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THE LAKE COUNTY PRESS, JULY 20, 1883.

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**M. J. MALAGHAN,**  
**WINE, SPIRIT, AND GENERAL MERCHANT,**  
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January, 1883.

It is specially requested that all parties indebted to Mr. M. J. MALAGHAN do settle or make arrangements for the same forthwith, otherwise the accounts will be placed in the hands of his solicitor

**M. J. MALAGHAN.**

## NOTICE!

ALL PERSONS found RABBITING with Dogs or Guns on our Run will be PROSECUTED.

BOYES BROS  
Frankton, January 3rd, 1883.

Patronised by their Excellencies  
Sir GEORGE GREY, Sir GEORGE BOWEN,  
Sir JAMES FERGUSON, Sir HERCULES  
G. ROBINSON, and Sir ARTHUR GORDON,  
late Governors of New Zealand.

V.  R.

**Eichardt's Hotel,**  
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This Hotel is situated on the margin of  
Queenstown Bay, and commands  
VIEWS OF THE MAGNIFICENT AND GRAND  
LAKE SCENERY!

PRIVATE APARTMENTS for Tourists  
and Families,

*Important to the Travelling Public*

THE undersigned begs to inform the  
Travelling Public (and especially  
Visitors to the Lakes from Dunedin and  
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Between

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Leaving Queenstown on the Return  
Journey as follows:

Monday, Wednesday, and Friday—Upon  
the arrival of Steamer with Invercargill  
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Tuesday, Thursday, and Saturday—Upon  
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Fares: Single Journey, 5s; Return, 7s 6d.

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**HARP OF ERIN LIVERY AND  
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The above commodious Stables have  
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whose experience may be accepted as guarantee  
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Vehicles of every kind available for  
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Ladies' and Gentlemen's  
BOOT AND SHOE MAKER,  
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Boots and Shoes Made to Order at Six  
Hours' Notice!  
Repairs Neatly and Promptly Executed.  
Charges Moderate.

**Wakatip Brewery**

THE undersigned begs to thank the  
inhabitants of the Wakatip District  
for the liberal support extended to him  
since commencing business as a Brewer  
and hopes to receive a continuance of the  
same.

J. R.'s Celebrated

- THE QUEENSTOWN COURIER -

The Official Publication of the  
QUEENSTOWN AND DISTRICT HISTORICAL SOCIETY

NINTH ISSUE - November 1972

Officers of the Society for 1972-73:

PRESIDENT - Mrs Marygold Miller

SECRETARY - Mrs Ailsa Smeeton

TREASURER - Mrs Beth Knowles

COMMITTEE - Dr Burns Watson, Mr Ian Daniel,  
Mrs Margaret McDonald, Mr John Newman  
Lakes County Museum Representative - Mr Alex Robins  
National Travel Assn. Representative -  
To be appointed.

Annual Subscription to the Society - \$2.00

'Courier' - included in Subscription.

price to non-members - 30 cents.

THE SECRETARY IS ALWAYS PLEASED TO RECEIVE SUITABLE STORIES OR MATERIAL  
FOR ARTICLES FOR THE 'COURIER'.

THE PRESIDENT'S REPORT as presented to the Annual General Meeting,  
21 November, 1972

I will start this report with a reminder to members of the aims of  
our Society as stated on the back of our magazine, 'The Courier'.

"That we use our power to advise concerning the saving of historical  
aspects of the district."

"Preservation and education in all aspects of Historical research  
and interest."

This has been a year when we have carried out these aims, but have  
not done a great deal of physical work. Neither have we held many  
meetings. In last year's presidents report prepared by Mr Daniel  
he stated that our own premises were essential to progress, and  
permanent staff would be the answer to our difficulties. This is  
still true, but in spite of the fact that we are carrying on with  
officers who are already over committed we have managed to survive  
the year with an increased membership, sound bank balance, and some  
achievements to our credit. There are some matters still unfinished,  
and some which haven't been tackled, but we have learned from past  
experience that we usually achieve our objective in the end.

The major concern has been the disintegration of the mining area

of Macetown, and moves taken by this Society have put this matter in the hands of the Lands and Survey Department, who are moving towards including this area in the proposed National Historical Park.

The progress of the Chinese Garden at the Cemetery is good, and is now out of our hands and in the hands of the Borough Council. There is some difference of opinion over wording on the plaque which it is hoped will shortly be resolved, and the plaque set up. This also applies to the St Omer Plaque.

With regard to the Memorial to the first family - Rees' - no progress has been made as the Council did not approve of a memorial going in the Mall. However they are open to suggestion for something on the Marine Parade, and suggestions should be more definite if we are to achieve this.

The packhorse bridge at the entrance to the town has been sand-blasted, and preparations are to be made for repairs by the Borough Council.

The Borough Historical Records have all been placed in the Hocken Library. It would be interesting for members to visit the Library and see for themselves the conditions under which these records are kept.

The cost of the 'The Courier' has been increased by the Committee as the magazine was not paying for itself. We have also sold advertising which appeared in the last issue and will appear in the next two. This was of great assistance financially, and we are most grateful to our advertisers. Please support them yourselves to show your gratitude for their support, to our Society.

The Skippers Library is now stored in the projection room at the Memorial Hall and is fireproof and dry.

The Ben Lomond Engine is now removed to The Lakes District Museum. The Wooden Grave marker is also there, and permission has been given by the Cemetery Committee at Frankton for it to remain there for display. It was collected from the Otago Museum where it was dried out and restored and strengthened. I would like the Society to consider sending a donation as the Museum did not charge for the skilled work. It is not necessary to replace the marker in the Cemetery.

We have received a visit from the President of the Federation of Historical Societies, who intimated he would like Queenstown to be the venue of the Annual Conference in 1974. He suggested that I attend the conference in 1973 so that I could make myself aware of what was required. Your Committee has already had preliminary discussions and agreed that we will begin to work towards this end.

Assistance has been given throughout the year to various writers and researchers. At present Mrs Marion Borrell is working on a book of Victorian buildings, and some time has been spent in giving her assistance, although I feel bound, if sorry, to report that she did meet with some fairly firm rebuffs, but several members of this Society made up for that by their help and co-operation.

At the time of writing enquiries are in hand re the wheel at Frankton, and if they are fruitful I will report verbally.

The interesting talk by Dr Ng on the Early Chinese in New Zealand was most successful and well attended, and his careful research showed him to be one of New Zealand's leading experts on the subject. Dr Ng has agreed to allow us to print his talk in the next Courier, and is now about to publish a book including his comprehensive collection of photographs. From this talk more local concern for the early Chinese history has been evident.

Your Society has been represented throughout the year on the Lakes District Museum Committee and we are co-operating fully. The Annual Report from Mr Daniel, our representative, is tabled. The proposed Museum Day for local people on December 16th should interest members of this Society.

Our latest Courier is almost ready to go to press and should be posted out to members for Christmas. Why not order a few extra for friends for the Christmas Season? We need more assistance in bumping up the sales. Our thanks are due to the Lakes District Museum for their efforts in selling our magazine to Tourists, who find it most interesting by all reports. I am sure there is a market among tourists in Queenstown.

In closing may I thank the Committee, Treasurer and Secretary for their help during the year. Particularly Mrs Knowles, who has not only been Treasurer, but also acted as Secretary while our Secretary was overseas, and prepared, typed and generally assisted with the publication of the 'Courier'. This is most important work of the Society at this stage, and involves a great deal of work. It would not be achieved without her help.

