

**CHISHOLM PIONEERS  
IN  
COLONIAL  
NEW ZEALAND**

*Initial studies into their  
Background, migration and settlement*



**Chisholm**

**Audrey Barney**

*In co-operation with Members of the New Zealand Clan Chisholm Society*

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*For*  
All the Chisholm descendants of our early pioneers



In 1899 six Chisholm cousins ready to start the 20<sup>th</sup> century  
Roy Chisholm, Eric Chisholm, Vera Chisholm, Amy Chisholm, Ella Chisholm and Oreti Chisholm  
Grandchildren of two of our earliest pioneers, Joseph and Elizabeth Chisholm of Wellington

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## FOREWORD

It seems as though it was only yesterday that Audrey Barney telephoned me during a rare visit to England saying that we must meet. On that happy day we rapidly became friends and since then it has been my great fortune to have had her sage advice and constant encouragement during the writing and editing of recent Clan Chisholm Journals. It is therefore a very great personal pleasure as well as Presidential honour to reciprocate by writing a few words.

This book can only be described as a co-operative labour of love by many Chisholms. It is the result of years of exploration along dusty shelves of books and old newspaper cuttings, of gently teasing out memories from recalcitrant brains, of careful cross-checking using many sources across the world wherever Chisholms have settled, and then finally putting the stories together to provide an illuminating picture of the lives of early New Zealand Chisholms.

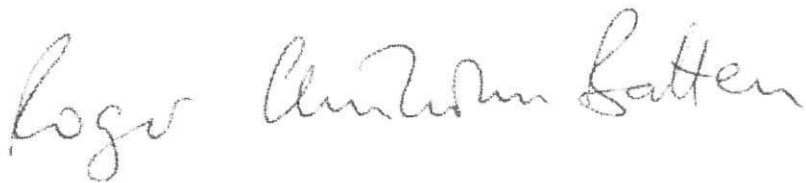
The project initially started as New Zealand's contribution to the Clan Chisholm Society's 50th Anniversary Gathering. The aim was to provide a readable and lucid chronicle of early Chisholms in New Zealand. Audrey Barney, their Clan Historian, offered to research and write about these early New Zealand Chisholms, using her own work as well as that of Members who were able to contribute their own family histories. Some of these histories had been already written at length whilst others were no more than a few brief sentences. All were valuable and all played their part as can be seen, enabling Audrey drawing on many strands, editing, checking and amending where needed, to finally prepare this excellent narrative for publication.

This book has come just in time. A work of this nature cannot be rushed yet there was a need for hurry. For whilst the records of various Chisholm 'Hatches, Matches and Dispatches' are there for all to see in the New Zealand records, the stories behind these bare facts, with each new generation, have become more obscure and limited. Memories fade and interest wanes until suddenly people realise that they have lost forever the folk-memory of their ancestors.

This is why this book is so vital – as a permanent record that future generations of Chisholms will be able to use and refer to. I know that it will be read with much enjoyment and delight by all Chisholms.

On behalf of the Clan Chisholm Society, I would like to thank and commend Audrey for her effort, sheer hard work and final success in bringing this book to fruition. I would also like to congratulate the New Zealand Branch, as a whole, for its far-sightedness in commissioning this book. Finally, and most importantly, to all the many New Zealand, Australian, North American and British Chisholms who have made a contribution to this book I would like to express our Chisholm gratitude and appreciation.

Ceud Mile Taing – A Hundred Thousand Thanks.



Roger Chisholm-Batten  
President Clan Chisholm Society

## ACKNOWLEDGEMENTS

It gives me great pleasure to dedicate this book to all the descendants of the Chisholm pioneers of colonial times and in particular to present day members of the NZ Clan Chisholm Society. From the time of the inaugural meeting of this Society in 1994, it has been obvious that there was much family knowledge still retrievable about our New Zealand Chisholm pioneers. With the imminent arrival of a Clan Chisholm Gathering in Inverness in 2001 to celebrate 50 years of Clan activity, New Zealand members felt that this was an appropriate time to start to permanently record what is currently known of our Chisholm heritage. As NZ Clan Historian, I undertook to lead this task.

As those of you who have contributed will have realised, this book is just a beginning, as in the time frame allowed, there were sources not touched, descendants unknown, and information given which has not been verified and could in years to come prove to be inaccurate. I apologise in advance for any errors so made and hope it is recognised as unintentional. In publishing these introductory accounts now, it is hoped more doors will open, and more of the lives of early New Zealand Chisholms will be heard, saved and written about for future descendants.

In particular I would like to thank Jocelyn Chisholm of Eastbourne, Wellington for her wise and calm counsel in the editing and proof reading as well as her helpful ideas given in the compilation of this book. Jocelyn on so many occasions "*lent an ear*" and was always prepared to add my research requests to her Friday list to be checked at the Alexander Turnbull library, reporting back with all the correct references. Her red pen was equally valuable. Margaret Whitford, too, needs special thanks, for her willingness to walk down to the Invercargill Public Library whenever asked by e-mail, to check a reference, probably elusive. On completion of the book, she has also helped with her red pen with the tedious job of checking footnote conformity. Thanks, Margaret. To Michael and Fay Chisholm, who have spent many hours over many years, collating, from fiche, lists of Chisholms who were born, married, died or buried in New Zealand, I say "*Thank you*". They have willingly turned their Chisholm lists over, not only to the New Zealand Chisholm Archives, but also to those who have asked, worldwide. To have such lists for use at home has been invaluable.

Contributors as listed on pages 200-201, Jocelyn Chisholm, John and Edna Chisholm, Michael and Fay Chisholm, Yvonne Chisholm, Caroline Chown, Margaret Playle, Lorraine Salter, Jessie Small and Margaret Whitford, have assisted in making this publication the record it is. They brought different approaches to writing their family's stories and their individual styles of presentation have been retained as far as possible. Some have drawn extensively from previous family publications; while others have committed to paper the oral history of their family, vividly remembered from years of "*listening to Granny*". There were those too, who knew little about their Chisholm family when they started, who have meticulously researched and listed the many sources that have recorded their heritage. I, and New Zealand Chisholms, say "*Thanks*" to them all.

Of course, it was not only those who contributed a full family story who have helped in this publication, and it would be impossible to mention everyone by name. However, I would like to personally thank: -

Lesley Allan & Robin Byles (Hikurangi, Northland); Roy Bullen (Sheffield); Alison Chisholm (Pleasant Point); Allan Chisholm (Wanaka); Duncan Chisholm (Canada); Hugh Chisholm (Purakanui); Margaret Chisholm (Australian Clan Genealogist); Margaret Chisholm (Glasgow); Robert Chisholm (Waitakere); Roger Chisholm-Batten (England); Winsome Duggan (Tasmania); Yvonne Kerin (Oamaru); Jess Larsen (Taumarunui); Graham Patterson (Dunedin); John Ross (Palmerston North); Joyce Ross (Wellington); Lorna Ryder (Dunedin); Chris Sheehan (Taupo); Ann Shepherd (Salt Lake City); Carol Staples (Queensland); Matt Tompkins (London); George Walker (Bulls) and others unnamed for their willingness to help.

