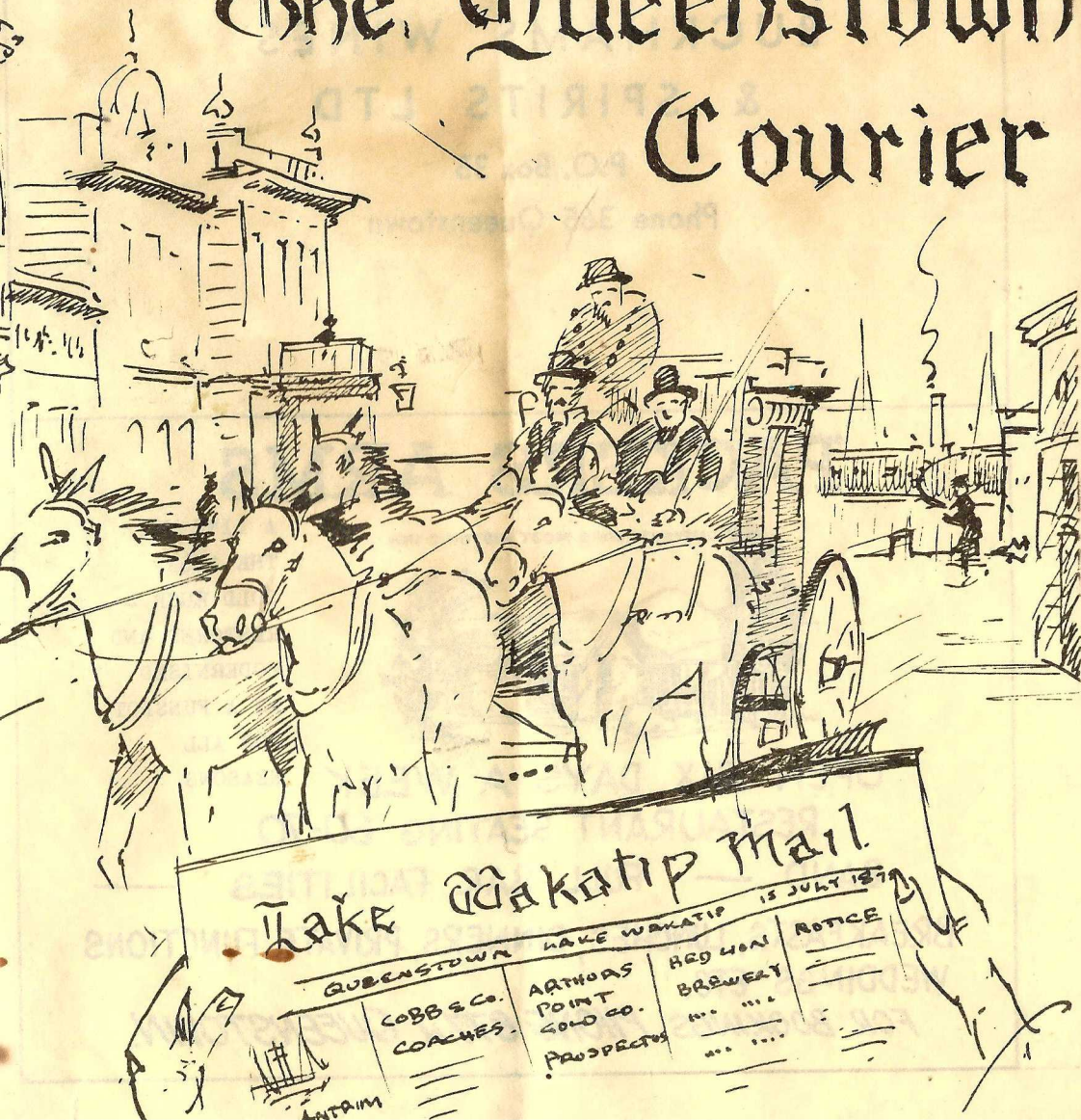


The Queenstown Courier



Lake Wakatipu Mail

15 JULY 1879

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The Official Publication of the

QUEENSTOWN AND DISTRICT HISTORICAL SOCIETY

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SEVENTEENTH ISSUE - MAY 1976

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Annual Subscription to the Society ... \$2.00

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Stories or material for articles for "The Courier" will be welcome.
Send to any of the above officers of the Society.

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MESSAGE FROM THE PRESIDENT

Elsewhere in this issue is a report of a recent conference of the N.Z. Federation of Historical Societies, which was prepared by our retired President and Conference delegate, Mrs Marygold Miller.