I thank all members for their support and hope you will continue your interest in the work of the Society, which fortunately, owing to increasing world consciousness, has become more fashionable than when we started.

Finally may I wish all members and the readers of the 'Courier' the Compliments of the Season. We look forward to your continuing support in the New Year.

A.M. Miller  
President.

### Anglican church Arrowton

#### CENTENNIAL

THE ANGLICAN CHURCH of ST PAUL, ARROWTOWN, celebrated its centennial this year with a Parish Dinner on September 3rd, and on Sunday, September 4th, the Lord Bishop of Dunedin, the Rt Rev'd W.W. Robinson was Celebrant and Preacher at the service of Holy Eucharist, which was followed by the ceremonial planting of a Commemorative Tree.

In spite of difficulty in researching the history of St Paul's Church, due to Church records and local newspaper files being missing for the relevant years, the present vicar, the Rev'd R.G. Neilson, is to be congratulated on the interesting booklet he has compiled to mark the occasion. From the evidence available he has been able to trace the present church as having been built in 1872 - though no precise date could be fixed - and that a previous church building had been in use from possibly 1863.

Letter to the EditorNicholas von Tunzelmann

Madam,

I have followed with interest your reprints from "Lake Wakatipu Mail" of Nicholas von Tunzelmann's articles, as many of the people and places are familiar to me.

Your latest issue includes a letter from his sister, Mrs Pickett on which I would offer following comment:

Two von Tunzelmann brothers were married in Queenstown in 1869. In June, 1970, the late Mr Harry Sewhoy secured the marriage registers of St Peter's church for me and I made the following extracts:

No.3 17 Sept., 1869

John von Tunzelmann to Eliza Philippa Tatham  
(This agrees with stone in Woodlands Cemetery, Southland)

No.4 24 Dec., 1869

Nicholas von Tunzelmann von Adlerflug to Gertrude Gilbert  
(Note that the spelling is ADLERFLUG = "eagle flight", and not ALDERFLUG, as stated in Mrs Pickett's letter)

Mr Gilbert von Tunzelmann (grandson of John) says ADLERFLUG was an estate name, but was never used as a surname by either his father or grandfather.

In another account (of which I have a copy) Mrs Pickett states Nicholas was born in 1828, but relates it to events in Russian history which happened in 1825. This latter date would agree with his age (76) at date of death.

The only other signature I have been able to trace is on a lease in Land Registry Office, Invercargill. (Vol.51, fol.141). This is clearly -

"Nicholas Paul Baltazar von Tunzelmann", - no "von Adlerflug", nor, contrary to Mrs Pickett's statement, "Paul Nicolai Balthasar Tunzelmann von Alderflug".

Where does this all lead? Perhaps to a conclusion like Henry Ford's: "History is (nearly all?) bunk!"

Yours sincerely,

Peter M. Chandler

Letter FROM the Editor

Dear Readers,

This is an unusual issue of the 'Courier' in that it is heavily loaded with long articles. The "Transit of Venus" material has been awaiting space for some time. It is not light reading, on the other hand it is a valuable record of an historic event, and I feel must be recorded in case the original documentation is lost. It had already been typed when Dr Ng gave us the script of his lecture which we considered serialising. But understandably Dr Ng preferred that it be published in one piece.

The President's report to the Annual General Meeting of the Society is also somewhat longer than usual. With stapling having its limits we had little space left, so I beg that you will bear with us, and we will endeavour to offer more variety in our next issue.

Editor.

CHINESE GOLDMINERS IN OTAGO

## Chinese goldminers - James Ng

Researched and written by

Dr James Ng

To this day the Chinese goldseekers who came to Otago and elsewhere in New Zealand have remained an enigma. There was no detailed contemporary study of them and they themselves left next to no records. The present-day New Zealand Chinese know very little about them.

One chief source of reliable information about the Chinese miners is the N.Z. census. The Chinese have always formed the largest non-European, non-Polynesian group in N.Z., and they were also the first such group to arrive in this country. Thus the N.Z. Census devoted special sections to the Chinese, particularly concerning their numbers, distribution within N.Z., and occupations.

Only broad social outlines are known of them, and here the major source of information are the writings of the Very Rev. Alexander Don, who commenced Presbyterian missionary work amongst the N.Z. Chinese, particularly in Otago, from 1882.

N.Z. Chinese immigration may be divided into three phases. The first phase dated from 1865 to about 1900, when the Chinese were overwhelmingly sojourner in outlook, and goldmining was their chief occupation. The second phase was between 1900 and 1952 when the N.Z. Chinese remained as aliens in the land, despite a growing desire for the settlement of their families here. In this phase they were established principally in market gardens, fruit shops and laundries. The third and continuing phase, which dates from 1952, relates to their present assimilation and increasing absorption into the general N.Z. community.

This article is concerned with the first phase. During that time most of the N.Z. Chinese goldminers were in Otago, and indeed the history of the N.Z. Chinese began in this province.

There were a few Chinese in Otago from 1863. Then in 1865 the Otago Provincial Council and the Chamber of Commerce agreed to invite Chinese from the Victorian goldfields of Australia to rework the Otago gold fields. There was a mining slump here because thousands of European miners had left the province after the first rushes were over.

By 1867 there were 1,185 Chinese in Otago. By 1871 the Otago goldfields had 'caught on' with the Chinese, and they were arriving from China as well as from the Victoria goldfields.

1871 was a peak year for Chinese immigration to N.Z., nearly all to Otago. At the end of 1871 there were something like 4,000 Chinese in this province, compared with just over 7,000 European miners. Nearly all were men and the great majority were goldminers. There were only four Chinese females, and this should be compared with the European miners, of whom not 1% brought their wives. The Chinese in 1871 made up more than 1.5% of New Zealand's non-Maori population, and nearly 6% of Otago's population.

As sojourners, the Chinese sought their fortunes overseas to support their families in China with remittances, later to return to their villages with wealth and honour. Gold and China were their aspirations. Generally they left N.Z. after amassing £100 or so. Census figures record many Chinese departures from N.Z., but without a doubt many of these persons subsequently came back to this country.

In 1871 the Chinese miners were earning 15/- to £1 per week and could save 8/- to 10/- a week. This compared with their wages in China of about 8d- 9d a day for labourers, and 2/2d for artisans - if they could get work. The cost of living in China was about  $\frac{1}{2}$  - 6d a day.

Interestingly, it was said in 1871 that the Chinese wanted few more newcomers. But in 1878, and again in 1881, there were large influxes which exceeded departures, so that in 1881 there were 5,004 Chinese persons in N.Z. This was their largest recorded number in this country in the last century. Most were still in Otago since this province had the richest goldfields, but several hundred Chinese were by then mining on the West Coast.

In 1881, 80% of the Chinese were goldminers. However, by the 1880's the more accessible gold was largely worked out, and dredging and quartz mining was out of the reach of the ordinary Chinese miner. Thus the number of Chinese goldminers declined from 1881. The total number of Chinese in N.Z. also declined from 1881, when the first of several laws was passed restricting their immigration into this country.

Yet despite the lack of gold, in 1896 some 60% of a total of 3,711 Chinese in N.Z. were still goldminers, in 1901 about 44% of a total of 2,857 N.Z. Chinese were so employed, and even in 1911 there were 416 goldminers out of a total of 2,542 Chinese in this country. As late as 1921 there still remained a remnant of 59 Chinese miners.