And finally, my gratitude to my great family, especially my husband David, who has been there over the

long haul, trailing round Resource Centres in overseas countries, reading films in Mormon Centres, drawing maps, scanning photos, and latterly with great care inserting illustrations. All this time he has been incredibly tolerant, understanding and supportive of the hours I have spent over the years researching and latterly writing about Chisholms. My appreciation too, for the help given on Mum's book by our three children. To our elder daughter, Nicola, who became involved in the latter stages, sharing her computer knowledge, setting up tables, discussing contemporary ways of expression and grammar, as well as turning out scans from library books and at the end assisting with printing when our computer went down; to Megan, Peter and their boys in Perth who helped me over a big hurdle, changing computer programmes midstream when we were meant to be relaxing while on holiday; and to Andrew for the many nights he has spent assisting me to conquer some new computer technique and "*putting me straight*" once more. They all recognised how important this project was to me and how often I struggled with new computer technicalities and willingly gave some of their precious time.

It is hoped that, in the publication of this introductory account of Chisholm pioneers, restricted mainly to the nineteenth century, a starting point will have been given for more histories to follow. It is also hoped that readers recognise that no responsibility can be accepted or apology given for using material obtained in good faith from written publications or from Chisholm informants. We have all tried to represent our Chisholm families as we saw them and hope that in an introductory study such as this, no family feels they have been misrepresented. Regretfully, with the amount of interesting material that has "*come to light*" pertaining to the 20<sup>th</sup> century and with the numbers of descendants now placed on family trees, it has not been possible to include formal Family Trees in this publication.

Finally I would like to finish with a verse from the poem "*Our cities face the sea*" by David McGee Wright (1869-1928) which seemed to me to express so well some of the feelings about emigrating, expressed to descendants of our New Zealand Chisholm pioneers.

*Our cities look to the ocean, the Homeland is far away;  
The ships come sailing, sailing, and anchor in the bay;  
Oh, tender the ties that bind us, to the land our fathers knew,  
And rich the storied record of a people strong and true;  
Our thoughts will linger fondly in the North-land far away,  
But our own land, our Homeland is where we live today.  
For together in toil and laughter, the years go rolling by,  
And we take our Homeland with us, however, we change our sky.*

"Thank you all."

The great-granddaughter of Joseph Wilson Chisholm who arrived in Wellington in 1854.

Audrey Barney  
NZ Clan Chisholm Historian  
Orewa

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*"We owe respect to the living;  
To the dead we owe only the truth"*

(Francois Voltaire: Oeuvres, 1785 v1 p15n)

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## GLASGOW TO OTAGO.

# Messrs. P. Henderson & Co.'s Line OF MONTHLY PACKETS.

*Under contract with the Provincial Government.*

This Line comprises the undermentioned well-known splendid Ships, one of which leaves GLASGOW for OTAGO direct every month:—

	Tons Register.		Tons Register.
WILLIAM DAVIE (new) ...	1000	PETER DENNY (new) ...	1000
*HELEN DENNY (new) ..	800	ELIZBETH FLEMING (new) ...	800
VICKSBURG ...	1240	*VIOLA ...	1140
CARIBOU... ..	1160	EARL OF DALHOUSIE ...	1040
CITY OF DUNEDIN ...	1070	RESOLUTE... ..	1070
BENLOMOND ... ..	1000	*E. P. BOUVERIE ...	1000
*WILD DEER ... ..	1000	*HELENSLEE ... ..	800
WAVE QUREN ... ..	850	ARIMA ... ..	750
*ROBERT HENDERSON ...	600	JANE HENDERSON ...	600
*SILISTRIA ... ..	650	LADY DOUGLAS ...	600
*SEVILLA ... ..	600	TAMANA ... ..	600

Parties desirous of bringing out their friends can secure passages on favourable terms on application to

**CARGILLS & McLEAN,**

Gamaru and Dunedin.

*P. Henderson and Co. of Glasgow began its association with New Zealand shortly after the province was founded in 1848. By the late 1860s along with the Shaw Savill line they dominated the New Zealand trade. They were therefore in a good position when the NZ Government accepted the Immigration policies of Julius Vogel which by giving financial assistance to people, assisted them to migrate. The Henderson line expanded rapidly, building 8 new ships in 1874 and was able to start monthly packets which sailed almost exclusively from Glasgow to Dunedin.*

*On the table above those ships marked with an asterick had on at least one voyage, Chisholms on board ready to make a new beginning in New Zealand.*

## INTRODUCTION

*The people of New Zealand are predominantly of British stock, the descendants mainly of immigrants of an initial founding period extending over the four decades from 1840 to 1880. ... [They] came overwhelmingly from humble origins ...with rural labourers and village artisans providing the main elements. The majority had been selected for assisted passages to the colony, in the earlier years by the settlement associations, in the 1850s and 1860s under various schemes sponsored by the provincial governments, and in the 1870s under an ambitious and highly successful scheme undertaken by the general government. The only large body of immigrants who made their own way to the colony, without assistance or sponsorship, were those attracted mainly from Australia by the gold discoveries of the 1860s.*

*ARNOLD, Rollo. The farthest promised land. 1981. Preface.*

When Rollo Arnold wrote this description of the European settlement of New Zealand 20 years ago, he accurately mirrored the arrival of our 19th century Chisholm pioneers. At that time, Chisholms who came directly from the "home country" came mostly on assisted passages whilst those from Australia were mainly unassisted at the time of the gold rushes.

The factors that drove Chisholms from their original Highland homes, such as population growth; the changes of land use on estates leading to clearances of workers; famine due to crop failures from weather irregularities; the collapse of the kelping industry and the schism in the Presbyterian Church had already occurred. It was a much more geographically dispersed Chisholm family which arrived in New Zealand in the second half of the 19th century than had settled earlier in other colonies. There were no arrivals directly from the traditional Chisholm homeland - Strathglass - and less than half the Chisholms came directly from the Highlands. The remaining Chisholm arrivals came from the newly emerging cities of the Scottish Lowlands, from the Borders, and from all parts of England as well as Australia.

The honour of being the first Chisholm to be in New Zealand seems to go to a man who was here before New Zealand was a colony - **J. M. Chisholm**, who is known to have been in the Bay of Islands working as a sawmiller as early as 1826. The ship on which he travelled and where he came from has not yet been verified, but it does appear his time in New Zealand was over before the Treaty of Waitangi was signed.

The Scots were slow to take up the opportunities New Zealand might offer, and in the first three years of operation, when the New Zealand Company sent out over 8000 new settlers, only 500 were Scottish. Of those only two were Chisholms but in the fourteen years after the 1840 Treaty, they are the only two Chisholm men known to have taken advantage of the Settlement Associations to emigrate. Both men, **John** and **Adam**, came with a free passage to Wellington under the auspices of the New Zealand Company in its first year of operation. For both, their allegiance to Wellington and the Company was short; John moving on to Tasmania within six weeks and Adam moving north to Auckland equally quickly.

No other Chisholms are known to have settled in New Zealand till 1854, when **Robert** and

**Isabella Chisholm** from Edinburgh arrived in Auckland with the seven youngest of their nine children, and bachelor **Joseph Wilson Chisholm** from Yorkshire arrived in Wellington via Victoria. The period of greatest Chisholm settlement had begun, and within two decades 80 further Chisholms are known to have travelled here mainly under provincial schemes, in family groups and singly, men and women, from Maryburgh and Glasgow, Melrose, and London. This, too, was the time of the goldrushes and many Chisholm miners, probably unsuccessful in Victoria, moved across the Tasman. Information on ships' registers give the only information we have of 18 single Chisholm men coming from Victoria, all giving their occupation as *miner*.<sup>1</sup> It is highly likely they did not stay, but moved on again for further adventure.

