life, where he came from, or when he arrived in Ham.⁷

Prior to leaving England, Charles had worked on the Ham House Estate, Richmond, Surrey, then owned and occupied by the TOLLEMACHE family.⁸ Algernon Tollemache was one of several family members to own shares in the New Zealand Land Company (NZLC). On 29 July 1839 Algernon attended a land sale in London where he purchased 30 land orders for lots comprising one town acre and 100 rural acres, land purchased from Māori that later proved ill-defined. Algernon subsequently arranged for seven servants⁹ employed on the estate to immigrate to New Zealand,¹⁰ one of whom was Charles, and his fare, and those of his work colleagues, were fully paid for by the Tollemaches.

A month after Charles' arrival his future wife, eight-year-old Sarah PECK, landed in Wellington on 24 June 1841 with her parents from the ship *Katherine Stuart Forbes*.¹¹ Her family was from Marden, Kent, England,¹² in today's terms a relatively short distance, less than 75 miles from Charles' original home. Sarah's parents, Charles and Harriet (née BENGE) Peck, initially settled in the Hutt (Wellington)¹³ and later moved to Turakina,¹⁴ 27km south of Whanganui on SH3. The wider Peck family was to maintain a strong



View of a part of the town of Wellington 1841 by Charles Heaphy, [Alexander Turnbull Library](#)



*The Hutt Valley Road near Taita in 1847 by Sir Francis Bell.
Illustration from *The City of the Strait* by Alan MULGAN (1939), p.65.*

presence in the Hutt, as evidenced by the 38 graves in the Taita Cemetery.¹⁵

Needing income, Charles acquired a horse and cart and became self-employed, working as a carrier transporting goods within the Wellington township.

Within eight years of his arrival, he had plucked up the courage to seek the hand of Sarah in marriage. They were married on 5 March 1849¹⁶ in the original St Paul's Church, built in 1844 and located on land directly behind what is today the Beehive building.

Together, Charles and Sarah raised a family of eight children – five sons (Charles b.1849,¹⁷ James b.1853, Henry b.1855, Thomas b.1858 and Robert William b.1861) and three daughters (Isabella b.1851, Fanny or Frances b.1857 and Harriet Jane b.1868) who, with the exception of Harriet, were all born in the Hutt/Lower Hutt.¹⁸ Charles (1849-1931), the eldest, was my great-grandfather. He married Emma LYNDSEY¹⁹ (née JACKSON) at Napier on 28 June 1904. Their daughter Annie, who was reportedly born on the Sandon Block, Sanson, was my paternal grandmother.

Letters discovered by Professor Sue MIDDLETON, formerly of Waikato University, reveal that Charles' fellow settlers from Ham House had quickly set about establishing their own lives in Wellington. The RETTER family bought two lots in Wadestown, the DEW and PHILIPS families established a brick works in Wellington, the HOWELL family settled in Miramar where John took a job as a stock manager, William SMITH and Charles BROWN (both single men), worked as bricklayers.²⁰

Evelyn Pritchard stated that it was a source of great pride for migrant labourers and tradespeople to own a plot of freehold land as it enabled them to write 'Settler' after their names. Back in England it was virtually impossible for labourers to own a piece of land.²¹

Throughout early settlement of Wellington and other regions, migrants felt cheated by the New Zealand

Company and were petitioning Governor George GREY to be allowed to purchase a small block of land.²² At a meeting of interested parties held in Wellington on 10 December 1853, rules and regulations governing establishment of Small Farm Associations including Hutt, Grey Town (now Greytown) and Masterton, the basis of land purchases were defined.²³ Membership of an association was to comprise 100 shareholders who were each to be entitled to an acre of land within an area specified for the township and 40 acres for suburban land. The foundation committee was instructed to request members of the Provincial Council of Wellington to recommend to His Excellency the Governor that the proposal be adopted, and it was, but he insisted that 40 acres be the minimum acreage for a farm.²⁴

My initial efforts to determine exactly when Charles acquired land and resided in the Hutt Valley were rewarded upon discovering a roll of early residents. While there is no specific and meaningful information about Charles, there is reference to his son Henry/Harry (13) being a student at Taita School in 1868.²⁵ There was also *A Report of the Select Committee of the Provincial Council* in February 1857 revealing that Daniel Peck (Sarah's uncle) had been awarded 50 acres in the region known as the River Hutt.²⁶ Charles (Jnr), along with a number of other early migrants, were, however, to later take up land under the Hutt Small Farm Association (HSFA) scheme and subsequently became entitled to enter the ballot for a property in the Sandon Small Farm Block, Sanson.