In keeping with all that Mrs Miller has accomplished in her years of association with the Society, the report is characteristically thorough. Mrs Miller's endeavours in the historical field are as well known to us as the values and principles she so ably upheld in many other spheres, both local and national. Her retirement from office in the Society, and her departure from this district have at once removed a strength and influence which has always ensured proper recognition of the aims and objectives of the Society.

Pressures continue to bear upon the history of the Wakatipu. The tangible aspects -- Arrowtown, Macetown, even the very few tranquil and colourful corners left in Queenstown -- continue to be assaulted by the complementary problems of the vandal and the developer.

Intangibles -- historical accuracy, appreciation and perspective -- are becoming bowdlerized beyond belief.

Commentaries parroted by tour bus drivers are but one example.

This writer has said elsewhere: "Nostalgia and history, wrapped up in the tinsel of atmosphere, have become salable commodities."

The directions which Marygold firmly established during her successive tenures as president of the Society will continue to provide the vital checks and balances against erosion of our historical heritage.

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Notes from: Maori River and Ocean Going Craft in Southern N.Z.
In the Journal of the Polynesian Society, Sep. 1969 by M.A. Bathgate

According to Haddon and Hornell seven types of river and ocean-going craft were used in Oceania. These were the raft, the catamaran, the dugout canoe, the five part canoe, the built up canoe, the outrigger, and the double canoe. All seven types of craft were used in southern N.Z. just before the arrival of European sealers and whalers and in the initial contact period in the first decades of the nineteenth century.

Classification of Craft Types used in southern New Zealand
 The classification of craft types used in the following discussion has been adopted from the work of Haddon and Hornell concerning the canoes of Oceania.

1. The Raft: A floating platform usually roughly made of logs or bamboo without definite head and stern.

Two types of unshaped raft each made of different materials were used on the calmer waters of the rivers, streams, lakes and lagoons in southern N.Z. First there was the raft made out of logs, a form recorded by Captain James Cook at Dusky Sound in 1773. After visiting a small group of people who occupied Supper Cove, a well sheltered bay on the landward side of Dusky Sound (Figure 1), Cook noted in his journal:

"We saw no canoes or other boats with them; two or three logs of wood tied together served the same purpose; they were indeed sufficient

for the navigation of the river, on the banks of which they lived. There fish and fowl were in such plenty, that they had no occasion to go far for food."

This is the only reference which the present writer has been able to find in the documentary record of southern N.Z. concerning this type of raft. The second type of raft was the mokihi (or moggie) which was made out of a bundle of raupo or korari sticks (the flower stalks of flax) firmly tied together. The rider sat astride this and paddled with his legs. This type of raft of makeshift design was used for personal transport on the streams, lakes and lagoons.

2. The Catamaran: A shaped raft having a pointed head and truncate stern.

The second more elaborately built and more widely used type of mokihi had bundles of raupo or korari sticks built around the sides, raised end parts, and an inner compartment in which goods could be placed and people could travel without getting wet. This type of craft was used for transport on lakes such as Wakatipu and Wanaka, and on the major fast-flowing rivers such as the Waitaki, the Taieri, the Clutha, the Mataura, the Oreti, and the Waiau. Shortland, who visited southern N.Z. in late 1843 early 1844, described the method of construction of a mokihi as follows:

"Three bundles of 'raupo' about 18' long and 2' in dia, at the centre but tapering towards the extremities, were first constructed separately, each being tightly bound and secured with flax; and were then fastened together so as to form a flat raft. Another bundle similarly made was next laid along the middle of this, and secured in that position, forming a sort of keel; the hollow intervals left between the keel and the sides were filled up with 'raupo', packed carefully and tightly in layers and secured with bands of flax. The bottom of the mokihi being thus finished, it was turned over, and two smaller bundles were laid along its outer rim, from stem to stern, for topsides; and all vacancies within were filled up with layers of 'raupo', tied down with flax."

This sort of canoe is remarkably buoyant, and is admirably suited to the perilous navigation of the immense torrent Waitaki.

A mokihi constructed in 1887 in Timaru for the Jubilee of Queen Victoria is now housed in the Otago Museum after having been used on the lagoons in South Canterbury. Another mokihi, constructed to scale by Paipeta and McCully in 1950, is housed in Canterbury Museum.

