THE TAIERI ALLANS
AND RELATED FAMILIES

A PAGE OUT OF THE EARLY HISTORY OF OTAGO

By
JAMES ALLAN THOMSON

"Honour thy father and thy mother;
that thy days may be long upon the land
which the Lord thy God giveth thee."

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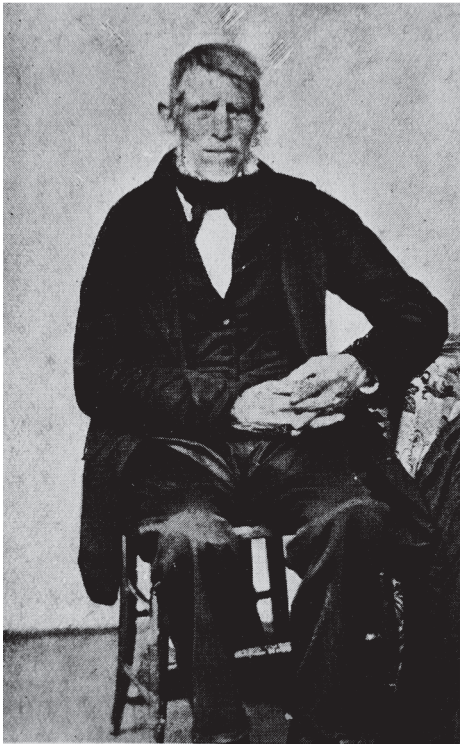


JOHN ALLAN, SEN. (1862).

AGNES ALLAN (1884).

ALEXANDER McKAY (1874).

JANET McKAY (1898).

JAMES ALLAN THOMSON (1928).

PREFACE

The proposal to edit this record of John and Agnes Allan and their descendants was made to the older surviving members of the family in 1919, but subsequent ill-health prevented any serious work upon it until the close of 1925.

A young lady, who is herself a member of the family, when shown the bulky papers and correspondence which have been accumulated in preparation of this little book, asked the pertinent question : "But why are you doing it?" That is a question which I frequently ask myself, for I sometimes grudge the time taken from my scientific pursuits, and find the answer somewhat as follows:

In these times of social unrest, when the family ties and traditions which have done so much to the building up of the British people are being unloosed as never before, and when the liberty and prosperity which we New Zealanders enjoy is taken for granted without a grateful thought for the struggles and staunchness of the ancestors who have won them for us, the words of Ecclesiastes seem to have a special meaning:

"Let us now praise famous men and the fathers who begat us."

Chapter I

ULSTER AND SCOTTISH ORIGINS

The Taieri Allans, with the related families of the McKays, Andersons, and Olivers, are descended from John and Agnes Allan, who came to New Zealand from Kilmarnock, Ayrshire, Scotland, in 1842. In this chapter are gathered up the few details that are known of their forebears, and of their life prior to leaving for New Zealand.

Agnes Allan did not change her name on marriage, but a family tradition states that her husband spelt his surname 'Allen' previous to his marriage, making the change to Allan out of gallantry to his wife. In favour of this tradition is the fact that his brother James, who also came to New Zealand, spelt his name 'Allen'. On the other hand, Provost Hogg, of Irvine, who has made a study of the local Ayrshire records, does not seem aware of this change of spelling, and states that our John Allan was related to the poet Robert Burns, to the Allan who founded the Allan line of steamers, and to the John Allan who emigrated to Virginia and became the foster father of Edgar Allan Poe.

Although in the eighteenth century spellings of family names were not firmly fixed, and an Allan might easily from personal choice spell his name Allen, it does not seem probable that John Allan was as closely related to the above Ayrshire Allans as the Provost supposed. Both John and Agnes Allan were born in Ulster, where the families had resided for an unknown period, although, like many other Ulster families, hailing originally from Ayrshire. As John Allan later came into close contact with Rev. Thomas Burns,

nephew of the poet, in New Zealand, it does not seem likely that he was aware of any relationship, or his family would surely have heard of it. On the other hand Agnes Allan always claimed that her family was related to the founder of the Allan line of steamers[1].

John and Agnes Allan were both born in Ulster, and of the Ulster Allans we have little knowledge. John Allan's parents were farmers, and died at an early age, leaving three orphan children, Margaret, John (born 1791)[2] , and James, who passed with the farm to the care of an uncle. John evidently did not get on well with his uncle, and at the age of nine ran away from home and joined the Navy (1800), with which he served more or less continuously until 1815, the year of the battle of Waterloo, when apparently he settled down at Irvine, in Ayrshire, later moving to Kilmarnock. Of his sister Margaret we have no details. His brother James subsequently joined him in New Zealand.

Agnes Allan, born in 1794, was the eldest daughter of Joseph Allan, an Ulster weaver, who came to Irvine in the year 1809. He had a brother Tom, who inherited considerable property in Derry. The family was originally Scottish, but crossed to Ireland at the time of the Stuart persecutions. Provost Hogg supplies the following note:

> "Joseph Allan, born 1756, died 1846, came from Derry, North Ireland, married Miss Woods, who died about 1838. From an old census (1820) I found that Joseph Allan was a weaver who came to Irvine in the year 1809. The census notes that in 1820 he had been resident eleven years in Irvine. He resided in the Bridgegate, about where Miss Connor now has her Upholsterer's shop. The old houses were removed about forty years ago for the purpose of street widening and improvement. I have a very good photograph of the old houses which shows the house where Joseph Allan lived. The family were

> Dissenters and attended the Burgher Kirk[3] of which the Rev. Alexander Campbell was minister. The old church (now a grain store) still stands in the Cotton Row, Ballot Road, Irvine. The family appears to have been in fair circumstances. It consisted of parents and six daughters".

Of Agnes Allan's younger sister and their descendants we have few details. Elizabeth married an Irvine weaver, Henry Neil, who came from Ireland about 1818-19, and left no family. Janet, the third daughter, married another weaver, William Corrance (?Corrans?), who also came from North Ireland, in 1810, and was connected with a religious sect known as the Macmillanites. In 1820 the household consisted of two males and four females. A son, George Corrance, emigrated to Otago in 1861, and in 1866 his mother joined him. Other descendants of the Corrance family are still living in Irvine, Kilmarnock, and Ayr, one being postmaster at Prestwick.

Mary, the fourth daughter of Joseph Allan, became Mrs Hill; while Kate, the fifth, became Mrs Fulton. Both are believed to have had families, but Provost Hogg states that there are now no descendants in the Irvine district. Isabella, the youngest daughter, became Mrs Wilson, and died in the Kilmarnock Hospital in 1898 as the result of a burning accident. She is survived by a son, Andrew Wilson, aged about eighty, a carpet weaver, living at 4 Dundonald Road, Kilmarnock; and a daughter residing at 233 Meadowpath Street, Dennistoun, Glasgow.

Certain Christian names have been much favoured by the descendants of John and Agnes Allan, and of these we already find the majority in use in the two families – Joseph, John, James, Agnes, Janet, and Isabella.

The period of John Allan's service with the Navy (1800-1815) was one of almost continuous war with France, there being only one short interlude of peace from March, 1802, to May, 1803, until the banishment of Napoleon to Elba early in 1814. Owing to the military successes of Napoleon on the Continent, England stood almost alone

during the greater part of these years, and had opposed to her the navies not only of France and Spain, but at one time also those of Denmark, Sweden, and Russia. Moreover, from 1812 to 1814 there was also war with America. During this time the British Navy gained and held the command of the seas, thus averting the invasion and conquest of Britain that was the great objective of Napoleon, and permitting the landing of expeditionary forces in Egypt (1801), Sweden (1808), Spain (1808), Portugal (1808-1813), and Walcheren (1809). This command of the seas was maintained not only by the great naval victories of Nelson in pitched battles with ships of the line, but by ceaseless patrol of the enemy's coasts and harassment of his small shipping, and by search of neutral vessels for contraband of war. These latter duties were carried out for the most part by smaller vessels.

Of John Allan's service during these years we have few particulars, and for this reason we may assume that he was not present at the larger engagements, and served mostly in the smaller craft. We know that he commenced service under Lord Cochrane in the 'Speedy' (1800-1801), was wounded, and for some time an invalid in Italy, assisted in the embarkation of Moore's army at the battle of Coruña (1809), when he was captured and held prisoner by the French for two years, and ultimately took his final discharge from the Aboukir in 1815.

A full account of the cruises of the 'Speedy' from May, 1800 until her capture by the French in June, 1801, has been placed on record by Lord Cochrane (afterwards Earl of Dundonald)[4] . Writing in 1861, he described her as follows:

> "The 'Speedy' was little more than a burlesque on a vessel of war, even sixty years ago. She was about the size of an average coasting brig, her burden being 158 tons. She was crowded, rather than manned, with a crew of eighty-four men and six officers, myself included. Her armament consisted of fourteen four-pounders, a species of gun little

> larger than a blunderbuss, and formerly known in the service under the name of 'miñion,'[5] an appellation which it certainly merited."

His description of his cabin is amusing; its ceiling was only 5ft high, and it was too small to accommodate a chair. To shave, he was accustomed to remove the skylight, and putting his head through the opening, to use the quarter-deck as a toilet table. Lord Cochrane attempted to arm his vessel with twelve-pounders, but the timbers were found too weak. He put in as a new main-yard the foretop-gallant-yard of a French frigate, and even that had to be cut down. With this crazy vessel he cruised for thirteen months in the Gulf of Genoa, and on the Spanish coast, with short special missions to Algiers, Tripoli, and Tunis. His task was evidently to harass the small shipping of the enemy (French and Spanish), and though he occasionally had to retire before superior strength, he chased or captured most enemy vessels that he saw, many of them being French or Spanish privateers, or allied vessels with enemy prize crews aboard[6]. In all he captured upwards of 50 vessels, 122 guns, and 534 prisoners, his greatest feat being the taking of the Spanish xebec frigate 'Gamo' of 600 tons, 32 heavy guns, and 319 men. This was effected by running under her sides, so that the big ship's guns could only sweep the 'Speedy''s rigging, and ultimately by boarding her and hauling down her colours, when her crew, thinking that her officers had struck, surrendered in a body. On this occasion the 'Speedy''s crew only consisted of 54 men. The Speedy was ultimately sent with mails to Gibraltar, and meeting with three French ships of the line, was unable to get away, and after a severe bombardment, struck her colours. Fortunately the British had captured a French boat a short time previously, and an exchange of both officers and crews was effected in a few days, a happening the more fortunate in that exchanges of prisoners were not often made in these wars.

It must have been an awesome experience for the boy of nine to be under action so repeatedly. Like other seamen of the period, he probably became early inured to the hardships the service entailed,

and welcomed the actions as bringing in more prize money, in which even the cabin boys and powder monkeys would share proportionately. Lord Cochrane seemed to have been a popular commander, with a reputation for gaining prizes, and remarks that resort to the press gang to gain crews was only necessary with unpopular officers, inefficient vessels, or out-of-the-way stations where chances of prize money were few. Whether John Allan was fortunate and remained on the 'Speedy' during her whole adventurous thirteen months, or not, we do not know. Perhaps it was then that he got the wound that necessitated a sojourn in Italy. It appears that he served again under Lord Cochrane, for he was present in the same boat at the storming of a fort when the captain was wounded, and no such action is recorded during the cruise of the 'Speedy'.

Of his fortunes during the next eight years no details have been preserved. We next hear of him of him at the battle of Coruña, 16th-18th January, 1809. Sir John Moore, in order to allow the Spanish insurrectionaries in the south a breathing space in which to organise a resistance to the French, had made a feint at the French lines of communications in the north, and had successfully drawn Napoleon to alter his plans and direct his main forces to meet the danger. By a masterly retreat he had lured the French to follow him to Coruña, where he had directed the fleet to meet him and re-embark his army for transference to Portugal. The transports being delayed by bad weather, Marshal Soult was able to bring up his pursuing army in time to engage Moore before the embarkation, and the battle of Coruña resulted. The British, in spite of their inferior position, successfully repulsed the French attack, though Moore himself was killed by a cannonball, and the main part of the army successfully embarked during the night following the battle. At dawn the French pushed forward to a hill commanding the harbour, and:

"... about mid-day succeeded in establishing a

> battery, which played upon the shipping in the harbour, caused a great deal of disorder among the transports. Several masters cut their cables, and four vessels went ashore; but the troops being immediately removed by the men-of-war's boats, the stranded vessels were burnt, and the whole fleet at last got out of the harbour. General Hill's brigade then embarked from the citadel; but General Beresford, with a rear-guard, still kept possession of that work till the 18th, when the wounded being all put on board, his troops likewise embarked. The inhabitants faithfully maintained the town against the French, and the fleet sailed for England."[7]

Such is Napier's account of the embarkation, but although none of the ships, except those burnt, were lost, it appears that at least one of the ship's boats was cut off by the French. The cavalry acting as rearguard were the last to embark, and as the horses could not be shipped, the last act was to shoot them to prevent their being made use of by the enemy. John Allan was with the last of the soldiers engaged in the shooting of the horses when a band of French soldiers came suddenly on the scene, and in the rush to escape the boat became overcrowded and grounded. Before it could be refloated the crew and passengers were captured. As prisoners they had a hard time of it, how hard we can only guess, but recent novels, dealing with the treatment of French prisoners in England at this time describe almost unbelievable harshness of treatment except for officers on parole. They had several weeks travelling to their final destination, and only two, one of them John Allan, ultimately survived. After two or three years imprisonment he secured his release, it is said, through the interest of a French lady. Napoleon's policy was against the exchange of prisoners.

John Allan evidently rejoined the navy on his return to England, for his certificate of discharge from the 'Aboukir' in 1815 is preserved in the possession of the McKay family. It runs as follows:

> "These are to certify that John Allan has served as ordinary seaman on board of His Majesty's ship 'Aboukir' under my command from the 12th day of May, 1815, to the 13th day of September, 1815.
>
> Dated the 13th day of September, 1815.
>
> John Allan is 5ft 8in in height, is of a pale complexion, and aged 22 years.
>
> (Signed) W. THOMPSON, Captain.
>
> By virtue of the Act of the 32nd of George the Third."

After leaving the Navy John Allan apparently settled down in Ayrshire, and made his living either as an agricultural labourer or as a weaver, or in both ways. He married Agnes Allan, then living in Irvine, about 1820, and made his home in Kilmarnock, where his family of seven children was born. At the time of their departure for New Zealand in 1842, their ages were as follows :– John Allan, 51; his wife, Agnes, 48; Janet, 21; James, 18; Isabella, 16; Joseph, 14; John, 11; Agnes, 8; and William, 4. The elder children were doubtless at work, Janet being described in the Embarkation Register of the New Zealand Company as sempstress and servant, James as agricultural labourer, and Isabella as sempstress. Joseph was trained as a cobbler. No details of their life in Ayrshire have been preserved, except the interesting fact that owing to his father's Calvinistic strictness, James ran away to sea, thus following in his father's footsteps. The escapade, however, seems to have been of short duration.

What the reasons were that led John Allan to seek a home in a new land or to choose New Zealand we do not know, but some idea of the conditions at that time in Scotland can be gathered from Dr. Hocken's pages:

> "Long before the New Zealand Company commenced its colonisation operations, the state of trade throughout the United Kingdom was greatly depressed. Under this condition all suffered with varying degrees of severity. The lower classes felt

> the keen pinch of poverty in hunger and destitution, those above them in the evil effects of stagnation and overcrowding. Many thoughtful people said and wrote that relief and cure were to be found in emigration only" . . . "The deplorable state of trade and the condition of the poor at this time (in 1840) demanded a potent remedy. Taking Paisley as an index, in a population of 44,000, one quarter, or 11,000, were actually out of work and starving. Others were working sixteen hours a day in the all but unsuccessful endeavour to keep body and soul together on a pittance of seven or eight shillings a week."

If conditions were thus bad in Paisley, the home of the weavers, then the weavers in Irvine and Kilmarnock, too, must have been feeling the pinch, and Joseph and John Allan were weavers. No doubt the improvements of power looms were rendering the calling of the cottage weavers more precarious. Emigration societies had been established in many large centres of population, and emigrant vessels had for years been dispatched over-seas. In the four years from 1839 to 1842, more than 400,000 people had left the United Kingdom. Of these the great majority were following the beaten tracks and going to America, only 8,000 were going to New Zealand, and of these latter only 500 were comprised in the three ships of the New Zealand Company that sailed from Scotland. That John Allan should decide to emigrate at the age of 51 we may pretty confidently put down to the hard times or the lack of outlook in the weaving trade. That he was among the more venturesome spirits who braved the terrors of the unknown in distant New Zealand may perhaps be ascribed to his naval experiences and his familiarity with ships and the sea. To those who have once crossed the ocean the world does not seem so large nor does an ocean voyage seem so irrevocable a step, and to one who has mixed with men of many peoples, contact with a foreign race does not conjure up terrors.

CHAPTER NOTES

1 See appendix

2 The date of John Allan's birth is a little uncertain. In the certificate of discharge from the Aboukir (given later) his age is stated as 22 in 1815, which would make the date of birth 1793, and his age at joining the Navy only seven, but this seems impossible. The Embarkation Register of the New Zealand Company, not reliable on the ages of immigrants, gives his age as 37 in 1842. Joseph A. Anderson, his grandson, states he remembers an old family Bible with entries in Agnes Allan's handwriting, giving his birth at 1792 and her own as 1794. On his tombstone, however, he is stated to have been 72 years at his death in 1863, making his birth in 1791, and this is the date I have accepted as most probable.

3 The Burgher Kirk was one of the many sects into which Scottish Presbyterianism rent itself in the 18th and first half of the 19th centuries. Apart from the Cameronian Kirk, which dates from the persecutions of the Covenanters in the 17th century, the process of division began with the First Secession in 1733, when Erskine and three other ministers withdrew from the Church of Scotland over a question of patronage (the right of a patron to appoint a minister), and formed the Associated Presbytery. In 1749 occurred 'The Breach', over the lawfulness to church members of the oath required of Burgesses on taking office, and the Associated Presbytery split into the Burgher and Anti-Burgher Kirks. In 1820 these two reunited to form the United Secession Church, but in the meantime each had suffered further division into New Lights and Old Lights (the latter well known from J. M. Barrie's "Auld Licht Idylls"). Another original secession from the Church of Scotland over the question of patronage occurred in 1752, when Gillespie formed the Relief Church. In 1847 the United Secession and Relief Churches joined forces and took the name of United Presbyterian Church (popularly known as U.P.'s). These 18th century secessions were made by men who were Liberal in political sympathy and Evangelical in Church policy, while the Church of Scotland was Tory in politics and Moderate in Church policy. The adherents of the Secession Churches were almost entirely of the lower orders in social standing, and with much piety and true religion combined a great deal of ignorance and intolerable narrowness, with occasionally a strong vein of spiritual pride and insincerity, which have been held up to scorn by Burns, Galt, and

Barrie. Burns himself belonged to the New Light school of Moderates.

4 Thomas, tenth Earl of Dundonald. 'The Autobiography of a Seaman', 2 vols. London: Richard Bentley.

5 A Spanish word signifying small, from the Latin minuo, to make small.

6 When an enemy ship was captured, common practice was for a small group of men, the 'prize crew', to take command of the captured vessel and sail her to the closest friendly port.

7 W. F. P. Napier, 'History of the War in the Peninsula', vol. 1, London, 1828.

CHAPTER II

ARRIVALS IN NEW ZEALAND

The Allans sailed to New Zealand by the ship 'New Zealand', 455 tons, Captain C. H. Worth, leaving Cumbrae 4th July, 1842, and arriving at Nelson on November 3rd, 1842, a passage of 123 days. No details of their voyage have been preserved, except that James Allan was one of the most popular persons among his fellow travellers. Being a good sailor, he was ever mindful of the many that were down with seasickness, took the lead in all games, and was often up aloft helping the sailors. J. W. Barnicoat, a surveyor, who emigrated to Nelson in the 'Lord Auckland' earlier in 1842, records in his Journal[8] some interesting details of emigrant ships of that date. The New Zealand Company contracted with the shipowners to pay 1s 3d per day for each emigrant, according to a scale of rations attached. The emigrants were under the entire care of a surgeon-superintendent, who received a payment of £50 for the trip, and 10s for every one he landed alive over 14 years of age, 5s for those between 7 and 14 years, and 3s 4d for younger children; with a deduction of £1 for every loss, infant or adult. There was also an assistant superintendent, and a matron over the women. The surgeon usually appointed honorary constables from the emigrants to assist him in maintaining order.

John Allan had not been many years in Nelson before his family became increased by the marriage of two of his daughters to two Scotch immigrants who had come to New Zealand by an earlier ship. Both hailed from Sutherland, Scotland, and had come out together

to Wellington in the 'Oriental', leaving London on September, 1839, and arriving at Wellington on 30th January, 1840.

Alexander McKay, who married the eldest daughter, Janet Allan, was born in the parish of Clyne, Sutherland, on August 12th, 1802, and was thus 27 years old at the date of his emigration. He was the son of Hector and Jane or Jean McKay, and claimed relationship with the Leveson-Gower family, and also with Lord Reay, head of the McKay clan. Charles McKay, the poet, was a cousin. Hector McKay's family consisted of five sons, Donald, Angus, William, Alexander, and Robert; and two daughters, Jean and Elizabeth. Of the sons, Angus and William lost their lives in the Peninsular Wars, serving in a regiment raised in Sutherlandshire, one holding the rank of Captain and the other of Lieutenant. Robert came to Otago some years after his brother Alexander, and settled in Invercargill, where he ultimately died.

Before coming to New Zealand Alexander McKay had an interest in and managed a quarry in Brora, owned by Richard Barton, or leased by him from the Duke of Sutherland. The stone was cut and shifted to London and used at St. Katherine's Docks. Richard Barton also came out to New Zealand in the 'Oriental', and was a lifelong friend of Alexander McKay. He settled in the Wairarapa district, near Wellington, his surviving son, William Barton, being the present owner of the White-rock Station, on the east coast of Wellington.

John Anderson, who married Isabella, the second daughter of John Allan, was also a native of Sutherland, being born in 1819 within three miles of Dunrobin Castle, the chief seat of the Duke of Sutherland. He was the son of James Anderson, who hailed from Perthshire, and came to Sutherland to take charge of the first sheep introduced into the country by the Duke, who owned the freehold of almost the entire county. This introduction of sheep became historical, because it was accompanied by the forcible eviction of many thousands of small tenants who were farming in a primitive and most unproductive manner. Much of the land thus taken was

relet in large holdings to men with capital and some practical knowledge, and this gave a great impetus to farming and to the advance of the county generally. The evicted tenants were given small holdings, called 'crofts', on the eastern seaboard, but large numbers of them emigrated to Canada.

On leaving school, John Anderson became a shepherd lad on the estate under his father, and before long became expert in the training of sheep-dogs. In later years in Otago this ability did not desert him, and the intelligent manner in which any of his dogs would manage a flock or a single sheep was the admiration of his sons. He was also a keen sport with the fowling piece, as is witnessed by the following anecdote. On one occasion two noblemen staying at Dunrobin Castle made a wager of £500 as to which, with an assistant, would kill the most game in one day. One of the two selected the head gamekeeper as his helper, but the latter said he would find himself a better man, or rather boy, in the person of John Anderson, who was then a youth of eighteen years. These two won the match, and John Anderson's reward was a purse of ten sovereigns and a suit of sporting clothes.