In this period, wide ranging provincial immigration schemes became available, where new settlers such as the large Chisholm family who settled at Kaurihorore were encouraged to emigrate by having the chance to buy land at cheap rates. **John Chisholm** and his wife **Jean Fisher** came to follow the dictates of the Free Church, whilst **William** and **Marion Chisholm** came for a healthier life for their children. Young men such as **John** and **Hugh Chisholm**, blacksmiths from Kirkhill saw the chance of an assisted passage as an opportunity to develop a better and more independent way of living than they could have attained at home, where social and economic conditions were difficult for both rural and city workers. **Duncan Chisholm** was one who used London as a first step away from the Highlands. Here he married and had a family, before venturing with his family to far off New Zealand.

Of the 40 adult Chisholm men who registered an occupation on Shipping Registers, 3/4 of them had jobs in the rural sector, as shepherds, blacksmiths, farm servants or labourers. Men who had been employed in the newly industrialised towns as bakers, merchants, mechanics, or tailors were well in the minority. The single Chisholm women who commented on work outside the home were all domestic servants. Factory workers were unknown.

These Chisholms were just a tiny number of the estimated 100,000 new settlers who were assisted to our shores during those two decades. But in the 1880s, depression set in; the wheat boom was over, the wool prices dropped, no more gold was found, and immigration almost ceased, with only twenty more Chisholms known to have arrived in the last two decades of the century.

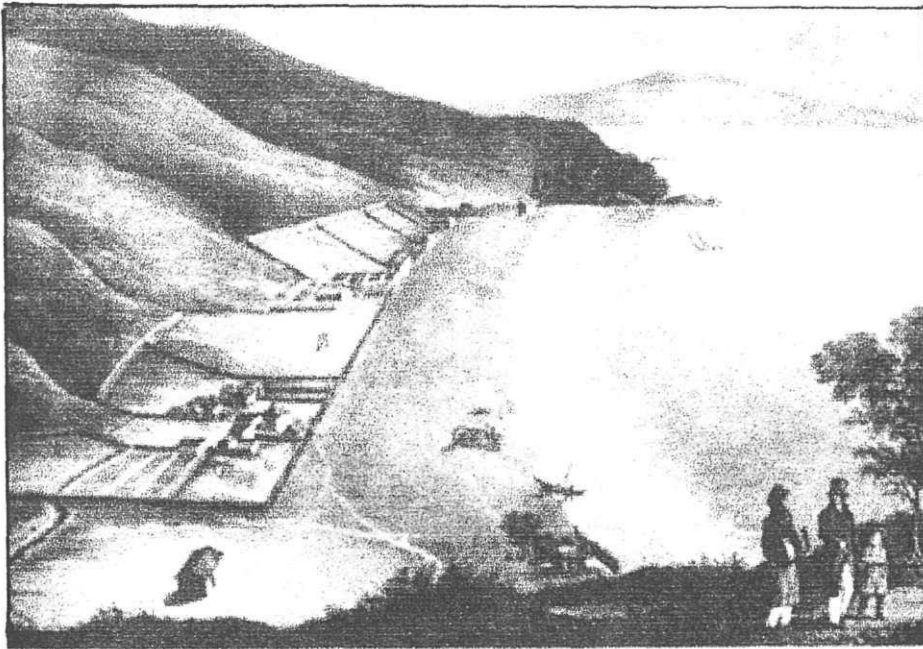
Where possible in the following pages, the background from which New Zealand Chisholms came has been told. It seems that the majority of these 19th century Chisholms by today's standards came from impoverished or humble rural backgrounds, where prospects for the new generation were limited. Many of their twentieth century descendants when they discover their Chisholm background, look back with amazement and pride at their family's first New Zealanders. How their families managed for at least three months in small cramped ships; how in the earlier days they landed in an undeveloped land, where often in rural areas there was no housing, bush had to be cleared and burnt, before a home could be built and crops planted; and, how they and their children in a very short period of time, achieved a much higher standard of living than that they had endured back in the "*old country*".

What follows are some very different stories of the experiences of these New Zealand Chisholm pioneers.

## CHAPTER 1 PRE 1840: THE EARLY COMERS

*Although the establishment of New Zealand as a British colony occurred much later than British efforts to colonise in other parts of the world, it did not mean New Zealand had no British settlers prior to this time. Before 1840, when the British Crown annexed New Zealand and the Treaty of Waitangi was signed with the Maori chiefs, it was estimated that there were about 2000 Europeans resident in New Zealand, mainly in the North. They were a great mix of missionaries, traders, whalers, adventurers and runaway convicts from Australia, many of whom had been arriving and leaving New Zealand regularly since the late 18th century.*

*Surprisingly, one was a Chisholm.*



*De Sainson's view of Paihia, a Church Missionary Society station, in 1827. From, Making New Zealand, Pt 5, p.7.*

## 1 (a) 1826 J. M. CHISHOLM : EARLY KORORAREKA SETTLER

*When New Zealand could boast only a handful of European settlers who were not missionaries it is quite incredible to find that one was a Chisholm!*

He was J. M. Chisholm, and from an old land claim,<sup>1</sup> he was living in Kororareka in the Bay of Islands as early as December 1826 when, according to Jack Lee<sup>2</sup> he was one of only a dozen or so 'respectable' settlers of European origin, working and living there. These included two sea captains who were semi-permanent residents in the 1820s and who had "Englishman's houses...even had glass windows...and were furnished luxuriously with chairs, a table, a bedstead and bedding".<sup>3</sup> Captain Derby Brind<sup>4</sup> was one of these sea captains and his youngest daughter, Amelia Kate, was born in the Bay of Islands in 1850 shortly before her father died. She was later to marry William Sedman Chisholm in Nelson,<sup>5</sup> making a second pre-Waitangi Chisholm link.

Both Peter Dillon<sup>6</sup> and Augustus Earle, the artist,<sup>7</sup> who visited the Bay in 1827, mentioned eight European tradesmen living there. Although Lee<sup>8</sup> lists J. M. Chisholm as one of the eight, he does not specifically say, though it seems highly likely, that he was one of four "Scotch mechanics" living and working with John Johnson. Johnson was an ex- whaler who had lived in the Bay since 1824 and is now considered to be the first European to establish a stable business in New Zealand.

These four "Scotch mechanics" were undoubtedly a useful addition to the growing community. Earle<sup>9</sup> commented favourably on this "group of quiet industrious Scots who had set up a forge and sawpit that was producing piles of neat, white planks" which were mainly bartered for goods from the ships coming in to trade and for repair. He went on to say that he found "these laborious Scotch men interfere with no one, and pursue successfully their industrious career, without either requiring or receiving any assistance from home".<sup>10</sup> By the late 1820s Kororareka was well known as a stopping off place within the Pacific. Jack Lee<sup>11</sup> points out the relatively stable nature of the Kororareka settlement before 1830, which consisted mainly of working tradesmen, offering a service to whalers and traders. It was not generally considered the dissolute, drunken place it became in the 1830s. Bawden<sup>12</sup> notes that Earle felt that Kororareka was a general meeting place for all kinds of Europeans, and that it was not unusual by 1827 for twelve or thirteen vessels to be anchored off that settlement at any one time. Richards and Chisholm<sup>13</sup> list 19 arrivals and departures from the Bay in 1827. The place began to grow quickly and with it, its reputation for lawlessness. By 1834, William Yate<sup>14</sup> estimated the Bay to have at least 1000 of an American and European population.