Because of the strong currents of the seaward flowing rivers, the mokihi could only be used for downstream journeys. As a consequence when rivers such as the Waitaki had to be crossed by people travelling along the coast they had to journey some miles inland along the banks of the river before they could build a mokihi. The river was crossed by directing the mokihi towards a point downstream on the opposite bank. After use the craft was turned adrift. Coming downstream, obstacles to navigation such as rocks or falls were sometimes met with. When this occurred the mokihi was taken to pieces and carried to the bank of the river further down where it was rebuilt and from whence the journey was continued.

In addition to personal transport, the mokihi was used for carrying the natural resources of the interior to the coastal settlements. Up until 1839 for example, tangiwai, a semi-nephrite rock quarried at Milford Sound, was transported down the Waiau River to the villages at Pahia and Colac Bay on this type of craft.

3. The Dugout: A log hollowed out on one side to form a primitive boat; the ends being more or less carefully shaped.

In southern N.Z., the dugout canoe or taratahi was used for transport on the lakes and rivers, and for fishing along sheltered stretches of the coast close to the villages. This type of craft was usually made out of totara although in the interior where beech forests occur it was this timber which was often used. Here, the tedious work of shaping the dugout was sometimes left to nature. According to Skinner the first European settlers in the Makarora Valley near Lake Wanaka found large numbers of beech trees the bark of which had been scoured by the Maoris in order to let the heart timber rot while the outer timber continued to grow; the end result being a half formed canoe.

According to the sealer Murray, in 1809 the single canoes used by the Maoris living along the south coast were 14 to 16 feet in length and 18" in breadth. Dugout canoes from Henley (Mataipapa) and Catlins (South Otago), now housed in the Otago Museum, have slightly different dimensions. The dugout from Henley, part of a double canoe, is 22' 10" in length and 18" wide. One canoe from Catlins is 24' 5" long and 26" wide across the centre. The hulls of the canoes recovered from South Otago are round in shape which suggests that they were used on the rivers, whereas the hulls of the canoe from Henley is 'V' shaped but slightly rounded on one side, indicating that, with another similar shaped hull, it

constituted part of a double canoe used along the coast.

4. The Five-Part Canoe: A canoe in which a board is fixed on edge along the side of the dugout body, and in which both the head and stern are finished off by the addition of an end piece.

Canoes made out of totara, but larger than the dugouts, were used around the coastal margins of southern N.Z. in the early nineteenth century. Although one report of 1822, concerning the Foveaux Strait states the canoes used along the coast were between 70 and 100' in length, the usual length was up to approx. 70'. Single washstrakes or plankings called rauawa were fitted to the underbody of the dugout in order to give greater vertical height from the water to the gunwales thus making the craft seaworthy, and carved end pieces were attached to the prow and stern.

5. The Built-up Canoe: A canoe in which the sides are built up more than one strake, and the dugout underbody is more or less reduced or even replaced by paired planks.

There is no evidence in the documentary record that more than one strake was attached to the hull of the large canoes used around the coast of southern N.Z., and very little information is available as to whether the hulls of these craft were made out of one log of totara or several pieced together as Best has noted for the war canoes used elsewhere in N.Z. Although one of Beattie's informants from southern N.Z. records that only one log was used, the absence of tall timber such as the kauri (*Agathis australis*) which grows in the northern part of N.Z., together with the general predominance of the smaller *Podocarpus hallii* species of totara rather than the taller *Podocarpus totara*, suggests that in many, perhaps most, cases the hulls of the large canoes were built up from several logs. Trade may have been the means by which large canoes made out of a single log were obtained. It is known, for example, that the Ngai Tahu in southern N.Z. obtained canoes, amongst other items, from their kin the Ngati Kahungunu who occupied the east coast of the North Island, an area in which *Podocarpus totara* was available.

There are a number of reports concerning the large canoes in southern N.Z. before 1836, be they the five-part or the built-up type of craft. All of these reports indicate that each community along the coast had several canoes which were used for carrying large parties from one area to another. For example, it is recorded

that in 1833 eleven large canoes left Ruapuke Island for Codfish Island off the west coast of Stewart Island. About the same year six large canoes left the Otago Harbour carrying war parties from the various coastal Ngai Tahu settlements to the north part of the east coast of the South Island to repulse the Ngai Toa led by Te Rauparaha. These canoes were also put to an economic use. According to one report, before the arrival of the Europeans in southern N.Z., the large canoes were used by the Maoris of the Foveaux Strait area for sealing excursions to the sounds of Fiordland.