So, how did the family raise sufficient capital to buy farmland? The first part of the answer was in family records revealing that several family members were engaged in clearing bush from the land in the Hutt, and later in the Manawatu region, including the Manchester Block. And secondly, in the paper *Settlers' Clearings*, which historian Vivienne Morrell presented at an architecture symposium in Wellington on 5 December 2014 when she noted '27 per cent of the Hutt settlers were sawyers in 1845—and considered to be a fairly prosperous class of men'. So, the Stents and wider family made their money from felling trees and clearing land for farming.

Exactly when Charles joined the HSFA, also referred to as the Hutt Small Farm/s Block,²⁷ is unclear, but we know that in January 1854 29 shares were already subscribed for. Of these, 98 were balloted. It is possible he may have been one of the successful parties. Alternatively, either he or his son, Charles (Jnr), may have later acquired a leasehold block of land from a current or absentee owner.²⁸

With continuing unresolved disputes over land ownership, and ongoing friction between Pakeha and Māori, as evidenced by the Militia's need for more men,²⁹ some of these early migrants were beginning to explore their options for living elsewhere within New Zealand.

In 1868, the Government negotiated with relevant Iwi and purchased 5000 acres of flat, open country in the Rangitikei-Manawatu region for formation of a new small farm block to become known as the Sandon Small Farm Association (SSFA).³⁰ Sanson became the trading centre and was named after Henry SANSON, then secretary of the HSFA, who had negotiated for the Hutt Association to be allocated 40 blocks in the SSFA block. When the Sandon development opened for settlement, Charles Stent (Jnr) and his brother-in-law Sydney (Syd) HIRST were two of 27 members of the HSFA who were successful in the 1871 ballot for land. The terms of land purchases differed only slightly from those for the Hutt. In this instance each purchaser was also entitled to 20 acres in the bush and only a quarter acre in the township instead of one acre.

From here the trail of Charles (Snr), now aged in his fifties, runs cold but best authority can surmise that he was living with Sarah in the Hutt.

Anecdotal information suggests the younger Charles was employed nearby at Rowe and Sons' sawmill at Makowhai, then known as 'Mickeytown'.³¹ The sawmill was situated on Lot 231 Taylors Line (now Rowe Road) in 1874³² and within easy walking distance of the Stent property. Family records show that he built a family home close to the junction of SH1 and Rowe and Taylors Road in the vicinity of Campbelltown (now Rongotea), just outside the southern boundary of the Sandon block which was deemed to be Waitohi.³³ An image of his original house in a state of disrepair appears in *The Hickford Family* book.

His obituary states that he was also a resident of the Sandon block³⁴ as was his brother Henry/Harry.

In *The City of Strait* Alan MULGAN wrote: 'The Sandon Country – Whak(a)ari, the Māori call it – hills and flats covered with fern, tutu, koromiko, flax, toe-toe, and manuka scrub, with only a few well-defined horse tracks between the different settlements and homesteads'.

Another settler, John STEVENS, remembers the country was all flax stalks, and in spring and summer thousands of tui and makomako (bellbird) were sucking nectar from the flowers. In later years flax mills were to be found dotted along the inland coastline of the Manawatu.³⁵

The township of Sanson ultimately became the terminus of the tramway (in essence a railway track) that ran from a junction with the main railway line at Himatangi from 1883 until 1945. George Hickford (1865-1928), Charles Jnr's son-in-law, my paternal grandfather and engineer of Manawatu County Council, was a key figure in the operation and maintenance of the tramway.³⁶ Today, Sanson is a thriving small business centre where numerous motorists pause at the junction of State Highways 1 and 3 before resuming their journeys, either north or south.

It is uncertain as to when Charles and Sarah Stent moved north from the Hutt, but anecdotal information, sourced from various family members at the Stent family reunion, reveals Charles Jnr (1849-1931) had a long history in the Manawatu before moving further north and settling in Ohingaiti, Rangitikei. There is, however, a wealth of conflicting information. For example, according to his obituary, the younger Charles, who died on 6 May 1931 at Castlecliff, Whanganui, had purchased a farm in the Sandon Small Farm Block about 1893, whereas Carol DAWBER suggests it was 1890.³⁷

During the HICKFORD family reunion in Feilding in 2004 a cousin suggested that a Stent family farm at Sandon was located on the southern side of SH3 and a little west of the Mount Stewart Reserve near Halcombe Road. We currently have no proof of this.



Halcombe c. 1878
Mrs Edith Stanway Halcombe
[Te Papa Tongarewa](#)

It appears that the two families, Stents and the Philps, originating from Ham, remained friends because members of the Philps family settled in Taipo Road, Rongotea, within five miles of the Stent home.³⁸

By 1887 Charles (Snr) was living in Halcombe³⁹ and died four years later. He was buried in the Halcombe cemetery on 23 February 1891, survived by Sarah and their children.