Shortly after this John Anderson went to Canada to join an uncle and cousins engaged in farming there, but only stayed a few months. After his return to Scotland his father and brothers decided with him to accept the call that was being made for emigrants for the new colony of New Zealand. James Anderson had been for several years a widower, and was accompanied by his eldest son, Donald, with his wife; John, then aged twenty; and David, a year or two younger. The eldest daughter, Ann, who had married a McKay, stayed behind, and the youngest of the family, Catherine, a girl of seventeen, rather than emigrate, got married to her sweetheart, also a McKay, and stayed at home.

The Sutherland party, including the Andersons and McKays, were cheered as the coach left Brora, and such is the force of example, that in a few years ten of the young men who saw them off also came to New Zealand, including Mr Robert Murray and Mr Matheson, who subsequently settled in Tokomairiro.

The party travelled to London and had to wait there ten days or more for the vessel's sailing. An anecdote from that time showed that their strict Presbyterianism has been preserved. In the county of Sutherland at that time there was no church of any other denomination. When Sunday came round the emigrants knew of no Presbyterian Church in London, but one of the party could not rest unless he attended a place of worship on that day. John Anderson offered to find a church, and on doing so they both entered it and quietly took their seats. When the organ started, however, his friend at once arose, walked out of the church, made his way back to their lodgings, and indignantly told the others that John Anderson had taken him to a theatre on the Lord's Day!

Shortly after arrival in Wellington, Alexander McKay proceeded to Auckland, where he was appointed by Governor Hobson to supervise some contract work for the Government. At some date prior to the middle of 1843 he went to Nelson.

The Andersons remained for a few years in Wellington, where a flourishing little town soon sprung into existence, and started a butcher's shop, obtaining their livestock by regular shipments from Australia. Shortly after their arrival Donald Anderson took ill and died, and his widow returned to the Home Country. David Anderson left for Valparaiso, in South America, and eventually died in San Francisco in 1872, leaving a wife and family.

In 1843 John Anderson and his father sold their butchery business and left Wellington for Nelson with the intention of starting sheep-farming, taking with them a shipment of sheep. Unfortunately, on entering Nelson Harbour the vessel struck a rock and became a wreck, the sheep being nearly all drowned. This loss put sheep-farming out of the question, and James Anderson, being a member of the Oddfellows' Society, opened an hotel, which he called the 'Oddfellows' Arms', where the Society held its ordinary meetings.

Few details have been preserved of the doings of the Allans in Nelson, which they ultimately left for Otago in 1848. The Nelson settlement passed through much misfortune and distress in these years, and the family doubtless shared in the general lack of

prosperity.

Nelson[9] was the second settlement of the New Zealand Company, which had started operations by founding Wellington at Port Nicholson in 1840, and it suffered from the lack of initial preparation which characterised the early colonising efforts of this company. The name 'Nelson' was given in London to the new settlement, which it decided to plant on a site to be determined after arrival of the preliminary expedition, it being expected that it would be somewhere in the vicinity of Banks Peninsula or Port Cooper. When Captain Arthur Wakefield, the leader of the expedition, arrived in Port Nicholson in September, 1841, with three vessels (the barques 'Whitby' and 'Will Watch', and the brig 'Arrow') containing the company's surveyors, labourers, and stores, he learned from his brother, Colonel William Wakefield, the company's principal agent, that Governor Hobson objected to a new settlement being formed so far from the seat of Government, and wished it to be located in the Auckland district. To this Colonel Wakefield would not agree, and after three weeks' useless debate, directed his brother to proceed to Blind Bay and select a site there. At the south-east corner of the bay they found a sheltered harbour, and Captain Wakefield decided it was a satisfactory site for the town, brought the ships in, and planted his flag. The claims of the local Natives were satisfied by payments in blankets, axes, pipes, tobacco, guns, gunpowder, biscuits, and shoes, of a value of about £400. The survey parties and labourers lost no time in cutting tracks through the bush, fern, flax, and toi-toi, and in building rude houses against the arrival of the immigrant ships. The first of these, the Fifeshire, arrived on February 1st, 1842, and before July of that year no less than 67 vessels had visited Nelson, many of them, no doubt, small ships trading between Sydney and Wellington. Up to a late date in 1842 the where-abouts of the Nelson settlement was still unknown in London, and emigrant ships had first to call at Wellington to find out their destination. By September there were 2,000 people in the district, mostly congregated in the town of Nelson. Many neat houses of brick, wood, or stone had been erected, gardens fenced

off, a newspaper was being published, and church services held. Shortly after, a gaol and a pair of stocks were added. The Allans, as already noted, arrived in New Zealand on November 3rd, 1842.

The advertisement of the New Zealand Company relative to the Nelson Settlement offered for sale 201,000 acres in 1,000 allotments, each to consist of 150 acres of rural land, 50 acres of accommodation land in the immediate proximity of the town, and one town acre, at a price of £300 per allotment. Of the purchase money received, £130,000 was to be devoted to conveying labouring emigrants, £20,000 to allowances to purchasers towards the cost of their passages, £50,000 to the defraying of the company's expenses in selecting the site and establishing the settlement, and £50,000 to public purposes such as religious and educational endowments and the encouragement of steam navigation, leaving £50,000 profit to the company. The first difficulties of the settlement were due to the fact that the settlers arrived before the suburban and rural lands were surveyed, and the large proportion of labourers brought out in pursuance of the company's policy had almost no market for their labour but the company itself. The first rural land to be opened, the Waimea district, was only surveyed by August 8th, 1842, and the Moutere district by December 21st. Frederick Tuckett, the company's principal surveyor, was greatly disappointed at the quality of the land, and at that time doubted the ability of New Zealand to carry a large population. Certainly the amount of land sold by the company could not be found nearer than the Wairau Valley. Meanwhile, the supply of labourers was monthly increasing with each emigrant ship. In August those employed by the company were receiving 14s per week, together with rations of 7 lb. pork, 7 lb. flour or biscuits, ¼ lb. tea, and 1lb. sugar, as against 21s a week and 10 lb. rations previously. On January 16th, 1843, there was a deputation of 100 to 200 men to Captain Wakefield to demand an increase of wages, but without result.

In addition to these local troubles the New Zealand Company was in difficulties owing to a dispute with the Government, who contended that in the first place the Company had no right to make

direct purchases from the Natives; that in any case an insufficient consideration had been given; and that the bargain had not been made with all the owners of the land. The Government, therefore, refused to recognise the legal title of the company or their settlers to the lands they claimed or were occupying. This difficulty over land titles greatly retarded the progress of all the early settlements, and gave the settlers a feeling of insecurity. Eventually the Government agreed to grant to the company one acre for every 5s spent in land, surveys, roads, conveyance of immigrants, etc. The company thus became entitled to nearly a million acres, out of several millions that they claimed to have purchased, but this was conditional on Native titles being proved to have been extinguished. Mr Spain was sent out as a special commissioner to investigate such claims, and commenced in Wellington in 1842. It was many years before finality was reached.

On top of these economic troubles came the Wairau Massacre on June 17th, 1843, which threw gloom not only over the Nelson settlement, but over the whole of New Zealand, and raised apprehensions of a general rising of the Maori against the whites. The happening was all the more unfortunate as undoubtedly the Maoris had right on their side. Te Rauparaha, the paramount chief of the south end of the North Island, claimed the ownership of what is now Marlborough by right of conquest, and in March, 1843, called on Captain Wakefield in Nelson and stated his opposition to any survey of the Wairau district, but was willing to leave the matter to Mr Spain's decision. The New Zealand Company had purchased a document purporting to be a receipt of sale of the Wairau lands, which a whaler had obtained from Te Rauparaha by fraudulent misrepresentations as to its contents, and which the latter repudiated. Captain Wakefield, nevertheless, persisted in his intention to settle the Wairau Valley, and sent a party of contract surveyors, under Barnicoat, Cotterell, and Parkinson, to conduct the survey. The party successfully eluded Te Rauparaha, and had just concluded their survey when he arrived on the scene with a party of 125 men, woman, and children, of whom 25 were armed with

firearms. He did not attempt to molest the surveyors, but after removing their personal effects, including the covering of Barnicoat's tent, he burnt their tent poles, bedding, survey stakes, and a raupo hut erected by Cotterell, claiming that all these came off his land and were, therefore, his property. A message was sent to Nelson, and Captain Wakefield left in a brig for the Wairau with Mr Thompson, the Police Magistrate, and a party of armed men, which, when the surveyors had been picked up in Cloudy Bay, numbered 49 men. John Allan originally volunteered to join the party, but for some reason did not accompany them. They came to Te Rauparaha's party at Tuamarina, in the Wairau Valley, and invited him to submit to arrest and be handcuffed, and proceed to a boat to await trial for the charge of burning down the house of a British subject. Te Rauparaha naturally ignored this petty charge, and again stated his willingness to submit the matter of the ownership of the land to Mr Spain's decision. Te Rangihaeta, the warlike lieutenant of Te Rauparaha, who was the villain of the piece, tried to incite his men to fight, but Te Rauparaha told him to keep quiet. Mr Thompson then called up his men in an attempt to arrest and handcuff Te Rauparaha, and in the ensuing scuffle a gun was fired, probably accidentally, and the fighting became general. The Maoris had the advantage of position and used the bush cover skilfully, and the civilian whites were thrown into confusion and retreated, suffering severely in the process. Captain Wakefield, seeing that the position was hopeless, ordered his men to cease firing and throw down their arms and surrender, and raised the white flag. Tuckett, Barnicoat, and a few others preferred to risk their lives by escape, and got safely away. The Maoris ceased firing on the others, but Te Rangihaeta, whose wife had been killed, called for Utu, and himself tomahawked the whole of the thirteen captives, including Captain Wakefield and Mr Thompson. In all, twenty one were killed. Tuckett and Barnicoat rejoined the boat and crossed to Wellington to report the outrage.

It took ten days for the news to reach Nelson, and the whole community was thrown into consternation, fearing that a raid

would be made on the town. John Allan was at work in the country, and his wife travelled out to inform him and the other settlers of the massacre, and that they were all to hurry to the town for protection. The Church Hill was hastily fortified with earthworks, hundreds of men were sworn in as special constables and exercised and drilled, ships guns were dragged up and a body of gunners formed, and scrub and fern were cleared to leave no cover for the enemy. As late as October parties were still drilling, and day and night watchers were posted at various points commanding the land passes into Nelson, as well as views of the bay. Doubtless, John Allan, as an old man-of-war's man, took a part in the defensive measures. Alexander McKay was one of those who helped to build the fortifications on Church Hill.

Although the alarm for the immediate safety of Nelson gradually subsided, the Wairau affair increased the general feeling of insecurity amongst the colonists in all parts of New Zealand. A Government Commission made a belated inquiry into the affair, and reported that the Nelson people had acted indiscreetly, and recommended that no further action should be taken. The Maoris throughout New Zealand interpreted this as a sign that the white man was afraid to go to war, and there is no doubt that the ignorance shown by the civilian combatants at Wairau of the arts of war was a factor in precipitating the first Maori War, which broke out in the Auckland district in 1845.

The immediate effect of the feeling of insecurity in Nelson was that parties of colonists began to leave the settlement, some going to Sydney and others returning to England. The company was restricting their expenditure in New Zealand, and Nelson was faced with the prospect of unemployment and famine, as insufficient land had been placed under cultivation, and many of the first sections surveyed proved to be too poor in soil to support the settlers. The situation was met by cutting up the land into five acre sections for the working classes and giving them work for half the week with the company, on full wages, on the condition that they devoted the

other half to the cultivation of their land.

On October 1st, 1843, news was brought that the English Government had settled their differences with the New Zealand Company, who were henceforth to become their colonising instrument in New Zealand. This was celebrated in Nelson by a Royal Salute. On December 20th news arrived that two new settlements were to be formed immediately under the names of New Edinburgh and the Church of England Colony. On Colonell Wakefield fell the task of selecting suitable sites in the South Island, and for this purpose he sent Frederick Tuckett, the chief surveyor in Nelson, to spy out the land for the New Edinburgh settlement. Tuckett accepted on condition of having liberty to examine the whole coast from Banks Peninsula southwards and of being unfettered in his final choice of a suitable site. He chartered the brigantine 'Deborah', of 121 tons at Nelson, and left early in 1844 on his mission, taking with him Barnicoat and Davidson as assistant surveyors, J. J. Symonds as Government representative, Dr David Munro of Nelson, and two missionaries. Full accounts of this very interesting expedition have been given by Dr Hocken[10], and need not be reproduced here. Tuckett had the unfortunate experience of losing his way and sleeping out in the open when at Port Cooper (Lyttelton), and this doubtless influenced him in rejecting this district as a site for New Edinburgh, with the result that his choice finally fell upon Otago, after a full exploration of the coastal land as far south as Stewart Island and Riverton. Tuckett purchased 400,000 acres from the Maoris for £2,400, and Colonel Wakefield came down to Otago and made the payments, returning to Nelson on the 'Deborah' on 16th August. It was intended to procede at once with more detailed surveys, and two cadets had already been dispatched to assist Tuckett, who, with this assistance, surveyed the harbour and the suburban sections, and proceeded to lay out the town. Barnicoat, who had returned to Nelson, decided to accept a surveying contract in Otago, and with Bridge engaged ten men and a boy and a crew of four, and chartered the small schooner 'Carbon' to take them to Otago, leaving Nelson on August 25th. On reaching

Wellington, after a stormy passage, they learned news that made them abandon their expedition and return to Nelson.

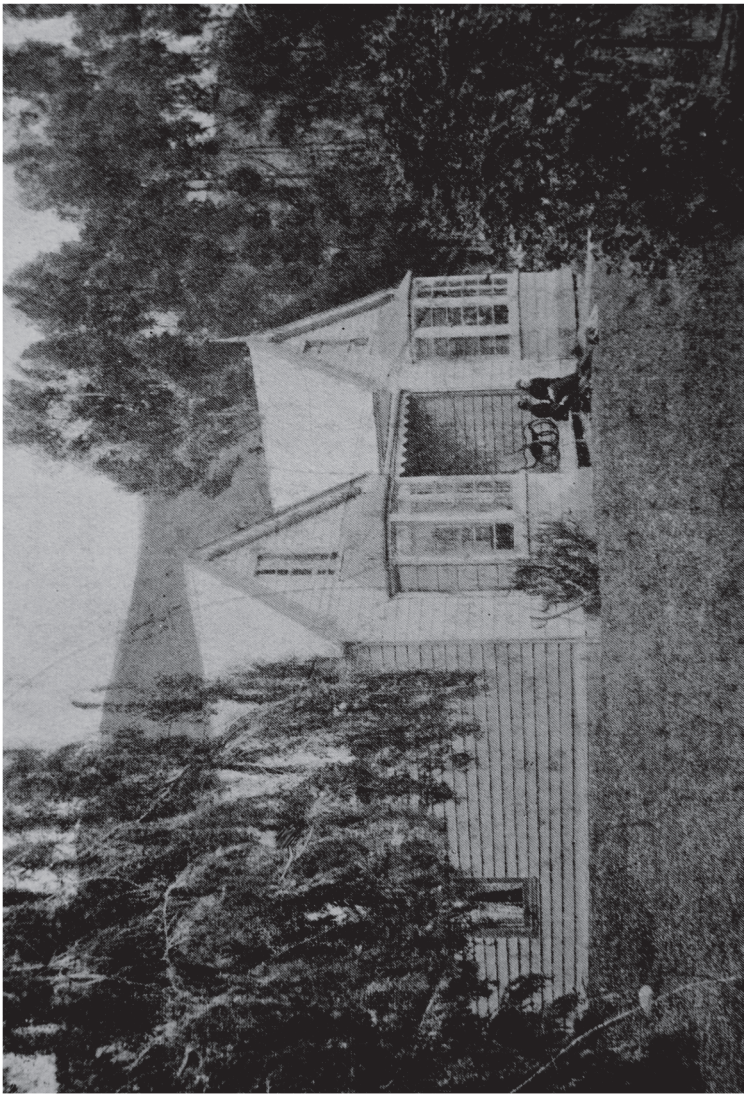
It appeared that Captain Fitzroy, on leaving England in June, 1843, to assume the Governorship, had written to the Colonial Secretary for explanation of parts of the new agreement made with the New Zealand Company, and received a reply which placed a very different construction on them from what the company considered they bore. The company again suspended operations, declined to incur any further responsibility in inducing persons to proceed to New Zealand, and sent instructions to their agents in the Colony to discharge all their men. This meant renewed distress in Wellington and Nelson, and the abandonment for the time being of the New Edinburgh scheme. Tuckett applied to be relieved, and was replaced by Mr William Davidson, who, after the departure of the cadets, was left almost alone in a little brick house built by Tuckett on the beach at Koputai (Port Chalmers).

Alexander McKay and John and James Anderson, having already between then tested the prospects of Auckland, Wellington, and Nelson, had resolved, when the new Edinburgh scheme was mooted, to try their fortunes there. In this decision they were doubtless as much influenced by the prospects of living once more in a Scotch and Presbyterian community as by the lack of outlook in Nelson. In 1843 the New Zealand Company offered £150 for three years for a Presbyterian minister at Nelson, and in 1844 steps were taken to form a Presbyterian Church, but the foundations were not laid until 1849. When the news of the abandonment of the New Edinburgh scheme reached them, these hardy pioneers did not doubt that it would ultimately come to fruition, and they did not abandon their plans. John Anderson had married Isabella Allan in April, 1844, and on 9th December Alexander McKay was married to Janet Allan by Rev. John Aldred in the Wesleyan Chapel. They left almost immediately afterwards, chartering the 'Deborah' to Wellington, and the 'Sarah Ann' to Otago, taking with them a large quantity of flour, sugar, and other such supplies as they thought they might require. The voyage was a very stormy one, and lasted three weeks.

Frequently they thought the end had come, and once the women, sitting quietly in the cabin when the vessel heeled over with little prospect of righting herself, heard McKay in a strong commanding voice calling the sailors to cut the ropes. They anchored safely in Otago Harbour, at Koputai, on 3rd December, 1844, and before they disembarked Isabella Anderson gave birth to her first son, James, who thus had the honour of being the first white child born in Otago Harbour, as his brother John had of being the first white child born in Dunedin.

When Dr Hocken was writing his history of the Otago settlement, Janet McKay and Isabella Anderson were still alive, and from them he received much information as to these early days. We cannot do better than transcribe his account of them:

> "As was to be expected, the fame of these proceedings (in regard to the New Edinburgh settlement) was bruited abroad throughout the other settlements. Some determined to repair without delay to a field which had been selected with so much care in readiness to reap its first fruits. The foremost of these deserve special mention, inasmuch as they must be credited with being the bona fide pioneers of the new settlement. Here they courageously remained for more than three years until reinforced by the arrival of the emigrants in 1848.
>
> From one of the two survivors, now nearly eighty years of age, the author has received an interesting account of the hardships they underwent and the Crusoe-like life they led in the solitudes around them. They consisted of two families, connected by marriage – the Andersons and the McKays – who arrived at Koputai from Nelson after a three weeks



HOPEHILL in 1890.

JAMES ALLAN (1874) AND JANE (SUTCLIFFE) ALLAN (1890).

passage, on the 30th of December, 1844. These were Mr James Anderson, his son John, and John's wife Isabella; also Alexander McKay and his wife Janet. Their descendants now number a yearly-increasing throng, spread chiefly on the broad Taieri Plains – the Andersons, McKays, Allans, Thomsons, McCaws, and others[11]. Finding on their arrival that the tide [of immigration] was not in flood, and that there was little prospect of employment, yet having youth and strength and faith in the future, they determined to remain and encounter the certain hardships of the new condition. McKay decided to stay at Koputai in readiness to do business whenever the first vessels arrived, or any accrued from the survey staff, or from chance whalers. He opened the first public house at Koputai, to which he gave the name of the 'Surveyors' Arms'. It was on the same site as the later and present 'Port Chalmers Hotel'.

The Andersons circumnavigated the harbour, or the river, as the whalers then called it, and finally decided to pitch their tent in that pretty little inlet known after them as Anderson's Bay. Here was a strip of clear land running from bay to ocean, with plenty of good bush in the vicinity. Upon this they hoped to run a few sheep, and perhaps cattle. They built a hut of rushes and rough timber in that rising piece of foreshore near the junction of the two roads and forming now the Cintra property. For food, they had plenty of wild pork, potatoes, and other vegetables of their own raising; they also carefully eked out half a ton of flour which they had brought down from Nelson. There was an abundance of quail, which young Mrs Anderson, who soon learnt to shoulder a gun, quickly brought to earth in sportsmanlike fashion. Her sister down the river, not quite so accomplished, was content to carry

the game bag for her husband and Mr Davidson when they went a pigeon-shooting. Time hung heavily on their hands, almost their sole occupation being gardening, fishing, and boating.

On their boat trips they frequently visited the future Dunedin, then covered with scrub and of uninviting appearance, but teeming with wild pigs and quail. Here dwelt two runaway sailors in a little hut by the side of Kaituna Creek, close to the old Maori landing place. They made a living by the sale or exchange of wild pork to the whalers at the Heads. These runaways were their only friends, and with them they exchanged many a visit. But one day one of these poor men died, and the spirits of the remaining three, never high, became deplorably wretched, and the bright future so intently hoped for seemed immeasurably removed.

Thus passed a weary time, when one bright summer day in February of 1846, to their amazement and delight, they saw a fully manned whaling boat pulling swiftly up the silent harbour. It contained Mr Kettle and a party of his surveying staff so long looked for, and at last speeding to the same scene of their future labours. To complete this short story, John Anderson got immediate employment amongst the surveyors, and built a small house, which was long afterwards occupied by Mr Pelichet. Here was born, on the 10th of December, 1846, his son John, the first child born in Dunedin[12]. Old Mr Anderson, the father, closed his eyes in his son's house in August, 1848, six months after the arrival of the first settlers. He sleeps in the old cemetery in York Place, which will always overlook Anderson's Bay."

To the above account little can now be added. The McKays were

able to get their stores occasionally replenished from the whaling boats owned by John Jones, of Waikouaiti, which occasionally visited Port Chalmers. They seem to have had no direct intercourse with the European settlement at Waikouaiti, estimated by Dr Munro at 100 persons in 1844, since, except for her sisters, Mrs McKay did not see a white woman for two years, until the arrival of Mrs Park and Mrs Kettle with the survey party in 1846. Mrs Anderson frequently had for company in her shooting expeditions a young Maori woman called Akina. The larder was eked out not only by birds, but also by fish and rock oysters, which were plentiful. Intercourse between the two families had to be by boat, for the bush came close down to the water over most of the harbour, and the only tracks were very rough ones. The scenery was a constant delight, and it was a great grief to the pioneers in after years that it had been so spoilt by the felling of the bush.