6. The Double Canoe: A pontoon type of vessel in which two canoe hulls, laid parallel, are connected by a number of cross-beams or booms.

The double canoe or waka-unua was another type of craft used along the coastal margins and was first described in Dusky Sound (Fiordland), in 1773, by members of Captain James Cook's expedition. Describing the canoe used for fishing by a group of eight Maoris from Cascade Cove, William Wales noted:

"The canoe was composed of two small ones, hollowed out of a tree each, fastened to one another about a foot asunder by cross pieces, which were lashed to both with bandages made of the hemp plant, as we called it. The Stems and Stern-posts rose much higher than the body of the canoe and the head was attempted to be carved like the upper parts of a man and two limpet were put for the eyes."

The small group of people who lived on Indian Island in Dusky Sound in 1773 also had a double canoe. William Wales records:

"To what I have before said of their boats, I may now add that one is considerably larger than the other, I think that on the Starboard side is about $\frac{1}{4}$ part longer than the larboard one: Those which I have seen being 18' and 14' respectively. They are fixed so as to approach nearer to each other at the head than at the stern, which is a useful precaution. The cross pieces are made fast to the two canoes with lashings made of the hemp plant, and they have wash boards above the solid part of the boats fastened in the same manner, so well, that very little water can come in between them."

According to Beattie's informants from southern N.Z., a square sail (tiaka) was used on double canoes for voyages along the coast. In retrospect, the absence of any references to sails in the

descriptions of the double canoes given by William Wales at Dusky Sound in 1773 perhaps reflects the localised use of this type of craft in the inlets of the area at that time. Beattie's informants also noted that the sail had a boom along the top and the bottom and was attached to the mast or hua in the centre of the craft. The poles connecting the two craft were called rauraho. The two rauraho nearest the bow and the two nearest the stern ran across both canoes whilst the rest of the rauraho ran to the edge of each canoe. Raupo was placed on the platform between the two canoes so that no waves could come up between the spaces. The mast of such a sea-going double canoe was placed between two strong rauraho and ropes ran from it to the bow (ihu) and to the stern (te ta). Two men stationed themselves at the rear end of each canoe and steered the craft with paddles. In stormy conditions two or three of these double canoes were lashed together into rafts.

7. The Outrigger Canoe: A canoe having an 'outrigger' on one or both sides.

A single outrigger or keakea was sometimes attached to a dugout canoe in southern N.Z. One of Beattie's informants has given an account concerning the outrigger which also serves as a useful demonstration of improvisation in the face of an adversity occasioned by nature.

"We went for wood to a lagoon near the sea and it was a ticklish job in the river current so a log of totara about 4 or 5' out from our canoe was used as an outrigger."

Footnote: Donald Hay, who came to Lake Wakatipu in August 1859, in search of pastoral land, later wrote of his use of a mohiki to explore the south and middle arms of the lake, and discover that it had a north arm:

"It was reported that a gentleman from the North Island had constructed a moki (raft) but the prevailing winds were so strong that he had to abandon the attempt to navigate the lake ... I searched the south end of the lake, and to my joy and surprise, found the mohiki hidden in the bushes. I improved on it by adding korari sides and round bundles of the same material to strengthen it and form a seat in the centre. I then cut out two oars or paddles, and made rowlocks two two forked sticks, and drove them through the sides of the mohiki." Describing his voyage, Hay says: "I was on the lake and in its vicinity about 14 days during my

last trip. I had no fear while cruising in my frail bark, but I had to exercise caution, as my craft became saturated with water so that I was in it ankle deep and had to haul it up on the beach to let it dry. Occassionally my legs and feet swelled a little, and the dazzling snow and glittering water made me partly snowblind; otherwise I was all right."

W.G. Rees's biographer George Griffiths also describes a catamaran which Rees and N.B. von Tunzelman built to get around the rock bluffs beyond Queenstown Bay in February 1860:

"Using their spare tether ropes, with bundles of flax koraris and driftwood from the beach, they fashioned their mokihis into a form of primitive catamaran, the floats being straddled by the paddling men, while their food and equipment was lashed to a crude raft between them ... Rees and von Tunzelman made only slow and laborious progress on their unwieldy craft."

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REPORT OF THE ANNUAL CONFERENCE OF NEW ZEALAND FEDERATION OF
HISTORICAL SOCIETIES, HELD AT TURANGI 5 - 7 MARCH 1976 -
from MARYGOLD MILLER. HOSTED BY TURANGI DISTRICT HISTORICAL
SOCIETY.