The following obituary for Sarah appeared on page four of the *Manawatu Times*, 5 November 1907:

'Mrs Charles Stent, aged 81, late of Halcombe, died at Ohingaiti. She arrived in Wellington with her parents, Mr and Mrs Chas Peck, in the ship *Catherine* (sp)⁴⁰ *Stuart Forbes* in the early forties. Mr Stent was a carrier and then a farmer at the Hutt, and afterwards in the Manawatu and Rangitikei districts. Whilst residing in the Sandon Block, about a fortnight ago, she learnt of sickness of one of her son's family at Ohingaiti. She accordingly went to their assistance and within a few days was seized with a sudden illness internally and passed away, leaving four sons and three daughters, in addition to 40 grand-children and 35 great-grandchildren.'

No Wills for Charles or Sarah have survived.

Three of Charles and Sarah's sons married in Halcombe:

- Robert William Stent (1861-1947) married Elizabeth WHITEHEAD on 6 October 1892
- Henry/Harry Stent (1855-1928) married Eveline/Evelyn Ada MILLS on 28 August 1893
- James Stent (1853-1938) married Sarah Whitehead, sister of Elizabeth (above) on 29 December 1898

With the exception of daughter Harriet Jane, who in later life was in care at Tokanui Hospital, near Te Awamutu, all the first generation of Stents were, in adulthood, to live within 150 kilometres of each other and were to be found in the townships of Ohau, Ohingaiti, Wanganui and Woodville. While in their youth they are known to have lived in Wellington, Lower Hutt, Carnarvon, Sanson and Halcombe.

Paul Hickford
E: hickyto@gmail.com

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3. E L Woodward, *The Age of Reform 1815-1870*, Oxford University Press, Oxford, UK, 1958, p.379
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5. Australia and New Zealand, Find a Grave Index, 1800s to current, www.ancestry.com.au (Hickford family tree).
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9. The term 'servant' was commonly used to refer to landless agricultural labourers, domestic staff and others contracted to work on an estate. Census figures fail to differentiate between the roles. (Middleton, *Emigrants of the Labouring Classes*, 2008)
10. Purchasers such as the Tollemaches were urged to

submit the names of 'labouring persons... for a free passage, for the approval of the Company'. (Middleton 2008). Preference for emigration was given to agricultural labourers, shepherds, bakers, blacksmiths, braziers and tinmen, smiths, shipwrights, boat-builders, wheelwrights, sawyers, cabinetmakers, carpenters, coopers, curriers, farriers, millwrights, harness makers, boot and shoemakers, tailors, tanners, brickmakers, limeburners, and all persons engaged in the erection of buildings. ('Regulations for Labourers Wishing to Emigrate to New Zealand', *The New Zealand Gazette* and *Wellington Spectator (Gazette)*, 21 April 1839, p.2)

11. Passenger List for *Katherine Stuart Forbes*, www.freepages.rootsweb.com Sarah Peck's uncles Daniel (32) and Henry (17) were on the same ship as were 10 relatives from the Benge family
12. Nicole Gunn, professional genealogist, Auckland
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33. Dawber, p.239
34. Obituary, Mr Chas Stent, *Wanganui Chronicle*, 7 May 1931, p.3
35. Alan Mulgan, *The City of Strait*, A H & A W Reed, Wellington, 1939, p.274
36. Holcroft, illustration between pp. 84 & 85
37. Dawber, p.240
38. Hunt, p.223
39. New Zealand Electoral Rolls 1853-2010, Halcombe
40. Correct spelling of name is 'Katherine'



Unveiling of memorial to Anglican Tokomairiro pioneers

Robert Findlay

When family history met archaeology and bio-archaeology at the St John's Anglican Back Road Burial Ground

Over 10 years work came to fruition with the unveiling of this memorial stone on Saturday 8 March 2025 at the St John's Back Road Burial Ground, Tokomairiro. Two projects: Tokomairiro Project 60 (TP60) and the Southern Cemetery Archaeology Project (SCAP) came together to assist each meet their objectives. TP60: To achieve recognition, respect and dignity for those Anglican Tokomairiro Pioneers interred here. SCAP: To understand the degree to which the move to New Zealand affected the general health and wellbeing of Immigrant European populations.

Bishop Kelvin Wright, on behalf of the Dunedin Diocese Trust Board, owners of the site who approved the SCAP commented: 'the exhumation project was about putting right old wrongs caused by neglect, and to give names to those people who had been long forgotten in a lonely graveyard on an isolated back road'.

