

# Gore Branch of New Zealand Society of Genealogists July 2021

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**Next Meeting**  
**6 July 2021**  
**Maurawai center**  
**Bring an obituary you wish to share Please**



### Hints

However often you have looked a database on-line it pays to go back and check to see if there have been any

additions. Both **Ancestry** and **Findmypast** update databases sometimes widening the dates covered. If you go into Ancestry via the library website there is a tab called **New Collections** **click** here to see what has been updated.

### Irish name hint

Bernardus is the Latin for 'Bernard', it can also be used as the Latin form of Bryan

**Findmypast Enland and Wales**, crime, prisons and punishment – 1770- 1935. Discover your criminal ancestors with mugshots, prison registers, visitor books  
 5 million records of criminal who passed through the justice system in England and Wales and what life was life in prison.



Thomas Crapper (1836-1910) was famous for developing sanitary ware, starting the first shop to sell such items commercially. His commercial empire survives today. He is wrongly credited with inventing the flush toilet. That honour belongs to John Harington as far back as 1596. Hence the term 'John' to refer to the lavatory. Crapper spent the last years of his life at 12 Thornsett Road

[www.transcriptions.nz](http://www.transcriptions.nz) an assortment of passenger lists, newspaper notices of births, deaths, marriages and obituaries – a lot in the Canterbury region

### June 2021 Report

Thanks to Elaine for sorting and displaying hundreds of older Genealogy books, indexes magazines, newsletters which were free for members peruse and take home. Avis Smith has the Bruce Herald. Newspaper Births and deaths notices from 1865 – 1905.

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### Websites

**Ancestry Newly expanded: Ellis Island and Castle Garden Collection.**

Did your ancestors sail through New York harbor or arrive in the U.S. at Emigrant Landing Depot? Search this updated collection that documents passengers from regions around the world, including South America, the Middle East, and Africa.

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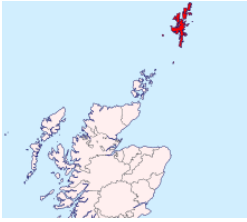
### Papers Past.

<https://paperspast.natlib.govt.nz/>

Latest additions to Newspapers (May 2021):

- Huntly Press and District Gazette (Dec 1912-1932)
- Inangahua Times (misc. issues 1920-1929, 1930-May 1942)
- Motueka Star (May-Dec 1902, misc. issues 1906)
- New Zealand Times (1921-Jan 1927)
- Otago Witness (1921-1926)
- Pahiatua Star and Eketahuna Advertiser (Jun 1886-Sep 1893)
- Putaruru Press (Oct 1923-1950)
- Waihi Daily Telegraph (1948, 1951)
- Wairoa Bell (misc. issues 1892-1919)

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## SHETLANDERS IN NEW ZEALAND

Among the Scots who arrived as gold miners in the 1860s were a substantial number from the Shetland Islands, far to the north

of the Scottish mainland. (It is actually closer to Norway than Scotland), Many of them settled on the West Coast at Charleston and Nine-mile Beach – many ‘vacuuming’ the black sand on the beach for gold deposits.

The cemetery at Charleston has many graves clearly identifying the Shetland folk who settled and died there. Other Shetlanders mined for gold in Otago especially in places like Nokomai.

Shetland Islanders also arrived in significant numbers in the 1870s, when the Clearances in the Shetlands coincided with the offer of assisted passages to New Zealand.

Some settled initially at Port William on Stewart Island and at Karamea on the West Coast. From 1871 to 1890 (and again from 1916 to 1945) fishermen and seamen were among the Shetlanders who came to New Zealand. In 1904–8 a group of Shetlanders made an unsuccessful effort to farm on bleak Campbell Island. The Shetland population later became concentrated in Wellington, where a society was formed in 1922. In 1904–8 a group of Shetlanders made an unsuccessful effort to farm on bleak Campbell Island.

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In 1960, the first ‘Haemfarin’ (Homecoming) was held on the initiative of New Zealanders. Nearly 100 people descendants of Shetlanders and actual ex islanders from New Zealand, Australia, America, (and my mother and father, Andrew Johnson who left Gruting Shetland 1914) went back to Shetland for that special occasion. It was a fabulous trip by ship via Australia, South Africa and Los Palmas to England, They had a wonderful time, meeting numerous of Andrew’s cousins and relatives. Their photographs are treeless, but there are now numerous shelter belts around the islands and many gardens have a good selection of trees and shrubs.