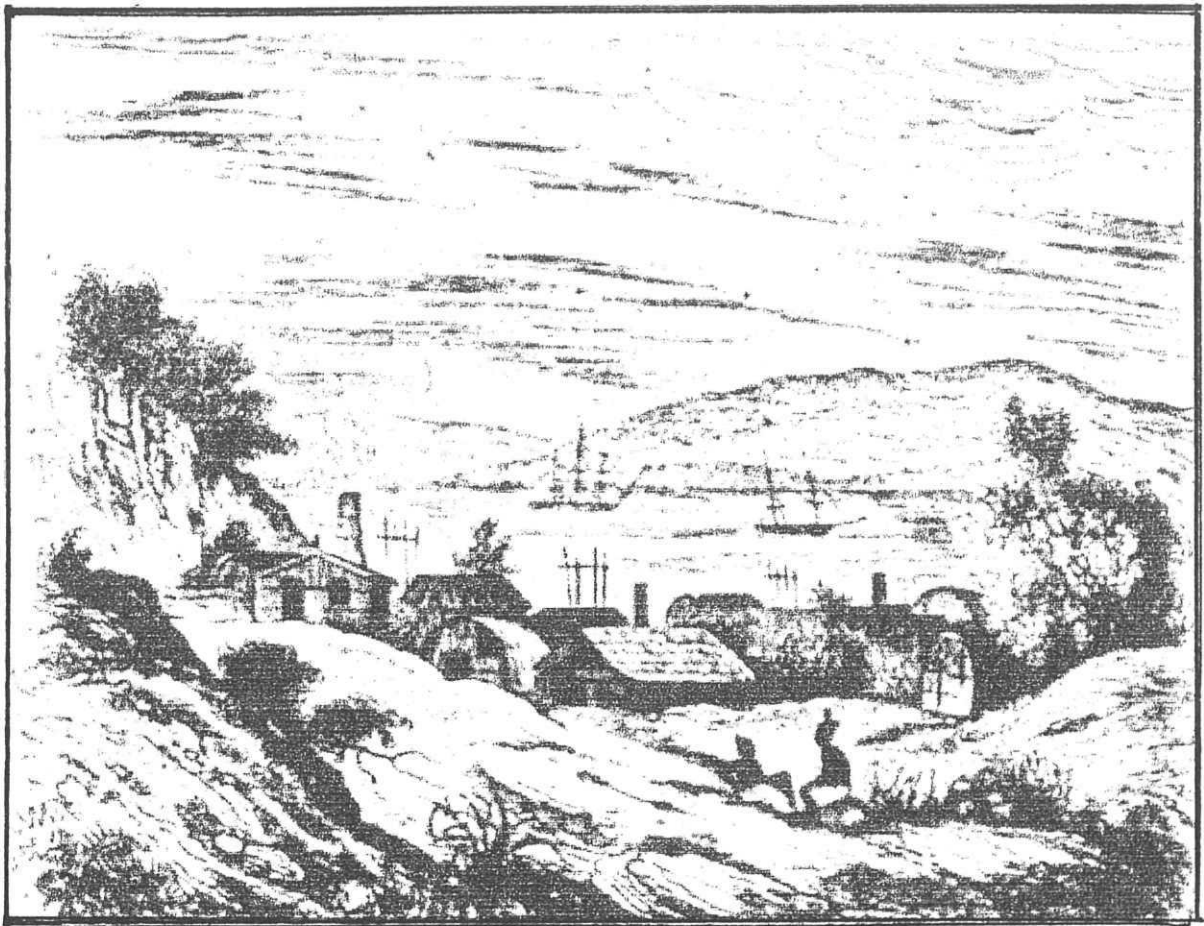
How J. M. Chisholm came to be here at this time is not known, but different possibilities have been explored. Most likely, he was as Lee, Earle, Kitson and Dillon say indirectly - a Scot from the ship *Rosanna*. This vessel, carrying a group of 60 artisans and tradesmen sailed from Leith, Scotland with the First New Zealand Company under Captain Herd early in 1826. Only scanty documentation has survived and as of 2000, only approximately half of the tradesmen's names have been recorded from the *Rosanna* and the name Chisholm is not one of them.<sup>15</sup>

This company had been formed in 1825 by a group of influential and wealthy men who raised 20,000 pounds to set up agricultural and commercial settlements on the Hokianga and the



Thames. The *Rosanna* had arrived at Stewart Island on March 25, 1826 and spent a month there generally refitting, before further exploration on her way round New Zealand, calling at Port Nicholson, Thames, and at the Bay of Islands for a short time in late October. She finally reached the Hokianga and Herd purchased land for a settlement in the Rawene area. But he did not find this a welcoming place to settle. He sailed back to Sydney leaving the Hokianga on Nov 12, 1826, citing the unfriendliness and unhelpfulness of the natives and the missionaries as the reason for the failure of the First NZ Company's colonising scheme. It has been recorded<sup>16</sup> that none of the men were prepared to stay on the Hokianga at that time, but that a number of the men from the *Rosanna* after discharge in Sydney, soon returned to the Bay of Islands and Hokianga. They could have included J. M. Chisholm.

Alexander Gray, whose land claim J. M. Chisholm witnessed in December 1826, was a *Rosanna* man and had jumped ship<sup>17</sup> in October 1826 whilst the *Rosanna* was at Kororareka. He is the only person from that ship whose non-return to Sydney has been verified. Earle, too, noted "the blacksmith who had settled when the *Rosanna* first touched at the Bay"<sup>18</sup>



*The village of Kororareka 1832. From D'Urville, Voyage Autour du Monde.*

Dillon, in July 1827<sup>19</sup> commented that some of the "Scotch mechanics" in the Bay along with Alexander Gray, were men from the *Rosanna* busy repairing the *Herald*. Later in the year he had them repairing his boat, the *Research*. Earle, also maintains that it was the men from the *Rosanna* in Kororareka and was impressed with the "persevering industry ...of these hardy sons of Britain"<sup>20</sup> Was J.M. Chisholm one of them?

And has there been any light thrown on just who J.M. Chisholm was and where he had come from? Various lines have been followed to try and identify this man.

There is a John M. Chisholm, born in Fife in 1805, who married in Sydney in 1838, who could be taken into consideration as our man. To date it has not been possible to discover when that John M. Chisholm first reached Sydney, but it is known he had a brother in Victoria by 1833 and later other members of his family arrived from Scotland. John and his wife moved south to Melbourne by 1841 and he became engaged in numerous business enterprises, but whether he had been in New Zealand before 1838 is pure conjecture. Margaret Chisholm, the Australian Clan Chisholm genealogist thinks not.<sup>21</sup>

Some of the history of the convict, John Chisholm who had been sent out in 1819 with a sentence of fourteen years was followed. The fact that he was a weaver, and had not had a "ticket of leave" in the 1824-27 period as well as being present in Sydney for the 1828 census, seemed to eliminate him from consideration.

Similarly a John Chisholm has been verified as being a steward on the *Vigilant* that was in the Pacific area, including New Zealand, whaling from 1831 to 1834. From the research of Nancy Foote he left the ship in Sydney in 1833<sup>22</sup> so there is a remote possibility he could have been in the Pacific area at an earlier time. As mentioned previously, trading and missionary contact between the Sydney and the Bay of Islands in the 1820s was relatively common.