The Conference was held in the public camping area of the Ministry of Works camp. The accommodation was in huts which had been built as single mens huts for the power project, with common facilities. The weather was extremely hot during the day but cold at night. There had been no rain for 27 days. Delegates provided their own bedding. Meals were in the camp dining room and were included in the \$24 paid for registration. Unfortunately, the host Society forgot about the Polynesian festival which was held at the same time, so all advertised Maori functions were cancelled. Instead, detailed inspections of the power project were arranged.

The first get-together of the delegates was held after dinner in the No.2 hall where all delegates were welcomed by the Chairman Mr Maurice Trail, of Turangi. There were 23 Societies represented. Mr Sid Hart, President of the Federation spoke, also Mr Northcote Bade and Mr Arthur Moore. Briefly, the subjects were - The aim to co-ordinate historical societies was stressed .. Also the Federation's responsibility for assisting with the Historical Amendments Bill, the Antiquities Bill ..

The change back to the name 'Waitangi' Day for our national day. We were reminded that everyone is affected by and should be involved in history. Then some delegates were asked to get up and speak on their own activities, successes and failures.

Auckland - spoke on the preservation of rare books, of the Blomfield pictures.

Porirua - the researching of the facts about Te Rauparaha.

Cambridge - Maori history.

Waiheke - A new Society, who had 14 members attending, and had had to leave their homes at 2.30a.m., very keen members. Had discovered 300 Maori sites in 12 months.

Early Settlers Wellington - Their membership had once been over a thousand but has dwindled as the years have gone on. They are trying to attract young membership. Each older member is asked to bring along a young one. They are continually seeking Government co-operation for some financial problems. They feel societies should work through Historic Places Trust.

Foxton - They have 30 members. Don't meet very often. They are trying to cut through red tape to acquire the old Court House for their museum.

Franklin - Has 100 members involved in The History of the Waikato Wars. They have a fencible cottage which is under the jurisdiction of the Borough Council. They have had a mould made for a cairn on which to erect their plaques. This is cast in concrete.

Helensville - A small Borough of 1500 people. It is at the beginning of the Kauri area. They have a pioneer museum containing Victorian and early household accoutrements, but no custodian. They get tourists who are brought in mini buses from cruise ships. The old Court House has been declared a Historic Place, through the Trust. They have 45 people on the roster.

Huntly - Two years old, they have a museum. At the time of the Queenstown Conference, they had three financial members. They are involved in some historic mining houses. Vandalism is a problem. They are involved in the Centennial with support from service clubs etc. Hutt District. This includes Eastbourne and Upper Hutt. Having difficulty with finance.

Mangonui Society - Society is 5 years old. They have many outings of interest.

Nelson - The Society has been going 20 years. They have a Provincial Museum, run by the local bodies, with a staff of four. They have

outings to the Golden Bay and Collingwood area, and are involved with the Marlborough Society. Newmans Centennial is coming up which will be assisted by the Society.

Postal History Society of N.Z. - has a membership of 400 approx. Queenstown - was then called upon and I told of our activities and said money didn't seem to be too much of a problem. This electrified everyone! Told of our activities.

Whakatane - also spoke for Opotiki. They were involved in Maori studies, produced a comprehensive magazine. They held popular field days. "Young people are making history, we must get involved with them."

There was no more time to hear from the other Societies, so we moved onto a film by the Ministry of Works called 'Turangi, the Town of the Future with a Future'. This film showed the development of the hydro works. I enclose information on the hydro works, and it seems pointless to repeat it myself, I suggest it be read in conjunction with this report.

Supper was served which gave all delegates a chance to talk to each other and mix.

An early breakfast at 7.15 on Saturday made an early start for the day. We assembled at the Information Centre and Museum which has a splendid display covering past, present and future. One could spend hours studying the various displays and models. It helped to make clear the enormity of the power project. We travelled by bus, the first stop being at the Poutu Intake, part of the overall power scheme. One cannot help feeling deeply sad that such a gigantic upheaval was necessary, and to wonder if the result of a mere 16% increase of the power generated on the Waikato River is worth such a price. However, N.Z. is at last learning the value of putting things back as far as possible, and preserving anything of historical value which is in the path of the so called progress. The canal and dam are impressive and reasonable as far as environmental compatibility go. The care with which the Tokaanu Stream has been carried under the highway bridge and back into its own natural course, with minimal disturbance to the fish and fishing, is impressive. I could not help feeling that if some green had been mixed with all the concrete the whole project would have been more environmentally acceptable.