Shetland is 70 miles long but the sea is no further than 3 miles from any point. Lerwick is the capital. In 2021, the population is 2292

One of the earliest Shetlanders to arrive in New Zealand was Robert Stout. He came in 1864 as a 19-year-old, settled in Dunedin, and embarked on a career in teaching, law and politics. There are an estimated 60,000 Shetland descendants living in NZ – including former Prime Minister Helen Clark!

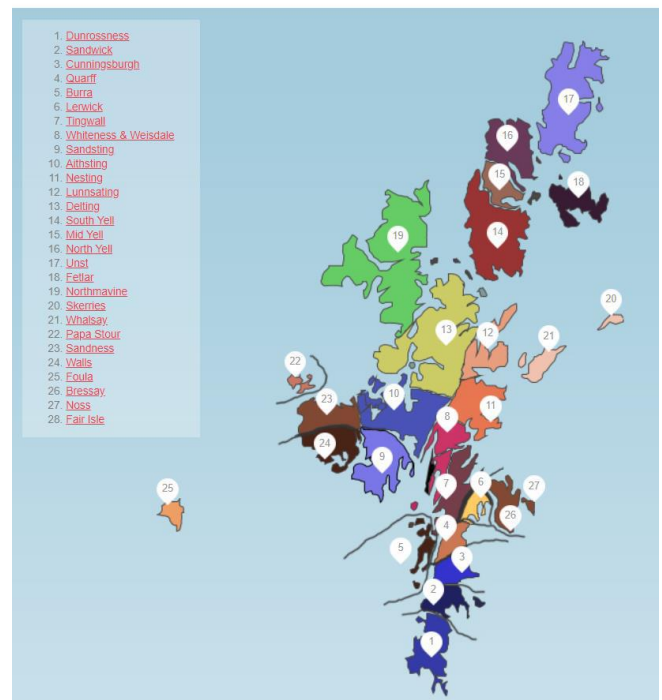
<https://teara.govt.nz/en/scots>

<https://www.shetland-fhs.org.uk>

<https://www.bayanne.info/Shetland/surnames>

### Shetland Parish Map

Click on the map to see information on the individual parish.



**Top Shetland surnames (total individuals): Many you will find in NZ!**

- SMITH (8,555)
- SINCLAIR (6,521)
- ROBERTSON (6,039)
- WILLIAMSON (5,932)
- ANDERSON (5,687)
- JOHNSON (5,659)**
- JAMIESON (5,574)
- IRVINE (4,284)
- TAIT (3,516)
- SUTHERLAND (3,229)
- THOMSON (3,171)
- HENDERSON (3,062)
- TULLOCH (2,917)
- NICOLSON (2,880)
- LEASK (2,790)
- LAURENSEN (2,603)

MANSON (2,594)  
 BROWN (2,397)  
 MOUAT (2,325)  
 SCOTT (2,313)  
 HUNTER (2,312)  
 FRASER (2,259)  
 HALCROW (2,102)  
 GRAY (1,970)

Plus two names in my family which appeared to have died out  
 CUMMING  
 DEYELL

Many thanks to Wendy Shaw , Southland Branch for  
 this excellent article

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**Scottish Roman Catholic registers online**

**Findmypast** have added over half a million Roman Catholic records from Scotland (mostly the Archdiocese of Glasgow). For details of the parishes included please follow [https://www.findmypast.co.uk/articles/scotland-roman-catholic-parish-list?sourceID=13&utm\\_source=affiliate&utm\\_content=](https://www.findmypast.co.uk/articles/scotland-roman-catholic-parish-list?sourceID=13&utm_source=affiliate&utm_content=)

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**There are no shortcuts** with family history research and NOT ALL RESOURCES are available online. Question everything and try to find the original documents. - or at least 2 sources.

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**NZ History for April:**

<https://nzhistory.govt.nz/>  
 National Council of Women Formed 13 April 1896 – 125 years on. Three years after New Zealand became the first self-governing country in which all women could vote, representatives of 11 women’s groups met in Christchurch’s Provincial Council Buildings to form the National Council of Women (NCW).

The NCW’s aims were to ‘unite all organized societies of women for mutual counsel and co-operation in the attainment of justice and freedom for women, and for all that made for the good of humanity; to encourage the formation of societies of women engaged in trades, professions, and in social and political work; and to affiliate with other national councils of women for the purpose of facilitating international Conferences and co-operation’. The NCW’s first office holders were heavyweights of the suffrage movement: Kate Sheppard was the president, Marion Hatton, Annie Schnackenberg, Margaret Sievwright and Anna Stout were vice-presidents, Ada Wells was the secretary, and Wilhelmina Sherriff Bain was the treasurer. In the 21st century, the NCW still works in the interests of women.