The arrival of Charles Henry Kettle with his survey party in 1846 followed on a Parliamentary victory in June, 1845, gained by the New Zealand Company, which was now able to resume colonising operations and to take up again the preparations for the New Edinburgh settlement. Kettle brought down from Wellington his wife and Mr and Mrs Park and twenty-five labourers on a three months' engagement, their wages being 14s per week and weekly rations of 10lb of flour, 10lb of salt pork, 1½lb of sugar, and a ¼lb of tea. The Kettles and Parks occupied Tuckett's small house, and the meals at first were prepared in the whare of Alexander McKay, "who thus came to the front with his Surveyors Arms." Leaving Park and Davidson to survey the port town (Port Chalmers) and take soundings of the harbour, Kettle made a rapid journey through the interior to determine town sites and to partition the area into suitable blocks for the contract surveyors. On his return specifications were drawn up for the contracts, five in number, and the contracts were shortly let.

Our interest lies chiefly in the first contract, which included the land to the right of the Molyneux, Balclutha, Inchclutha, Kaihiku, Puerua, and Waiwera; this was taken by Messrs Wylie, Wills, and

Jollie, in partnership. All three had come out to Nelson in 1842, and doubtless engaged their party in Nelson. Amongst them was James Allan, the eldest son of John Allan, the brothers Martin (of Tokomairiro), and Alexander Duthie and his wife, who was also a Martin. Mrs Duthie probably stayed behind at Dunedin with the Andersons, and became a lifelong friend of Mrs Anderson. According to Dr Hocken:

> "The provisions for the distant stations were conveyed by whaleboat as far up the rivers Taieri and Molyneux as practicable, and were then 'humped' over the intervening land portions of the journey. Not infrequently wind and weather reduced the camps to the point of starvation, and then the alternative was to break camp and march to Otago. But this outdoor life was pleasant and healthful, and moreover, was well paid at these rates."

James Allan brought the plans of the Clutha district to Dunedin at the conclusion of the survey. The date must have been in the autumn of the year 1847, probably about March, as when the party arrived at the Taieri Ferry the able-bodied Maoris were away mutton-birding, and only the women and children, with a few of the old men, were left behind.

He and two others crossed the Clutha River about where Balclutha now stands, on a korari raft or floats, carrying the plans in a long tin case. They made Taieri Ferry the first night, to find very little food, only potatoes. Next morning one of the party was too unwell to go further, and the other two started out again, but badly provisioned for the walk. When they had gone some six or seven miles, one of them felt unable to complete the journey and turned back to the Ferry, leaving James Allan to proceed alone. It must have been somewhere near his future home of Hopehill that he started on his solitary walk. He probably skirted the foothills on the east of

the Taieri Plains, and continued over the Chain Hills, crossing the Kaikorai nearly opposite where Mornington now is, and continued down the flax-covered ridge of what is now High Street, Dunedin. He was very tired for want of food, and as he drew near the foot of the ridge, cooee-ing all the way, and seeing no one, his heart sank at the prospect of spending the night among the flax. Suddenly two men emerged from behind a bush, and his troubles were soon at an end. They had a camp down at Pelichet Bay, and for three days they had come up in their boat to the creek where Wood's Hotel now stands, at the foot of Rattray Street, and had walked out to the top of the high ground to look out for anyone walking up from the south. On the evening of the third day they had just got into their boat, preparatory for returning to camp, when they heard a cooee, and hurrying up through the flax and scrub they met the solitary traveller with his long tin case tramping down the ridge. The Andersons do not seem to have been at Dunedin at this time.

James Allan returned to Nelson towards the end of 1847, or early 1848. We have little record of the family there, except that John Allan had a small farm at Richmond, while his son John was occupied as a shepherd lad for a farmer who owned a flock of Southdown sheep. The whole family now decided to shift to Otago, and in April 1848, they sailed in a small schooner of 12 tons, the 'Emily', in company with James Smith, who had been a fellow passenger with them from the Home Country. Soon after leaving Nelson John Allan fell ill, and they put in to Picton to consult the doctor for a man-of-war which was anchored there. As this boat was also going on to Otago, and then to the Chatham Islands, and as John Allan had been a man-of-war's man, the captain offered to take him and his wife on to Otago so that he might have the attendance of the ship's doctor en voyage. After leaving Picton a fair wind for the Chathams sprang up, so the captain decided to go there first. Consequently, Agnes Allan was the first white woman to visit the Chatham Islands.

The rest of the family continued the voyage in the 'Emily', and spent five or six weeks on the journey, being storm-stayed for three

weeks at Akaroa. They arrived in Dunedin in May, a few weeks after the arrival of the first immigrant ships.

CHAPTER NOTES

[8] A typed copy of this journal is in the Turnbull Library, Wellington.

[9] For the following account of early Nelson, the chief sources are 'Early Colonisations: The Settlement of Nelson,' published by the Canterbury Times, January 30th, 1896; the 'Nelson Evening Mail,' Jubilee Issue, March 4th, 1916; and 'Barnicoat's Journal,' already referred to.

[10] T.M. Hocken, 'Contributions to the early History of New Zealand (Settlement of Otago)', London, 1898. Hocken reproduces Tuckett's Diary, a letter to Dr Hodgkinson, and a narrative written by Dr Munro for the 'Nelson Examiner'.

'Barnicoat's Journal' also gives an account of this expedition.

[11] Dr Hocken was not quite correct here, the Allans and Thomsons being descendants of John Allan, but not of the Andersons and McKays, and the McCaws not being relatives.

[12] This statement of Dr Hocken's had been challenged in the Otago Daily Times, by Rev. M. A. Rugby Pratt, who claims that the distinction of priority of birth belongs to Patrick Park, son of the surveyor who laid out the town of Dunedin. This child was born on August the 2nd, 1846. Fred Waite had discussed the question in an article in the Times, and came to the conclusion that Dr Hocken was right, Patrick Park being born at Port Chalmers, in the brick house built by Mr Tuckett.

If the Andersons are admitted as pioneers of the Otago settlement, then the first child of the settlement was neither of the above, but instead James Anderson, born on ship the day his parents arrived at Koputai. Mrs Taylor (nee Carey), of Carey's Bay, is generally recognised as the first white child born in Otago. She died in Littlebourne, Dunedin, in 1928 (J. A. T.)

CHAPTER III

THE OTAGO SETTLEMENT

As has already been mentioned, the Otago settlement (as the New Edinburgh settlement soon became called) started with two initial advantages over the earlier northern settlements – viz., the freedom from fear of the Maoris becoming hostile, and the security of title to the land of the original Otago Block. As early as October, 1848, the Otago Block, which comprised a coastal strip from Otago Heads to the Clutha River, contained 444 whites and only 166 Maoris, and on the proclamation of the provinces, on the 1st of January, 1854, the Otago Province contained a population of around 2,400, of which 2,000 were in the Otago Block. The Maoris were thus greatly outnumbered, and even had they had hostile inclinations could not have become a serious danger. Fortunately, owing to the purchase of the lands being conducted in a manner satisfactory to them, with ample provisions in the way of reserves for their small numbers, there never was any suggestion of hostility between the two races in Otago.

Another great advantage of the Otago settlement in the early days lay in the homogenous nature of the community in matters of racial sentiment and religion, so that the acute differences of public opinion which often divided the northern settlements were avoided during the early pioneering stage, and the whole energies of the settlers could be devoted to the task of building homes and breaking in the land. This homogeneity arose from the manner of selection of the immigrants, which in turn was the outcome of long and difficult

negotiations carried on by a group of Scottish gentlemen with the New Zealand Company and the Colonial Office. These gentlemen were Mr George Rennie, Captain William Cargill, Rev. Thomas Burns, and Dr Andrew Aldcorn.

It would take us too far from our present purpose to follow these negotiations in detail, a task that has been admirably fulfilled by Dr Hocken, and only their final upshot needs to be given here. Mr Rennie was the original proposer of a new settlement on improved lines with proper prior preparation before the arrival of the immigrants. Captain Cargill joined him in advocating that it should be Scottish and Presbyterian, while Rev. Burns and Dr Aldcorn gave active support when it was proposed that it should be established in connection with the Free Church of Scotland. Mr Rennie did not favour this exclusiveness, and ultimately retired from the scheme, and its final success was largely due to the unflagging labours of Captain Cargill and Mr Burns.

The Free Church of Scotland came into being on the 18th of May, 1843, when 474 ministers of the Established Kirk of Scotland, headed by Dr Chalmers, marched out from the General Assembly of the Established Church, and constituted themselves the General Assembly of the Free Church of Scotland. The cause of this great schism, which is known as the Disruption, was the old sore of patronage, which had already caused so many earlier divisions. The rights of the patrons, who were usually the largest landholders in the parish, to present a minister to a vacant congregation in defiance of the expressed wishes of the parishioners and the Presbytery, had recently been upheld by the Courts, and Chalmers and his followers saw no way of gaining freedom but by the sacrifice of all the buildings, lands, and stipends over which the State claimed administrative right. The stipends given up amount to over £100,000, while the sacrifice of the associations in churches and manses could not be measured. This example of religious heroism on the part of their ministers stirred the people to generous emulation, for on them fell the hardship of finding funds for the new churches, manses, and stipends that were necessary. This

Disruption, besides quickening the religious life of the whole community, proved a test for the courage and unselfishness of the individuals. It was from people who had already given this proof of independence and virility that the first Otago immigrants were largely selected.

The actual selection of the immigrants and the sale of the lands was not carried out directly by the New Zealand Company, as was the case in the earlier northern settlements, but by a body organised by Captain Cargill and Mr Burns, and known as the Lay Association of the Free Church of Scotland, which was founded on the 16th of May, 1845, and until its dissolution on the 17th of May, 1853, watched over the interests of the Otago settlement. After Captain Cargill and Mr Burns came to Dunedin in 1848, the affairs of the association were in the hands of its able and zealous secretary, Mr John McGlashan, who subsequently came to Dunedin in 1853. While the company retained the duty of purchasing and surveying the land, conveying the immigrants, and carrying out public works, the association assumed the task of carrying out the scheme on Free Church principles, promoting the settlement by selecting the free and assisted emigrants, deciding as to the eligibility of persons desirous of purchasing land, and of effecting the sale of the properties.

Briefly stated, the special features of the scheme of the Otago settlement provided that of the money derived from the sale of lands, three-eighths were to be appropriated to emigration and the supply of labour, two-eighths to civil uses, including surveys, roads, and other public works, two-eighths to the New Zealand Company on account of its capital and risk, and one-eighth to religious and educational uses, to be administered by trustees. Similar, though much less generous provisions for religious and educational purposes in the case of the earlier settlements had proved ineffective owing to the number of religious denominations to be served, and their restriction in the case of Otago to the Free Church of Scotland undoubtedly was calculated to increase their efficiency greatly.

In the propaganda employed by the Lay Association to attract emigrants, a special feature was made of the religious and educational advantages, as will appear from the following representative example:

> "The inducements to emigrate, from the prospects of future advantage are: First, the provision made in the scheme and that for the first time in any British enterprise of the kind (with one, or perhaps two exceptions of an early date) for a church and a stated Christian Ministry, and for schools and teachers from the very outset, and for the increase and continuance of these institutions as the colony advances, which of themselves are sufficient to recommend this scheme above all of the same kind that have gone before it. There is also provision for a college, which, by the blessing of God, may in time be the means of diffusing more widely over the settlements of New Zealand and others around the inestimable privileges of a Christian education. We do not intend here to enter at any length on the religious, educational, and social merits of this scheme. Suffice it at present to say that the colonists from the beginning have their ministers and schoolmasters among them; that provision is made in the plan for supplying additional ministers and schoolmasters as the population increases; that they will be governed locally from the first by municipal institutions chosen by themselves; and that they will have among them persons of various grades, such as labourers, mechanics, and capitalists – in short, an entire section of the middle and lower classes of the Home population. These are merits which can hardly be over-estimated in any scheme, but which have been unhappily neglected at the outset amongst all of our colonising enterprises

> since the days of the 'Pilgrim Fathers', who showed themselves far more solicitous about their spiritual than their temporal wants, and in the midst of the severest hardships and privations maintained the internal and public ordinances of religion, as well as the practice of the sacred duties of the family and the closet, with the most unfailing devotion – the effects of which, by the blessings of God, were light and truth and vital godliness among many generations of their posterity in New England. What, therefore, may we not hope from another British colony founded on the same principles in New Zealand, for Britons now and their posterity, not only in that country, but in all those around it? Everything, by the same blessing, which attended the labours of the 'Pilgrim Fathers', if they set about it with but a part of the humble and prayerful spirit, the purity and piety of nature, and the indomitable courage of those eminently Christian men . . ."

Although these appeals were issued primarily to Free Church Presbyterians, the Lay Association evidently did not refuse emigrants of other denominations who accepted the conditions of the scheme. The census taken in Otago on March the 31st, 1849, shows the religious affiliation of the population as follows:

Presbyterian Church of Otago	476
Church of England	161
Unknown	92
Methodists	8
Roman Catholics	7
Independent	1
Total	745

The policy of 'class settlements' pursued by the New Zealand Company in Otago and Canterbury was often severely criticised both in New Zealand and England, and was unwelcome both to governors Fitzroy and Grey. It is now generally recognised that it resulted in a fine stock of settlers, whose descendants have given stability to the populations of Canterbury and Otago. The advantages during the early pioneering days in Otago have been well expressed by New Zealand historians not generally prone to laudatory commendations of current events:

> "The national and sectarian character of the settlement aimed at by its founders was undoubtedly an advantage to the colony in the first stages of its existence. It attracted and gave confidence to complete families, and, in that way, prevented the Scottish men from coming out alone so much as they are prone to do. It supplied a bond of union and a foundation for intimacy between the whole family of early settlers, and gave a certain amount of position and authority to their church elders which could be utilised with much advantage during the growth of more comprehensive and more national constitutions; thus utilising longer than could otherwise have been done the many good points in their national religion and their national characters"[13]

Although Captain Cargill and Rev Mr Burns fought hard to maintain the Scottish and Presbyterian nature of the settlement, the exclusiveness soon broke down. When in 1855 it became necessary to stimulate emigration, it was at first proposed that the emigration agency should be established in Scotland alone, and that the emigrants should be Scottish. But at a public meeting, by an overwhelming majority, it was agreed that provided the emigrants were of a respectable and suitable class, no preference should be

given to any particular nationality. Similarly in education, when in 1856 an Education Ordinance was passed by the Provincial Council, its framers made a strong effort to "introduce the religious teaching of the Bible as set forth in the Shorter Catechism," but at a public meeting, attended by about 200 people, all but six carried the resolution that the Bible should be read without comment. Nevertheless, the Scottish character of the initial settlement has maintained itself right up to the present by the fact that Otago has always attracted Scottish immigrants in a far greater number than any other province.

Commencing with the arrival of the ships 'John Wickliffe' on March 23rd, 1848, with 97 emigrants, and 'Philip Laing' on April 15th, with 247 emigrants, the Otago settlement grew relatively slowly until the functioning of the Provincial Council in 1854. Successive estimates of the population were as follows : October 1848, 444 whites and 166 Maoris (Otago Block only); November 1849, Dunedin 444, Port Chalmers 38, Country 263, total 745; March 1850, 1,182; January 1854, 2,400 (Otago Province). On 31st December, 1859, the population of the province had risen to 8,899, of whom only 2,262 were in Dunedin. In its early years Otago had a much smaller population than Auckland, Wellington, Nelson, or Canterbury, as the following table shows:

Year	1856-7	1858
Auckland	15,518	18,177
New Plymouth	2,488	2,650
Wellington	11,919	11,728
Nelson	7,509	9,272
Canterbury	6,230	8,967
Otago	3,796	6,944
New Zealand	47,460	57,738

The reasons for the comparative stagnation of Otago in its early days seem to have been mainly two – viz., the poor sales of land at the original price asked by the company, and the lack of road access to the country. The founders and early leaders of the settlement were townsmen, and did not sufficiently realise that the town could only develop healthily as the country was opened up; consequently, too much of the small amount of money available for public works was spent in the neighbourhood of Dunedin, and the provision of roads and bridges to the outlying districts was at first largely left to the initiative of the settlers themselves.

The Otago Block was divided into 2,400 properties, of which 2,000 were offered for sale to private individuals. Each property consisted of sixty-and-a-quarter acres, divided into three allotments; a town allotment of a quarter of an acre, a suburban allotment of ten acres, and a rural allotment of fifty acres, the price of the whole property being £120 10s, equal to 40s an acre. The remaining 400 properties were to be purchased at the same price by the Local Municipal Government (100), the Trustees for Religious and Educational Uses (100), and the New Zealand Company (200), the total proceeds being estimated at £289,200. Unfortunately, these expectations were far from being realised. A period of five years from the date of the first embarkation was agreed upon between the Lay Association and the New Zealand Company for the former to dispose of the lands, after which the company reserved the right to re-enter into possession of the unsold lands. Prior to the sailing of the first emigrant ship, only 104 properties had been purchased, the price of which would amount to £12,532. In 1850 the New Zealand Company gave up operations on account of their unprofitable nature, and surrendered its charter and all claims and titles to the land granted it to the British Government. Their expenses in Otago had been £55,000 and the receipts only £27,500. The Lay Association carried on until the 17th of May, 1853, but during this time the sales of land only amounted to £3,753, of which £1,150 had been expended for passages to emigrants. Apparently, therefore, only

about 258 properties in all were disposed of at the original price of £2 an acre, out of the 2,400 in the Otago block.

Apparently that price for land was considered too high by would-be purchasers, and with the relatively high price of labour, 3s 6d a day, the result was the failure to attract capital to the new settlement. A shortage of capital, lack of banking facilities, and a high rate of interest made it difficult for settlers to secure land and extend their holdings. Similar difficulties were met with in the other settlements, and evidently the price asked by the company was too high under the existing conditions.

Provisions for leasing land were also poor. Under the original terms land purchasers were entitled to depasture sheep on unappropriated lands for an annual licence fee of 10s 6d, and this right extended to a further 600,000 acres lying outside the Otago Block, to which the company had gained a title, and which reverted to the Crown in 1850. Captain Cargill had been gazetted Commissioner of Crown Lands for the Otago Block only, and having received no definite instructions, took no action on the applications he received for depasturing licenses on the outlying lands, and merely filed them. Many of the applicants ran sheep on the waste lands without any license or title, but, of course, had no security of tenure.

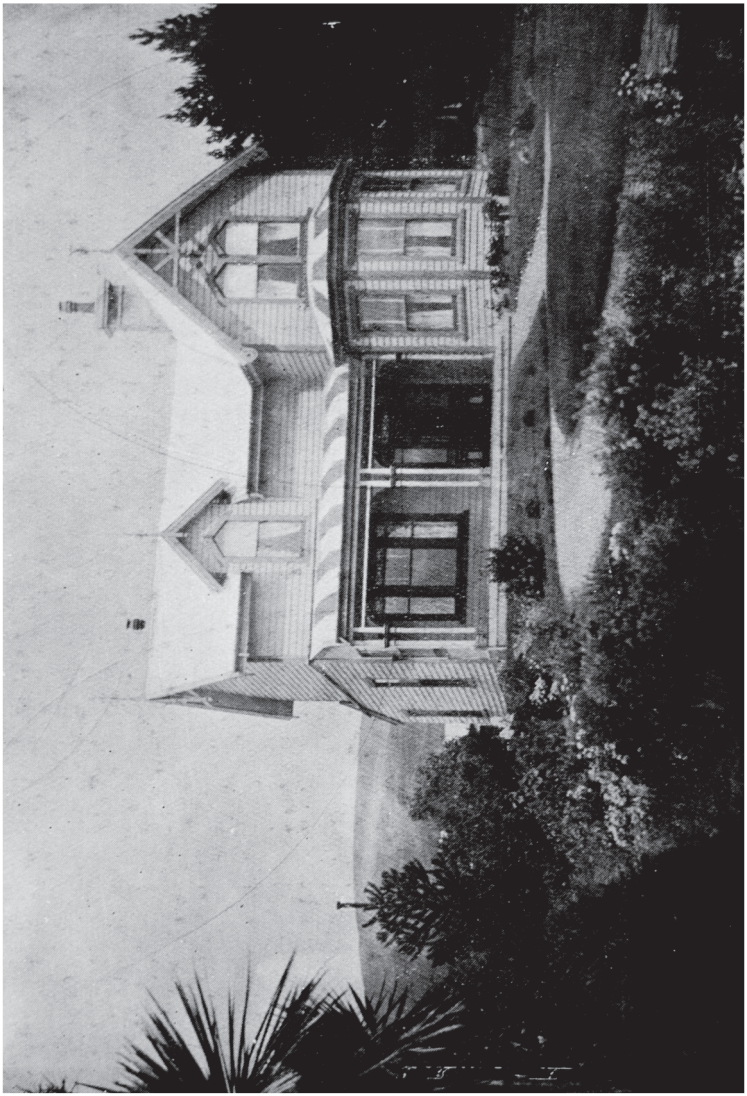
The state of comparative stagnation lasted till about 1855, and was succeeded by a period of prosperity, to which three causes mainly contributed. The first was the new land regulations promulgated by Sir George Grey in 1853, by which the price of land was reduced. The second was the establishment of Provincial Governments with a consequent acceleration of public works and immigration. The third was the increased prices obtainable for all agricultural produce as a result of the large population in the Australian goldfields. Carnegie, an early settler who found storekeeping and business in Dunedin unprofitable in 1852, and had left for Sydney, found, on his return in 1855, that Otago had "advanced from a paltry poor place to a bustling place of business."

Previous to 1853 New Zealand was governed by a Governor and

a nominated Legislative Council. Representative Government was introduced by the Constitution Act, which passed the British Parliament in 1852 and came into operation by a proclamation of the Governor, Sir George Grey, on 7th January, 1853. The Act provided for a General Assembly for the whole country, consisting as at present of a nominated Legislative Council and an elected House of Representatives. In addition, provision was made for a number of Provinces, each with a popularly-elected Superintendent and an elected Provincial Council. Sir George Grey, however, took a much-debated course in taking immediate steps to have the Provincial Councils elected and provided with funds to work upon, but he delayed calling together the General Assembly, which did not meet until May, 1854. The Provincial Councils thus got a long start, and took upon themselves many functions which might have been expected to fall to the General Assembly. The immediate results were that the Provincial Councils became strong and active bodies, and carried on vigorous policies of public works. The ultimate result was friction between the Provincial Councils and the Central Government, culminating in the abolition of the provinces in 1876. Meanwhile, the Provincial Councils attracted intense local patriotism, and secured the services of a very high type of settlers as members.

The proclamation of the Otago Province was made on April 30th, 1853. Captain Cargill was elected unopposed as the first Superintendent on September 10th, and the nine members of the first Provincial Council were elected on October 1st. A preliminary meeting of the Council was held on November 19th, and the first session was formally opened on the 30th of December, and lasted until 25th April, 1854.

Concurrently with the proclamation of the Provinces in 1853, Sir George Grey promulgated new land regulations, reducing the price to 10s, and under certain circumstances to 5s, an acre. Grey, though autocratic in his methods, was thoroughly democratic in sympathy, and planned by this action to enable the poorer settlers to take up land for themselves. He thus hoped to prevent the perpetuation in



KELVIN GROVE in 1895.