By 1836 the number of ships visiting had increased phenomenally. Lee<sup>23</sup> states, "in the course of six months ending in June 1836, no less than 101 vessels visited the Bay." This caused considerable concern amongst the Europeans from the small time tradesmen to the mercantile tycoons, about what they saw as an explosion in population. Two hundred of them organised and signed a petition to the government about the situation.<sup>24</sup> J. M. Chisholm was not one of them. Neither did he sign a second land claim for Gray in July 1839, and he was not on the 3rd Clendon census of inhabitants in the Bay of Islands in 1839.

It seems clear, whoever he was, that he had left these shores before the Treaty of Waitangi was signed in 1840. Hopefully one day further research may uncover some evidence that will make it possible to solve the mystery as to the identity of our first New Zealand Chisholm.



## CHAPTER 2 THE NEW ZEALAND COMPANY MEN

*After the signing of the Treaty of Waitangi, till 1853, New Zealand was governed by the British government from Aucklan. But it was an unofficial private organisation, The New Zealand Company, under the auspices of Colonel Wakefield, which was mainly responsible for assisting settlers to come to colonise New Zealand.*

*Conditions in Britain were so adverse, that many working class citizens were prepared to give up their homes, leave family, and travel to the far side of the world, under cramped, ill-ventilated and stressful conditions on small wooden sailing ships. Voyages would take three to four months if the winds were right, but trips of six months were common. Food and water were often inadequate and diseases swept like wildfire in the unhygienic surroundings. For enduring this, the company promised passengers a free passage, a guarantee of employment, cheap land, and hopefully the chance to make a better life for themselves and their children, in a new country.*

*Under Wakefield, The New Zealand Company had been active during the late 1830s with a set plan of how a balanced mix across the social strata was needed to colonise New Zealand. It had been successful in attracting men of high calibre, well-educated and with capital to join their planned colonisation, but the working classes were slower to recognise the merits of such a scheme and commit themselves to the unknown. As time before sailing became short, a second vigorous campaign had to be mounted to find enough unskilled and rural workers to balance the "gentlemen with money". All over England and Scotland posters were pasted, and agents were sent to speak to the masses to entice them to leave their homeland.*

*Great placard sheets, they post about,  
Large letter'd, as with thunderous shout,  
They would proclaim - that deaf might hear,  
Or blind might see, both far and near  
Free passages to NZ isle  
Are offered to the sons of toil. <sup>1</sup>*

*John and Adam Chisholm would have seen such large posters and the chance offered would have been most appealing to two young single men looking for adventure. As far as is known they were the only Chisholms to apply for assisted emigration in this early post-Waitangi period. They both met the strict criteria applied by the Company, were accepted and sailed. Both came in the first year after the signing of the Treaty, both received a free passage, arriving in Wellington within a month of each other and both definitely "took advantage" of this free passage to the other side of the world.*

*Like all new assisted settlers, they would be hoping to buy their own land on arrival - something they could only have dreamed of at that time in Scotland. But in the end their choice of Wellington with its lack of suitable arable land, brought neither man the opportunities they had hoped for and they both moved on.*

# EMIGRATION TO NEW ZEALAND.

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The Directors of the New Zealand Company, do hereby give notice that they are ready to receive Applications for a **FREE PASSAGE** to the

**TOWN OF WELLINGTON,**  
AT LAMBTON HARBOUR,  
PORT NICHOLSON, COOK'S STRAITS,  
**NEW ZEALAND,**

From Agricultural Laborers, Shepherds, Miners, Gardeners, Brickmakers, Mechanics, Handicraftsmen, and Domestic Servants, **BEING MARRIED**, and not exceeding Forty years of age; also from **SINGLE FEMALES**, under the care of near relatives, and **SINGLE MEN**, accompanied by one or more **ADULT SISTERS**, not exceeding, in either case, the age of Thirty years. Strict inquiry will be made as to qualifications and character.

Apply on Mondays, Thursdays, and Saturdays, to **Mr. JOSEPH PHIPSON**, 11, Union Passage, Birmingham,  
**AGENT TO THE COMPANY.**

**TOWN and COUNTRY SECTIONS** of **LAND** on sale, full particulars of which may be had on application as above.

## 2 (a) 1841 JOHN CHISHOLM: WHO TOOK HIS CHANCE AND MOVED ON

*The New Zealand Company, which brought the first assisted immigrants to New Zealand was essentially an English company, but its leaders, endeavouring to make their Plan practical, had had difficulty attracting workers from the labouring classes and so spread their campaign north to Scotland. Of the thirteen ships they sent to Wellington between September 1839 and December 1840, they managed in the end to fill two, to sail direct from Scotland.*

And on the *Blenheim*, the second of the Scottish boats, sailing from Glasgow, was John Chisholm from Urquhart, Invernesshire, an agriculturist, single and 40 years of age, which was the maximum age that emigrants could be accepted for assistance.

Almost all the 197 people on the *Blenheim*, had been selected by, and sailed, under the leadership of the Laird Donald McDonald, who was a large landowner as well as an agent in Fort William. The emigrants were almost all from his own and neighbouring clans, with 59 Camerons representing 7 families being on board - all from Fort William. <sup>1</sup> This concentration of passengers from the Fort William area tends to make it likely that John Chisholm was the son of Roderick and Margaret Chisholm who was christened on Jul 13, 1799 in Urquhart county, which is in the Fort William area. Also on board was a group of weavers from Paisley, who were held in low regard by the Highlanders. As an agriculturist, John was definitely not one of these!

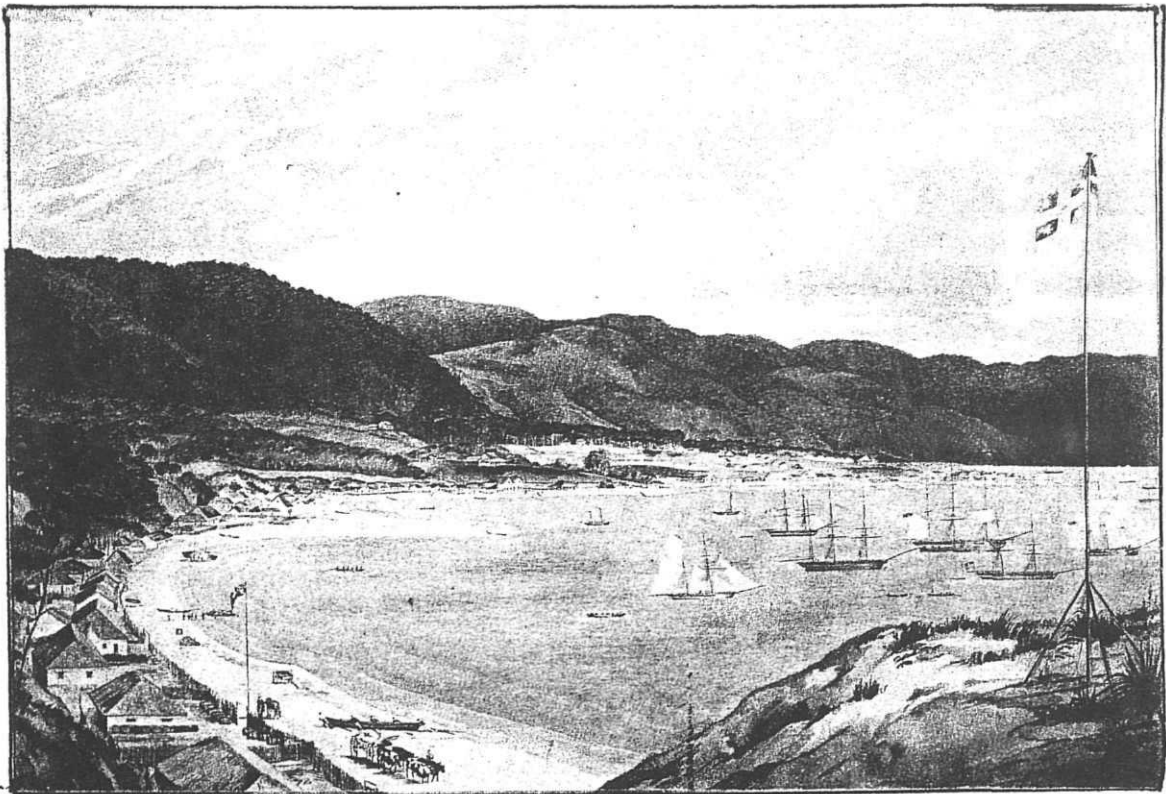
It was not an easy trip. The men in charge, strict Highlanders, made all the girls above marriageable age marry before they left, to avoid "any funny business" on the voyage<sup>2</sup> That still did not stop adultery with resulting problems occurring! The Captain was later considered a real villain, keeping the migrants on short rations and selling the left-over provisions when they reached Wellington.