*Thanks to Hutt Valley for this article*

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**DEATH and FUNERAL SUPERSTITIONS**  
 of times past  
 Excerpts from Cathy Wallace’s blog

**Stopping the Clock** When someone died, clocks were stopped at the moment of death. For practical reasons, this would allow for an accurate doctor’s report and death certificate. But it was also said to be out of respect for the dead. Time had stopped for their mortal life and so their spirit must not be rushed into leaving too quickly by allowing them to notice the passage of time. When the family’s mourning period had ended, they started their clocks again – symbolic of it being time to move on to another period of their life.

**Drawing the Drapes** For our ancestors, visitations and funerals were often held in the home of the deceased. The body was laid out in the front parlour. As soon as someone died, it was customary to quickly close the parlour drapes. This was believed to be a way to keep the deceased’s spirit from leaving too quickly. Today, funeral home visitations are usually held in a room called the “funeral parlour”. It is made to look like a household living room and often has closed draperies in the room. In NZ country funerals were usually held in the home of the deceased.) In some parts of the United Kingdom and in the country areas of NZ, everyone on

their street, or where the hearse was going to drive past, closed their draperies when someone in the neighbourhood passed away. Men in the small towns removed their hats as the hearse went past. Children were taught to be quiet near these homes or play someplace else.

### ***Leaving Feet First***

If the deceased was carried out of the home headfirst they might look back and call another family member to follow them into the afterlife, so they were always carried out feet first. Balclutha Newsletter No 124 May/June 2021, Page 5

### ***Covering the Mirrors***

Another common superstition was the belief that the spirits of the deceased could enter the mirrors, which served as portals to the “other side”. So as soon as someone passed away, family members rushed around covering the mirrors with blankets or cloths.



### ***Keeping a Lock of Hair***

Keeping a lock of hair from a deceased family member was perfectly acceptable during the Victorian period. Jewellery was made from hair And hair was even used to make wreaths and pictures for home décor. Our ancestors believed that keeping a lock of a loved one’s hair would keep their loved ones close to their heart. Now we often save other mementos to remind us of deceased family members. (Elaine has a beautiful picture made of her ancestors hair).



### ***Wearing Black***

Black was believed to make the living less visible to the spirits that came to accompany the deceased into the afterlife. In Victorian times Widows were expected to wear black for two years after their spouse died. But during the last six months of this period, they could add some trim in grey, white, or lavender. For women mourning the loss of a parent or a child, it was appropriate to wear black for one year. Mourning a grandparent, sibling, or close friend was six months. If an aunt, uncle, niece, or nephew died, they were expected to wear black for just three months. If a family could not afford black clothing, it was acceptable to wear a black armband.

### ***A Kiss Good-bye***

It’s potentially the saddest part of a memorial service, where the inevitable must be faced, and having celebrated a life, we must say our final farewell. Today, it is common to stand in line at a “viewing” for a chance to speak a few words to the family and then to walk past the coffin. When there is an open casket, many people reach out to touch the deceased one last time. In earlier generations, it was common to give them a kiss. It was thought that the bestowal of a kiss would keep the living person from dreaming about the departed one.

### ***Saved by the Bell***

In previous generations, it was sometimes difficult to tell if someone had actually died or if they were just in a coma. So craftsmen began putting bells on the top of coffins with chains that ran to the inside for the deceased to pull. Then they could ring the bell if they woke up. This is where the expression, “saved by the bell” comes from.

*Thanks to Cathy Wallace, Balclutha Branch*

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Rred cross and Friends ambulance unit. Quakers also formed the; Friends War Victims Relief Committee.

<https://www.quaker.org.uk/about-quakers/our-history/quakers-and-wwi>

This page from the Australian Women’s Archives Project gives information about VAD’s from Australia

<https://www.womenaustralia.info/biogs/AWE0491b.htm>

[www.nzhistory.govt.nz](http://www.nzhistory.govt.nz) has a long article “Supporting the war effort 1914-1919.” **Thanks to Papakura Branch find it**

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### ***The Kiwi Collection***

The Kiwi Collection is an online, subscription-based service available exclusively to NZSG members. The Kiwi Collection is a flagship product for NZSG and a powerful online research tool for members. It represents the past and ongoing work of hundreds of NZSG members and projects, and your purchase supports that ongoing effort as well as the Society’s other work. How to Subscribe NZSG Members Login and go to the Shop to purchase your preferred subscription option. Cost \$20.00 per month, \$50.00 per year