If Cromwell goes ahead, some yellow ocre might help to soften the

blows on the landscape. After marvelling at these modern wonders we carried on by to McDonnells Redoubt. It seems a quirk of fate that Colonel McDonnell should be so much to the fore in recorded history as he seemed to have been singularly unsuccessful one way and another. It seems they had their reasons for trying to deal with Te Kooti. As usual, greed was behind a lot of the official moves, and it was gold that Colonel McDonnell was hopeful of finding once he got rid of the annoying Te Kooti. Incidentally, Te Courti was the pronunciation used in the explanations, new to me and somewhat confusing. It was explained that Te Kooti had been before the Court and he was called Te Courti as a jeering note by his contemporaries. Colonel McDonnell's Redoubt has been reconstructed with the co-operation of The Historic Places Trust, the Ministry of Works and the N.Z.E.D. It is completely enclosed with earth works, has a small building and a central platform with the Union Jack on a flag pole in the centre. This last was a bit stiff in my view, as it was made of tin! No doubt the original was made of the usual material, and fluttered in whatever breeze there was. The plan of the Redoubt by Colonel McDonnell was quite inefficient, according to Mr Trevor Hoskins who was there to give us the explanation of the area. He had been in charge of archeology of the site, and had worked along with the Government Departments on the reconstruction. The way the walls were erected, there were a few places where the Armed Constabulary were vulnerable to cross fire. (See picture in 'New Zealand's Latest Power Story'). We returned for lunch.

In the afternoon we did a similar expedition to where Te Kooti was defeated in his last major battle, Te Porere. It was quite a steep climb with Ruapehu, Ngauruhoe and Tongariro close and forbidding. We then continued on to other Maori sites. The Opataka Village site was the most impressive. Such a secret tapu place. I was immediately aware of the sacred nature of the area. On the shores of Lake Rotoaira, so still and mysterious with its sacred island in slight mist away off the shore, but once joined by a causeway. Here some difficulties had been encountered owing to the sacred nature of the island. A rise of a few feet would swamp the island, it could be lost under the waters of the lake forever, all in the name of progress. It therefore had to be proved that it was of such a sacred nature that obliteration must be avoided, but the Maori elders were not anxious to have their sacred places inspected and investigated. After many diplomatic exchanges it was agreed that David Hoskins could look, but he was to touch nothing. So with the utmost rev-

erence and care he proceeded to the island. Unfortunately, false rumours were put around and the Elders expressed great displeasure and accused him of digging and interfering. Mr Hoskins offered his resignation if it could be shown where he had touched one thing. Inspection proved him to be a man of his word, he had touched nothing so the work proceeded. Changes were made in the scheme and the area has been saved from devastation.

We returned to Turangi, and after dinner, delegates attended the Annual Meeting. Meanwhile others were treated to a fascinating talk by Mr Trevor Hoskins on the restoration of the Orari Gorge Station buildings in the South Island.

Annual General Meeting - Welcome to new delegates. .. Apologies .. Roll Call - 41 Societies in the Federation. .. Annual Report was read .. Congratulations were tendered on the outcome of representations to have Waitangi Day reinstated. It had been a big effort, every member of Parliament having received a letter.

It was reported that the Journal had been successful and it was hoped Societies would make more effort to sell them, 300 had been printed. It was pointed out that it is very important that the Federation remain strong in order to assist the Historic Places Trust. Hope was expressed that under the new Act the Federation will have representation on the Historic Places Trust.

There must be strenuous representation for finance as expenses were rising. Recent applications have not been successful. The committee has worked well throughout the year and met regularly, with long distances being travelled. After some discussion it was agreed that affiliation fees remain the same. There was some difficulty in finalising the venue for the next conference. If possible it will be held in Nelson, if not, in Auckland.

There were two nominations for President. Mr Northcote Bade and Mr Fisk. Mr Fisk was elected. Mr Nicholl would remain auditor. Mr Bowden would remain solicitor. The editor of the journal would remain the same. It was agreed the Secretary should receive an honorarium. Miss Thompson was re-elected as Secretary. The following were elected. V.P. Mr Brooker. Committee .. M/s Northcote Bade, Newport, A. Moore, Calder, Hart and Mrs Clarke. Lengthy discussion was held as to the retiring President automatically becoming the V.P. A remit on change of committees was lost. Lengthy discussion took place on associate membership, and on the rules. It was decided

it would all be left to the Executive. It was suggested that societies celebrate Waitangi Day.