Although the Chinese were skilful and patient goldminers, and some of them had adopted new methods of sluicing such as the hydraulic elevating plan, yet the latter years of their era were generally grim ones indeed. No one today can fail to be moved by Mr Don's descriptions of them - empty huts, deserted claims, aged and poor Chinese who had been 20 or 30 or 40 years in N.Z. still fossicking for gold and struggling with huge boulders, and eking out their scanty gold earnings by turnip thinning, gorse cutting and such work for European farmers.

The high percentage of older Chinese in the latter goldmining years is well documented. In 1874, 911 men of 4,816 Chinese (19%) were over 40 years of age; in 1896, 2,213 of 3,711 N.Z. Chinese, i.e. some 60%, were over 40 years. In 1901, 72% of 2,857 Chinese were over 40 years, and 13% were over 60 years.

Their general poverty is also recorded. The 1896 figures of Mr Don show that only 4 of 247 men who had been overseas for under 20 years, and only 81 of 701 men who had been overseas for more than 20 years, had ever been back to China. A small number went mad and there were 22 inmates of asylums in 1896.

Mr Don wrote, "But how eager they once were! Nothing could daunt them. Strangers on a strange way, among people of strange

faces, and speech and customs, yet they reached their goal... What a change now from the seventies and early eighties. Then... busy hands won from the dull earth many glittering grains that made bright eyes brighter. In those days they worked in parties of three to eight or ten. What gaming and feasting they used to have when frost or snow and flood or drought brought idle days!"

One reason why the Chinese stayed in the goldfields long after their peak production was because they were reworking the fields. Often they took up abandoned ground, or ground which the Europeans considered too difficult or poor. It was a kind of 'reversed migration'; when the European miners moved out, the Chinese moved in. It helps to explain why, despite their numbers in 1871, the Chinese were taking out only about one quarter of Otago's gold production.

In Otago the Chinese were scattered in all the famous goldfields. The biggest semi-permanent concentration of Chinese was in and around Lawrence, although their numbers here seldom exceeded 500 persons. The word 'in' is an inaccuracy, since the 'Chinese Camp' as it was called, was allowed only outside the town limits. Temporarily the Chinese might gather for a time in one place, even in hundreds, as at Cardrona. Probably the southernmost Chinese settlements in the world were at Round Hill, Riverton and Orepuki, where in 1882 there were as many as 350 Chinese miners at work. This region was then part of Otago province.

The Chinese goldminers were known to be, with only one possible exception, Cantonese in origin. They came from the Canton delta and its bordering lands within the Kwantang Province of South China. They were, and still are, of three main county groups, namely Poonyne, Tsangshing and Seyip. In 1902 Mr Don wrote that five sixths of the Chinese in N.Z. were from Poonyne and Tsangshing, and one sixth from Seyip. This is an interesting observation since it was known to Mr Don, and is common knowledge among today's N.Z. Chinese elders, that the majority of the Chinese goldseekers in Victoria, Australia, were Seyip in origin.

The home counties are monsoonal and near tropical in climate. All are farming areas which possess an identical farming or peasant culture, despite differing dialects and prosperity levels. The growing season is all year round. Rice is the crop of prime importance with usually two crops harvested each year. Tsangshing county was noted for fruitgrowing.

The emigrants who came from these counties were unable to escape poverty by any other means, because of a combination of overpopulation and breakdown of population. Those who could earn a living seldom emigrated. It required nerve to face in the last century the conditions of travel and overseas living and work, especially as the emigrants, although imbued with a high sense of civilization, were mostly illiterate even in their own language. The teaching of geography was denied to them and they usually referred to N.Z. by the vague term "Gold Hills".

Yet by the time the Chinese came to N.Z., the Cantonese already had experience of the Californian and Australian gold rushes, and probably by the 1870's emigration had become for many Cantonese an accepted way of life, despite the many deaths and failures overseas.

The overseas money earned by the emigrants helped to gradually raise the living standards of the home members, and as their fortunes changed for the better, these families most often sought land and became landlords.

Few Cantonese women accompanied their men abroad to N.Z. or elsewhere in the last century. Even in 1881 there were only four Chinese wives in N.Z., and in 1901, more than a third of a century after the first Chinese miners had arrived in Otago, there were only fifteen Chinese wives. The hardships of voyages and life in a new land were unfavourable to their travelling. They also needed to remain at home to care for elders and family affairs, especially as communications were so poor. And indeed, to fill this need, families not uncommonly urged marriage before the young men left, and it also gave them responsibility and encouragement for their overseas conduct and return.

N.Z. census information lists the great majority of the early N.Z. Chinese as being unmarried. This was not so, but I don't know how this wrong information came about - perhaps it was the wording of the census forms.

The women, no less than the men, deserve admiration. They received infrequent remittances and underwent years of separation, often for ever. Such relationships endured because of the famous strength and puritanical-like principles of the Chinese family system. The ties were powerful and called for loyalty to parents and immediate relatives, to other relatives who together might comprise an entire village, and to other clan members.

The chief system of Cantonese emigration to N.Z. was the chain method by which individuals, when they were able to and as the laws of the host country permitted, would send for a son, a brother, some other close relative or a friend. Thus the emigration of related groups tended to be perpetuated.

There is no evidence that secret societies and tongs played any part in the Cantonese coming to N.Z., nor was there any indentured labour or government assisted immigration. However, sponsoring was evidently prevalent in the early goldmining period, with affluent Chinese sponsoring emigration. The emigrants referred to this as the 'pig trade'. It entailed an understanding that in return for a fare and possibly initial employment, the assisted emigrant worked for his sponsor (perhaps at a disadvantage concerning wages) for a period of usually three years before setting out on his own.

In the days of sailing ships, the fare to N.Z. was about £8-£10, and equipment needed on arrival required further money. One shipload of 500 Chinese who arrived in Dunedin in 1871 had spent £3000 in cash on provisions within 48 hours. To obtain an adequate sum of money was impossible for some, so they could only resort to the 'pig trade'.

The voyage to N.Z. by sailing ship took about three months. Here are excerpts from the biography of James Shum, who was seventeen years old when his father suggested that he seek his fortune in N.Z. It was 1870: -

" In a few days, my relatives gathered at a farewell feast. My father gave me thirty-six ounces of silver and I left for Canton with nine of my fellow villagers... We boarded our sailing ship. There were 330 (Cantonese emigrants) altogether. The interpreter was a Hungshan (Chungshan County) man..."

" In the third month after leaving Hongkong, there were strong winds and high seas. It was impossible to cook food, and one of the spars was carried away, also the bulwarks from one side of the ship... In the hold where our beds were, there was a foot of water. Then all the passengers began crying out, "Save us!" I did not hear on whom they were calling to save them. A Seyip boy, twelve years old, and myself were the only men who did not call out. One man belonging to our village rolled up his bedding and fled, but I don't know where he intended to go."

Shum and his party arrived at Port Chalmers and, as was the custom, contracted waggoners to take their swags inland. By day, they walked behind the wagon and rode when tired or footsore; by night they slept therein and thereunder. He first tried his luck on Shepherd's Creek for a few months, then for a year at Upper Pomahaka, followed by Black's, Fraser River, Manuherekia, Naseby, the Blackball, Moa Creek, Black's again, Manuherekia again. Here the wash became poor, and he left for Potter's Gully, then Adam's Gully. All these places within five years! In 1875 he left for China with £100 saved.