The results of the work undertaken by these two projects has resulted in a very large number of publications - books,

blogs, media releases, academic papers, newsletters and correspondence. It is proposed to provide highlights of the findings to *The New Zealand Genealogist* for future issues.

Participants other than those in the caption include: Doctor Charlotte KING, Archaeological Chemist, Bone and Tooth
Doctor Annie SNODDY, Paleo-pathologist
Professor Lisa MATISSO-SMITH, genetics expert
Associate Professor Michael KNAPP, genetics expert
Doctor Ruth WARREN, Anatomy, School of Biomedical Sciences, Otago University
Many people contributed to TP60 and they are being acknowledged in another publication.
Robert Findlay, Convenor, Tokomairiro Project 60, Auckland, New Zealand

Robert Findlay
Convenor Tokomairiro Project 60.
E: findlayrm@xtra.co.nz

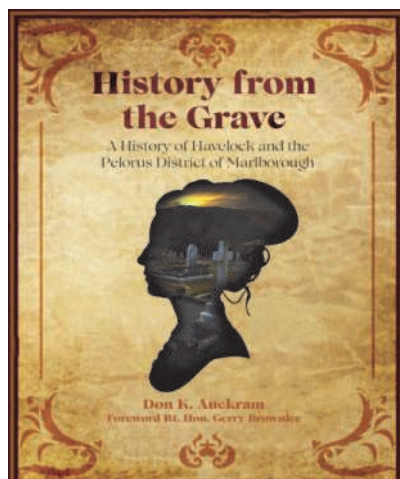
A list of those buried at Tokomairiro is included in the March 2025 issue of *The New Zealand Genealogist*.

Image above: The unveiling of the memorial
Left to Right: Kath CROY, Isobel MICHELLE, Robert FINDLAY, Professor Hallie BUCKLEY, Vicar Vivienne GALLETTY, Dr Peter PETCHY, Retired Bishop Kelvin WRIGHT
Photo courtesy of the Otago Daily Times

Book Reviews

History from the Grave

By Don K Auckram



Published by Auckram Publishing Ltd 2025

In his preface AUCKRAM states that, 'The focus of this work is the Old Havelock Cemetery [Marlborough] and its 675 plots, providing a social history of the people who lived, worked, and died in the district from 1860 to the early 20th century'. In my opinion the author has achieved his aim.

The book begins with a chapter on the early settlement. It covers nine families and discusses such things as land ownership, occupations, flooding, wandering cattle and the long walk of two days to Nelson. A few brief mentions are made of the Māori.

Early settlement led to the gold rushes and there are detailed comments for some of the men involved. Other chapters deal with saw millers, mariners and farmers in addition to the various trades and professions. Mention is made of leadership in the district. The hotels are discussed including the licensing requirements, buildings themselves and the people involved.

The section on the South African War and First World War contains the coloured photos and family charts which should not be missed. I particularly enjoyed the large section (91 pages) on the cemetery itself in which the author has written comments about those buried there.

This book is well laid out, has a comprehensive table of contents in addition to some 25 pages devoted to references, bibliography, end notes and index. It is a valuable source of reference to those with ancestors from Havelock. As well, it provides lifestyle and occupation information applicable to those who resided in the wider district.

Reviewed by Margaret McGavin

Faith, Hard Work and Endurance

By A Smyth

Published by Cavan County Council 2023

Faith, Hard Work and Endurance - Selected Tales from the Cavan Diaspora is the latest work by Jonathan SMYTH. Jonathan is well known in his home County of Cavan as Local Studies Librarian at Johnston Central Library and contributor to the local newspaper, the *Anglo-Celt*, where his weekly column provides a fascinating insight into the people and places of County Cavan in times past.

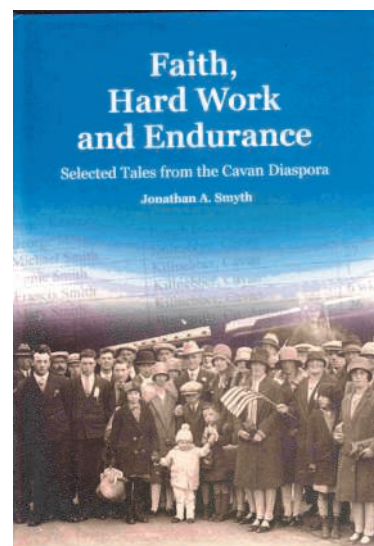
Faith, Hard Work and Endurance looks at the lives of over 100 Irish emigrants from County Cavan and the impact that they made in countries across the world. Between its pages you will find tales of soldiers, scholars, priests and press barons - as well as the occasional rogue!