The following day, after an early breakfast, we took another bus trip and visited St Pauls Maori Church, Tokaanu. It contained a memorial to Rev. Thomas Grace and his wife, Agnes. Taukanu was a headquarters of the Armed Constabulary and a stopping stage for the stage coach. The local hotel maintained its licence which is now the T.H.C. There were 37 sawmills operating once. Once Turangi was established and the N.Z.E.D. programme got underway all the lifeblood was drawn from Tokaanu. The Rev. Grace journals describe much of the early days, his wife was the first white woman to see Lake Taupo, she was continually pregnant. The Maoris later became Roman Catholic. There was an interesting bell in the church which we inspected. It had bits broken off it which was the work of the Hau Haus. There used to be a flour mill near the church and the local Society hopes to set up the stones. The hot springs were close by so we enjoyed a good soak in warm water before going back in the bus for lunch. Final discussions and farewells were said and we all look forward to next year's conference, hopefully in Nelson.

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FREDRICK WILLIAM CHARD, from a farm along Chard's Road near Victoria Bridge, Arrowtown, relates his family's history.

Copy by Doreen Bricknell, Arrowtown.

'My Grandfather and Grandmother lived in Dorsetshire, England. My Father was 14 yrs old when he arrived in N.Z. in 1852 and he worked in Canterbury on dairy farms and wherever work was available. During harvesting he remembered that in order to have a full day's work the harvester was positioned on the next farm the evening before. For if the crops were to be cut at the peak times, long hours, daylight to dark were worked.

Father came to the Lakes district and worked in the Gibbston coal mines, his particular job being to move the coal from the top depot to the lower depots. This was done with a 4 horse wagon.. Then at the lower depot he moved the sacks of coal from the wagon into the bins, orders being connected from there.

About this time he bought what is known as Chard's farm, and once established he married Emily Greem of Queenstown, but formerly of Woodstock, England. Their family consisted of ten children, their names being: Rosins (usually called Minnie) who married Willie Bell.

Emily, who married Hubert Hawkes ... Albert, who died at 20 yrs age. .. Harry, who married Grace Vogel, a distant relative of the English Banking pioneer in Dunedin, Sir Julius Vogel. .. Isabella (or Essie as she was known) married Rasmussen of Lake Hayes .. Ivy, married Rev. Fredrick John Smith, a Presbyterian Minister..(Richard, Maud and Mary all died in infancy) .. Fredrick William (who is myself) I married Mary Alice Facer of Port Chalmers in 1926.

But, back to my childhood and with my brothers and sisters I walked 5 miles to Gibbston school. We were joined by many children along the way and our numbers had increased considerably by the time we reached the school. The peak number at the school was 52 pupils, but it went down to 18 pupils once.

Father, besides milking the cows, went mining, and also ran a market garden. The garden was ahead of its time, and too far from Arrowtown, also the Chard Road on the other side of the Kawarau Gorge had to be viewed with respect in those days. Mother would walk to Arrowtown with butter and eggs in a basket for local shops.

The family attended Anglican and Presbyterian services at Gibbston Church. In 1903 Father died, aged 65, and for some time my brother Harry managed the farm. My mother died in 1922. I took over the farm about this time and in 1926 I married Mary. After the wedding we honeymooned at Inch Clutha, then found ourselves snowbound at Cromwell on the way home. We stayed the night and in the morning the snow was 8" deep on the road. We were doubtful of reaching home through the gorge, but the bus service triumphed and we walked from the main road to the farm in thick snow. My wife, who had had no previous experience of snow, flicked it through her fingers delightedly, marvelling at its lightness. I knew she would get over her rapture very quickly when living and working with it all around.

We were milking shorthorns about this time and they were supplying a good combination of milk and cream, quality and quantity, but we invested in a pedigree Jersey bull and came up gradually with a jersey shorthorn cross herd that improved the quality and retained the quantity. Almost like a bucketful of cream. This jersey-shorthorn cross is valued for beef as well as for dairy products. Our farm was topdressed, as considered usual farm practice, but when our cows became ill, investigation showed that the soil did not need the same quantity of fertilizer as most farms. The farm has been called a green oasis and when the Crown Range road was being built the men working on the road remarked on it being like a patch of emerald green

in a desert. My mother could see the sun glinting on the shovels far above from the farmhouse.