JOHN ANDERSON (1861) AND ISABELLA (ALLAN) ANDERSON (1898).

THE HOLMES in 1900.

JOSEPH ALLAN (1874) AND HENRIETTA (SUTCLIFFE) ALLAN (1898).

New Zealand of the class distinctions between rich and poor, capital and labour, which had been the aim of the Wakefield plan to create by "a high and sufficient price for land," and the policy of bringing out a large proportion of labouring immigrants. As he himself had to regretfully admit in later years, his policy had different results from his anticipations. Although many small settlers were able to take up land, the chief result was that the low price attracted capitalists and speculators, particularly from Australia, and wealthy men bought up great tracts of land and built up large estates in many parts of New Zealand.

In the Otago Block, however, this evil was not so pronounced as elsewhere, due presumably to the modifications of Grey regulations, introduced by the Provincial Council. The latter could not legislate on the land question until after the meeting of the General Assembly, which alone could delegate the necessary powers to the various Councils. In 1855 temporary Land Regulations were issued by which parties were put provisionally on the land at 10s per acre, provided a further 30s per acre was expended within five years. This had the effect of deterring speculators, and encouraging bona fide settlers, and as a result much land was taken up, particularly in the Tokomairiro district. As illustrating the cost of stocking a farm, it may be mentioned that in 1857 riding horses cost £60-£80, working bullocks £20-£25, and sheep 20s to 30s each. The temporary regulations were confirmed by Land Sales and Leases Ordinance in 1856.

The provisions for improvements, however, only applied to the Otago Block, and the 600,000 acres outside it were open for sale in blocks of not less than 2,000 acres, at 10s an acre, without the improvement clause. This concession was made to meet the demands of the Council for revenue, which came mainly from sales of land. In addition, runs were leased for periods of fourteen years, at a yearly assessment of 6d a head for cattle and 1d for sheep. The result was that the land was speedily taken up, until 1861, when there was little waste land worth using that was unoccupied, and the tally of stock had increased from 6,500 cattle and 59,000 sheep in

1855, to 44,000 cattle and 694,000 sheep in 1861. During the years 1856-1866 river-washed wool was sold at 2s to 2s 6d a pound, shearers worked for a wage of 10s a day, plus three nobblers of rum, and a man shore an average of sixty to seventy sheep a day.

The increasing sales of land and its utilisation soon resulted in a shortage of labour, and an active immigration policy was renewed by the Provincial Council. Not only were agents appointed in London and Edinburgh, but in 1855 a special agent was sent to Melbourne to exploit the unemployment there which followed the subsiding of the "gold fever". In 1857 another agent was dispatched to London, and succeeded in raising the annual immigration from 500 to 2,800. In 1860 the addition was 3,000, including a contingent of 100 from Auckland, which was not prospering like Otago. As already stated, the population had increased to nearly 9,000 in 1859.

With the sales of land and increased population, the provincial revenues also steadily increased from £900 in 1848 to £46,000 in 1858. The revenue was augmented by loans, and the Appropriation Bills of the Provincial Council increased from £1,995 in the first session in 1854 to £110,000 in 1859. This permitted a vigorous policy of public works to be pursued, although it was not until 1859 that a passable road for wheeled traffic was opened to the south. Even after that date water carriage by small craft up the Taieri River to Waihola Lake was still largely used. The first steamer trading from Dunedin was purchased by Mr James Macandrew in 1858, and others quickly followed, opening up a regular service to Wellington, or even to Melbourne, and helping, of course, to improve the market for agricultural produce.

The steady progress of the province from 1855 to 1860 was, however, entirely eclipsed by the effect of the gold rush which followed in 1861. Gold had been known to exist in various parts of the province since 1851, but it was not until 1861 that a payable goldfield was discovered by Gabriel Reid at "Gabriel's Gully." A "rush" at once set in from Dunedin, being quickly followed by crowded vessels from Victoria, bringing, by December, nearly 20,000 people. In the three years, 1861-1863, no less that 78,000 persons

were added to the population. The revenue increased from £97,000 in 1860 to £470,000 in 1862.

The inrush of population brought a lucrative market to the farming community and increased opportunities to the merchants of the city. That it was not an unmixed blessing to the farmers appears from the reminiscences of James Smith, of Greenfield[14], the lessee of the run in which Gabriel's Gully lay, who wrote:

> "I had to be a good part of my time about the diggings, looking after matters, but even so, we had great numbers of sheep taken for wild pigs. Shepherds' wages rose at once from £45 and £50 to as high as £90. With my permission, as lessee of the run, the late Mr H. Clapcott started a wholesale slaughter yard on the top of the ridge between Munro and Gabriel's Gullies, and did an immense trade. He brought all our fat wethers at 40s each, and our fat cattle at 8d per lb., selling at 1s per lb. These seem long prices for us to have received, but it must be recollected that we had to pay 35s for poor merino wethers from Victoria, which were the means of introducing the scab, which cost me far more to eradicate than I got from all the fat sheep"

The newcomers attracted by the lure of gold were of a different type from the original settlers, whom they nicknamed 'the old identities,' a name that has persisted and passed into current speech in the Dominion. In turn they were sometimes spoken of as 'the new iniquities.' No doubt they were less law-abiding and less severe in their moral judgements than the original settlers, but the less desirable elements in the mining camps soon passed on to other goldfields, while the more stable of the immigrants remained to enrich the mercantile life of the province. Canterbury shared with Otago in the material prosperity brought about by the increased prices for agricultural produce, the production of large sums of

gold, the introduction of fresh capital, and the plentiful supply of labour. Auckland, Taranaki, and Wellington were at the time distracted and impoverished by the Maori Wars, which lasted most of the 'sixties'. Thus the South Island gained a long lead in prosperity and population over the North Island, and was able to dominate the Central Government and gain the larger proportion of the borrowed money of the next decade. It was not until the present century that the North Island began to reduce this lead and finally surpassed the South Island in population and assumed the control of the political power.

The 'new iniquities' brought to New Zealand a more enterprising spirit in commerce. The gold miner is accustomed to spend freely the money which, when his luck is in, he makes so easily, and is more inclined to speculate in business as well as gamble for amusement. The amalgamation of this enterprising spirit in business with the canniness and shrewdness of the original Scottish stock in Otago, soon made Dunedin the principal commercial town in the colony. Dunedin has always been known in banking and business circles as a town where business is 'sound', and bankruptcies rare. The leading merchants soon established branches in the other centres, and gained a dominating position in the trade of the colony, which their firms largely hold to this day, although in the present century the tendency has been to shift their headquarters to Wellington. In particular the financing and control of the Westport coal mines, and the phenomenal success of the Union Steam Ship Company gave Dunedin the dominating position in the commercial life of the colony. The poor harbour facilities of Dunedin were not a severe handicap until the large steamers of the present century were built, and Dunedin was an important port of entry until twenty years ago, but has now had to give place to the magnificent harbours of Wellington and Auckland.

By the end of the sixties the first flush of prosperity caused by the easily-won alluvial gold was passing away, and the South Island had to face the prospect, and for a few years the reality, of producing more primary products. This was a policy that would

have commended itself to the original settlers, who were never afraid of hard work and hard fare, and would soon have restored the prosperity of the colony. But to the new elements in the population hardly-won earnings did not readily appeal, and a short-cut was attempted. As Condliffe has so well put it:

> "The new gold-seekers were men of a different type. They had their own characteristic virtues, but generally lacked the patient determination of the early colonists, and were more apt to seek a short adventurous way out of any difficulty. It was to such men as these that schemes for borrowing and quick development appealed most strongly. When they formed a sufficiently strong section of the population it needed only a bold, speculative leader for New Zealand to be launched in a great orgy of borrowing. Such a leader was soon found in Julius Vogel."[15]

Under Vogel's lead over twenty million pounds was borrowed by the colony between 1870 and 1880, and spent on railways, roads, and immigration, resulting in an increase in population from 248,000 to 485,000. The greater part of this money was spent in the South Island, not always wisely, but the exports of wool, skins, tallow, and wheat were greatly expanded, and the prices received were good. A large part of the new immigrants, however, were not suitable for country life, and were absorbed in the establishment of manufacturing industries in the towns, whose market depended on the prices for primary produce realised by the farmers.

In 1879 there was a sharp decline in the price of wool, which had been as high as 24d per lb. in the boom years following the Franco-Prussian War, and now dropped to 4d, with little prospect of any substantial recovery. Prices fell steadily and persistently all over the world from 1873 to 1893, and a long period of financial stringency, similar to the depression of later years, had to be faced by New

Zealand. Hard work and hard fare, without any easy way out, had this time to be endured by the people of New Zealand, and there is no doubt that it was largely through the sterling qualities of the original settlers and their descendants that New Zealand was able to issue successfully from the ordeal. The depression came about the time the sons of the original settlers were endeavouring to establish homes and farms for themselves, and they had a long and weary struggle to succeed. In the eighties and early nineties, when the writer was a boy in Dunedin, farming was not considered a promising career for any youth without considerable capital, and many a prospective farmer was at that time diverted to some city occupation.

The way back to prosperity came from the development of the freezing industry, which gave the farmer a strong market for meat, to supplement the market for wool. The first experimental cargo from New Zealand was shipped in 1882, but it was not until the nineties that an extensive export was established. As the bulk of the sheep runs were in the South Island, this part of New Zealand was able to keep its supremacy until the early years of the 20th century.

It would take us too far from our present subject, the fortunes of the Otago settlement, to follow the political changes which matured during the eighties and nineties, culminating in the Ballance-Seddon Government, with its policy of cheap money for farmers and the breaking up of large estates. In the 20th century the completion of the Main Trunk railway line in the North Island, the opening up of large areas of land formerly in Maori hands, the draining of the extensive swamps in South Auckland, and the development of the dairy products export trade, have attracted population to the North Island, and transferred the commercial supremacy from Dunedin to Auckland. In view of the unfavourable geographical position of Dunedin in relation to foreign trade, Wellington and Auckland being the natural ports of entry, and the poor harbour facilities in both Canterbury and Dunedin, it is doubtful whether the South Island can regain its dominating position in commerce as long as New Zealand depends mainly on its primary products.

But just as Scotland, with its high standard of education and the grit and shrewdness of its people, continues to contribute to England Prime Ministers, Archbishops, heads of colleges, and leaders in commerce, in numbers out of all proportion to its population, so in New Zealand Otago, with its sterling Scottish original stock and its love of learning, continues to supply the rest of New Zealand with a very large proportion of leaders in all branches of life in the Dominion.

CHAPTER NOTES

[13] A. Saunders, 'History of New Zealand, 1842-61.' Whitcombe and Tombs, 1896, p.p. 259-260.

[14] 'Evening Star's Otago Jubilee Edition', March 23rd, 1898, pg. 50.

[15] J. B. Condliffe, 'A Short History of New Zealand.' L. M. Isitt, Ltd., Christchurch, 1925, p.134.

Chapter IV

SETTLEMENT IN THE TAIERI

In the preceding chapter we have followed the general economic progress of the Otago settlement. We must now return to the individual fortunes of the Allan family and their ultimate settlement in the main homesteads by which the various branches of the family were subsequently to become known.

The first years of the settlement, as we have seen, were a period of comparative stagnation, the day of small things. Money was scarce, and a system of barter largely prevailed. Nearly all the citizens, as well as the farmers, were cultivators, and there was constant interchange of the various products, which were also accepted at the stores. Credit was good, and labour, or a promise of a deferred payment, would ensure the purchase of goods, and such promises were rarely broken. All the country settler needed in the way of stores was flour, tea, sugar, and soap, and to gain these he could sell or exchange butter and eggs. Much of the flour and oatmeal used was home-grown, threshed with flails, and ground in hand mills. Wild pig and such native game as pigeon, kaka, weka, pukeko, duck, and the now-extinct native quail, made welcome additions to the larder of such as could find time to hunt. The customary dress of the settlers was a blue woollen shirt or blouse, moleskin or cord trousers, and a felt hat, a working costume in which they were not ashamed to go to church.

The pioneer had to be able to turn his hand to many trades. He

must be able to build a mud house, and if he wanted a wooden one, to fell and saw up timber in a saw-pit. He must be able to manage a boat, walk long distances, hump heavy loads on his back, and ford and swim rivers. Settled on the land, he must be able to plough with a bullock team, reap with a sickle or scythe, thresh with a flail, grind his wheat in a hand mill, and either he or his wife must be able to bake bread, milk cows, and make butter and cheese. Not only must he clear and fence his land, but he must also be prepared to build a road and bridges if need be. Besides all that the present-day farmer has to do, he must be able to shear his own sheep and be his own black-smith and harness maker.

Pit-sawing was thus described by an early settler:

> "The bush was first inspected, and wherever the greatest number of trees suitable for cutting into timber was found, there a pit was built. This was done by cutting a scarf into two trees about 20ft apart and about 6ft from the ground; then placing the end of a good sized sapling in the scarf at either end, supported by two or three forked ones let into the ground, being careful that the forks were wider than the plates (side saplings) , so that they could not split them. This formed one side of the pit; the other side was made in the same manner. Two pieces of wood were then placed across to hold the log. Two 'skids', or fair-sized trees, were put into position to enable the trees to be sawn to be rolled to the top of the pit, and stays were put between the sides of the pit to prevent collapse. Next a suitable tree was felled, cut into lengths, the bark knocked off it to make it slide on roots of trees or other obstacles, and by the aid of a ships' double blocks and tackle, it was dragged to the pit. In later years this was done by bullocks; in the early days they were not always procurable. After the log had, by

> much hard work, reached the pit, it was rolled up the 'skids' onto the top, leaving about 6ft underneath for the pit man to work the saw. After marking the log with a worsted cord soaked in charcoal, and getting the top and bottom line perfectly plumb, a saw 7ft long was used, one man standing on the top and another in the pit. The man on the top had the hardest and most difficult task to perform: he not only had to lift the saw for each stroke, and regulate the cut by allowing it to descend as lightly as possible from a light hand – otherwise the hooked teeth of the saw would catch and no progress would be made – but he also had to balance himself on top of the log, a most difficult feat to perform when the bark was removed and therefore could not provide a good grip. Especially, cutting through the side line of the log was difficult. When it had been cut into 'flitches' or squares, it was comparatively easy to cut these into boards and scantling."

As the memories of the oldest surviving members of the Allan go little beyond 1860, and the older people did not leave written records, only a bare outline of their doings in the earliest years can be recorded, and the reader must read between the lines and imagine the details from the reminiscences of other early settlers that have been recorded in the different settlements of New Zealand. In recording the settlement in the various homesteads it is not possible to keep to a chronological order, and the subject will be treated under the various heads of families.

The East Taieri district, where the Allans mainly settled, is a strip of gently-featured country, interspersed between the steep Taieri Hills on the east and the low-lying flat Taieri Plain. The latter was at that time largely swamp, with much raupo and flax, and required extensive draining before it could become the rich

BELLFIELD in 1855

JOHN ALLAN (1898) AND MARY JANE (BLACKIE) ALLAN (1874).

agricultural district it now is. The hills consist of mica-schist, capped by the volcanic neck of Saddle Hill at the north end, and were too steep and rocky to cultivate, though their treeless tussock slopes formed excellent pasturage for sheep. The intermediate East Taieri district forms a sort of bench between the hills and plain, cut through by numerous small valleys with gently rounded sides, and has a soil relatively free from rocks, and therefore readily ploughable. Its freedom from heavy bush also made it attractive to the early settlers. The Main South Road runs along this bench, dipping in and out of gullies like a switchback. Along it lie five of the Allan family homesteads – Bellfield, at the top of the rise from Riccarton; Dunrobin, adjoining Bellfield; the Holmes next, a little off the road towards the plain, Helenslea, on the Main South Road adjoining the Holmes's farm; and Hopehill, six miles further on, beyond Allanton.

JOHN ALLAN SENIOR, OF BELLFIELD

After the arrival of John Allan and the remainder of the family in Dunedin in 1848, he took up his residence at Anderson's Bay, while the younger men took advantage of the market for labour and trade at Dunedin and Port Chalmers created by the incoming of the immigrants. John Allan remained for two years at Anderson's Bay, and then took up land at East Taieri in 1850, where Alexander McKay had preceded him in 1849. John Allan named his farm Bellfield, a name suggested by his wife, probably from her Ayrshire home. The first building there was erected on the crown of a ridge about 200yds below the main road, and close to the boundary line of the section that later on became the Laureston farm of Robert Somerville. This house was one of the usual pioneering type, consisting of clay or sod walls, thatched roof, and earth floor. In the summer months of 1853-54, Robert Murray, a carpenter from Tokomairiro, built the present Bellfield house on the Main South Road, from the timber sawn by John Allan jr., and his pit-mate Thomas Hastie (later a noted sheep shearer), in the Saddle Hill bush.

It says much for the quality of this timber, now seventy-three years in the house, that it said to be in better condition than the timber from Southland used in building an addition to the house more than a quarter of a century afterwards.

Bellfield remained the headquarters of the family till all the sons and daughters had married and made homes for themselves. After John Allan's death it passed into the possession of his son John, and is now gone out of the family's possession.

John Allan senior was a deeply religious man, and became the first elder of the Taieri Church, which was the second church in Otago, and was constituted when Rev. William Will came to the province in 1854. With the coming of Mr Will and also Rev. Mr Bannerman, it was possible to inaugurate an Otago Presbytery in June, 1854. The roll is of interest as showing the influential citizens with whom John Allan became thus associated. Portraits of the members are published in 'Fifty Years Syne," page 128 A.[16]

> Moderator: Rev. Thomas Burns.
>
> Clerk of Presbytery: Mr John McGlashan
>
> Ministers: Rev. William Will, of Taieri and Waihola districts. Rev William Bannerman, of Clutha and Tokomairiro districts.
>
> Elders: Captain W. Cargill, Commissioner for the Kirk Session of Dunedin. Mr John Allan, Commissioner for the Kirk Session of Taieri.
>
> Mr John McGlashan was invited to sit and vote with the Presbytery as Procurator of the Church.

John Allan continued to farm at Bellfield till his death in August, 1863. The following recollections of him have been contributed by his grandson, Joseph Anderson (C III.):

> "It was during the later years of his life that I have any distinct remembrance of my Grandfather Allan. To me he had the slow-moving step of an old man,

ADAM (1898) AND AGNES (ALLAN) (1898) OLIVER.

who had evidently passed through much hardship in his younger days. He was never idle, however, always attending to some work. He had great physical courage. I saw him stand up to a wild rushing cow that was defending her young calf that was lying in a ditch. Grandfather and a young man went to lift the calf out of the ditch; the cow charged them, and the young man ran for it. Grandfather, with a short stick in his hand, faced the cow, and a number of us on the safe side of the fence expected to see the worst happen. But when the animal reached within a couple of yards of him she stood, and came no further. The next day, being Sunday, several of the men were available to get the cow into the stockyard. The young man who had run away the previous day, Tom Pratt, bullock driver at Dunrobin, attempted to try Grandfather's tactics and stood up to the cow, but with disastrous results. The cow charged, knocked him down, and began to gore him, and it was with difficulty that she was beaten off.

"Although genial and obliging, Grandfather was severe on what he considered wrong-doing. He once took exception to a sermon preached by Mr Will, and did not enter the church door for eighteen months afterwards.

"One wet harvest day I was in the Bellfield sitting room watching the men playing cards. Suddenly the cards disappeared, books lying on the table were opened and looked into, and the old man walked into the room and immediately innocently remarked: "Well, boys, are you at your books?"

"Although Grandfather knew nothing about horses, he once, with McKay, started out on a hundred-mile ride to visit us in Tapanui. They had

> strung across the seat of the saddle saddlebags packed full with many good things for the family. On arriving at their destination and removing the bags, glassware was heard to crack. McKay cried out with some concern: "I hope it is a bottle of jam." A bottle of jam it must have been, for the bottle of stronger liquid was available for subsequent evenings.
>
> "Grandfather was much respected by all his neighbours. One of these, Mr J.B. McGregor, took up a sheep station on the Silver Peaks, and one of these peaks he named Mount Allan, and this name and the names of Mount Allan Creek, and Mount Allan railway station, remain to the present day."

Agnes Allan survived her husband by twenty-eight years, and died at Bellfield on 10th April, 1891, at the advanced age of ninety-six years. Joseph Anderson has contributed the following recollections:

> "She was a typical woman for a new country. Of rather under-sized stature, she was active and wiry, maintaining her activity of mind and body until the end of her long life. When I was a child of two-and-a-half years of age I was staying at Bellfield, when Grandmother took me home to Port Chalmers. We left the Taieri in the morning with the bullock sledge that was going as far as Dunedin, where we stayed the night with James Allan. During the afternoon I got lost – a frequent occurrence. As there was a great fear that I might wander into the surrounding scrub and bush, a search party was organised. When I was found, Grandmother rushed up and caught me in her arms, declaring: "I will never lose sight of him again until I place him in the charge of his mother." Next day when we again

started on our journey she said I walked bravely for a mile or two, and when I grew tired she carried me on her back for the remaining seven miles! All I remember of the journey was that when we entered Port Chalmers, my brother John, with another small boy, came to meet us, and from my high elevation on grandmother's back I was throwing down a biscuit from a paper bag to each of the boys.

"Some time after we had removed to Waiwera she decided on coming out to see us. Without sending word, she stepped onto the public coach that passed Bellfield in the morning and arrived at the Waiwera Hotel after dark on the same day, where she stayed over night. Next morning an obliging shepherd who had his sheep rounds in our direction piloted her over some deep creeks and through the open tussock country for the three miles from the hotel to Kelvingrove.

"In the early Taieri life she was looked upon by her neighbours as truly 'a mother in Israel.' Whenever sickness occurred the cry at once arose: "Go for Mrs Allan." I can remember seeing gathered at Bellfield a number of mothers getting their children vaccinated.

"When her death took place the attendance at her funeral was one of the largest of any that ever took place in the Taieri, and was probably exceeded only by that of her son, James Allan, of Hopehill, who died a few months after his mother."

ALEXANDER MCKAY, OF DUNROBIN

Alexander and Janet McKay remained at Port Chalmers during 1848, their eldest son, Hector, being born there on the 10th of December. At the end of that year they left the Port and settled on a

farm at East Taieri, which was named Dunrobin, after Dunrobin Castle, in Sutherlandshire, near McKay's birthplace. Here they ended their days, Alexander McKay dying in 1879, his wife surviving him till 1899, and here the three surviving daughters still live. McKay was keenly interested in all matters of Church and State in the Homeland as well as in the land of his adoption. He was a friend and ardent supporter of the Hon. James Macandrew of Otago politics, but apparently took no part in public affairs. Janet McKay's portrait bears witness to her keen and intelligent mind, no less than to her kindly disposition. She retained to the last very clear recollections of the early days, and was one of the main personal sources from which Dr Hocken's picture of early Dunedin was drawn.