Of particular interest to readers in New Zealand will be the lives of Cavan emigrants Aileen GARMISON and Margaret Jane SCOTT, both of whom struck blows for the rights of women and workers in their adopted country. Likewise Wild Bill HICKEY, born in Nelson of Cavan stock, who travelled from New Zealand to the United States and on to Ireland in the early twentieth century, before returning home to help organise a union for mineworkers.

Another Cavan native, Mother Xavier LYNCH, helped build the Lewisham Hospital in Christchurch, while Frances Jane ROSS made a significant contribution in the field of education, as well as improving conditions for immigrants through her work with the Young Women's Christian Association.

These are just a small selection of over 100 brief biographies of Cavan people who left their native land and made a mark on their adopted countries - helped by Faith, Hard Work and Endurance.

Reviewed by Melanie Ward



Members' enquiries and notices

This section is free to members for enquiries 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 journal. 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.

East Tamaki School

Did your ancestors attend East Tamaki School between 1893 and 1902?

My great-grandfather, Robert HOGWOOD, was a teacher there in that era, his children being pupils, including my grandfather, Robert B S Hogwood.

Pupils' surnames from that time are -

ALLEN, ANDREWS, ANGOVE
BAVERSTOCK, BELLINGHAM, BENNETT, BESWICK, BROWN
CARGO, COLLINS, COWSILL, COWPERTHWAIT, CROOKS
FARLEY, FARNSWORTH, FINDLAY, FOSTER, FROST
GLOVER
HARRIS, HATLEY, HEMMING, HOGWOOD
LARSEN, LONG, LUTHER
MATUSCHKA, MURRAY
OSBORNE
PAGE, PERCY, PORTER, PRITCHARD
RITCHIE
SCHOFIELD, SHERRY, SMALES, STANCOMBE, SUTCLIFFE
VANT
YEATES

A grand occasion for the school took place on 20 October 1900. See the photo on the Auckland Libraries Kura Heritage Collections website.

Photo number NZG-19001020-0735-01

[Kura \(Auckland Libraries\)](#)

Now take a look at the East Tamaki School pupil/teacher photo in this article. It is not dated, and the teacher is not named.

Are you descended from any of the 'locals' or do you know someone who is?

I will be indebted to anyone who can provide those important missing details, so I can be certain my family is in the photo.

Jennifer Forster

E: rebecca.forster@xtra.co.nz



Seeking descendants

Dorris Elizabeth Mary CRAIG née LINEHAM

I am seeking to contact descendants of this lady. I have a long letter written by her about a 3000 mile car and ferry trip around New Zealand in 1936. I found this letter in my father's papers and cannot find any relationship in our family tree, to Dorris herself, or anyone mentioned in the letter. At the date of the trip the lady lived at 8 Challinor Street (now Challenger Street) in St Heliers, Auckland. From MyHeritage I have ascertained that she was born in 1903 and died in 1989, both in New Zealand. Her parents were Thomas Lineham and Mabel Rose Vickery TAIT.

Ross Clark

E: rosshclark@gmail.com

Editor's note – Challinor Street is in Pakuranga, Auckland. There is also a Challinor Crescent in Mt Albert, Auckland. This Crescent used to be named Challenger Street. There is no evidence to suggest that Challenger Street in St Heliers has ever had a name change.

George Alfred KEYS and Jane Susannah WELCH

I am seeking to contact descendants of this couple. I have original historical documents including receipts for purchase of land from a Māori Chief in 1885 and a lease for a right-of-way from the NZ Railways by his wife Jane in 1898.

George was born 29 September 1829 in Bloomsbury, London, England and died 8 August 1904 in Upper Hutt, Wellington, New Zealand. His parents were John Keys and Sarah MEAGER and siblings Harriot, Lenard Basil, Charles William, Ruth Caroline and Jane.

Jane was born 22 September 1837 in Dover, Kent, England and died 2 August 1918 in Lower Hutt, Wellington, New Zealand. Her parents were William Welch and Ann READ. Siblings were George, Mary Ann, Ann Maria, William Read, Henry, Elizabeth Eliza, Moses, James Read, Hannah, Richard Read, Harriet and Eleanor.

Ross Clark

E: rosshclark@gmail.com

Who is in this photo?