The Mörven Ferry was the link between Arrow Junction and Chard Road, built about the turn of the century but it has long since ceased to operate. The Cone Peak Station is further along Chard Road and in the past Warmsley Kane, the Watt Bros and Wardells have owned it. Kennedys now own Cone Peak Station and live in Arrowtown, because the Station house has been burnt down. The farm buildings remain.

My wife and I had two children, a daughter dying in infancy and a son who helps me run the farm now. We sent Eric to Port Chalmers for his education as we did not fancy his walking to Gibbston by himself. He attended King Edward Technical College. Always being musical, he played the organ in the church for many years and the accordin frequently.

A stream off the hill is fed along a race and irrigates the property. Lucerne grows abundantly and years ago we used to stack the hay in 4 stacks from a centrally situated hoist and jib. We used a trolley which could be described as a sledge with wheels and placed two ropes over the trolley, then the hay, which in turn was raised with the ropes by the jib and hoist on to the stacks.

One dog I had would lead my horse in by the reins, and when I would mount the trolley, was up before me pulling my sleeve to help me in. One dog lived till he was 22 yrs, another 17. We have grown long red mangles here which weighed 25lbs each and turnips 18lb each. My wife has been dead many years but Eric and I manage the housework and meals as well as the work on the farm.

oooOooo

LAKE WAKATIPU - QUEENSTOWN (Author and date unknown)

Grand and awesome mountains look down on Lake Wakatipu. There is nothing soft about the scenery they present, for nature has failed to clothe them as she clothed the hills of the North Island lakes. The mountains are well named, the Eyre Mountains, Mt Dirk, Bayonet Peak, Hector Mountains and the Devil's Staircase. Particularly grim and forbidding are the Remarkables which stand out gaunt against the sky. Like the mountain lakes of Switzerland, Wakatipu is of glacial origin. During the ice age, the ancient glacier gouged the living rock into a chasm between the peaks and when the ice thawed, water filled a gorge 52 miles long to form a lake. Standing on the shores of Lake Wakatipu, looking for all the world

like a page in a schoolgirl's picture book, is the alpine town of Queenstown, with the gay colours of the houses and business premises, contrasting against the blue waters of the lake. There is a magnificent park on a peninsula jutting out into the water, with rich green lawns, colourful flower beds, exotic trees and shrubs, and pleasant walks with noble views of rare natural beauty. It was on this arm of the Lake that William Gilbert Rees settled and built a small homestead in February 1860 and when gold was found up and down the Shotover, miners began to stream into the area. They came on foot with swags and horses with packs. Men of fortune, whose fate had brought with the winds of the sea, to the shores of Otago, strove inland by the thousands to take possession of the metal. With the cry of 'gold' about 1500 adventurous and intrepid gold diggers arrived around Lake Wakatipu to fossick the pathless regions. By 1863 the flat around Mr Rees' homestead was soon a busy settlement and the days of prosperity dawned for Queenstown the Golden. But Queenstown's golden days have vanished. Today the narrowness of its streets are the indication of the hasty planning of a frontier town but in some stone structures and a few charming wooden cottages, one may still get a glimpse of old Queenstown.

oooOooo

A SHORT TIT-BIT FROM GLADYS REID

Arawata Bill amused Glenorchy residents in the thirties, many either forgot his surname or never knew it. My pupils at Rees Valley spoke of Mr O'Leary who stayed in their homes at different times and it was some time before I realised that he and Arawata Bill were one and the same person. The first happened when the cowboy at Earnslaw Hotel was smitten with appendicitis and was sent to Frankton Hospital in charge of boat hands. Stan Knowles the proprietor, also asked the boys to get a message to Arawata that his services would be appreciated for a few weeks. It was one of his periods of staying at what we now call Sunshine Bay. Next morning Stan received a telegram 'arriving Tuesday's boat, O'Leary'. He puzzled over this then decided it must be a tourist his wife had booked in, so took it to her. She looked blank, then started to chuckle. "O'Leary's no tourist," she said, "he's your substitute cowboy", and they had both known Arawata most of the time he had been using Glenorchy as a base.

THE LAKE COUNTY PRESS, JULY 20, 1883.

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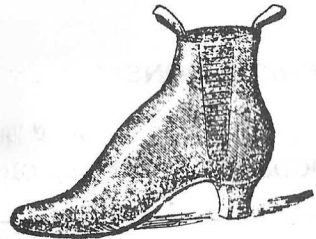
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