At home Shum married. Thirteen months after his return home he set sail again for N.Z. To Shepherd's Creek, Adam's Gully, Smith's Gully, Nevis, Duffer's Gully, Kawarau Gorge, Lindis, Bendigo, Lindis again, Bendigo again, Drybread, Thomson's Gorge - all these places succeeding quicker than the years. Mr Don commented that Shum was a typical (Chinese) rusher.

In addition to the Chinese miners who arrived in N.Z. from Australia it was not uncommon to find Chinese who had travelled to the American goldfields, Singapore, and other places. Presumably the veteran miners played a guiding role for new arrivals from China. A few Hakka Cantonese came to N.Z. and they would undertake tunnelling, which apparently was avoided by the majority of the Chinese miners.

It was a little known but central feature of N.Z. Chinese life that they kept closely to relatives, clan members, and county groups. In this way they adapted and transposed the Chinese family system overseas and here, as in China, this acted as a very important bulwark against misfortune. By this means, the Chinese miners found comradeship and mutual aid.

Thus in any locality, several Poonyue miners, for example, might work together. They would mix freely with other Poonyue miners even if unrelated to them, but they might not mix so well, if at all, with miners from Tsangshing or Seyip counties, and vice versa.

The few Fa county miners in N.Z. aligned themselves with the Poonyue miners, and both these groups maintained a meeting hall in the Lawrence Chinese Camp. It was known to Europeans as the Joss House, and is still standing, although stripped of its inscriptions and shifted into Lawrence. This Joss House was the only one in nineteenth century Otago, and was perhaps the only one in New Zealand in the last century.

In other countries where Cantonese had emigrated in much larger numbers and suffered greater racial discrimination, this same kind of grouping among themselves led to secret societies and tongs, but nothing of the sort happened in N.Z.

The circle or group in which each N.Z. Chinese miner worked was usually additionally beneficial in that it imposed a kind of discipline, because its collective memory and purpose reminded the individual of his responsibility to his family in China, and encouraged frugality and honourable living. Nevertheless, the voluntary nature of their associations with each other is illustrated by the prevalence of the two Chinese vices, - gambling (fantan, lotteries and dominoes), and opium smoking, the latter particularly in the later mining days. Both vices were frowned upon as being unfilial.

Strangely enough, European agitators in N.Z. seldom used gambling or opium as ammunition against the Chinese goldminers, possibly because the Chinese kept them confined almost solely to themselves. Indeed, opium was lawful until 1901 when, because of Chinese petitions which were backed by European ministers of religion, Prime Minister R.J. Seddon reluctantly introduced the Opium Act which outlawed this drug. He referred to the loss in revenue which was hitherto gained from customs tax on opium.

But wild accusations were made again and again of Chinese immorality. This issue figured largely in the enquiry on Chinese in 1871 by a Government select committee, but was disproved. For decades afterwards malignant European eyes watched the N.Z. Chinese and would have nailed their scalps to the wall in this most inflammable of issues if there did happen to have been any immorality, but the N.Z. Chinese maintained an excellent record. In particular, homosexuality was unheard of amongst them.

The Chinese miner was also accused of introducing dreaded diseases into N.Z. In this case there was definitely one Chinese leper, who lived at MacRae's Flat and died in 1907. The Chinese shunned leprosy as much as anyone else.

Alcohol was no problem to the Chinese. Tea was their usual drink, although they did partake of spirits to keep out the cold and during feasts. Although they were normally frugal, the Chinese loved a good feast. Their big day was Chinese New Year, when often together with European guests, they would do justice to rice and fowl, pork, Chinese cabbage, and other deliciously cooked food.

Of course the Chinese had their rogues, but it became such in some Otago districts that they were blamed for every local crime, including murder. But they were generally law abiding. Their most frequent law infringement was the petty one of not taking out miners rights.

On the other hand the Chinese were always liable to be harassed by hooligans. One infamous incident has grown into the legend of the 'Lost Chinaman'. According to legend, it was a great joke. A Chinese, carrying hundreds of pounds of money, disappeared. Later his body was claimed to be found, but in reality it was two dead animals made up like a person. What really happened was described by Mr Don: In 1895, in Alexandra -

"The three principal Chinese houses in the town had twice been attacked by a mob of twenty or thirty

Europeans, who with stones and shovels broke doors and windows: £20 worth of fluming belonging to one party of four had been smashed four times in a short space: a man on the very eve of intended return to China had gone five miles to collect a small debt and was not seen again: another living in a cave had been tied hand and foot, his bedding and clothing fired, and himself left to roast alive: an inoffensive old man working his cradle was asked to show some gold, and on refusal had his queue cut off close to the head with a pocket knife: another returned from ten days prospecting on the Fraser, to find his few belongings - bedding, clothing, etc., some £5 worth - burnt outright: three others at work some distance from their caves, on return found that these had been entered, and all the contents smashed or burnt: two others in different caves had several times been fired at from bullet-loaded guns: a number of smaller outrages had been committed.

Not the least shameful part of the affair has yet to be stated. It is the apathy with which these fiendish outrages were viewed by the European community in general. And when a foul hoax was perpetrated, in which dead and rotting animals - a sheep and a pig - were made to represent the body of the murdered (?), the local Press and people said: "There is no suspicion of foul play;" but that is just what there was. Someone actually composed thereon a comic (!) poem, and it was published in a leading newspaper in the district."

Be it as it may, the N.Z. Chinese did not hold with retaliation. Passivity and self-effacement were their general rule. This did not mean that they had no pride. Inwardly they seethed with bitterness. They would have agreed with Kong Meng and his co-authors in Australia, who wrote in 1879, "Man for man, we unhesitatingly assert that our countrymen will compare favourably with any European people in manners and morals; ...and that they are superior to the average Englishman in filial affection, in respect for the aged, in honesty, in cheerfulness and in patient plodding industry".

Because of the groupings of the N.Z. Chinese, there was no individual person who could be said to be the leader or spokesman for them all. They did have their spokesmen, and these persons were the few who could speak and write English besides being literate in Chinese. The Chinese miners had a deep innate respect for learning, but in 1874 only 62 of them could read and write English, and an additional eleven could read but not write English, out of their total number of 4816 persons. In 1901, the respective numbers were 385 and 20 out of 2857 Chinese in New Zealand, although 823 could read and write Chinese. By comparison, in 1874, 24% of Europeans in New Zealand were illiterate, and in 1896, 16.5%.

The problems of N.Z. officialdom in dealing with the Chinese led to the use of Chinese interpreters such as Wong Gye and Billy McNab, alias Chun Dun, in Otago and Southland.

The most influential of the literate Chinese were the merchants, (of whom there were nine in 1874 and nineteen in 1901), and Chinese storekeepers, whose shops in Dunedin and scattered throughout the goldfields, were focal points for socializing and news of local and China affairs, in which the miners had a keen interest. The shops may grubstake the miners and provide Chinese foods and medicines, mail and letter writing facilities, links with the European community, and even (unofficial) banking services. Lodgings may also be provided, and possibly gambling or opium smoking; if not, these activities were catered for in dens, as they were called, nearby. The houses (dens) always took a percentage of the winnings.

Both the merchants and storekeepers often had a good reputation among Europeans, for example, they may organise the collection of the generous donations the Chinese used to give hospitals. Each county group may have their particular store or stores. In Dunedin these were concentrated in Stafford and Walker (Carrol) Streets, where new Chinese arrivals would outfit and orientate themselves.