A. F. Cheyne & Company Staff?

This photo belonged to my great-aunt Catherine 'Kate' Cameron KENNEDY (1876-1966). She worked as a dressmaker and, during the 1920s, was head of department at A. F. Cheyne & Company in Mosgiel where they made dresses, mattresses, and shirts. Her team included Misses I BROADLEY, V HAMILTON, V LYALL, D and M McLEOD, M McPHEAT and J TANSLEY.¹ I suspect this is a photo of the Cheyne's Drapery staff, although I would welcome

confirmation or other suggestions. Kate is second from the left in the front row. Who are the others in the photo? The dark brown mounting board has no information, not even a photographer's name.

Jeff Kennedy

E: jeff@kennedy.org.nz

1. Kirk, W R, *Pulse of the plain: A history of Mosgiel*, Otago: Mosgiel Borough Council, 1985, p. 108



Send your enquiry or notice to
editor@genealogy.org.nz

Branch News



NZSG Dunedin Branch visit to Northern Cemetery

NZSG Dunedin Branch member, Heather BRAY, led a tour of the Northern Cemetery in Dunedin which was attended by members of the Branch. The tour was part of the Branch's recognition of Cemetery Month in March 2025. The weather was amazing, in fact, the hottest day in Dunedin so far in 2025.

Among the graves visited were Andrew LEES (Andrew Lees Ltd, paint, wallpaper and glass merchant), Reverend John WILLIAMS (first pastor of the Baptist Church in Hanover Street), John Larkins Cheese RICHARDSON, (among his credits he was responsible for admission of women to Otago University), William James Mudie LARNACH (of Larnach

Castle fame), Charles SPEIGHT (Speights Brewery), Alexander BURT (A and T Burt Ltd), William Newsham BLAIR (Engineer-in-Chief and Under Secretary for Public Works), Thomas Morland HOCKEN (Hocken Library), William GREGG (Gregg's coffee), John HYDE-HARRIS (politician) and several other graves of historical significance to both Dunedin and Otago. A brief biography was read at each grave.

Heather Bray
E: kandh.bray@xtra.co.nz
Secretary NZSG Dunedin Branch



Update Northern Wairoa

Further to the survey carried out recently, we have organised for the Research Rooms to be open every Tuesday morning from 10am to 12 noon. You are welcome to come along and use the resources, or request assistance with your research - even with your brick walls!

We look forward to seeing you Tuesday morning.

Sue Curtis
Northern Wairoa Genealogy Society Inc
A Branch of the New Zealand Society of Genealogists

NZSG Taupo Branch at Age Concern Seniors Expo - March 2025



The Taupo Branch has had a display at this event for some years. The Expo runs from 9.30am to 1pm. We are restricted by the area allocated to us with a table and one display board. We also had the large branch poster stand. WIFI was also available, and we had two laptops set up. Four members were on 'duty'. It was great fun.

We had a range of handouts that included the branch brochure (we printed up 30 of these and had to do another print run during the morning). As giveaways we also had NZSG Bookmarks, NZSG Family History Group Sheet and NZSG generation chart.

We were very busy for the whole time, and we now have three new members. Numbers attending are unknown but would be around 200/300 throughout the morning. Interestingly, we had several requests to do people's DNA. We referred them to DNA websites.

We find it a very useful way of promoting our branch to the local community.

Terri Foley
NZSG Lake Taupo Branch - Convenor



Find your nearest Branch
under *Get Involved* on our
website
www.genealogy.org.nz



NZSG Online DNA Interest Group (ODIG)

Online DNA Interest Group A FREE benefit of NZSG membership

Jane Chapman and Sandra Metcalfe on behalf of ODIG Planning Committee

In the March 2025 issue of *The New Zealand Genealogist* we covered *Getting Started – Where is it best to DNA test for family history purposes*. This article continues the Getting Started theme. In future articles we will cover more advanced topics. Whether you are new to DNA or experienced in its analysis, the ODIG Classroom has FREE resources for NZSG members of all levels of experience.

Getting Started – I heard that DNA can be a steep learning curve, is that right?

Like anything new, it can be confronting when you first get your DNA information and begin to work with it. However, with support, perseverance and practice, most people eventually learn enough to make good use of it to help their family history research.

One of the main reasons for starting the Online DNA Interest Group (ODIG) as an NZSG member benefit is to support people through the learning process wherever they are on their DNA journey. Most people find that the more they work with their DNA match data, the better their knowledge and understanding of the process. With practice, it gradually starts to make sense. If you belong to a branch, you may find they have a DNA Support Group where you can also get one-on-one assistance.

What can be found under Beginner Resources in the Google Classroom?

If you have tested and want to improve your knowledge, there are links to a wide range of articles and presentations on core concepts, ethnicity estimates, DNA inheritance, recombination and much more by well-known DNA experts like Crista Cowan, Donna Rutherford, Dana Leeds, Louise Coakley, Debbie Kennett, Diahan Southard and many others.