JOHN ANDERSON, OF KELVINGROVE

Old James Anderson died at Anderson's bay in August, 1848. In the following year John Anderson and family went to Port Chalmers, where he started a business as a butcher. He got his stock from John Jones, at Waikouaiti, strong merino wethers, and as part of the road consisted of a narrow track through scrub on the side of Blueskin Hill, it took careful handling to take the sheep through. In 1853 he moved to the Taieri, owning land that afterwards became a part of Dunrobin, and also the section on which the present Owhiro railway station is placed, and occupying the old Bellfield house. Anderson left for the Blue Mountain district in 1857, as narrated in the next chapter, and ultimately settled at Kelvingrove, Waiwera.

JAMES ALLAN, OF HOPEHILL

When James Smith came to Dunedin from Nelson with the Allans in May, 1848, he brought with him £120 worth of goods, consisting of boots, flour, onions, bricks and lime for an oven, etc., and taking James Allan into partnership, started a store and bakehouse in Dunedin, under the name of Smith and Allan. The

business appears to have been profitable, and in 1851 James Smith retired from the store and took up land at East Taieri, at what subsequently became Hopehill station. At the beginning of 1852 he transferred Hopehill to James Allan, who gave up his Dunedin business, while Smith took up land at Tokomairiro. A few years later James Allan again joined him in partnership in a run near Tokomairiro, though still residing at Hopehill, and held this interest until 1860. James Smith soon afterwards sold out to the Government, and then acquired the Greenfield Station, which he held until his death. The closest bonds of friendship always united the Hopehill and Greenfield families.

While in Dunedin, James Allan married Jane Sutcliffe on March 18th, 1850. She had come to Dunedin with her father, Richard Sutcliffe, and two sisters, in the ship 'Ajax', in January 1849. An account of the Sutcliffe family is given in a later chapter.

James Smith's reminiscences were published at the time of the Otago Jubilee, from which the following extract[17], describing the partnership with James Allan, is taken:

> "Mr James Allan and I agreed to go into partnership as Smith and Allan. We sawed timber in the bush at Port Chalmers, bought a boat from the late Thomas Jones (brother of the late John Jones), and rafted the timber up to Dunedin to build a Bakehouse. Then, as there was no draught animal in Dunedin at that time, we carried it out, wet as it was, on our shoulders, and up to what afterwards became known as Bullen's Corner, at the top of Rattray Street. This section we had leased from the Rev. Thomas (afterwards Dr) Burns for a term of seven years, at a rental of £4 per annum, he being attorney in the matter for an Edinburgh lady. We then bought some Nelson timber (three and four-inch planks) out of a vessel arrived from Nelson, erected a saw pit at high water mark on the beach,

under where the old First Church stood, and ripped it up into three-quarter and one-inch boards. As Mr A. C. Strode, then R.M., could not get timber enough to finish the gaol, we cut a small portion of it out of the planks to enable him to finish. After that we got Captain Cargill's sanction to cut enough timber at Quarry Point, Anderson's Bay, to finish our bakehouse, and help build a store. We cut it, carried it out on our shoulders to the water's edge, and boated it across in our whaleboat, which we had bought for £28 from Mr Thomas Jones, of Waikouaiti. We were sawing there when the 'Blundell' arrived with Mr Adam Begg (of Anderson's Bay), Mr Somerville, and others as passengers. We had the bakehouse erected about the site where Mrs Wood's Temperance Hotel (Rattray Street) now stands, about October, 1848. About January, 1849, the store was erected where Bullen's (afterwards Hardie's) shop was, and we at once began business as storekeepers[18]. When the boats first came up with flour and other goods from Port Chalmers we had to wade into the tide nearly up to our middles, and carry out the 200lb bags of flour on our backs up to the bakehouse. Mr George Westland afterwards got a draught poly bullock and cart, which saved us a lot of heavy carrying. By the way, I helped to drive this bullock from Waikouaiti to Dunedin, over Flagstaff, in company with the late Mr Edmund Smith, of the Savings bank, then a cadet with the Dunedin butcher, Mr Alexander McDonald.

"As before stated, I started baking about October 1848, and in 1849, employed a man to assist me, James Jones, afterwards of Jones and Willliamson. Our business as storekeepers was carried on in

> conjunction with the bakery. The late Mr John Jones was the only wholesale merchant at that time, and he only employed one man (James Marshall, of Halfway Bush). Mr Jones kept his own schooner (the 'Scotia') running constantly to Sydney for supplies, but sometimes the supplies ran out, and then a famine prevailed for a while. On one occasion, in 1850, we were about six weeks without any flour in Dunedin, with the exception of enough to make one batch of bread. This we made from the surplus of some seed wheat that was imported from Nelson for the late Rev. Dr Burns, and was sown by him at Grant's Braes, near where Mr Scobie Mackenzie's house now stands. My man and I ground this surplus wheat in a steel mill, baked it, and were rushed for the bread before it was out of the oven. On another occasion there was no salt to be got for two or three months. We had to boil down the sea water to get enough salt to bake the bread, a process which entailed great labour, and was not very satisfactory when done."

Further details of the flour and salt famines are given in the 'Otago Daily Times' and 'Witness' Otago Settlement Jubilee Supplementary Number, p. 17:

> "Mr J Gebbie relates that he was then working for Mr Kettle, Littlebourne, and on one occasion, when returning to his home in the Northeast Valley, he called at the bakers for bread. It was Saturday night, and he had been requested to take home the next day's supply. The baker had not a loaf, and what was worse, no flour to make any. When Mr Gebbie got home the tea was ready, but there was no bread. This was a very serious matter, and after

consultation with his wife he went to a neighbour, Mr Robert Chapman, and was fortunate enough to obtain a small supply of potatoes. On the Monday they made another effort to obtain flour, but had to put up with rice.

"People made all sorts of shifts when cooking rice, which was often the only substitute for flour obtainable. They baked it, boiled it, fried it, and tried to make bread from it, but it could not be made to fill the place of flour. This dearth of flour proved to be a blessing in disguise, for after the scarcity everyone grew wheat. Mr Gebbie grew a small plot, which he harvested in due time, and ground in a large-sized coffee mill, which he and a neighbour bought between them. This neighbour had in his kitchen the stump of a tree which had been left when the house was constructed (a frequent practice at that time, when chairs and tables were few), and to this stump the mill was fixed.

"No sooner had the scarcity of flour come to an end, than the community ran out of salt. All sorts of devices were resorted to to obtain this necessary item. The barrels in which the salted goods had been imported were washed out. Some people went to the ocean and scraped the salt from the beach, while others took the salt water home and boiled it until the water evaporated and left the salt at the bottom of the camp oven, which very frequently was the only boiler. One lady says that she obtained enough salt in this way to salt a pig. She boiled the water in her camp oven, but the process took a very long time and a great deal of fuel and many trips to and from the wharf for the water. It was at this time that it was found that the water of the open ocean

was much salter than that of the harbour."

To resume James Smith's narrative:

> "In December, 1849, we found that we were getting stronger, and decided that I should go to Nelson to buy a small cargo of goods, comprising flour, oats, butter, onions, rope, etc. When I got to Wellington I found a schooner (the 'Perseverance') just arrived from Hobart Town with a cargo of between seventy and eighty tons of flour and other goods. I bought the lot on condition that it was to be landed at Port Chalmers, and also another thirty tons of flour out of a small cutter (the 'Alpha') and arranged for the whole to come round with me to Port Chalmers. That venture turned out very satisfactorily, as the flour cost us about £16 10s landed at Dunedin, and we got £20 for most of what we sold, the ordinary selling price by Mr Jones being about £18. When our stock of flour decreased to about twenty or thirty tons we ceased to sell, but instead baked it all into bread, charging 5d and 6d the 2lb loaf. After it was all baked up there was a famine of bread and flour for about six weeks, as before mentioned. During this famine we subsisted on potatoes and pork, which we bought from the Maoris, and I need hardly say that after living a few weeks on this diet bread was a most welcome luxury. In 1850 we chartered the schooner 'Otago', seventy tons (commanded and owned by Captain Stevens, late of Picton), to make a trading voyage to Port Cooper (not then settled), Wellington, and Nelson. I went with the schooner; Mrs Smith (not long married) accompanied me. I sold some goods in Nelson that were not saleable here, buying and

bringing back in turn Nelson produce. The venture answered fairly well. Those were the days of small things.

"Both Mr James Allan and I got married in the early part of 1850. Each of our houses was about 18ft by 12ft, built of wattle and daub. I need hardly say that in those days we did not have any time for honeymooning; we had to stick most religiously to our work. A little later we bought the first sheep we had from the late Mr John Jones, at Waikouaiti (500 merino lambs at 10s each), and engaged Mr Walter Miller as our shepherd. We sent the sheep on to a 50-acre section that we had bought from Mr Filleul, at Hopehill, East Taieri, the same section that now constitutes the Hopehilll homestead[19]. In 1851 we dissolved partnership, Mr Allan keeping on the store in Dunedin, while I took over the fifty acres at Hopehill. I broke in a team of bullocks, and ploughed up a piece of the section, which was covered with cabbage trees, and afterwards sowed it in wheat. The seed of this wheat I had gotten from Mr Valpy, at Waihola, and boated to Scrogg's Creek, near Greytown (now Allanton). Before the wheat was ripe Mr Allan decided on leaving Dunedin, and bought Hopehill back from me.

"I then came out to Tokomairiro (this was in January, 1852), taking with me the first team of bullocks belonging to any settler there or south of the Taieri. I bought half of a fifty-acre section there belonging to Mr Alex Duthie, with the firm determination that I would never acquire any more. I broke in bullocks for most of the early settlers – viz., Messrs Alex Duthie, Edward Martin, Robert Martin, William Black, and Thomas Brooks. I had the first crop of wheat grown in Tokomairiro, which

yielded forty bushels to the acre. It had all to be cut by hook and threshed by the flail. The late Mr Edward McGlashen purchased the wheat from me at 13s per bushel, delivered at the head of Waihola Lake (This was shortly after the Melbourne diggings broke out). Mr McGlashan had to send it round to Dunedin in Mr James Harrold's open boat, and cart it to the Water of Leith, there to grind it. Ten bags a load was as much as we could take on a dray with eight bullocks from Tokomairiro to Waihola Lake. There were no bridges over any of the creeks. For example, on one of my trips I twisted the axle of the dray in one of the creeks, took it off, and sent it to Dunedin by Mr Harrold's open boat. It duly arrived at Mr Miller's blacksmith shop (situated where Begg and Co.'s Music Warehouse now stands), got repaired all right, and was replaced on the boat already mentioned, to be taken to Waihola Lake. But no news either of the axle or the boat was heard for weeks. I think nearly two months elapsed before any trace of them was found. The boat had been blown to the Bluff.

"I was the first who tooled a team to Balclutha, taking a load of provisions for the late Mr Henry Clapcott, who had provisions on the way to him in a boat that had left Dunedin some months previous – at all events they were nearly starving. It was a tough job getting to Balclutha in those days. I made several trips there after that, being the first to assist a settler (Mr Wright) to reach near where Kaitangata now stands. My route all the way down ran along the bank of the Clutha River, and was a most arduous trip, as at that time it lay through a miniature forest of native flax. Messrs Maitland and

Pillans were then the only settlers, Mr Pillans being at Myers, his homestead.

"About 1855 or 1856 James Allan and I made a journey to Riverton to buy cattle from Captain Howell's people, as we could not purchase any in Otago. We succeeded in buying and bringing home about thirty head, but had a rough time of it before we reached the Clutha. There was not a single settler between Popotunoa, where Mr Fulton had just settled, and the south or west side of the New River or Oreti. The country was without any sign of cultivation or habitation, covered in some places with bush and in others with snow grass as high as a man, the whole being intersected with swamps and creeks. We had to cross the flooded Mataura in a 'moggy' made of bulrushes. One party before us succeeded in bringing cattle from there – viz., Mr Alex McDonald or Sinclair. I think he came through by the Toi Tois.

"In 1854 I bought, from Mr J. R. Birrey, a second twenty-five acres, and shortly afterwards fifty acres more from the Government. A little later I purchased from the Government an additional 175 acres, which include the site on which the offices of Mr Donal Reid, solicitor, Bank of New Zealand, Grey's stores, and Catholic Church, in Milton, now stand. About 1856 or 1857 we[20] took up as a sheep run the country from Milton to Evan's Flat, including Gabriel's Gully, and removed the sheep from the Taieri to Tokomairiro. About the year 1857 we bought land at what is now called the Woolshed (about 1,500 acres) and erected a woolshed there, where Mr William Cameron now lives. In this woolshed Mr Henry Clark erected for us a small screw wool press, which was, as far as I know, the first in the country. We had to cart

> the wool to the head of Waihola Lake, seven bales at a load, thence to Scrogg's Creek, by boat to Greytown, and then cart it to Dunedin. Not one of the many soft creeks between Tokomairiro and the Waihola Lake, there being thirteen all told (if my memory serves me correctly), was spanned by anything in the shape of a bridge until about 1857, when the settlers all turned out and cut stuff in the bush for bridges, which we carried out on our shoulders to the open; and as I had the only team of bullocks at that time in the district, it fell to my lot to cart it to the various crossings. We then all set to work, using spades, barrows, axes, etc., for a few days, and made a fairly good road to the head of Waihola Lake.
>
> "About 1859 we sent sheep out to the back part of the run, under the charge of Mr George Munro, his homestead being afterwards named Munro Gully. About 1860 my partner (Mr Allan) sold out to my wife's brother (Mr John Martin, of Wellington, afterwards the Hon. John Martin), who remained my partner until after Gabriel's Gully broke out. Then we had to sell out to the Government. Mr Martin thereupon severed his connection with the run by selling his sheep to me. I had meanwhile bought Run 106, leasehold, 33,000 acres, near Greenfield; and Run 123, near Tuapeka West, 30,000 acres, which I had to surrender to the Government, getting about £1,500 by way of compensation."

Although interested with James Smith in the Woolshed Station, and for a time in partnership with his brothers and brother-in-law in a run in the Blue Mountain district, James Allan continued to reside at Hopehill until his death in 1891, and here he brought up his large family. The original Hopehill freehold of 50 acres was added to from time to time until it reached an area of 5,000 acres,

and the homestead buildings, yards, gardens, and plantations formed the largest establishment for many miles around, and were a never-ending source of delight for his grandchildren in the eighties. James Allan's success as a farmer and breeder of stock was considerable, and was gained in many a keen competition in the show ring. Unfortunately, owing largely to his open-handed generosity, he suffered reverses in his declining years, and after his death the property had to be sold, but after a short period was purchased for the estate of his daughter-in-law, Mrs Joseph Allan, and was finally again sold out of the family a few years ago by her son Charles.

James Allan took a considerable share in public affairs. When the volunteer movement sprung up in 1864 or 1865, he became the Captain of the East Taieri Company, which soon became the leading rifle-shooting company in the colony. He became an elder of the East Taieri Church, and took a prominent part in 1869 in starting the building of the new church. In 1873 he was elected unopposed to a vacancy in the representation of the Taieri in the Provincial Council, and continued with Donald Reid and James Shand to represent the district until the abolition of the provinces in 1876. He was then elected a member of the Taieri Country Council, and sat for several years. He took an active part in road board and school matters, and was one of the pioneers in the drainage of the Taieri Plain.

James Allan seems to have been a man of a singularly attractive personality, and was not only esteemed for his integrity and many-sided capacity, but was universally loved for his kindly disposition. Joseph Anderson writes:

> "He was active, open-hearted, and helpful to all his relations and also to others. Many a kind help did our family get from him. Living as we did in the Tapanui and Waiwera country, far removed from school and church, his presents to us children often took the form of books. One of these to my eldest brother, James, was the first edition of Chamber's

> Encyclopedia, which came volume by volume as it was issued from the press."

His nephew, James Allan, of Tasman, writes:

> "I would like to add just a word or two as a tribute to my uncle of Hopehill. Born in 1856, I came on the scene too late to know anything of those early pioneering days, but memory goes back to the later sixties, when we sometimes got a holiday run to Hopehill. At that time our world was circumscribed, and Hopehill was the centre of it, and Uncle and Aunt were the centre of Hopehill. We boys had our 'little Bush Gully,' and the lagoon where the pukekos were, and many other interests, but after all it was the personality of Uncle himself that made Hopehill. When at the High School in Dunedin in 1871, we rejoiced to hear of his return at the head of the poll to the Provincial Council. Our politics were of a very local description, but none the less interesting, nor was the result any the less a great victory. In the County Council later he was a faithful worker, and also in the Grey Road Board. As clerk of the board, I had opportunities of seeing the place he filled among his fellow members, and the pioneering road work that was done, and also have still a kindly remembrance of the guiding hand that helped my secretarial work. In the later seventies the Holmes teams, after finishing harvest at home, used to help out the last few days of the leading at Hopehill. The harvest was mainly across the river, great crops of wheat were gathered into big stacks, and these were dotted all over the fields; we sat down to lunch with 60 or 70 men. There was no 'go-slow' in those days; the guiding hand was never

> questioned; everyone did his best. In after years in Southland the writer came across many whose earlier experiences had been working at Hopehill, and all alike had the same kindly remembrance of Uncle. Many of them could tell of help given, and the spur of his example seems to have remained with them. Uncle was an elder of East Taieri Church, and a very regular attender. For many years the Hopehill buggy brought its load to church, and passing back again, called either at Bellfield or the Holmes, and the brothers would enjoy an hour after lunch in friendly chat."

Jane Allan survived her husband for thirty-two years, dying at Romahapa at the great age of ninety-four years. For many years after leaving Hopehill she lived in Mosgiel, first with her son, Dr William Allan, and later with her daughter Jane, and on the latter's marriage to Edgar Burn, she accompanied her to Romahapa.

George M. Thomson, a son-in-law, writes this:

> "My acquaintance with Mrs James Allan only dates from 1872, by which time her family was comfortably settled in their home at Hopehill, and the older members were growing into manhood and womanhood. Born and brought up as she was in a comfortable English home, the change to the primitive conditions of the early Otago days was a radical one, but she brought up her large family with scrupulous care. Quiet and reserved, she had a large fund of common sense and determination, and saw to it that all her children had the benefits of the best education available. They and her numerous grandchildren filled her life in her later years, and her gentle, affectionate care was appreciated by them and by all others who knew

WILLIAM ALLAN (1861) AND HELLEN (SPEID) ALLAN (1874).

her."

JOSEPH ALLAN, OF HOLMES

Joseph Allan, the second son of John Allan, married Henrietta Sutcliffe, the younger sister of Jane (Mrs James Allan), at Christchurch early in 1855, and settled soon after in East Taieri, on what has since become known as the Holmes Farm. This consisted of two sections of 52½ acres each, and in addition a further section of the same size, reserved as a corporation property for the City of Dunedin, was leased. The farm thus consisted of 157½ acres. A sod whare, with clay floor and thatched roof, was built on the banks of the Owhiro Creek, which flowed through the middle of the farm, and formed the first home for years. It was long afterwards known as 'the old house,' and the native bush that surrounded it as 'the old garden'.

Except for occasional absences in the Blue Mountain district, where other members of the family were farming, for a visit to the goldfields, and a trip to Melbourne for horses, as narrated in a later chapter, Joseph Allan spent his remaining days at the Holmes, dying in 1878 at the age of fifty years. His widow, Henrietta, survived him for twenty-nine years, dying in 1907 at the age of seventy-three. Their eldest son, James Allan (now of Tasman, Nelson), has contributed the following account of his recollections of his father and mother:

> "In his youth my father learned something of the bootmaking trade, but after taking up the farm he never actively engaged in it further than to give some attention to the family boots. For a good many years, however, the seat and tools were a part of the household furnishings, and later on were more often used to patch harnesses than to mend boots. When taken up, the Holmes Farm was like any other of that time, in its natural state. The higher ground

was tussock and fern, with flax clumps, and occasional cabbage trees. Across the creek there were a few acres of native bush, and then tussock and swamp grass, ending in Maori heads. There were also a good many cabbage trees, and the land contained roots, which showed that the land was once a forest. The pioneering work of those days consisted of breaking up the land bit by bit, ring fencing and sub-dividing it, mostly with sod ridges and post-and-rail fences.

"Of the earlier years till 1861, when Gabriel Reid's discovery of gold was made, there is no record to which we could turn. It must, however, have been a time of beginnings; clearing and breaking up could only come slowly. It was the days of the bullock team; the first harvests were cut with the hook, and later the scythe was used; still later came the back-delivery reapers. In the digging [gold rush] days the farms were deserted by the men. My first memories are of the drays coming and going, taking stores and tools to the diggings. One incident of those trips was the loss of a valuable horse. Memory also recalls the visits from Bellfield of the aged grandfather, whose charge seems to have been caring for the women left behind. The carting ended rather suddenly, as the last load brought from town never went forward, and as a consequence, picks were very plentiful at the Holmes for long years afterwards. As a farmer, Father was very methodical and thorough in his work. Two – and at times three – teams of horses were kept, and although the farm was small, there was always plenty of work for them. As a horse breeder he was invariably successful, and every winter found him with two or three colts or fillies

for the market at good values. The dairy herd was a prominent feature of the farm. At one time it was wiped out with pleuro-pneumonia through infection from a passing herd of recently-imported Australian cattle. His leaning was for a milking strain of Shorthorns, and with these he was also very successful. Another interest that appealed to him was Border Leicester Sheep, and although only a small breeding flock was kept, the showing of these at agricultural shows always gave him good results. The farm itself was naturally rich, but his aim was to increase its productive power, and a full stackyard of neatly-trimmed stacks was the invariable reward. Looking back over it all and remembering all the hardships of those early pioneering days, the twenty-three years – 1855 to 1878 – become a wonderful record of progress. Mother's hand was in it all, and in the days when her family was young, she often single-handedly did the milking herself, besides cooking for a band of harvesters. Helps were usually available, but there were times when she thought it easier to do the work than to bother with the help. Born as she was into an English Church home, and transplanted into a Presbyterian home, there must have been a certain amount of endurance required, but we children were never conscious of it. I have often seen Father in the evening sit down at the fireside showing signs of weariness. Mother would open the piano – it always spoke when she touched it – and play, perhaps something lively to begin with, passing into a few minstrel songs, seldom with any music before her, but passing lightly from one thing to another, and ending with 'Glory To Thee My God This Night'. It lifted a whole load of care, and yet we

were hardly conscious of it, hardly knew what had been done.

"In the Scottish home of a past generation, Christmas Day was always overshadowed by New Year's Day. We were long in getting to know Santa Claus. But we had another visitor. Grannie came often, but there was every other year a visit of a more business-like nature; there was a preparation for it almost like spring cleaning. Sometimes we were at school and sometimes we were in our beds, but Santa Claus' dolls were not in it with the one that Grannie brought. There were no Plunket nurses it those days, and sometimes even the old doctor must have been very jealous of Grannie.