Without a doubt, the most widely known N.Z. Chinese merchant was Choie Sew-hoy, a Poonyue man. Sew Hoy, as he was known, came to N.Z. from Victoria in 1869 and established a merchant business in Stafford St, Dunedin, which is still a Sew Hoy family concern. He established stores in Central Otago and sponsored many Poonyue men to N.Z. He initiated the gold dredging boom (and N.Z. led the world in gold dredging) as the chief owner of the gold dredge which, in 1889, successfully worked at Big Beach on the Shotover River. Later he added two more dredges. In 1898 his son, Choie Kum-poy and he were connected with establishing a successful hydraulic sluicing venture at Nokomai, the water being brought over twenty miles in races from the Nevis River. Choie Sew-hoy and Choie Kum-poy were highly regarded by Europeans.

Apart from the Chinese stores, the Chinese were also amazingly quick in establishing other businesses which catered for both Chinese and European. At Nevis in 1869, when there were 250 Chinese and 100 Europeans, the Chinese had three stores, one blacksmith, one shoemaker, and two butchers. The Chinese shops appeared so soon on the heels of the Chinese miners that European shopkeepers in Central Otago sided with pockets of European miners in protesting the Chinese presence. However, the Government Select Committee which sat in 1871 found the Chinese, in summary, to be orderly, moral, healthy and industrious, and that there were not sufficient grounds for the exclusion of Chinese from N.Z. or for special measures against them.

Basically, the opposition to the Chinese arose because large numbers of them were not desired as settlers or competitors. As already indicated, there was good reason to fear their competition. Although goldmining remained for long their chief employment, numbers of them entered into a large variety of occupations, e.g., in 1878 there were:

Cooks	21	Hairdressers	2
Domestic Servants	16	Tailors	1
Hawkers & pedlars	34	Flaxworker	1
General dealers	11	Butchers	6
Packers etc	6	Fishmonger	1
Station hands	33	Grocer, tea dealers	4

Grubbers	2	Wool scouring	6
Fishermen	2	Road & Railway	
Woodcarvers	2	labourers	58
Toymaker	1	Medicine men	6
Carpenters	7	Furniture makers	14

and many others; in all in 1878 there were some 800 in employment other than gold-mining. Early on the Chinese established market gardens, which were a benefit to the general populace, and which might include fruit trees and strawberry patches.

One success story is relevant here. Sam Chew-lain opened the Chinese Empire Hotel for European clients in the Lawrence Chinese Camp, and this brick building still stands. Highly thought of, and a Freemason, Sam died in 1903, and his imposing tomb, now alas in disrepair, dominates the Lawrence cemetery. It is, in my opinion, one of the most interesting and historical monuments in N.Z.

Of the N.Z. Chinese who travelled outside Otago, Chew Chong has an honourable place in New Zealand history with his substantial export to China of an edible fungus - 'Taranaki Wool' it was called - and more importantly, in being a pioneer of the Taranaki dairy industry.

Both Sew Hoy and Chew Chong intermarried, and they were of a small group (about 70) of the early N.Z. Chinese who did so. It is pleasing to note that many descendants of this group have done well. Generally, then as now, it was the more assimilated Chinese who entered into mixed marriages with Europeans.

But the average Chinese in N.Z. in those days could seldom achieve much because, as a sojourner, there was no permanence in his outlook. The Chinese dwellings reflected this, often being ramshackle affairs, although Mr Don's photographs emphatically show that this was not always the case. With the exception of Choie Sew-hoy and his family, the present day N.Z. Chinese know of no other Chinese who gained much wealth from goldmining.

Talking about photographs, Mr Don photographed in 1900 a grizzled old Chinese in working clothes and working his cradle, with Mr G.H. McNeur standing by and carrying over his shoulder a pole dangling two buckets. Obviously it was meant as a joke, and probably the person was the ugliest Chinese in N.Z. Unfortunately this photo has been used in several writings with only the half showing the Chinese.

So many of the Chinese miners died here. Although their observance of Chinese gods was usually perfunctory, they believed that the spirits of the dead find rest in the ancestral cemeteries of home, and that there they would receive the ancestor worship of succeeding generations. Thus they endeavoured to return home, if not in life then at least with the return of their mortal remains. Hundreds did not achieve either goal, so 762 Chinese at the turn of the century subscribed to a fund for the exhumation and transport of remains back to their home villages. Unfortunately, the main shipload (s.s. Ventnor) of nearly 500 bodies sank off Hokianga in 1902. The body of Choie Sew-hoy was included.

The Old Age Pensions Act of 1898 specifically excluded Chinese,

but some of the old Chinese miners in their twilight days received 3 to 4 shillings a week from local Charitable Aid Boards. A few of them entered Old Mens Homes, e.g. 14 were in such institutions in 1901. Others received much kindness from Europeans, but it would appear that the majority were helped by their own kind.

Mementos of their past in China moved them immensely, but paradoxically, Mr Don records that some old miners were so out of touch with China after spending most of their lives in N.Z. that they did not want to go back to China, or, having gone back, wished to return to New Zealand.

The Chinese miners in Otago and elsewhere in N.Z. are remembered as a foreign group. They were easily singled out by their foreign appearance, their pigtailed which they kept because of the Manchu death penalty, the Chinese clothes which some of them wore, their Chinese speech and customs and general illiteracy. And for various reasons besides, but outside their control, they knew not only the hardship of the goldfields but also the despair of discrimination and prejudice. Nevertheless, there is today widespread acknowledgement that as a group, they left a good name for honesty, hard work and decency.

A few place names show where they have been, - Canton Creek, Lye Bow Road, Chinamans Gully, Chinamans Flat. A few graves of Chinese miners still exist, although the inscribed English names usually leave little or no clue to their Chinese names. Finally, to my knowledge, the last Chinese gold fossicker died in 1961, aged 92 years. Still fairly alert in his old age, it is fitting that he lived to see a new, free era for the Chinese in New Zealand.

#### LOCAL RECOLLECTIONS

by the Editor

Mr and Mrs Jim Cockburn, both born and brought up in this district, talked to me about their recollections of the Chinese, remembering them as generally honest, hardworking and kindly people.

Mr Cockburn's father was for some time a carrier on the Skippers Road, and had the contract to uplift the bones of the Chinese buried at Skippers and bring them down for shipment home to China. The driver of his four horse wagon was Peter Callaghan, a superstitious man who was most unhappy with his load.

They recalled Kong Lum, a big man who moved in a cloud of smoke from the strong Juno tobacco he smoked in his cherrywood pipe.

Ah Gum who had a market garden on Frankton Rd, and like most of the Chinese, was very fond of children and often gave them presents, but who was taken advantage of by some folk who would give a little tobacco or something equally inadequate for a lot of vegetables.

Ah Chong who never appeared empty handed, and always with cherries in season, was a special friend.

And 'Tin Pan' of Arrowtown who, several times a year, and always on Xmas Day with fresh green peas, walked to Arthurs Point and back with baskets of vegetables carried on a bamboo shoulder pole, calling at 20 or 30 houses. He would be back at Cockburns (Skippers turnoff) by 10.30 a.m. on his return journey, and unfailingly would make the same wistful request to Mrs Cockburn - "Long way to go, only two matchee". Most of the Chinese were heavy smokers, doubtless some solace in their frugal lives.