Eventually after four months at sea, on December 27, 1840, the *Blenheim* arrived in Port Nicholson and landed the new settlers on Kaiwharawhara beach, where a large raupo shelter had been erected by the "natives" for the new arrivals. But things in the new settlement were not going well. Although John Chisholm had arrived in its first year, the company had already landed upwards of 1500 immigrants<sup>3</sup> on this virgin territory. After six months toil, the Company had had to abandon its first site at Petone, because of flooding on the low, swampy land, and start afresh in Thorndon and Te Aro, which were in a more sheltered area of Lambton Harbour (Wellington). But here, the new arrivals were faced with steep forested hills, and what agricultural land was available was cultivated by "the natives" who were not prepared to give up or exchange their fertile potato patches for inferior unfarmable hills<sup>4</sup> What was worse, because of the way the British government had drawn up the Treaty of Waitangi, the uncertainty of securing land tenure had paralysed any development by the New Zealand Company.<sup>5</sup> Without title to land, or land to labour on, there was not work for the many agricultural workers who had signed up to come with the New Zealand Company, expecting land to be available. The first ballot for land had been held only about a month before John arrived, and many of the sections balloted had gone to absentee owners, which did not help the new settlers.

As so often happens, there were others ready to step in to take advantage of the settlers' difficulties. Over the Tasman in Van Diemens land, (Tasmania) there was a severe shortage of labourers, and bounties were being paid by the government to those able to bring in further migrants.<sup>6</sup> A Mr R. Brown arrived in Wellington early in December 1840 from Hobart, on the schooner *Essington*, ready to entice many of the dissatisfied immigrants to sail with him back to Hobart, and so collect a bounty. He promised the New Zealand immigrants regular employment at high wages, a plot of ground for each family, and assured them of the cheapness of provisions in his country.

Despite protests from the Wellington-based members of the New Zealand Company, they got no support from the government in Auckland, and could do nothing positive to stop their new settlers from leaving. It is not surprising that many were persuaded to leave. On February 19, 1841 on the barque *Lord Sidmouth*, arrived in Hobart, with 60 men and women from Wellington, whose passages had in most cases been paid for by the NZ Company.<sup>7</sup> John Chisholm was one of them.<sup>8</sup>

John Chisholm had been in Wellington less than 6 weeks. There had been little time for our first assisted immigrant to make any sort of impression or gain much knowledge of his new country surrounded as he had been by dissatisfied new settlers. Let us hope he did better in Van Diemens Land.



*Thorndon Flat, Wellington, 1841.* From a painting by Charles Heaphy, in Brooking, T., *Milestones*, 1999.



## 2 (b) 1841 ADAM CHISHOLM : FIGHTER FOR JUSTICE

*John Chisholm was not the only Chisholm who was quickly disillusioned with the New Zealand Company's organisation in Wellington. Adam Chisholm arrived at the end of January 1841 before John Chisholm sailed for Tasmania, and seemingly spent even less time in Wellington. His solution was to "go north".*

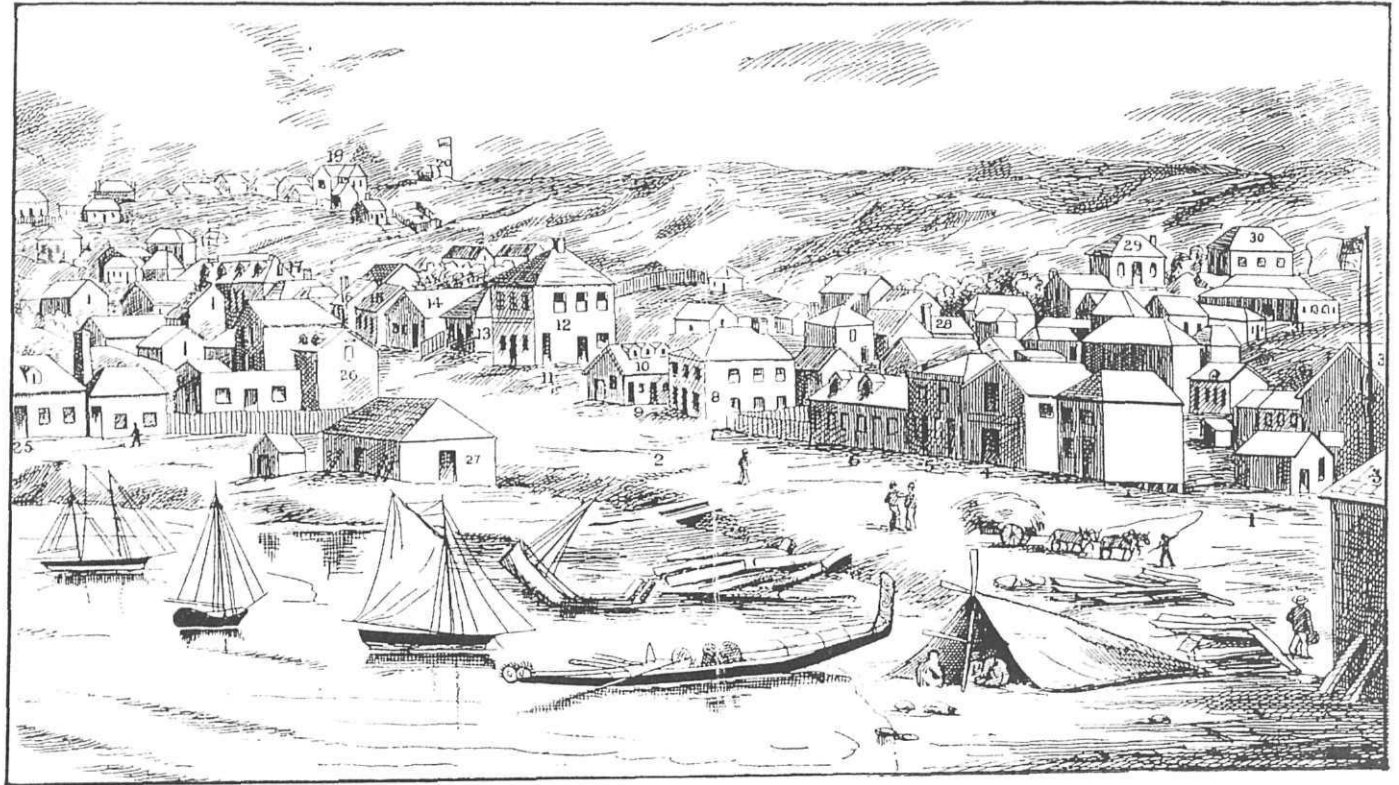
Adam Chisholm had been a shepherd in Scotland, but had been living in Edinburgh before he sailed. At the time of his sailing he said he was 30 and single. His trip on the *Slains Castle* covered 4 months and had been uneventful until the ship was in sight of the new land. They spied Mt Egmont gleaming and white on January 21, and turned south. Just off the Kapiti Coast, as they were readying to enter Cook Strait, the wind became so strong the Captain had to anchor in midstream overnight. For the next four days they battled the sea. The first morning the winds were raging even more strongly and they were tossed and driven all the way to Blind Bay, Nelson. The winds abated temporarily and once more the passengers were hopeful of reaching their destination by nightfall. However, a sudden squall, followed by a hurricane from the NW saw them running with the gale down the coast of the South Island without any sails, all the way to Banks Peninsula, before the winds lessened and they were able at last to tack back to enter Wellington Harbour, where the new migrants thankfully touched solid land.<sup>1</sup>