"In public life my father was always keenly interested in all that was going on. In ploughing matches, agricultural shows, and to the work of the East Taieri Road Board, he gave of his time ungrudgingly. In Provincial Council days he was a great admirer of the work and policy of Mr Donald Reid, more especially that policy that led to the selling of land under a system of deferred payments. He was also an earnest supporter of the church, and took a keen interest in the building of the brick church that stands so prominently overlooking the plain. He was also keenly interested in the social work that centred in the Riccarton Athenæum. In this latter work Mother also was ever willing to lend a helping hand; her piano work always gave her a place, and she was glad to assist either in accompanying or in orchestral work. During her long widowhood Mother ever lived in the bosom of her family, their need was ever her urgent call. As each of them left the home roof to take up new responsibilities and found new homes,

she rejoiced with them and always did what she could to speed them on to take up their own new life in the best way.

"We could write much more, but enough has been said to interest those who come after us, in the beginnings of our home life in this, the land of our adoption."

CHAPTER NOTES

[16] 'A Jubilee Memorial of the Presbyterian Church of Otago', by Rev. James Chisholm, Dunedin; 1898.

[17] 'Evening Star's Otago Jubilee Edition', March 23rd, 1898, p. 50.

[18] Smith and Allan's Bakery is enumerated in 24 buildings shown in C. H. Kettle's 'Views of Dunedin, 1849', reproduced in Hocken's Early History, p. 104, but unfortunately cannot be distinguished in the view.

[19] Mr Joseph Anderson writes: "The site of Hopehill House is on Section 71, Irregular Block, but as this section runs only 16 chains back from the main road it is possible that the sheep yards and perhaps some of the out buildings would be on Section 7, Block 2, Otakia S.D.

[20] The 'we' seems to mean James Allan and himself.

CHAPTER V

SETTLEMENT IN THE BLUE MOUNTAINS AND WAIWERA DISTRICTS

In 1855, Agnes, the youngest daughter of John Allan, married Adam Oliver, this being the first marriage in East Taieri celebrated by Rev. W. Will. Adam Oliver was born at upper Hindhope Farm, Roxburgh, Scotland, on 1st April, 1824, of a family of sheepfarmers in the southern part of the Border adjoining England, and known as the Jad Fair district. His grandfather's farm was and still is called Oxnam Mains, and his father's was called Bellhill. His mother was a Scot of Magdalen Hall. Adam Oliver was brought up on the Tweed, near Kelso, by an uncle, who wished to adopt him. He preferred instead to try his fortune in New Zealand, and emigrated from London in October, 1850, in the ship 'Cresswell', along with his brother, Thomas Oliver (late Otago Road Engineer) and his wife. He spent his first years previous to his marriage gaining colonial experience with various settlers at Halfway Bush, Taieri, and Tokomairiro, and in 1857 went into partnership with James Allan and his younger brothers in a sheep run in the Blue Mountains.

Early in 1857 John Anderson took a sub-lease of Dalvey Station, in the Tapanui district, from Thomas Martin, who at that time was farming in the Te Haka district of Clutha. The latter had received 1,000 young merino sheep from his father-in-law, Tom Jones, of Waikouaiti (brother to the better-known John or Johnny Jones), and leased the sheep and run to Anderson, who lifted the sheep from Te Haka, and was the first to occupy the run, which extended from the east side of the Pomahaka River to the top of the Blue Mountains.

For the first eighteen months there was some doubt whether it was to be Dalvey Station (Run No. 140) or Brooksdale (Run No. 163) that Anderson should occupy. William Pinkerton, sheep inspector for South Otago and Southland, was the first applicant for Dalvey, and Thomas Martin for Brooksdale. Immediately afterwards they agreed to exchange runs, and consequently Anderson took possession of Dalvey and Pinkerton of Brooksdale. The Land Office, however, was slow in acknowledging this exchange. Pinkerton had previously been an Australian runholder, who was practically ruined by the great grass fires of 'Black Wednesday and Thursday,' the smoke of which drifted as far as Otago. He secured sufficient sheep to put the necessary stocking of the run in order, but soon after he sold these sheep. Six months without sheep would have made the run liable to forfeiture, and as it was still in Martin's name, Anderson removed his sheep to Brooksdale and camped with them for a month or two at Black Gully. When the family arrived in July, 1858, he was back on Dalvey, but word had just been received that the Land Office would not agree to the exchange of runs; consequently, the stock was again transferred, and a house erected at Black Gully. After occupying it for three months he learned that the Land Office had reconsidered the exchange and had finally sanctioned it, so the family again removed to Dalvey, taking up Anderson's old quarters at the Bush Side, five miles south-east of the present Tapanui township, which is also on the run.

In 1857 the Allan brothers and Adam Oliver took up Run No. 168, afterwards known as Glenkenich Station, on the west side of the Pomahaka River, opposite Dalvey, Oliver being the resident partner. At the end of 1858 a flaw in the lease was discovered, and they had to leave. It appears that when James Allan originally made inquiry at the Land Office about a sheep station, Mr Proudfoot, Commissioner of Lands, pointed out Run No. 168. He mentioned that it had previously been applied for by a man from Australia, who had paid a deposit of 20 pounds on it, and had then gone back to Australia and had not been heard of since. As it was necessary that a run should be taken possession of and stocked within six months of

the application, this run had therefore been forfeited. As it was a good one, Proudfoot recommended it, and accepted James Allan's application and deposit. The firm took up the run and were in undisputed possession for upwards of a year and a half. Captain Mackenzie held Run No. 167, Conical Hill Station, separated from Glenkenich by the Waikoikoi Stream, and was on good terms with Oliver and his partners, having been given a small flat on Glenkenich to build his steading on. Meanwhile, Proudfoot had taken ill and died, and his successor as Land Commissioner, Mr W. H. Cutten, declared that the cancellation of the original application by the Australian had been irregular. He therefore gazetted the forfeiture of the run, and declared it open for application again. Neither the Allans nor the Olivers heard anything of these steps, but Captain Mackenzie was promptly at the office with his application, and Cutten declared him the rightful possessor of the run. This piece of sharp practice probably materially altered the fortunes of Oliver and the young Allan brothers, who would, in all likelihood, otherwise have become large run-holders.

On leaving Glenkenich, the Allan brothers and Oliver removed their stock to a portion of Dalvey Station, but shortly after took up the Rankleburn Station, on the east side of the Blue Mountains, a rough piece of country mostly covered with birch forest, manuka, scrub, and fern. They secured a small piece of open country on the banks of the Clutha River from Archbold Brothers, of Lower Clydevale, on which they erected their steading, afterwards known as Upper Clydevale, about one and a half miles below the junction of the Tuapeka River. After holding this for two years, in April, 1863, they sold out the lease of Rankleburn to the New Zealand Company, who had purchased from Archbold Brothers and the Crown the freehold of all the land between the Pomahaka and Clutha Rivers, and also the open land on Rankleburn, without which the rest of the run was not of much use. This brought the partnership of the Allan brothers and Oliver to an end, and Oliver purchased the freehold of land near Palmerston, known as Smiler's Peak.

Joseph Anderson has contributed recollections of a journey

from the Taieri to Dalvey in 1855, and several incidents of the time when the various members of the family lived in the Tuapeka district:

> "My mother and family left the Taieri in July, 1855, for the Blue Mountains. Grandmother (Agnes Allan) and a servant maid also went with us, and also Mrs William Oliver and her young daughter going to join her husband, who was on the station with his brother Adam. We travelled with two bullock drays, driven respectively by James Allan, of Hopehill, and Joseph Allan, of the Holmes. Travelling by bullock drays was slow work in those days, as it occupied eight day's travelling to reach Oliver's, a distance of about 100 miles. The Taieri Ferry was crossed in a punt. At Clutha Ferry there was no punt, so boats did the work, while the bullocks swam the river. The smaller rivers and creeks, and the Pomahaka River, were forded. For six of the nights a camp had to be made. The women and children slept in a tent, while I was with my uncles under a tarpaulin thrown over the pole of one of the drays. Fortunately, we had good weather for most of the journey.
>
> "My brother John (Anderson), who had gone out a few months earlier along with friends, driving cattle to stock the run, had a different experience. They had very wet weather and the streams were in high flood, so they had to swim both cattle and themselves over the Kaihiku, Waiwera, Wairuna, and Waipahi Streams. At Waipahi they found a man sitting on the opposite bank waiting patiently for the going down of the waters. This proved to be Alex McNab, father of the late Hon. Robert McNab, who was travelling on foot from his run on the

Mataura, to Dunedin. After getting the cattle over they put McNab across on one of the stock horses, and he went on his way rejoicing.

"A house had to be built at Black Gully, Brooksdale, for the family, and this was accomplished by uncles James and Joseph Allan, with the help of two other men, in eight days. The house was typical of many country houses of the time, and was built of sod walls and thatched roof, with the natural ground for a floor. It consisted of a bedroom and a kitchen, the latter with a bed curtained off for the maid servant, with a loft above as sleeping accommodation. Every station had also a store called a 'futter,' built on high piles sheathed with tin to prevent rats from getting in. Rats there were in thousands, living chiefly on the oily roots of the spear grass, which grew in great abundance.

"Tapanui at this time consisted of large runs, varying in size from 25,000 to 100,000 acres. Stock had plenty of scope, and did well, but the scourge of the country was the wild dogs, which caused a great deal of harm among the sheep. Every run had a pack of dogs – bull dogs, kangaroo dogs, or foxhounds – for hunting them. When the wild dogs proved troublesome, the sheep were usually gathered together and watched over at night, while, if wood was available, fires were lit at night to scare them away. One night my father took the first watch, and during the short time he was absent rousing his assistant to relieve him, the dogs attacked the sheep and killed thirty lambs. Strychnine poisoning was a great help in destroying these pests. A sheep's kidney or other piece of meat was used as bait. This was tied to a piece of flax string and dragged along the ground, and then tied to a tree. It was then

opened with a knife and a few grains of strychnine inserted in the cut. If the bait was taken by a dog, the string was usually cut or broken, but if it was taken by a hawk or rat, the meat would be eaten out and the string and knot left intact.

"Wild cattle, escapees from Oliver's and Archbold's stations, were also very plentiful on the Blue Mountains, and for many years they were hunted for their skins. Native quail were very plentiful, and proved to be very fine for the table. The sparrow hawks would follow the shepherds through the run for hours on the watch for the dogs raising a quail. If one was raised, the hawk was after it like an arrow. If the quail secured cover in the grass in time the hawk would again quietly resume his following of the dogs.

"Previously to 1853 there were no wild pigs known on the Blue Mountains, but in that year, when Oliver was running his stock on a part of Dalvey, the hut occupied by himself and his shepherd was burnt down. Some pigs in a sty, originally wild pigs, caught on the Otakaima Hills near Pukerau, had to be released, and quickly went wild in the scrub and fern. Within ten years the district was heavily stocked with wild pigs.

"When Oliver was living at Rankleburn Station, one evening some hundreds of diggers were observed approaching the river from the Tuapeka side. They made signs to be taken across. The only menfolk on the station at the time were a man and a boy, Oliver being away in Dunedin. The diggers, when the boat came over, soon organised matters. Boat crews were appointed, and from the first batches sent over men were appointed to assist Mrs Oliver in serving out foodstuff, which they must

> have. Everything, however, was paid for on a liberal basis, and next morning they wended their way over the mountains to the Tapanui side, only to find that there was no gold there worth working for.
>
> "During the autumn of 1862 Oliver took two men across the Molyneux from the Tuapeka side. The men then started up the west side of the river (which was at that time at its lowest on record), and were not heard of for three months, except when they occasionally got a few stores from the adjoining runs. Suddenly great excitement took place when these two men, Hartley and Riley, arrived in Dunedin with eighty-seven pounds weight of gold, and secured a reward of £2,000 for the discovery of a payable goldfield at the Dunstan or Clutha."

John Anderson left Dalvey in 1862. Towards the latter end of 1857, Mr W. G. Rees, subsequently of Lake Wakatipu, acting on behalf of friends in the Home Country (Messrs Gammie and Grant), bought from Thomas Martin the Dalvey Station, subject to Anderson's lease, which had still over two years to run. Anderson gave the new purchasers the right to the portion of the run that had previously been lent to graze Allan and Oliver's sheep. In April, 1862, at the expiration of the lease, the new firm took over the whole run. As there were at that time no sheep stations in the vicinity for sale, John Anderson bought from the Crown the freehold of the block XCVII., Clutha Survey, consisting of 630 acres in the Waiwera district. Here he made his final home of Kelvingrove. Subsequently, he purchased about 1,000 acres of adjoining hill land, which in after years became part of the Carol property of his sons.

John Anderson died in 1873, at the comparatively young age of fifty-four years; he had been in rather poor health for several years preceding his death. Having left no will, his eldest son, James,

became heir (as the law then stood) to all the realty (property in land), with some support allowed to the widow, while the personality went in the proportion of one-third to the widow and two-thirds to the children. As there were eleven in the family, this would have left them very poorly provided for indeed. James Anderson acted very generously: he lifted the mortgage on the Kelvingrove block of 630 acres and conveyed it to his mother free of any encumbrance, and conveyed the hill property to the joint ownership of the three oldest brothers – viz., himself, John, and Joseph. As there was a mortgage on it, there was not a very large margin of value in the hill land. After a few years James Anderson sold out his interest to the two brothers and acquired land on the Otama Flat, on the Mataura River. John and Joseph added to the hill property, which took the name of Carol, and John Anderson's widow still lives there.

Isabella Anderson continued to farm Kelvingrove with the assistance of her son, William Brown, until her death in 1905, at the age of seventy-nine years. Small and active like her mother, she endured the many hardships of the early days with courage and cheerfulness, and was a worthy type of that noble band of pioneers to whom our country owes so much.

NOTE BY J. A. ANDERSON ON THE BLUE MOUNTAINS.

W. H. Valpy, of the Valpy family who came to Otago in 1849, viewed the Blue Mountain from the hills around Tokomairiro. Believing it to be a fresh discovery, he named the place after his family as "Mount Valpy." For a number of years it frequently went by that name, and the whole locality as the Blue Mountain or Pomahaka district.

The earlier name "Blue Mountain" probably originated in 1846 or 1847. Wylie surveyed the Waiwera district at that date. James Allan was on the staff, and for six months they would be daily in view of and at times with ten miles of the base of the hill. After the

false gold rush over the hill in November, 1861, the name "Valpy" dropped out, and many people gathered the impression that it was the diggers who called the range after the New South Wales Blue Mountains.

CHAPTER VI

GOLDFIELD EXPERIENCES AND THE YOUNGER SONS

The discovery of rich alluvial gold by Gabriel Reid, at Gabriel's Gully, near Lawrence in May 1861, set all Otago in a ferment. Nearly all the men, both citizens and farmers, who could get away, hurried to the goldfields, and the excitement spread to the North Island and Australia. It was estimated that by the end of September, 1861, 10,000 miners had left Victoria for Otago. Gabriel's Gully itself was pegged out to the last inch, and about 4,000 men were soon at work in that field alone. James Smith on one occasion counted 1,100 men on the road from Dunedin to Tuapeka, all of whom had to pass Bellfield. It was no wonder that the Allan brothers caught the 'gold fever', as it was called.

William Brown Allan, the youngest son, had married Helen Webster Speid in April, 1861, and had settled at Helenslea, on the Main South Road, adjoining the Holmes Farm. John, the third son, was shortly to be married to Mary Jane Blackie, eldest daughter of Captain Blackie, of Glasgow Farm, on the Taieri Plain. Joseph and William Allan left for the goldfields, while John hurried on his marriage, which took place on 23rd July, and a few days after hastened to join his brothers. The young wives were left at Bellfield in the charge of John Allan, sen., Mrs Joseph Allan staying on at the Holmes with her two infant children. At this time Joseph Anderson was under his grandmother's care at Bellfield for his schooling, and acted as cowboy.

The Allan brothers do not seem to have been very successful in

their digging experiences, and soon took up the steadier business of supplying the needs of the miners, starting a store at Waitahuna, and becoming buyers of gold dust. When the Dunstan rush set in in 1862, consequent on Hartley and Reilly's sensational finds, John Allan soon started a store there (in Clyde), and after establishing it, left it in charge of George Matheson, a former employee at Bellfield.

At that time bullock teams were used for farm work and carting to the diggings, the only horse team in the Taieri belonging to James Cullen, of Owhiro, who was previously a carter in Dunedin. John and one of his brothers, probably Joseph, went to Melbourne and brought back a cargo of draught horses for use on their respective farms, and for occasional carting to the diggings.

One eventful trip was taken with several drays, Joseph Allan being in charge, to sell goods at a new rush on the Nokomai, in the upper reaches of the Mataura River. The roads were very bad, with creeks high and snow on the ground. After selling their goods, they fared badly on the return journey. Horse feed ran out, and horse covers, not being then in vogue, one mare (mother of the well-known and favourite Bellfield light harness mare Susie) died of cold and starvation. The Mataura River, at the Long Ford (Gore), being too high to cross, they went on to Mataura Bridge, where John MacGibbon and Sons carried on an hotel and store. No horse feed, however, was procurable, and Joseph Allan had to buy flour from MacGibbon, at 1s a pannikin, to feed the horses.

JOHN ALLAN, JUNIOR, OF BELLFIELD

After his father's death in August, 1863, John Allan succeeded to Bellfield, where his mother remained till her death in 1891. In 1864 he laid out a township on a section that at that time formed a part of Bellfield. This township, fronting the Main South Road, was named by his mother, Riccarton, after a place in Ayrshire. Immediately after, he built a store, to which he removed, leaving his mother in

charge of Bellfield, and lived for a time in the store, until he bought out Mrs Robert Somerville, formerly Mrs William Oliver, who had a small store there for some years. This place he turned into a dwelling house and removed to live in it.

In January, 1866, John, his mother, and his brother William, drove out to Kelvingrove for the purpose of looking at some crown land that was open for sale. The following morning, after inspecting the land, John rode down to catch the early coach from Balclutha to Dunedin, and applied for all the open low land from Kelvingrove to the Waiwera River in the direction of Clinton. The area, including a few subsequent purchases, amounted to about 3,000 acres. A couple of days later his mother and brother left Kelvingrove for the Taieri, Joseph Anderson, on horseback, accompanying them to Balclutha. Although it was fine weather, when they got in sight of Balclutha, they found it to be under flood water, and families being driven in drays to higher ground. Joseph Anderson rode in on his horse and met a boat being pulled up the main street. William and his mother had to return and stay another week at Waiwera, and when leaving the latter said to her daughter, Mrs Anderson : "I am never coming back to see you again until there is a bridge put over that river, and that will never be." However, two years later, a traffic bridge was erected, which stood for ten years, when the great flood of 1878, that followed after Otago's record snowstorm, swept away every bridge on the river, except for the Inch Clutha one at Stirling, where the river was not confined and instead spread out over many miles of flat country.

In conjunction with Amos McKegg, then a storekeeper at Otokia, John Allan secured, by tender, the mail contract for 1868, to carry the mails for the south, from Dunedin to Milton. For this work they started a passenger coach in opposition to Cobb and Co., whose coaches ran all over Otago, and who also had a monopoly of the mail contracts. For 1869 Cobb and Co. secured the mail contract, and McKegg sold out his interest in the partnership. During the winter months of that year the roads became very bad, and without the mail subsidy, the passenger traffic was barely paying, so John Allan

decided to pull off for the winter and start a more efficient service in the spring; consequently, he sent a mob of thirty coach horses to winter on the Waiwera estate. This step gave Cobb and Co. a fright, and they then bought the plant and horses at very full value.

It may be mentioned that the sole partner in Cobb and Co. at that time in the Otago branch was John Chaplin, who ten years before was employed at the wool table rolling up the fleeces at the Allan's sheep shearing on Glenkenich Station, and also of John Anderson's Dalvey Station. The same John Chaplin was a cousin to Lord Chaplin, later on a British Cabinet Minister, a great sport, who won the English Derby with "Hermit," and by doing so ruined the Marquis of Hastings, who formerly had won for his wife Chaplin's engaged sweetheart.

William Allan having died about ten months after the land purchase at Waiwera, his trustees agreed to set aside about 400 acres of the property for his estate, and the remainder, with all liabilities, was placed solely in John's name.

About the middle of the seventies, the Riccarton store was sold to John Williams, a storekeeper then at Adam's Flat.

In 1881 John Allan had the great misfortune to lose his wife somewhat suddenly, at the early age of thirty-eight years, leaving a family of nine children. One daughter, Katie, had died very young. His wife was a bright and cheerful woman, who proved a great assistance in carrying on the store, and was a general favourite of all who knew her. Misfortunes often follow each other, and a few months later his eldest son, John, a youth of eighteen years, employed in a draper's shop in Dunedin, accidentally fell through an open skylight from the upper floor onto some brass rods standing upright on the lower floor, and was killed.

Early in the eighties John Allan again invested in land, this time in Strath Taieri , near to Middlemarch – about 600 acres in all. For the most of the time he held this land his second son, William Blackie Allan, managed and also had it leased for a time. When the latter was at the Boer War, he cut up and sold the property.

Towards the end of the eighties, John Allan became the financial

partner in the new firm of Thomson, Bridger, and Co. This firm bought from the Bank of New Zealand the large iron, woodware, and furnishing business formerly carried on by Guthrie and Larnach. His third son, James, who entered the business of Guthrie and Larnach when a boy, is now the Managing Director of the Company, and in addition to the Dunedin branch, there is also an Invercargill branch of the business.

In December, 1893, his eldest daughter, Jeannie Blackie, who had charge of the house from the time of her mother's death, also passed away suddenly from heart failure, caused by former rheumatic fever. After an illness of some duration, John himself died in January, 1901, at the age of sixty-nine years.

Joseph Anderson, who was at different periods for many years intimately connected with his Uncle John, first as a schoolboy living at Bellfield, then as a youth assisting in the Riccarton store and with the coaching business, and later as the manager of the Waiwera property, writes the following tribute:

> "I always admired his deep and thoughtful mind and his broad outlook on business and other matters. He was a good churchman, an office-bearer for forty years in the East Taieri Church, was thoroughly upright in character, and had an utter abhorrence of any underhand work or sharp practise in business. He was very fond of outdoor sports, in his younger days taking an active part in the primitive cricket of the early Taieri, and in his later years being exceedingly fond of a game of bowls."

WILLIAM ALLAN, OF HELENSLEA

As his widow and children are all passed away, few recollections of William Brown Allan, who died in 1867, at the age of forty years, can now be recorded. His marriage to Helen Speid, settlement at

Helenslea, goldfields experiences, and subsequent interest with his brother John in a property at Waiwera has already been recorded. His widow survived him till 1919, living with her daughter, Mrs Hugh Inglis, for many years in Mosgiel, and for a few years before her death in Balclutha.

CHAPTER VII

THE SUTCLIFFE FAMILY

Owing to the marriage of James and Joseph Allan to Jane and Henrietta Sutcliffe respectively, more than half of the descendants of John and Agnes Allan are also descended from Richard Sutcliffe. It will not, therefore, be out of place to devote a chapter to the latter's family.