## Roaring Meg and gentle annie 15 -

### ROARING MEG and GENTLE ANNIE

Earlier this year a visitor from Australia, Mr John C Orr of Tumut, N.S.W., became interested in the origin of the names of the two streams in the Kawarau Gorge - the Roaring Meg and the Gentle Annie, as similar names occur in his home district. On his return he made enquiries in Australia on the matter, and has very kindly sent us the results of his findings. That they are inconclusive does not detract from their interest, as we feel sure you will agree, and we print them here with acknowledgement and appreciation to Mr Orr.

#### EXTRACT from covering letter from Mr Orr:

...concerning the origin of places near Arrowtown called Roaring Meg and Gentle Annie.

...at a former goldfield at Kiandra, about 60 miles south of here, (Tumut) which was flourishing about the same time as the goldfield at Arrowtown, i.e. in the early 1860's, there are two places, namely hills adjoining over which there runs a road, called Gentle Annie and Roaring Mag. Naturally, I became curious to know the connection and I have referred the matter to the repository of Australiana in this country, namely, the Mitchell Library in Sydney. A reply has just been received which is interesting, a photostatic copy of which I am sending you for your records.

Also I consulted one of the old hands here, Mr Leo Hoad, aged 91 years, who has given me an interesting account of his recollections on the matter, also a copy of which I am enclosing.

To sum up, I think the names of these two characters are ones which have become associated with goldfields, as is suggested in the last paragraph of the letter from the Mitchell Library.

From The Mitchell Library to Mr Orr.

11th July, 1972

This is in reply to your letter dated 22nd May 1972 about the possible connection between the rivers Roaring Meg and Gentle Annie in New Zealand and the hills with a similar name near Kiandra.

We regret that we have not been able to find any record of such a connection. There are however various accounts of the origin of those names in New Zealand which may be of interest to you.

Herries Beattie, Otago Place Names, Dunedin, Otago Daily Times and Witness Newspaper Co. Ltd., 1948 says that Robert Wilkin first named the streams Kirtle Burn and Annie Burn after places reminiscent of his boyhood in Scotland, and that they were re-named Roaring Meg and Gentle Annie Creek by the goldiggers.

C. Hugh Sumpter, In Search of Central Otago, Dunedin, Whitcomb and Tombs Ltd, 1947 p.92 says "That the name of Roaring Meg has brought forth much argument among historians and residents of the district. I have read and been told various explanations of the origin of the name. It has been said that Roaring Meg is a common name on the Gold Fields, but I prefer the most common explanation of the name. That is that a woman with a very loud voice used to keep the hotel at the stream and that the name came from the combination of a powerful voice-box and a Christian name of Margaret. Similarly the stream

further up the gorge was called Gentle Annie because the hotel proprietress was sweet and gentle in her ways."

It is possible that the names are common to goldfields as suggested above, for the U.S. Board on Geographic Names Gazetteer No. 40: Australia, U.S. Government Printing Office, Washington D.C. 1957, lists Gentle Annie Creek, Gentle Annie Mount and Roaring Meg Creek in Queensland and Roaring Meg Creek in Victoria. There is no mention of the hills near Kiandra, though such features are usually included in the Gazetteer.

#### THE STORY as told by LEO JAMES ALEXANDER HOAD

Wynyard Street,  
Tumut, N.S.W.

Retired Caves Guide (Imperial Service Medal  
and Queen's Coronation Medal).

I was born in 1881 in Russell Street, Tumut; my father was Walter Hoad and my mother was Olive Brownlie.

In 1891 I went to Yarrangobilly and lived with my parents. I first saw Kiandra in 1891 and stayed with the Pattinsons who lived at Newohum Hill.

My grandfather lived at Kiandra and he had a butcher shop there in the 1860's - the days of the goldrush.

From the first time I went to Kiandra I heard talk of, and later came to know a woman whose name was Mrs Spicer (not related to the Spicers of Tumut). She was commonly known as Brandy Mary. There was also another woman living at Kiandra and she was known as Roaring Mag. Her christian name was Margaret but I do not know her surname. Both Brandy Mary and Roaring Mag were women of ill-repute.

#### Roaring Mag

The Three Mile Dam was built by my father Mr Walter Hoad and Mr Dick McCallum, both of whom were contractors for a company named Winkler & Co. The Dam was three miles from Kiandra and 500 feet higher than Kiandra, which made it approximately 5,200 ft above sea level. Brandy Mary and Roaring Mag used to go to Kiandra to drink and 'carry on' and then they walked back to the Camp in the evening. Roaring Mag used to roar to the boys "Give me a lift up the hill" and the boys would say "there is that Roaring Mag Again".

I do not know anything about Roaring Mag after the Dam work was finished, but believe she returned to Sydney.

#### Brandy Mary

She worked with Roaring Mag but was much older than Mag. When the Dam work finished she retired to the Tumut River (at the junction of the Yarrangobilly and Tumut Rivers) shown on the map as Brandy Mary's Flat and now known as Lobs Hole, now inundated by Tumut 3 Dam.

Brandy Mary had a son and perhaps more, but the State claimed her son and educated him and he eventually became a school teacher. However, he kept in touch with his mother. He also won a Tattersalls Sweep.

Brandy Mary left Lobs Hole and came to the Tumut district and lived on the side of a hill near the Tumut River, which later became Brandy Mary's Flat, a popular picnic resort, now just below the east side of the Blowering Dam wall.

The last time I saw Brandy Mary in 1898 she had a daughter with her and it was just before she left Blowering. At this time I was on my way up the mountains with three shearers. They all pulled up and Brandy Mary came down and drank whiskey with the shearers. I did not join in with them as I was only 17.

Brandy Mary remained at Blowering for approximately another two years until one year her son decided to have Christmas with her and when he saw the plight she was in he gathered her, together with the piano which she owned and they disappeared into the moonlight and that was the last heard or seen of Brandy Mary.

#### Gentle Annie

I do not know anything about Gentle Annie, except I do know that there is a little hill near Bullock Head Creek and Roaring Mag at the right hand side of which there was a roadway which was known as Gentle Annie and after taking a short left hand bend, led to a road on the crest of the ridge known as Roaring Mag, and this road led on through a gate and on to the Three Mile Dam.

One day when there was a big snow-storm a man called Yorkie went to Kiandra which was built on the side of a hill. At Kiandra there was a little old hotel called The Prince of Wales. A Mrs Sharpe ran the hotel at the time. She was calling out to Yorkie who was outside in the snow and he called back to Mrs Sharpe telling her he was courting Brandy Mary. Suddenly he looked down at the snow and he saw smoke coming from a hole in the snow. He went over to explore this and found he was looking down the chimney of the hotel and below Mrs Sharpe was cooking steak. The snow had built up so much that they had tunnels from the hotel out into where the streets should have been.

Also around the 1894 time a Mr W. Gillespie owned a pig sty. There was a particularly heavy snow storm at the time and his pigs' sty was covered by 30 feet of snow. He fed them through long pipes which dropped through the snow into their troughs.

Editor's Note: It would seem likely that 'Gentle Annie' and 'Roaring Meg' are two euphonious names which have caught the ears of goldminers and pioneers, who have frequently used them, as place names, somewhat satirically. I have known other Gentle Annies in New Zealand, and they have been long hauls up deceptively 'gentle' grades!

Though Mr Hoad's delightful stories show a striking parallel with life and happenings in Central Otago during the same period, we would welcome recollections of a similar type dealing with our home patch.