If you haven't yet tested, look under the Topics: Considering DNA Testing and Waiting for your DNA Results. In September we will continue the Getting Started theme and cover What do I do when I get my DNA results?

How do I know if I am already registered for ODIG?

If you currently receive invitations to the monthly presentations, then you are already registered with ODIG. If you miss the presentation, you can watch it again by

logging into the Google Classroom. If you have no idea whether or not you are registered, please contact onlinedna@genealogy.org.nz to find out.

Do not try to re-register before you make contact.

What if I have registered but have never accessed the Google Classroom?

If you cannot find your password, have forgotten how to log in, or are having difficulty and require support, then please contact onlinedna@genealogy.org.nz

New to the NZSG and interested in DNA?

Step 1: Register your interest in joining ODIG by logging into the NZSG website. Click on the DNA tab and follow the registration instructions.

Step 2: You will be sent a password and instructions to get you into the Google Classroom. Activate the password as soon as you receive it. Once you have logged into Google Classroom for the first time, you do not need to use the password again.

Step 3: To return to the Google Classroom in the future, simply type Google Classroom into your web browser, select the email address you used for registration, and you are in. You now have access to the full range of ODIG resources, including earlier presentations. Please note: you CANNOT access the Classroom via the NZSG Website.

ODIG Forum

Did you know there is a DNA forum on the NZSG website? The forum is an opportunity for members to work with each other and ask questions without needing an additional social media account. To set yourself up for the first time, go to your Dashboard on the NZSG website, click on Manage and then My Details. Click on the Social tab to set up your username. The last step in the process is to tick the box next to DNA. To access the forum itself, simply log into the NZSG website, click on the Get Involved tab, then Members Forum and then Forum. You can then make your post.

Jane Chapman and Sandra Metcalfe
on behalf of ODIG Planning Committee
E: onlinedna@genealogy.org.nz



Irish Names

Compiled by Mari ingen Briain meic Donnchada (Kathleen M O'Brien)

Irish Roots

Irish Roots

Local Resources For
Tracing Your County
Limerick Ancestors

Celebrating Irish Ancestry

A Guide To Visiting And Using The Irish Photographic Archive, Dublin.
Discover The History And Origins Of Various County Limerick Towns.
Researching More Families And Potentially Caring Of Several
Highland Yn To Assist You With Your Irish Family History Research.
Keep Up To Date With The Latest Irish Genealogical Record Releases.
Links To The Editor, Book Reviews, And Genealogy Quotes Research.
Name From The World Of Irish Genealogy And Little Little More!

1849: *Stories Found in an Obituary* by Robert Flanagan Stieglitz; Further *Facebook Friends* listings; *U.S. Gaelic Athletic Association (USGAA) Men's & Ladies*; *Surnames of County Limerick* by Seán Ó Murchadha; *Cures of Ireland* by Cecily Gilligan plus regular column features. *Irish Roots* magazine is also available in digital format www.irishrootsmedia.com

Irish Family History Foundation

The Irish Family History Foundation's newsletter Vol. 8 No. 1 2025 is available free to read online or download at www.rootsireland.ie/wpcontent/uploads/2025/01/IGM_Newsletter_Vol_8_No_1.pdf

Irish Catholic Parish Registers

FamilySearch recently added over 49 million new records to its archives, which include approximately 210,000 records to its Ireland Catholic Parish Registers, 1740-1900 collection. www.familysearch.org/en/blog/new-records-december-2024

Church of Ireland Parish Registers

Additional digitised parish records available through the Anglican Record Project can be viewed at www.churchofireland.org/about/rcb-library/anglican-record-project

Public Record Office Northern Ireland (PRONI)

PRONonline - YouTube

'This is the official YouTube Channel of the Public Record Office of Northern Ireland (PRONI). Here we will upload recorded talks and events as well as other important information. We hope that you enjoy these videos and learn more about the archives that PRONI hold. Please visit our website at www.nidirect.gov.uk/proni for more information or email proni@communities-ni.gov.uk and ask to be added to our Emailing list for the latest news and events.'