Adam's pleasure at reaching his destination must have been short-lived, as he soon learned of the impossibility of securing title to any land. His loyalty to the Company that had given him a free passage turned out to be even briefer than John's. For these immigrants reaching Wellington at the beginning of 1841, not only were they being offered riches to leave for Tasmania, but representatives of the Crown were also tempting them to move to Auckland. These representatives met them soon after arrival and endeavoured to induce the new settlers, in particular carpenters, sawyers and mechanics, to go to the Government-organised settlement of Auckland, which like Tasmania was labour short. Not only did they offer newcomers higher wages and provisions at cost, but also peppercorn rents for inner city 1/4-acre sections whilst in government employ.

As a man of the land, Adam would have been disappointed and perhaps bitter at the conditions he found in Wellington, but would also be heartened by the possibilities offered in Auckland and Tasmania. It seems most likely that he joined "30 soldiers and 21 newly-arrived immigrants"<sup>2</sup> to sail on the *Chelydra* bound for Auckland in February 1841 just a few weeks after arrival.

This second wave of poaching did not make the New Zealand Company in Wellington feel more kindly disposed towards the British authority in the north. They were particularly resentful towards those British government representatives who had been sent to Wellington to assist the Company to obtain official clearances for their land claims but ended up encouraging the new settlers to "go north". Despite Wellington's protest to the English authorities, Governor Hobson received but a mild rebuke from the Colonial Secretary at such underhand treatment of the Company.<sup>3</sup>

Whether he arrived in Auckland on the *Chelydra* or not, Adam was definitely in Auckland by autumn 1841 (3 months later). His life in New Zealand has been well documented,<sup>4</sup> and it is known he was a well-educated, literate and articulate Presbyterian Scot, able to hold his own in the Law Courts and to write long and logical letters to the editors of the Auckland papers.



*Shortland Crescent (now Street) ran along the foreshore with Queen St. in the bottom right hand corner. O'Connell St. where Adam Chisholm had his butcher's shop runs at right angles to Shortland Crescent in the middle of the picture, where two solid two storey buildings stand – the Mechanics Institute and above it, the new Wesleyan Chapel. From an 1845 street plan, it seems Adam's butcher's shop is one of the small houses directly below the Mechanics Institute.*

*The porter's house at Government House gate stands alongside the flagpole at the top of the hill.*

Adam like so many early assisted Scottish immigrants, once freed from the social restraints of the "Old Country" and its rigid class system, became anti-establishment, contemptuous of authority, ambitious and though of limited financial means, entrepreneurial. He became recognised as one of the colourful characters of early Auckland, a fine judge of cattle and always ready to race at any "horse meeting".

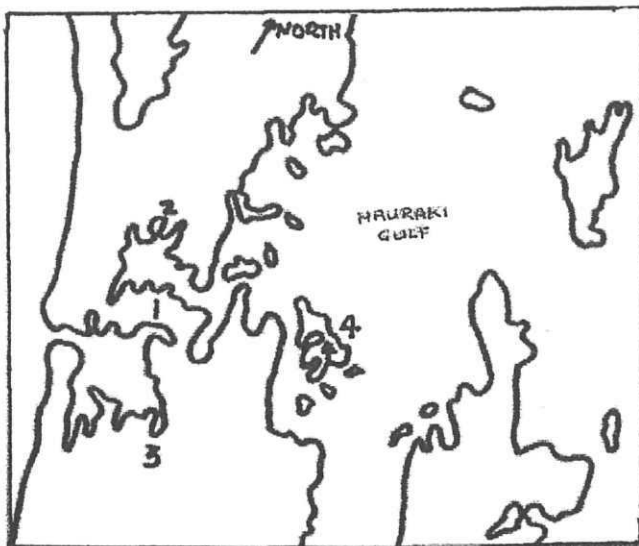
When he arrived in the year-old town of Auckland, he seemed determined to make his mark, and wasted no time in establishing a slaughterhouse/butcher's shop in O'Connell St. A second one followed soon after in Shortland St., which, with the increasing population as well as all the ships needing to be stocked, seemed to have prospered well. But such a business in the centre of a new, small town where sewerage and rubbish disposal was non-existent, was bound to cause difficulties and very soon, Adam was in trouble. He did little to help his position by the blatant disregard and contempt he showed to those who challenged him.

Within the year he was in the courts; ably defending himself and making sure newspaper

reporters were there to give publicity to his utterings. In 1844 he appeared on one charge, that his business was "*a public nuisance and a menace to health*".<sup>5</sup> He did not get a sympathetic hearing - he had just upset the town crier by falsely charging him in the court with robbery. This case was dismissed with the comment that his evidence was so contradictory he could not be believed. He alienated the Police Magistrate, Thomas Beckham, who had fined him so frequently for trivial offences, by naming one of his collie dogs which followed him everywhere, "*Beckham*". When he met Beckham in the street, he would shout at the dog, so all could hear "*Come awa'ahint, Beckham, you dam't scoundrel, and dinna gang forrit agin till I bid ye*".<sup>6</sup>

However, the majority of Adam's court appearances over the next twenty years were to do with his efforts to secure land. To own land was to achieve what had been impossible at home, and when Governor Fitzroy arrived in early 1844 and lifted the sanctions imposed against buying land directly from the Maori, Adam saw his opportunity. Unfortunately he was too late and too poor to get land close in to Auckland which had already been sold to men of better financial means than Adam, but by a series of complex negotiations he was eventually able to claim: -

2193 acres at Papakura, on the southern shores of the Manukau Harbour;  
 2850 acres at Lucas Creek, north of Auckland, across the Waitemata Harbour; and  
 850 acres on Waiheke Island in the Hauraki Gulf.