## THE TRANSIT OF VENUS - 1874

The 'TRANSIT OF VENUS MEMORIAL' stands in an area of reserve land in Melbourne Street, Queenstown. This site was acquired for the benefit of the people at large through the efforts of Mrs Sarah Salmond, whose family, the Cockburns, were well known early settlers in the district. Mrs Salmond had a keen interest in astronomy, and realising the significance of the site, from which this rare phenomenon was observed, she wrote to Dr Robert Jack, Professor of Physics at Otago University, to bring the matter to his attention, and he brought it before the Otago Branch of the Royal Society of New Zealand. Local people became involved, particularly Mr J.W. Miller, and a cairn and commemorative plaque was erected on the site, which was unveiled by Mrs Salmond, who had been living in Queenstown a short time when the expedition arrived in 1874.

To some people the site and plaque mean little, not being conversant with astronomical matters they are unaware of its significance, but once the story is unfolded it becomes almost exciting to think that this party of astronomers travelled so far, and overcame the problems of travel, to erect an observatory in this remote corner of the earth. I have read somewhere that they met with an accident on the way, the coach in which they were travelling capsizing as they went through the Shotover River. I have no confirmation of this, but write it in the hope that someone will be able to confirm it.

The expedition arrived from the United States of America towards the end of 1874 to observe the transit of the planet Venus across the solar disc on December 9th of that year. Another transit had occurred in 1882, but there will not be another one until June 2004. Other co-ordinated expeditions travelled to other parts of the world, and their object was to gather data in order to determine the exact distance of the sun from the earth. Incidentally, Captain Cook's first voyage to New Zealand was also made primarily for the purpose of this astronomical research.

The expedition to Queenstown was led by C.H.F. PETERS, and the other members of the party were Lt. E.W. BASS, C.H. PHILIPPI, Israel RUSSELL, E.B. PEIRSON, and L.H. AYME. They set up their observatory on the Eastern Terrace on the site now marked with the plaque. Two buildings were erected of Oregon pine timber. A photograph of the buildings and the six members of the expedition shows a small oblong building with a sloping roof, and the observatory building with a very steep conical roof. All was surrounded by a high stockade-like fence and Cecil Peak shows in the background. The dress of the men appeared to be formal, although they are relaxing, some being seated while others lean on the buildings, and they are wearing hats in the shape of high crowned hard knockers.

The observatory was left standing when they left and was later dismantled by Mr Thomas Mantle who subsequently owned the property. The timber had been brought by the expedition from the U.S.A., and as it was of exceptional quality it was much prized, and used for door and window frames in buildings in Queenstown.

So now there is no trace left of this expedition, but a cairn and plaque to mark the site in Melbourne Street where the observation took place.

The Plaque reads as follows:

"FROM THIS SITE A TRANSIT OF THE PLANET VENUS ACROSS  
THE SOLAR DISC WAS OBSERVED ON 1874 DECEMBER 9 BY  
AN AMERICAN SCIENTIFIC EXPEDITION WHICH CAME TO  
OTAGO IN THE SHIP 'SWATARA'."

**NOTE:** In 1966 a visitor to the area, Mr C.D. Shane, noted that there was no information about the Expedition available. On his return to the U.S.A. he proceeded to find out what he could and sent the information and a photograph to the Lakes County Museum. It is from this source, and from the book "Hearts of Gold" by J.D. Salmond (a son of Mrs Sarah Salmond) that I have gained the information.

I am therefore indebted to Mr C.D. Shane, Santa Cruz, California; The Lakes County Museum, Arrowtown; and Dr J.D. Salmond, Dunedin.

Mrs M. . Miller.

The following biographical sketch of the life of Professor C.H.F. PETERS is an extract from :

THE MONTHLY NOTICES of the ROYAL ASTRONOMICAL SOCIETY,  
From November 1890 to November 1891. Vol. LI.

CHRISTIAN HEINRICH FRIEDRICH PETERS was born on September 19, 1813, at Coldenbittel, in the province of Schleswig, where his father Hartwig Peters, was a minister. He received his early education from 1825 to 1832 at the Gymnasium at Flensburg, and subsequently proceeded to Berlin where he studied mathematics and astronomy under Encke. After taking his Doctor's degree in 1836 he tried to obtain an appointment at the Copenhagen Observatory, in which he was unsuccessful. He then went to Göttingen to pursue his studies under Gause. He subsequently accompanied Sartorius von Waltershausen to Mount Etna to make a scientific survey of the mountain, and afterwards was made director of the Trigonometrical Survey of Sicily, which position he occupied for some years.

On the revolution breaking out in 1848 he took part against the Government, and was deprived of his appointment. He had to escape on board an English vessel to Malta, whence he soon returned to Sicily, where he took service in the Sicilian army as Captain of Engineers, under Mieroslawski. He soon became Major, and under his direction Catania and Messina were fortified. When Palermo fell into the hands of the Neapolitans in May 1849, Peters fled to France, but shortly afterwards proceeded to Constantinople.

Here he made many friends, and the Sultan proposed to send him in charge of a scientific expedition to Syria and Palestine.

Various obstacles stood in the way, and on the Crimean War breaking out in 1854 the expedition was abandoned. This time, however, was valuable to Peters, as it enabled him to become proficient in the Turkish and Arabic languages, which proved of essential service to him of late years in his researches on Ptolemy's Catalogue of Stars.

In 1854 he went to the United States with recommendations from Alexander von Humboldt to the Observatory at Cambridge, Massachusetts. Thence he went to Washington, where he obtained an appointment on the United States Coast Survey. He then became connected with an observatory at Utica, and finally in 1858 was appointed director of the Litchfield Observatory at Clinton, New York, and Professor of Astronomy at Hamilton College, which appointments he held until the day of his death.

Dr Peters published his first scientific paper in the 13th volume of the "Astronomische Nachrichten", on the Solar Eclipse of 1836, May 15; and during his life he contributed several papers to the same journal.

About 1845 Peters began his important researches on the Sun, which he continued till some time after 1865. The observations of Sun-spots which he made at Naples in 1845-46 with a  $3\frac{1}{2}$  inch refractor have never been entirely published; but an admirable paper, based upon those observations and entitled "Contributions to the Atmosphericology of the Sun," was published by him in 1855 in vol. ix of the "Proceedings of the American Association for the Advancement of Science". In this paper, which has been characterised as much in advance of anything else which has appeared on the subject, he describes the growth and decay of Sun-spots, and records the remarkable phenomena of flashes extending across an umbra with electrical velocity, in these words: "Two of the notches in the margin of a Sun-spot, from opposite sides, step forward into the area, over-roofing even a part of the nucleus; and suddenly from their prominent points flashes go out, meeting each other on their way, hanging together for a moment, then breaking off and receding to their points of starting. Soon this electric play begins anew, and continues for a few minutes, ending finally with the connection of the two notches, thus establishing a bridge, and dividing the spot into two parts. The flashes proceed with great speed, but not so that the eye may not follow them distinctly." On the subject of the 'proper motion' of Sun-spots, Peters will rank among the earliest observers who clearly recognised this feature. His remarks thereon in the above-mentioned paper may fitly be quoted. He says: "The first fact now, which offers itself, in comparing the heliographic places of one and the same spot for different days, is that the spots are not invariably attached to the Sun's surface, but have 'proper motion'. A general proper motion of the spots towards the Equator being recognised, the question is raised naturally: Have they any motion also in longitude? and in what direction - to the east or to the west? The solution of this question is intimately connected with the determination of the time of rotation. For it is clear, if all the spots had an equal proper motion in longitude, the time of the Sun's rotation, since it is deduced from the spots, would be wrong. In other words, it is the time of rotation of the spots which results, and not that of the Sun itself...there can be no

doubt of a very considerable motion parallel to the Equator. The displacements in longitude seem even far more considerable than those in latitude. Whether there be a common motion, and in what direction, cannot be decided in the present state of our knowledge of the Sun's rotation."