Royal Irish Academy

'The Irish Historic Towns Atlas (IHTA) was established with the aim to record the topographical development of a selection of Irish towns both large and small.' The Irish Interest Group holdings contain the first 31 volumes in the IHTA collection. www.ria.ie

Ulster Historical Foundation

A recent newsletter received from the Ulster Historical Foundation stated: 'Since we launched the new website in January 2024 staff have uploaded 174,949 members only records, 45,552 records that are free for anyone to use, as well as adding 21,955 church records to the BMDs. In addition, we have uploaded 262 flipbooks to the digital library, of which 228 are exclusively for members'.
ulsterhistoricalfoundation.com

Geraldene O'Reilly
Convenor

E: IrishSIG@genealogy.org.nz

[genealogy.org.nz/Branch-details/11084-s1100100/](https://www.genealogy.org.nz/Branch-details/11084-s1100100/)

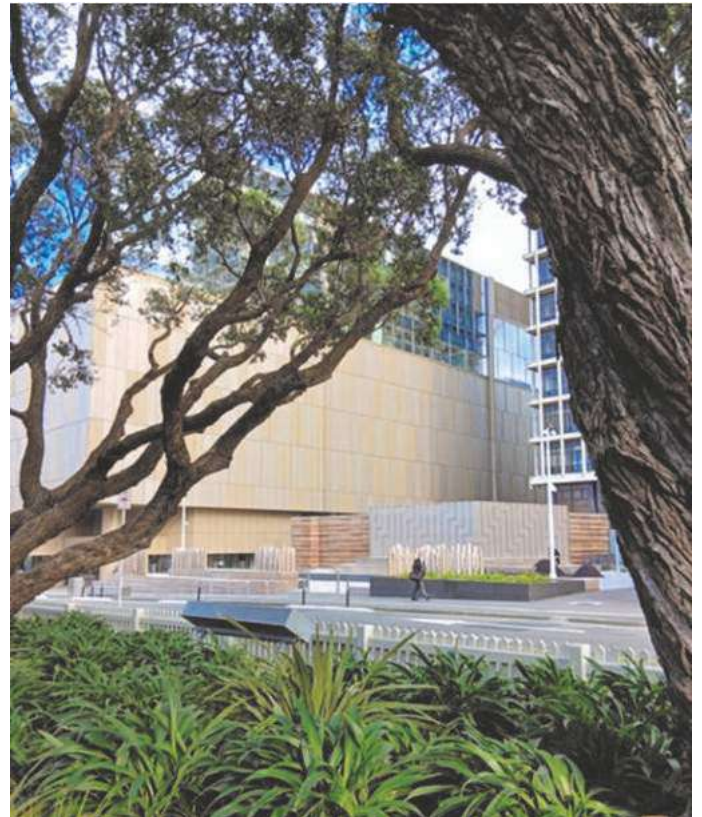
Update on Archives New Zealand Wellington

Building work on the new Archives New Zealand building is nearly complete. The Wellington Reading Rooms will close at 3pm on Friday 27 June and will **be closed for all of July and August 2025** to allow Archives to move from Mulgrave Street into their new building.

From 1 September 2025, public access to both the Wellington Archives holdings and National Library holdings will be available through the Reading Rooms on level 1 of Te Puna Mātauranga o Aotearoa, the National Library.



Above (left): The new bridge between the National Library (left) and the new Archives New Zealand building (right)



Above (right): The outside space at the rear (taken from Old St Paul's across the road)



Right: A sneak peek of the lobby area

Branch and Interest Group Services

HĀWERA

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.

IRISH INTEREST GROUP – LOWER NORTH ISLAND

We hold education and research days locally, and across the Lower North Island region on request by branches and groups, and can also provide presentations and a helpdesk at genealogy events. Enquiries to Irish.LowerNIsig@genealogy.org

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.

NORTH SHORE

Lookups for births and deaths c1940 to date from *The New Zealand Herald*. Email request to northshore@genealogy.org.nz, or to Dennise Cook, Research Officer, North Shore Branch NZSG, PO Box 89045, Torbay, Auckland 0742. A small donation to the branch will be welcome, depending on results.

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 3000 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 PAPAKURA AND DISTRICTS BIOGRAPHICAL INDEX includes Alfriston, Ardmore, 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. 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

WELLINGTON ARCHIVES RECORDS REQUESTS

While Archives New Zealand have suspended their digitisation programme, NZSG Kilbirnie Branch is available to do lookups for the Wellington Reading Rooms. Please provide the R reference from Archives NZ's Collections Search. A small koha is appreciated. Note closure in July/August 2025. Enquiries to Kilbirnie@genealogy.org.nz

Contributions from branches and interest groups are always welcome in the magazine – especially if you can pass on useful information from your area that may assist other members. Events, projects, new repositories and services, ways you have engaged in the community and given something back. Contact the Editor. editor@genealogy.org.nz



Starting your genealogical journey?

Or helping someone to get
started? Make sure you're
Getting It Right!



You can find
these resources
and more under
*Resources/
Research Skills*

www.genealogy.org.nz/



Looking for records in
New Zealand?
Save time with
Kiwi Resources

NZSG Kiwi Resources