Sutcliffe is a rather localised family name in England, being found mainly in the West Riding of Yorkshire, and especially in and around the upland township of Heptonstall. The name frequently occurs in the early wills of the parish, dating back to 1465, and in the parish registers, which date back to 1593, being spelt Sutcliffe, Sutclyff, or Sutclyffe. Mr Arthur Ogden, the historian of Heptonstall, writes:

> "Among the first twenty-five burials recorded are Thomas Sutcliffe, of Heptonstall, a Michael Sutcliffe, Thomas Sutcliffe, of Wadsworth, and a Thomas Sutcliffe, of Erringden. The establishment of woollen manufacture at Heptonstall took place at a very early period, and the Sutcliffes of this district are doubtless descended from one Gamel de Zoetcliffe, a (Flemish) clothier, whose two sons, Jan and Peter, erected fulling mills near to Colne, in Lancashire, and Rastrick, in Yorkshire, in 1311. A manuscript in the family Bible of a Thomas

> Sutcliffe, of Burnley, who lived in the latter part of the sixteenth century, states that Gamaliel de Zoetcliffe married Ann Radcliffe, of Stansfield, and transferred his family and craft to Wadsworth in 1339. The descendants of this enterprising manufacturer, who probably set up the first fulling mills in Wadsworth, in course of time became the most numerous of those who farmed their own land in the district, and of the clothiers who sold their pieces in the old Heptonstall Cloth Hall, which stood on the north side of the Churchyard. In Gamel de Zoetcliffe and Gamaliel de Zoetcliffe we have names which have been repeated in the same family until modern times, the latter name being still represented in the person of Mr Gamaliel Sutcliffe, of Stoneshey-gate, a lineal descendant of one great branch of the family. Besides Stoneshey-gate Farm, there are still Sutcliffes farming at Cliff Hill, Lumb Bank, and Warlay Farms, and other families at Sandal House, and in Heptonstall and Halifax."

The following abstracts of old wills relating to the Heptonstall Church are of interest:[21]

> "John Sutcliffe, of Heptonstall, August 8th, 1465, willed that his body should be buried in the churchyard of the chapel of St. Thomas the Martyr, of Heptonstall."

> "Thomas Sutcliffe, in 1467, left 6s 8d for the fabric of the chapel."

> "Robert Sutcliffe, of Heptonstall, 1520, left 3s 4d for his burial, and his will also contains bequests to priests for masses to be sung at Heptonstall."

Another will of the same year, that of William Sutcliffe, contains the item:

> "I bequeath to the buying of an antiphonarium for the said chapel 6s 8d"

Here we have an instance of the bequest of money for a book of anthems. Testator also left 6s 8d for a trental for his soul.

The first page of the oldest Church Register includes the following entries of marriages:

> April 3rd, 1594. Christopher Sutclyffe and Joanna P'ter (?).
>
> May 7th, 1594. Robert Sutclyffe and Mary Michel.
>
> June 20th, 1594. Richard Sutcliffe and Isobel Gibson.

The Sutcliffes became much intermarried with the local families, particularly the Greenwoods, Parkers, and Shackeltons, so that the West Riding presents an amazing tangle of family relationships. Elizabeth Slater, whose mother was a Sutcliffe, and who is a cousin of Jane and Henrietta Sutcliffe, married first Sutcliffe Parker and second Sutcliffe Greenwood, neither of whom she knew as relatives, although they must have got their Christian names from Sutcliffe ancestors.

In Richard Sutcliffe's branch of the family, the Christian name Richard had been favoured for many generations, so that the Mr Gamaliel Sutcliffe, of Stoneshey-gate, above referred to, remarked to one of the Allans "I come from the 'Gams' and you from the 'Dickies' (Richards)." One of the best-known of the direct ancestors of Richard Sutcliffe was Matthew Sutcliffe, who became Dean of Exeter in the sixteenth century. His brass may still be seen in the new

Heptonstall Church, along with that of many others of the family.

In this history we need not go further back than the Richard Sutcliffe who was born in 1772 and died in 1843, leaving quite a large family. One son, William, was Vicar of Bosley for thirty years; Henry was Vicar of Keele for forty years; while James went out to Calcutta, and before his retirement from Indian life, became Director-General of Instruction in Bengal. They were a highly educated family.

The eldest son, also Richard Sutcliffe, was a banker in Cheshire. His first wife's name was Nancy Tomlinson (born 1799, died 1836), and she had four children – Jane, born in 1829, who married James Allan of Hopehill; Emma, 1831, who became Mrs Fred Jenkins, of Christchurch, and ultimately of Sydney, where she died; Richard, born in 1833, who lived and died in Christchurch; and Henrietta, 1834, who married Joseph Allan, of the Holmes.

After his first wife's death Richard Sutcliffe married again, and had six children by his second wife. He emigrated from England in the ship 'Ajax', which arrived in Dunedin in January, 1849, and the eldest son of the second family, James, was born during the voyage out, shortly before their arrival in New Zealand. On the arrival of the immigrants who formed the start of the Canterbury settlement in 1850, Richard Sutcliffe and his family moved up to Christchurch, but his daughters, Jane and Henrietta, remained in Otago and married the brothers Allan. It is of interest to not that Jane Allan's living descendants today (in 1928) number 109, and Henrietta's 125.

CHAPTER NOTES

[21] The Heptonstall Church Registers. – Paper read by Mr Arthur Ogden before the Halifax Antiquarian Society, June 25th , 1908. Reprinted by Kershaw and Ashworth, printers, Hebden Bridge, 1909. Probably other information about the Sutcliffe family may be found in a series of articles contributed by Mr Ogden's father to the "Halifax Guardian" about 1882, under the nom-de-plume of "Graptolite." These have not been accessible.

APPENDIX

THE AYRSHIRE ALLANS

[The information contained in this section of the appendix was originally incorporated in the historical narrative, but as still-living representatives of the Taieri Allans are doubtful as to whether the branch of the family referred to here was closely allied to them or not, it has been thought advisable to print it separately. Mrs John Allan, Sen., claimed relationship with the Ayrshire Allans and the Burns family, but neither her husband nor the Rev. Dr Thomas Burns, with whom he was associated in church work, appear to have referred to this connection.]

William Burnes or Burns, father of Robert Burns, began his Ayrshire life as a gardener at the Fairlie Estate, north of Kilmarnock, Ayrshire, and there probably he met his wife, who was a Brown, of Craigieton, and a sister or half-sister of the wife of one James Allan, a carpenter, holding a responsible position on the same estate. James Allan resided at a hamlet known as Auld Rim (Old Rome Forest), near Dundonald, a few miles from Irvine, and much nearer Kilmarnock. When Robert Burns went into hiding from fear of arrest by the Armours, in 1776, he took refuge at Auld Rim.

> "The poet's reference to the 'Fairlie lamb' in the suppressed stanza of 'Poor Mailie',
>
> 'She was nae get o' runted rams
> Wi' woo like gait's, and legs like trams;
> She was the flow'r o' Fairlie lambs–

A famous breed!
Now Robin, greeting, chows the hans,
O' Mailie dead.'

> betokens a familiarity begotten of youthful visits to his relatives at Fairlie, and justifies the surmise that William Burns made the acquaintance of his wife, Agnes Brown, when employed there."[22]

One of the poet's Fairlie kinsmen (---- Allan) took to a seafaring life, and became the founder of the Allan Line of Steamers, one of their first boats having been built in Irvine (the 'Jean'), on the site of the present Ayrshire Dockyard Company.

According to Provost Hogg, a branch of the same Allan family resided in Irvine, and one of them, John Allan, was the foster-father of Edgar Allan Poe, the well-known American poet and author. Until recently, the biographers of Poe, following accusations by the poet himself, have been unanimous in abusing this John Allan as the author or occasion of the vices that made of Poe "the saddest and strangest figure in American literary history." It was he, we are told, who spoiled Edgar Poe as a boy, sowed in him the seeds of drunkenness, taught him to spend thousands without teaching him to earn a dollar, and by stern relentless treatment deprived him in young manhood of that fatherly love for which he craved. But the recent publication in America of a series of Poe's letters[23] has thrown a new light on the matter, and has vindicated John Allan's character. The subject is fully discussed in an article entitled 'Poe's Scottish Foster-Father,' by J. Liddel Geddie, in 'Chamber's Journal' for March 1926, from which the following extracts have been taken. It was John Allan, according to Mr Geddie:

> "who rescued the barely three-year-old orphan from destitution, gave him a home of luxury, a good schooling, put him to the university, forgave his dissipation, his deceit, his passionate outbursts, his

> moodiness, his ungratefulness, and even supplied the prodigal he had disowned with the money for which he continued to cry out . . . Who and what was John Allan, who thus adopted and abjured Edgar Poe? He came of an Ayrshire stock, and was connect by blood or by marriage with two families whose names rank high in the country's roll of honour – Galt and Fowlds. Born in or around 1780, he emigrated in his youth to America, and settled in Virginia. There he prospered as a tobacco exporter, and married Frances Keeling Valentine, who belonged to a well-known family in Richmond. They must have made a handsome pair, to judge from their portraits (finely reproduced in the volume of 'Edgar Allan Poe Letters'); John Allan, dark, serious, long-headed, with well-cut features, large nose and mouth, high forehead, firm rounded chin – an impressive rather than a genial face; Frances Valentine, his wife, sweet, gentle, wistful-looking, mignonne, oval-faced, with dark ringlets – a Southern belle of delicate mould."

This couple adopted Edgar Poe in 1811, when scarcely three years old, and in 1815, took him with them on a visit to Scotland, which apparently lasted until 1820.

> "In Greenock and Kilmarnock the boy of six was introduced to his new Scottish kinsfolk – his foster father's cousins, the Galts and the Fowlds (Allan's sister and her husband), who had a farm at Kilmarnock. Did the returned Ayrshireman, one wonders, tell little Ed anything of Robert Burns and the Kilmarnock edition of his poems? Or of that other Ayrshire writer, John Galt, the friend, fellow traveller, and biographer of Byron?"

It is not the place here to follow in detail Poe's subsequent career, and his quarrel with his foster-father, which are fully discussed in the article above referred to. John Allan died in the prime of life in his fifty-fourth year, and Mr Geddie concludes his article with these words:

> "But if Poe, the opium dreamer, shortened as well as saddened the tobacco merchant's days – as he undoubtedly curtailed his own feverish career – at least, in return, he conferred immortality on his name, for America's farthest-famed poet and tale-writer always called himself, and will be called to the end, Edgar Allan Poe."

Of the Ayrshire families under discussion, it is to be noted that representatives of not only the Allan but also of the Burns and Fowlds families came subsequently to New Zealand. The Rev. Thomas Burns, son of Gilbert Burns, brother of the poet, has already been mentioned. The Aaron of the Otago settlement, as Dr Hocken aptly calls him, came to Dunedin in 1848 with the main body of settlers in the 'Philip Laing', and until his death in 1871, was one of the leaders of the young community. The Hon. Mr George Fowlds, of Auckland, who was Minister of Education and Public Health in the Ward Government, 1906-1911, was born at Fenwick, Ayrshire, in 1860. The New Zealand Post Office Directory gives the name of five Galts, all in humble positions, but of their ancestry we have learnt nothing.

For a picture of life in Ayrshire in the latter part of the eighteenth century and the beginning of the nineteenth, we have rich material in the poems of Robert Burns and the novels of John Galt. The latter are not so well known as they deserve to be from their intrinsic merit, and may be commended to all readers of this book.

John Galt was born at Irvine, in Ayrshire, in 1779, but shortly after went to reside at Greenock, where after many travels, he died

in 1839. His best-known work, 'The Annals of the Parish', deals with the imaginary village of Dalmailing, in Ayrshire, from the years 1760 to 1810, and gives a vivid picture of social life and the changes brought by the passing years as seen through the eyes of a minister of the Established Kirk. His other chief novels are: 'The Entail', 'The Provost', 'Sir Andrew Wylie' and 'The Ayrshire Legatees'.

APPENDIX NOTES

22 D. McNaught, "The Truth About Burns," Glasgow, 1921. See also C. S. Dougall, "The Burns Country."

23 "Edgar Allan Poe, letters till now unpublished," Lippincott Co., Philadelphia and London.

Appendix II

IN MEMORIAM

James Allan Thomson, the author of this brief history of his mother's family, was a grandson of James Allan, of Hopehill, East Taieri. He was born in the High School Rectory, Dunedin, on 29th July, 1881. His father, George M. Thomson (now a Member of the Legislative Council), was at that time Science Master in the Otago High Schools. His mother, Emma Allan, who was the eldest daughter of the Hopehill family, was a woman of singularly fine character, gentle but firm, and of sweet disposition. Her son inherited many of his attractive traits from her. Unfortunately, she died in 1894, at the comparatively young age of forty-one years, just when a mother's influence was needed by her young family..

Allan, in his early boyhood, was a quiet undemonstrative lad, but with a very strong will of his own; he was termed "the Judge" among the members of the family, on account of his staid and equable temperament, a characteristic which remained with him to the end. He was entered a pupil of the Kaikorai District School in 1888, and passed through all the standards. Though not showing any special brilliance, he was a favourite with the headmaster and teaching staff on account of his exemplary conduct and steady progress. He joined the High School in 1894 as a Governor's Scholar; in 1896 gained a senior scholarship, and in 1899 was a prizeman in science. Here he first developed his athletic powers in Rugby football, becoming deputy-captain of the Junior Fifteen of the school, and captain of the First Fifteen in 1899. He was also Colour-

Sergeant in the Cadets, and a member of the Cadet Shooting Team in 1897-99. At the close of his High School career he was awarded the Lee Smith Scholarship, one given for the pupil of the school, who, in the opinion of the rector and his staff, had shown the most consistent and faithful work during his school career, who was prominent in both athletic and scholastic attainments, and was of high moral character. The next four years were spent at the University of Otago, where Allan specialised at the School of Mines, taking a high place in his classes, and spending two long vacations at practical mining work – coal mining at Kaitangata and gold mining at Opitonui, in the Coromandel Peninsula. It was at the former station that he met Miss Gertrude Alice Keam, his future wife, who was at that time mistress in the school there, and who was contemplating a career as a missionary in the foreign fields. Miss Keam was a pure-minded woman of a very loveable type. With a very sweet and gentle disposition, she possessed a strong earnest character, and the friendship between the two passed into a bond of the deepest affection. Though she was a handsome and fine-looking girl, her physical strength was not equal to her looks, and her application to be trained as a missionary by the Presbyterian Church of New Zealand was not accepted, because the medical opinion was that she was not strong enough to stand the strain of life in a tropical country. Had she been able to follow out this line it is quite possible that Allan would also have entered on a missionary career, a course which for a time he contemplated. His thoughts had often turned that way since he joined the membership of Knox Church when he was about sixteen years of age. Throughout his life he retained a deep and earnest Christian outlook, broadened by his strong, clear reason and his scientific training.

Allan entered very fully into the athletic and social side of university life. He was president of the Christian Union, represented the University of New Zealand at a Student's Conference in New South Wales, and was also a member of the University Fifteen in Rugby football. Taking a double first in science and mining, out of 27 classes in which he passed in the four years, he gained first-class

certificates in fifteen, and first place on the list in four. He graduated B.Sc. in 1903, and in the following year took the degree of First Class Honours in Science (Geology), equivalent to the later degree of M.Sc.

In 1904 he was elected the first Rhodes Scholar for New Zealand, and in the same year was bracketed equal with Mr A. R. Andrew for the 1851 Exhibition Scholarship. This latter, however, he resigned. Before leaving New Zealand to enter on his Oxford career, he was the recipient of a very fine testimonial from the citizens of Dunedin. This took the form of a crowded gathering in the Town Hall on July 30th, where he received the congratulations of the Mayor of the City and of the education authorities, along with a cheque for £222. His reply on that occasion was a testimony to the teachers and friends who had helped to shape his career.

Allan entered St John's College, Oxford, in October, 1904, and quickly took part in the academic, athletic, and social life of the university, ably filling the role of an all-round scholar as laid down by Cecil Rhodes. He graduated B.A., with first-class honours, and later M.A. In 1906 he gained the valuable Burdett-Coutts Scholarship, in the following year was appointed Lecturer in Geology in his college, and in 1908 became Demonstrator in Petrology in the University of Oxford, a position which was created for him in order to retain him in the university. In athletics he first entered as a boating man, and won his sculls early in his career, but he found that it made too many demands on his time and soon he turned his energies into other fields. In Rugby football he gained a prominent position, being captain of his college team, and a member of the University First Fifteen. He was also a member of the London Scottish First Fifteen. In athletic sports he represented his college as a mile runner.

During his stay of over four years in Oxford he took every opportunity of extending his knowledge and experience, travelling to the Continent and making himself familiar with French and German. As a representative of the University of New Zealand he attended Christian Union Congresses in Holland and at

Wernigerode, in the Hartz; later making a long stay at Weimar, where he acquired familiarity with the German tongue. He attended two courses of lectures at the Sorbonne, in Paris, and travelled with Professor Lacroix to the Puy de Dome on a mineralogical excursion, and later made a walking tour of the Pyrenees with other Rhodes scholars. In the latter case, however, he walked them off their feet, and they had to finish their tour on wheels. In 1907 he travelled up the Rhone Valley with a party of geological students from Lausanne, and from thence over to Lucerne. After visiting other parts of Switzerland, he came back to England by the Rhine and through the Ardennes. In the same year he was elected a Fellow of the Geological Society.

Returning to New Zealand in 1909, Allan and Miss Keam were married, and went over to West Australia, were he worked, in conjunction with Dr Maclaren, on a scientific survey of the Kalgoorlie Goldfields, carried out on behalf of several large mining companies. The valuable results of the survey were published in several papers, and it was largely on his work on that survey that the University of New Zealand awarded him the degree of D.Sc in 1912. It was while at Kalgoorlie that he volunteered and was accepted as a geologist for Captain Scott's Antarctic Expedition. In order to prepare for this work he went to Sydney and studied Antarctic conditions and problems under Professor T. Edgeworth David. Whether it was in Kalgoorlie or in Sydney we do not know, but he contracted phthisis, and was never able to throw it off. On his arrival in New Zealand in 1910 the trouble had got such a grip on him that neither Captain Scott nor Dr Wilson would accept the responsibility of taking him with them. This was the greatest disappointment of his life, but he faced it with the quiet resignation and determination which characterised the rest of his life. When one avenue was closed he turned at once to another, and wasted no unavailing regrets on the past. After a period of rest and recuperation in Otago, he received the appointment of Palaeontologist to the Geological Survey in 1911, a position which he held till 1914, when he became Director of the Dominion Museum

in succession to the late Mr Augustus Hamilton. This position he occupied till his death in 1928. As scientific adviser to the Government, his opinion and services were sought by Ministers on many questions, and his handling of difficult problems was always characterised by common sense and great acumen. He suffered a great loss at the end of 1915 in the death of his devoted wife, who left a very young daughter and son. His own health, too, suffered greatly, and time and again he had to retire to a sanatorium to recuperate. But he never uttered a moan or complaint. He was always cheerful and hopeful, even though he early realised how feeble his hold on life was. Up to the limit of his strength he worked steadily and unremittingly on scientific problems and on many social questions. His relations with Ministers and Government officials, and especially with his subordinates on the Museum staff, were always of the happiest. Working hard himself, he always demanded good work from others, but he was most helpful to all who required help or advice, and he was rewarded by a measure of esteem and affection which helped him over many a period of difficulty and weak health.

This is not the place to record Allan's scientific work. That has been done well by Mr W. R. B. Oliver, his successor in the Directorship of the Dominion Museum, in a very fine memorial notice published in the 'New Zealand Journal of Science and Technology' (vol. X., No. 2) in 1928, and by many scientific publications in Britain and elsewhere. His scientific papers, which date from 1906 to 1927, number 67, and were published in New Zealand, Australia, and Britain. His magnum opus on 'Brachiopod Morphology and Genera' was completed and published in Wellington in 1927. This work, on account of its full and clear exposition of a very difficult subject, has at once taken a high place as a scientific classic. But a few of his activities may be mentioned. He was elected a member of the Wellington Philosophical Society in 1911, and was its president for the year 1923. In 1914 the New Zealand Government appointed him as one of its four representatives on the Board of Governors of the New Zealand

Institute. From 1914 till 1922 he was honorary librarian to the Institute. He was one of twenty original Fellows of the New Zealand Institute, elected in 1919, his father being the senior Fellow. For his researches in geology and palaeontology the Institute, in 1923, awarded him the Hutton Medal. In January, 1928, he was elected President of the New Zealand Institute.

He was Secretary of the Board of Science and Art from its inception in 1916, and editor of the 'New Zealand Journal of Science and Technology', issued by the Board, from its first number, published in 1918, until 1921, when his ill health forced him to leave it to others. He was, in fact, the founder of the journal.

He took a prominent part in scientific congresses. He was a representative of the New Zealand Government at the first Pan-Pacific Science Congress, held in Honolulu in 1920, and also attended the second Congress held in Australia in 1923. He was Vice-president of the General Section of the first New Zealand Institute Science Congress, held in Christchurch in February, 1919, and secretary to the Geological Section at the second Congress, held in Palmerston North, in January, 1921.

Prior to the opening of the Pan-Pacific Congress in 1920, Allan spent a month at Kilauea in company with Dr Jaggar, studying volcanic phenomena, and also visited the great extinct volcano at Haleakala, on the Island of Maui. On the return voyage from Honolulu he stayed at Samoa and investigated the active volcano and the great lava flow on the Island of Savaii. On another occasion he visited Fiji and crossed the Island of Viti Levu on foot from Ba to the Rewa River. Still later he made a close examination of the line of volcanic activity between Ngaurohoe and White Island, visiting and reporting on Mayor Island, and ascending Mt Tarawera. All these investigations were made at the request of the New Zealand Government, which was considering the advisability of establishing a seismic observatory in the North Island in view of the earthquake disturbances at Taupo. There is little doubt that these strenuous excursions were too severe a strain on Allan's system, for the last-named was followed by a serious haemorrhage, which laid him aside

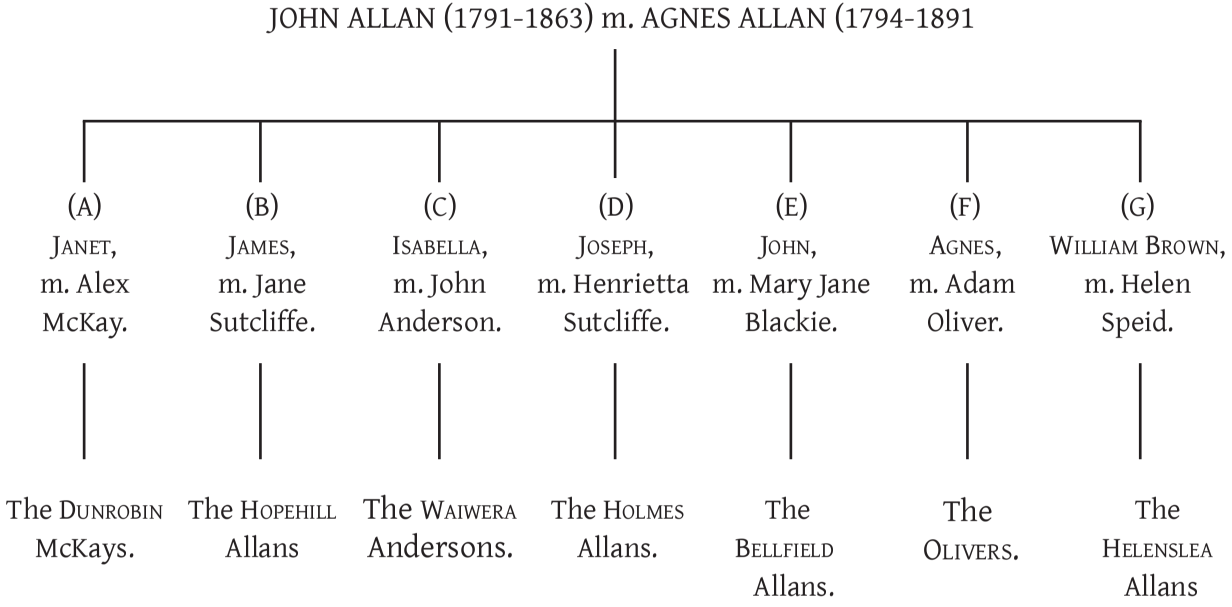
from all active work for some months. This was the first of several attacks, to one of which he succumbed on 6th May, 1928. His end was very peaceful and painless.