Garrington thus remarks on the above discovery: "So nearly did this able observer come to the term in latitude without obtaining it, and leave its actual determination to me."

In 1860 he determined to devote the 13-inch refractor of the Litchfield Observatory to the preparation of a series of zodiacal star-charts, to include all stars visible with a power of 80 upon that telescope. His desire was to represent portions of the sky in a picture that in future ages might serve as a sure basis for drawing conclusions as to changes going on in the starry heavens. This was before photography presented itself as a more satisfactory method of realising that aspiration. The first instalment of Peters' zodiacal charts was published in 1882, and at present only twenty are in the hands of astronomers, but many more are nearly or quite completed. The zone observations which form the groundwork of these charts number over 100,000.

The zeal and assiduity with which Peters pursued this work met with their reward in the discovery of the remarkable number of 48 minor planets.

In 1874 Peters acted as chief of the United States expedition to New Zealand to observe the transit of 'Venus'. His station was at Queenstown, where he arrived on October 16, and remained exactly three months. His observations were seriously interfered with by bad weather, but he succeeded in securing a good observation of first internal contact.

Some few years ago Peters determined to collate, as far as possible, all existing manuscripts of the catalogue of stars which is to be found in the 7th and 8th books of Ptolemy's 'Almagest', so as to produce a more accurate edition of that catalogue than we at present possess. For this purpose he visited the celebrated public libraries at Florence, Venice, Vienna, Paris, Berlin, and other cities on the continent, and collated all the available MSS. of the 'Almagest' therein to be found. The collating of the MSS. in this country was undertaken by the writer of this notice, who had independently been working for the same object. In this work Peters showed high intelligence and sagacity in the interpretation of doubtful readings; and the publication of the work may be looked forward to as likely to reveal many interesting points connected with the earliest known catalogue of the positions of stars.

On the morning of July 19, 1890, Dr Peters was found lying dead upon the doorstep of the college building where he lodged. His observing cap was on his head, and it is presumed that a sudden spasm from heart disease struck him down while on his way to the observatory to commence his nightly work.

Dr Peters was a man of the highest integrity and honour, courteous in his bearing and of a most kindly nature. He was an accomplished scholar, and had great linguistic attainments, even to the extent of publishing a scientific paper in the Turkish language. He was an

able and accurate mathematician and astronomer, whose fame is due "not to transcendent genius, or brilliant episodes, but to faithful, diligent toil, and life-long devotion to his chosen profession".

He was elected an Associate of The Royal Astronomical Society, January 10, 1879.

### Frankton Water wheel

#### THE FRANKTON WATER-WHEEL

This wheel is now lying on the bank above the road on the curve approaching the Kawarau Bridge, and has an interesting history. It originally worked the flour mill belonging to Bendix Hallenstein, a Mr Robertson being the miller, and the wheel and plant were made by Stout, Hill & Terry, of Dayton, Ohio, U.S.A.

It was a low pressure turbine wheel, and stood down in the water horizontally. The all round casing had about 16 doors which were opened from above by a cog wheel and rack. This let the water in and onto the vanes of the wheel, and the only outlet for the water was through the wheel. This type of wheel required very little pressure, and it was capable of driving the whole machinery of the mill with only eighteen inches of water over it.

The bottom thrust of the shaft was on a Lignum Vitae block which required no lubrication. (This wood is from a South American tree, and appears to have no grain. It was also used for ball valves in fire hydrants.)

After the mill closed this wheel was used to supply water to the Frankton Hospital, but the attendants knew little about its operation and maintenance, and it gradually became penetrated by willow roots which eventually stopped it. The Hospital then put in an oil engine to pump the water, this was about 1905. Some fifteen years later Mr John Cockburn, then local member of the Hospital Board, recalled the good service the wheel had rendered, and engaged Mr John Thompson and Mr Horace Tomkies to clear it. This they did by building a coffer dam in the lake and pumping out the water round the wheel by a spear pump. A spear pump worked rather like an old kerosene pump, but the washer was square and made of leather to fit a long square box. The washer closed on the downward thrust and opened to fit the box and draw the water up on the upward pull, and it shifted the water remarkably fast. They then lifted the top casing off the wheel, cleaned it out and reassembled it, and it ran again until the Kawarau Goldmining Company destroyed the plant when building the Dam about 1926. The only maintenance it required was lubricating once a week.

It lay buried in the water until in 1927 Mr Cockburn - still interested - spotted its shaft sticking out of the river, and he and his son winched it clear of the water, and it lay on the bank for many years until set above the road where it now lies.

Information supplied by Mr James  
Cockburn.

We publish the following notice from  
the NEW ZEALAND HISTORIC PLACES TRUST

as being of possible interest to  
some of our readers, not only as an  
indication of one branch of the Trust's  
work, but also with the suggestion of  
an interesting way in which people can  
help with its work.

NEW ZEALAND HISTORIC PLACES TRUST

HP 8/3/12

25 August 1972

To all associate members:

#### ARCHAEOLOGICAL FIELDWORK

Most extended periods of archaeological fieldwork carried out by the Trust archaeologist take place in the summer when students both from universities and secondary schools are available. However, last summer several associate members of the Trust participated in this work. There may be other members and their families who would wish to participate in these programmes.

Because of the difficulties of camp organization and the demands of the excavation I do not generally wish to have children of less than secondary school age on digs, and even these children should generally be accompanied by parents. However, many of the digs are suitable as "vacation activities" for older families and they do enable families to engage in enjoyable and productive activities with a wide range of other people.

The actual programme for the 1972-73 season has not been decided but will be so by October. I would welcome enquiries from associate members and their families who wish to take part in summer programmes in this or any other summer. I would stress that all participants should plan to spend not less than one week on the site.

Further details will be sent to interested members when programmes have been decided.

J.R. McKINLAY  
Archaeologist.

Enquiries can be directed to -

The Archaeologist  
N.Z. Historic Places Trust  
C/- Internal Affairs P.B.  
WELLINGTON.

QUEENSTOWN AND DISTRICT HISTORICAL SOCIETY.

Financial Statement for period from November 10th, 1971

November 13th, 1972

<u>RECEIPTS</u>		<u>EXPENDITURE</u>	
Balance in hand as at 9.11.1971	\$283.74	Plaque - St.Omer	\$ 65.77
Subs & Donations	162.92	Refund - overpaid Sub	4.90
Couriers	60.40	Copy Service-Couriers	137.47
Advertising	30.00	Petty Cash & Stamps	8.00
Interest S.S.B.	8.83	Subscriptions - Historic Places Trust	\$2.00
		Fed.of Hist.Sctys	\$5.00
			7.00
		Tape Cassette	2.45
		Catering	1.56
		Credit Balance S.S.B. 13.11.72	318.74
			\$227.15
	<u>\$545.89</u>		<u>\$545.89</u>

B.C. Knowles

Treasurer

A.M. Miller

President.

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