His death was followed by a very general and unanimous tribute of mingled sorrow and admiration. A general regret was expressed that such a useful life should be cut short at a comparatively early age. But it is what a man is and does that is the important thing, not the length of time he takes to do it.

Allan Thomson's life was founded on high principle and noble effort. To carry out his ideals, he never spared himself, but worked steadily in sunshine, and more often in shade. His character was many sided. He had a deep and wide interest in general literature, and was a careful reader, not rushing through books which he appreciated and studied, but keeping critical notes of what he read. He thought and wrote on many subjects, though only his scientific work has been published. He was very fond of music, and that of the best type, but he could not devote the time to it which he would have loved to give. With all his great fund of knowledge, he was never pedantic, for he possessed a strong and saving sense of humour. In all his family relations he was tender and true, and his friends were strong, deep, and abiding.

He has left a record worthy to be followed by the younger generation, and a blessed memory to those near and dear to him whom he left behind. His last work, carried out mostly when laid aside by illness, was to write this little history of his mother's family.

BRANCHES OF THE ALLAN FAMILY.



Appendix III

LIST AND DESCRIPTIVE INDEX OF THE DESCENDANTS OF JOHN AND AGNES ALLAN

Owing to the number of persons involved, it has proved impractical to print complete family trees of the descendants of John and Agnes Allan, but the list which follows has been printed and numbered in such a way as to give the same information as a tree, and to show the relationships of any two members of the family. Also, the numbering serves to identify the individuals in the index which follows the list. John Allan's sons and daughters are numbered A, B, C, etc., and all A's descendants follow before B is given. The tree on the opposite page gives the complete list of the first generation, with the distinguishing names by which their families are generally known, these names coming from the old homesteads. The sons and daughters of A, B, C, etc., are numbered I., II., etc. – viz., AI., AII., BI., BII., etc., so that AI., BIII., and CII., are each grandchildren of John Allan, and first cousins of each other. This generation forms the elders of the clan at the present time. Their children in turn are numbered a, b, c, etc., so that AIa, BIId, and FVa, are each great-grandchildren of John Allan and second cousins of one another, but BIa, BIIb, and BVa, having a common grandparent, B, are first cousins. Their children in turn are numbered 1, 2, 3, etc., this generation including first, second, and third cousins, who are all great-great-grandchildren of John Allan.

The list contains slight repetitions, owing to the intermarriage of the cousins James Allan (BVI) and Janet Oliver (FIV) of William Allan (DVII) and Agnes Oliver Allan (EV), and of John Chisholm

Anderson (CIIe) and Jane Christie Graham (DIIf), so that their children appear twice on the list. Marriages of two brothers to two sisters respectively, or of brother and sister to sister and brother, occurred several times, as follows – James Allan (B) and Joseph Allan (D) married Jane and Henrietta Sutcliffe; Emma Allan (BII) and Agnes Allan (BIII) married George and James Thomson; Richard Allan (BIV) and Ann Jane Allan (BIX) married Annie and Edgar Burn; Joseph Allan (BV) and William Allan (BVII) married Margaret and Constance Maitland, while their sister, Henrietta Allan (BX), married George Woodhead, a cousin of the Maitland sisters.

The descriptive index which follows includes – besides the names of the descendants of John Allan – those of their husbands and wives, and in some cases of the parents of these, where they were well-known early colonists. As the information given in the index has been supplied by many different people, the treatment of individuals is admittedly unequal, but an effort has been made to gather as complete an account as possible of the eldest of the family.

JOHN ALLAN (1791-1863) M. AGNES ALLAN (1794-1891).

A. Janet Allan (1821-1899) m. Alexander McKay (1802-1879).

I. Hector McKay (1848-1882) m. Elizabeth Anderson Stewart (1847).

a. Jessie Stewart McKay (1873-1905) m. John McDonald (1873).

1. Ronald McDonald (1898).
2. Erle McDonald (1899).
3. Hector Stewart McDonald (1905-1921).

b. Agnes Allan McKay (1875-1876).

c. Jane Inglis McKay (1877) m. Maurice Torrance (1877).

1. Allan Torrance (1912).
2. Gilbert Torrance (1913).

d. Alexander Sutherland McKay (1879-1879).
e. Alexander Sutherland McKay (1880-1884).
f. Hector Stewart McKay (1881).

II. John Allan McKay(1850-1910).
III. Agnes Jane McKay (1853-1886).
IV. Janet McKay (1855).
V. Isabella McKay (1857).
VI. Elizabeth McKay (1859).

B. James Allan (1824-1891) m. Jane Sutcliffe (1829-1923)

I. John Allan (1850-1897) m. (1) Elizabeth Reid (1859-1891).
a. Fanny Stewart Allan (1883).
b. Agnes Jane Sutcliffe Allan (1885).
m. (2) Mary Reid (1862).
c. Dorothy Allan (1897) m. Frank Ernest Clapperton (1896).
1. Denis Frank Clapperton (1924).

II. Emma Allan (1852-1893) m. George Malcolm Thomson (1848).
a. William Malcolm Thomson (1878) m. Frances Florence Glasgow (1884).
1. Florence Marion Thomson (1911).
2. Doris Emma Thomson (1912).
3. Frances Elizabeth Thomson (1914).
4. George Ian Thomson (1916).
5. Barbara Jean Thomson (1920).
6. Donald Malcolm Thomson (1923-1923).
7. Ann Shirley Thomson (1925).
b. James Allan Thomson (1881-1928) m. Gertrude Alice

Keam (1877-1915).

1. Margaret Sutcliffe Thomson (1910).
2. Allan Priestley Thomson (1913).

c. George Stuart Thomson (1882) m. (1) Ellen Harriet Killen (1881-1918).

1. John Gilbert Thomson (1911).
2. Annie Elizabeth Thomson (1913).
3. George Allan Thomson (1914).
4. Alice Gertrude Thomson (1916).

(2) Ansley Douglas (nee Thomson, 1882).

5. Cullen William Thomson (1927).

d. Florence Jane Thomson (1885-1886).

e. Elizabeth Anna Thomson (1887-1909).

f. John Henry Thomson (1892-1918).

III. Agnes Allan (1854) m. James Cox Thomson (1846-1914).

a. Edward Allan Thomson (1880) m. Jane Shaw Blaikley (1885).

1. William Allan Thomson (1914).
2. Kate Thomson (1915).
3. Edith Mary Thomson (1917).
4. Arthur James Thomson (1919).
5. Joan Elizabeth Thomson (1921).

b. Winifred Sutcliffe Thomson (1881).

c. Arthur Charles Thomson (1883) m. Leah Gordon Miller (1885).

1. Agnes Helen Thomson (1914).
2. Lindsay Gordon Thomson (1916).

d. Harold William Thomson (1885) m. Ruth Isabel Nelson

(1885).

1. Edwin James Thomson (1911).
2. Harold Maurice Thomson (1913).
3. John Allan Thomson (1916).
4. Stanley Malcolm Thomson (1918).

e. Agnes Hilda Thomson (1887) m. Charles Alfred Turner (1877).

1. Cynthia Barlow Turner (1925).

f. Maurice James Thomson (1890) m. Cecilia Kirker (1894).

1. Agnes Marion Thomson (1924).
2. Maurice Hugh Thomson (1926).

g. Edith Jean Thomson (1893) m. Benjamin David Robertson (1895).

1. Jean Allan Robertson (1926).
2. Mary Elizabeth Robertson (1927).

h. Marjory Gordon Thomson (1898).

IV. Richard Sutcliffe Allan (1856) m. Annie McLeod Burn (1858-1928).

a. Margaret Gordon Allan (1883) m. Alexander Macdonald Allan (1876).

1. Margaret Gordon Allan (1913).
2. Robert Macdonald Allan (1919).

b. James Sutcliffe Allan (1885) m. Joan Furse (1895).

1. Richard John Allan (1921).
2. Doris Jean Allan (1922).

c. Doris Napier Allan (1888).

d. Gordon Hope Allan (1891) m. (1) Madeline Eleanor Montgomery Harraway (1890-1918).

1. Noel Hope Allan (1916).

m. (2) Vondar Daphne Bensemann.

V. Joseph Allan (1858-1915) m. (1) Margaret Annie Maitland (1863-1895).
   a. Charles Dalrymple Allan (1894).m. (2) Emily Salmond (1864).
   b. Robin Sutcliffe Allan (1900) m. Muriel Constance Gifford (1903).
   c. Marjorie Jean Allan (1902).
   d. William Stanley Allan (1904).
   e. Donald Young Allan (1907).

VI. James Allan (1860) m. Janet Scott Oliver (F IV., 1862).
   a. James Reginald Allan (1889).
   b. Agnes Muriel Hope Allan (1891) m. Albert Charles Nicol (1889).
   c. Eric Oliver Allan (1893-1915).
   d. Lindsay Allan (1895) m. Georgina Kirk (1898).
      1. Eric James Allan (1919).
      2. Maxwell Allan (1922).

VII. William Allan (1862-1920) m. Constance Eliza Susannah Maitland ((1865-1921).
   a. Elsie Sutcliffe Allan (1891) m. George Henry Gibb (1887).
   b. Margaret Ruth Allan (1892).
   c. Constance Keen Allan (1895) m. Basil Browning.
   d. Alice Jean Woodhead Allan (1898) m. Edward Little.
   e. William Douglas Dalrymple Allan (1900) m. Nancy Jane Allan (B XI., 1903).
      1. Patricia Joan Allan (1928).

VIII. Alexander McKay Allan (1864-1912).

IX. Ann Jane Allan (1866) m. Edgar Huie Burn (1860).

X. Henrietta Allan (1867) m. George Edmund Woodhead (1864).

a. Mona Sutcliffe Woodhead (1899).

b. Gilbert George Woodhead (1900) m. Emily Gertrude Drinnan (1899).

c. Constance Jean Woodhead (1901).

d. Eileen Agnes Woodhead (1903)

e. James Henry Allan Woodhead (1905).

f. Alec Dalrymple Woodhead (1908).

XI. Henry Allan (1869) m. Margaret Inglis (1871).

a. Margaret Joyce Allan (1901).

b. Nancy Jane Allan (1903) m. William Douglas Dalrymple Allan (B VII. e., 1900).

1. Patricia Joan Allan (1928).

c. Irene Constance Allan (1908).

XII. Adam Oliver Allan (1871-1873).

C. Isabella Allan (1826-1905) m. John Anderson (1819-1873).

I. James Anderson (1844-1906).

II. John Anderson (1846-1923) m. Mary Ann Chisholm (1850).

a. Jane Grigor Anderson (1877-1887).

b. Isabella Allan Anderson (1879) m. Alexander McDonald (1877-1911).

1. Ian Sinclair McDonald (1902).

2. Flora McDonald (1903-1919).

c. Agnes Catherine Anderson (1881).

d. Mary Wright Anderson (1883).

e. William Chisholm Anderson (1885) m. Jane Christie Graham (D II. F., 1889).

f. John Alexander Anderson (1887).
g. David Anderson (1889).
h. Elizabeth Josephine Anderson (1891-1904).
i. Oliver James Anderson (1894).

III. Joseph Allan Anderson (1849) m. Margaret Charteris Paterson (1871).
a. Mary Josephine Anderson (1900).
b. Isobel Marguerite Anderson (1904) m. Frank Hartham Wilkinson (1904).

IV. Ann Anderson (1851-1929).
V. David Anderson (1853-1882).
VI. Agnes Allan Anderson (1855).
VII. Catherine Anderson (1858-1880).
VIII. William Brown Anderson (1859) m. Lucy Roseveare.
IX. Janet Anderson (1851-1905).
X. Jane Sutcliffe Allan Anderson (1863).
XI. Isabella Anderson (1867).

D. Joseph Allan (1828-1878) m. Henrietta Sutcliffe (1834-1907).

I. James Allan (1856) m. Isabella Purvis (1858).
a. Joseph Allan (1880-1880).
b. Henry Charles Allan (1880-1918) m. Margaret Dickie (1881).
1. James Lindsay Allan (1905).
2. Elizabeth Agnes Allan (1908).
3. Doris Isabel Allan (1910).
4. Marjory Constance Allan (1918).
c. Margaret Henrietta Allan (1881) m. Thomas Cuddie Brash (1874).
1. Pearl Allan Brash (1902) m. Francis Oswald

Bennett (1898).

i. Margaret Allan Bennet (1928).

2. James William Brash (1904).
3. Margaret Isabella Jean Brash (1910).
4. Allan Anderson brash (1913).
5. Colin Henry Brash (1919-1919).

d. Patience Newcombe Allan (1883) m. Joseph Shaw (1880).

1. Isabella Purvis Shaw (1907) m. William Tilden Brabyn (1877).
2. John Russell Shaw (1911).
3. Patience Newcombe Shaw (1914).
4. James Allan Sutcliffe Shaw (1918).
5. Joseph Henry Shaw (1920).

e. Agnes Jane Allan (1885).

f. Ethelwyn Love Allan (1888) m. Thomas Thomson Wards (1885).

1. Henry Charles Allan Wards (1913).
2. Muriel Josephine Wards (1917).
3. James Douglas Wards (1919).
4. Ian McLean Wards (1920).

g. Josephine Sutcliffe Allan (1890) m. William John Caldwell (1884).

1. Isabella Allan Caldwell (1912).
2. Margaret Elizabeth Caldwell (1913).
3. John Francis Caldwell (1917).
4. Agnes Jean Caldwell (1918).
5. William Henry Caldwell (1921).

6. Bruce Allan Caldwell (1924).

h. Sarah Isabella Purvis Allan (1897) m. James McMaster (1890).

1. James Gordon McMaster (1921).
2. Andrew Melville McMaster (1922).
3. Ruth Maxwell McMaster (1928).

II. Agnes Tomlinson Allan (1858) m. John Graham (1847-1911).

a. John Graham (1880) m. (1) Mary Catherine Golder (1880-1912).

m. (2) Margaret Ruth Ritchie (1893).

1. Margaret Jean Graham (1919).
2. John Graham (1922).

b. Henrietta Sutclife Graham (1882).

c. Joseph Allan Graham (1883-1884).

d. Isabella Graham (1884) m. Albert Edward Howden (1888).

1. Albert Howden (1922).
2. Edward Albert Howden (1924).
3. Muriel Agnes Howden (1925-1925).
4. Malcolm Graham Howden (1928)

e. Margaret Ketching Graham (1887) m. Arthur Gray (1882).

1. Hugh William Grey (1920).

f. Jane Christie Graham (1889) m. William Chisholm Anderson (C II. E., 1885).

g. James Allan Graham (1891) m. Vera Alice Howden (1898-1928).

1. Lesley Beryl Graham (1924)

h. Agnes Marion Graham (1893) m. Harold William Howden.

i. Hugh William Graham (1895-1918).

j. Richard Sutcliffe Graham (1898) m. Margaret Elliot Stirling (1902).

k. Winifred Frances McKay Graham (1901) m. James Walter Fox (1896).

1. James Graham Fox (1926).

III. Jane Allan (1860) m. David Lyall Christie (1844-1916).

a. Allan Edmund Christie (1889-1900).

b. Francis Lindsay Webster Christie (1891-1897).

c. Lawrence Leslie Gordon Christie (1893) m. Helen Muir Thomson (1897).

d. Harold Henry David Christie (1898-1900).

IV. John Allan (1862) m. Jane Blair Todd (1873).

a. Robert Todd Allan (1900).

b. Margaret Florence Allan (1901) m. Alexander Douglas.

c. Jane Paton Allan (1903).

d. Agnes Emma Allan (1906).

e. John Holmes Allan (1909).

f. Annie Sangster Allan (1911).

g. Andrew Todd Allan (1913).

V. Richard Sutcliffe Allan (1864) m. (1) Jean Findlay (1866-1903).

a. Charles Findlay Allan (1896).

b. Joseph Henry Sutcliffe Allan (1900).

c. Edith Frances Allan (1901). m. (2) Janet Fleming Stirling (1875).

d. Jennie Stirling Allan (1915).

VI. Joseph Allan (1866) m. Mary Bruce (1870).

a. Jessie Anderson Allan (1894) m. David Alexander Howden (1892).

1. Alice May Howden (1921).
2. Allan David Howden (1926).

b. Henrietta Sutcliffe Allan (1896) m. Andrew Thomson (1880).

1. Lyall Bruce Thomson (1921).
2. Alexander Muir Thomson (1923).

c. Vera Irene Allan (1898) m. John Thomas Mitchell (1897).

1. Rosemary Margaret Mitchell (1924).
2. John Graham Mitchell (1926).

d. Josephine Janet Allan (1900).

e. John Bruce Allan (1902-1902).

f. Mary Marguerita Allan (1904) m. John Douglas Smith (1902).

g. Charlotte Jean Macauley Allan (1906) m. Alexander Warden Hopkins (1903).

1. James Allan Hopkins (1927).

h. Graham Allan (1907).

i. Alison Lyall Allan (1910).

VII. William Allan (1869) m. Agnes Oliver Allan (E V., 1870).

a. Merial Josephine Allan (1899-1902).

b. Frances Marion Allan (1903) m. Charles S. Marshall.

c. Olive Agnes Allan (1904).

d. Jean Blackie Allan (1906).

e. Margaret Sutcliffe Allan (1914-1916).

VIII. George Allan (1871) m. Mary Ann Smail Stirling

(1871).

a. Amelia Margarita Allan (1900) m. Thomas Edwin Hudspith (1885).
b. Joseph Allan (1902).
c. William Stirling Allan (1904-1905).

IX. Janet McKay Allan (1873) m. Donald McColl.

a. Elsie Lammond McColl (1909).
b. Jean Allan McColl (1914).

X. Isabella Margaret Allan (1875-1877).

XI. Henrietta Emma Allan (1877).

E. John Allan (1831 -1907) m. Mary Jane Blackie (1843-1881).

I. John Allan (1862-1882).

II. Jane Blackie Allan (1864-1893).

III. William Allan (1866).

IV. James Allan (1868) m. Agnes Finnie Barr (1867).

a. Elizabeth Stuart Allan (1895).
b. Winifred Jean Allan (1897) m. David Hamilton Cameron.
    1. Colin Findlay Cameron (1926).
c. Robert John Barr Allan (1899).
d. William Cargill Allan (1901).
e. Josephine Allan (1903).

V. Agnes Oliver Allan (1870) m. William Allan (D VII., 1869).

a. Meriel Josephine Allan (1899-1902)
b. Frances Marion Allan (1903) m. Charles S. Marshall.
c. Olive Agnes Allan (1904).
d. Jean Blackie Allan (1906).
e. Margaret Sutcliffe Allan (1914-1916).

VI. Jessie Johnston Allan (1872) m. John Miller (1859).
    a. Mina Jean Miller (1901).
    b. John Allan Miller (1903).
    c. Alexander McKay Miller (1905).
    d. Kenneth Miller (1908).
VII. Catherine Wilson Allan (1874-1875).
VIII. Janet Alexander Allan (1876) m. John Kirkland (1879-1929).
    a. William Stuart Kirkland (1908).
IX. Josephine Mary Allan (1878) m. John Sutherland (1877).
X. Isabella Annie Allan (1879) m. Robert Hurst (1870).
    a. Mary Agnes Hurst (1904).
    b. John Allan Hurst (1905).
    c. Josephine Sutherland Hurst (1906).
    d. Margaret Isabel Hurst (1909).
    e. Edith Marion Hurst (1910).
    f. Robert Brook Hurst (1914).
    g. Ruth Hurst (1916).
    h. Winifred Jean Hurst (1917).
    i. Constance Cruikshank Hurst (1919).
    j. Frances Hurst (1924).
XI. Walter Blackie Allan (1880) m. Isabella Goodall.

F. Agnes Allan (1833-1922) m. Adam Oliver (1824-1911).

I. William Oliver (1856-1895).
II. Agnes Allan Oliver (1859) m. James Alexander Will (1859-1904).
    a. George Wishart Will (1885) m. Josephine Muirhead (1891).
    b. William Melville Oliver Will (1889) m. Hinepara

Johnson (1898).

1. Graham Melville Will (1927).

c. James Leslie Allan Will (1894) m. Alma Helen Cox.

III. John Allan Oliver (1860) m. Adelaide Philipps (1869).

IV. Janet Scott Oliver (1862) m. James Allan (B VI., 1860).

a. James Reginald Allan (1889).

b. Agnes Muriel Hope Allan (1891) m. Albert Charles Nicol (1889).

c. Eric Oliver Allan (1893-1915).

d. Lindsay Allan (1895) m. Georgina Kirk (1898).

1. Eric James Allan (1919).

2. Maxwell Allan (1922).

V. Isabella Oliver (1864) m. Arthur Johnson (1872).

a. Frederick Arthur Johnson (1908).

VI. Beatrice Oliver (1866) m. Arthur Petrie Gibson (1866).

a. Robert Stanley Gibson (1892) m. Ethel May McNab.

b. Alice Oliver Gibson (1895).

c. Adam Oliver Gibson (1899) m. Jessie McFadyen.

d. Margaret Petrie Gibson (1904).

e. Arthur Petrie Gibson (1907).

VII. Adam Oliver (1869) m. Florence Mabel Matthews (1882).

a. Allan Oliver (1913)

b. Eric Rupert Oliver (1914).

c. Mabel Tui Oliver (1916).

d. Joan Isobel Oliver (1919).

e. John Scott Oliver (1922).

VIII. James Oliver (1870-1895).

G. William Brown Allan (1837-1866) m. Helen Webster Speid (1840-1919).

I. John Alexander Allan (1861-1904?) m. Nellie Brown.

II. William Brown Allan (1863-1864).

III. William Allan (1864-1921) m. Sophia Garland Shury (1867).

a. Helen Grace Allan (1891-1910).

IV. Agnes Allan (1866-1922) m. Hugh Hutchinson Inglis (1866).

a. Hunter Macgregor Inglis (1895).

b. Kathleen Webster Inglis (1897).

c. Hugh Patrick Inglis (1907).