### *The Auckland region*

*Showing Adam's land in Auckland. The map indicates how far he had to go from the infant town to secure grazing.*

1. Auckland Town, 1850
2. Adam's Greenhithe land
3. Adam's Papakura land
4. Adam's Waiheke land

*In the 21<sup>st</sup> Century, Greenhithe, Papakura and Waiheke are in the suburbs.*

Most of this land was accessible only by water, but he needed it to run cattle that could be slaughtered for the increasing trade in his butchers' shops, as well as to secure space for his horses, which he raced when the opportunity arose.

Late in 1844, Adam had with difficulty received Pre-emption certificates, which gave him the ability to buy land directly from the Maori. However, when Governor Grey arrived this right



was quickly withdrawn and with it, Adam lost the right to occupy his land. His long battle in the Courts to occupy the land he had legally bought had begun. Lloyd Walker's manuscript covers this fifteen-year struggle, court case by court case litigation by litigation, with relevant documents and newspaper reports, showing Adam's increasing frustration and anger at the situation he found himself in.

<p>1844. 30 December.</p> <p>AUCKLAND DISTRICT.</p> <p>OKAHUKURA.</p> <p>A. Chisholm.</p> <p>Boundaries. [1,200 acres.]</p> <p>Receipt.</p>	<p style="text-align: center;">TRANSLATION.</p> <p>I THE undersigned do fully consent this day to make over and sell to Adam Chisholm his heirs after him, and those he shall appoint a portion of land situate on the right bank of the creek Okahukura, the said land to be secured, with all wood, flax, rocks, and everything else upon the said land. I will not sell the said land to any other individual but my claim to the said land is null and void, and I deliver it up and fully sell it to Adam Chisholm, to his heirs after him and to those he shall appoint at this present time, after this, and for ever.</p> <p>Boundaries. Commencing at a place named Anakorora on the Waitemata river running upon the ridge until it meets the Government line where a hole has been dug—following the Government line it falls into the Creek Oteha—running in the said creek to Okahukura—coming along the shore of the creek Okahukura until it reaches Mr. Langford's land—following the boundaries of Mr. Langford's land it again falls into the creek Okahukura—thence to Te Kauri, Kiriahuru, and Te Tikoro, coming along the shore of the Waitemata river until it joins Te Anakorora.</p> <p>Payments. 1 horse, 2 saddles, 2 bridles, 1 brush, 1 comb, cash £2.</p> <p>I assent to the truth of this writing, and because it is true I write my name below on this day of December the 30th in the year of our Lord 1844.</p> <p style="text-align: right;">Signed x HAURAKI.</p> <p>True translation. C. DAVIS.</p> <p>No. 94. A True Copy of Original Deed and Translation. H. HANSON TURTON.</p> <p>P.C. Wellington, 13th October, 1880.</p>
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*Part of Adam's Lucas Creek (Greenhithe) Pre-emptive claim, Deed 62, 1844*

Publicity and backing for his plight seemed to have been willingly given by the Proprietor/Editor of "*The New Zealander*", John Williamson. Over the period 1845-59 when Adam was granted his land, John had much copy from Adam on his land claims, as well as other issues with which he seemed always to be involved. Paul Monin<sup>7</sup> wrote that he was summoned to court over 20 times in this period for a variety of offences such as recovery of bad debts, fines, cattle trespass, breach of the Slaughterhouse Ordinance, defamation, assault and even threatening behaviour with a firearm. Adam also used the Public Notices to warn people what he would do to them if they removed timber from his land, destroyed his fences or allowed cows to stray into his properties. Certainly Adam left plenty of written evidence for historians to follow his trail!

When it seemed as if his Papakura land would be sold over his head, in a letter to the editor of "*The New Zealander*" on Oct 6, 1852 he pleaded uncharacteristically that:-

*"I have those connected to me at home, who have been long looking for the settlement of my claim, that the hopes which I held out to them many a year ago, when I thought it may be realised, of settling down with me in a country which I looked upon at that time as the one which was to be my own future home and theirs also."*<sup>8</sup>

This is the only reference found so far where he spoke of a family connection. This author feels that he is likely writing of Robert Chisholm, who records show could have been his elder brother, who lived in Edinburgh at the time of Adam's departure to New Zealand and who arrived in Auckland with his wife and adolescent family, mid-1854.<sup>9</sup> Robert as well as

some of his descendants certainly shows the same robustness of character as Adam!

Finally, in 1858, the government agreed to review the "*Old Land Claims*" and over a year later Adam had his "*day in court*". He emerged successful in terms of the fact that he was finally granted ownership of land, but in very much smaller acreage than he had originally bought - and he had to pay 2/6 per acre for the pleasure. He was awarded 427 acres at Lucas Creek, 211 at Papakura and 390 at Waiheke. But it was all too late. The whole legal business had not only wearied Adam but it had left him badly in debt. It appears the ownership of the Papakura land had to be handed to John Bridgeman, a tailor in Auckland as repayment of debt.<sup>10</sup> He was forced to raise a mortgage of 500 pounds on the rest of his land to repay other debts. He closed his businesses in Auckland and in 1860 moved to live on his land on Waiheke Island and struggled on. By 1868 the final mortgage was raised, but when he could not repay it in 1870, the land developer foreclosed and the land was sold, leaving Adam Chisholm exactly as he had been in 1841 when he had arrived - landless and penniless.

Adam moved back to Auckland, but by this time he was an old man in poor health and unable to afford to pay for accommodation. He was forced to live in poor lodgings in the back streets of Auckland and his previous friends shunned him. Over the winter of 1871 his condition deteriorated and he spent six months in hospital, and again in 1872 he was hospitalised for six months with rheumatism.<sup>11</sup> Early in 1873, his health and ability to cope with life was once more troubling him, and he made application in March for admittance to the Old Men's Refuge, but was refused. He subsequently met with refusal when he applied to the Hospital for admittance.

The last public mention of Adam Chisholm was a tragic one, when there was a report in the *New Zealand Herald* on April 3, 1873 of his drowning, followed by the results of an inquest the following day.

Poor Adam! He had wandered down to Wynyard Wharf late on the night of April 1. Witnesses reported he was quite sober, was seen to light his pipe, and wandered along to the end of the wharf, never to be seen alive again. The Coroner's verdict was short and inconclusive, "*Found dead, floating in the water*". But the general perception seemed to have been that his falling in had been the deliberate final act of a man who had lived and played hard in the rough conditions of colonial Auckland and "*had had enough*"

Paul Monin<sup>12</sup> feels that "*Adam Chisholm deserves to be remembered as the first European to settle and run stock at Ostend, Waiheke Island, and no less for being the man who probably disturbed the peace [on Waiheke] as much as anyone*" The *New Zealand Herald*<sup>13</sup> summarises his time in Auckland in a much more dramatic fashion.

*"An official enquiry takes place this afternoon to ascertain if it be possible, the cause which led to the close of the earthly career of a man once well known in our midst as a substantial citizen, the owner of considerable property and an old settler.*

*How, step by step, the deceased during his life descended the social ladder until he reached the last rung of it; how at last, those who knew him in his more prosperous days, came to shun him, or failed in their recognition of the old man as he passed on his way through the thoroughfares of the city; how he came in his old age and at the close of his days to be living in poor quarters in a back slum of the city, it would be hard to say and painful to*

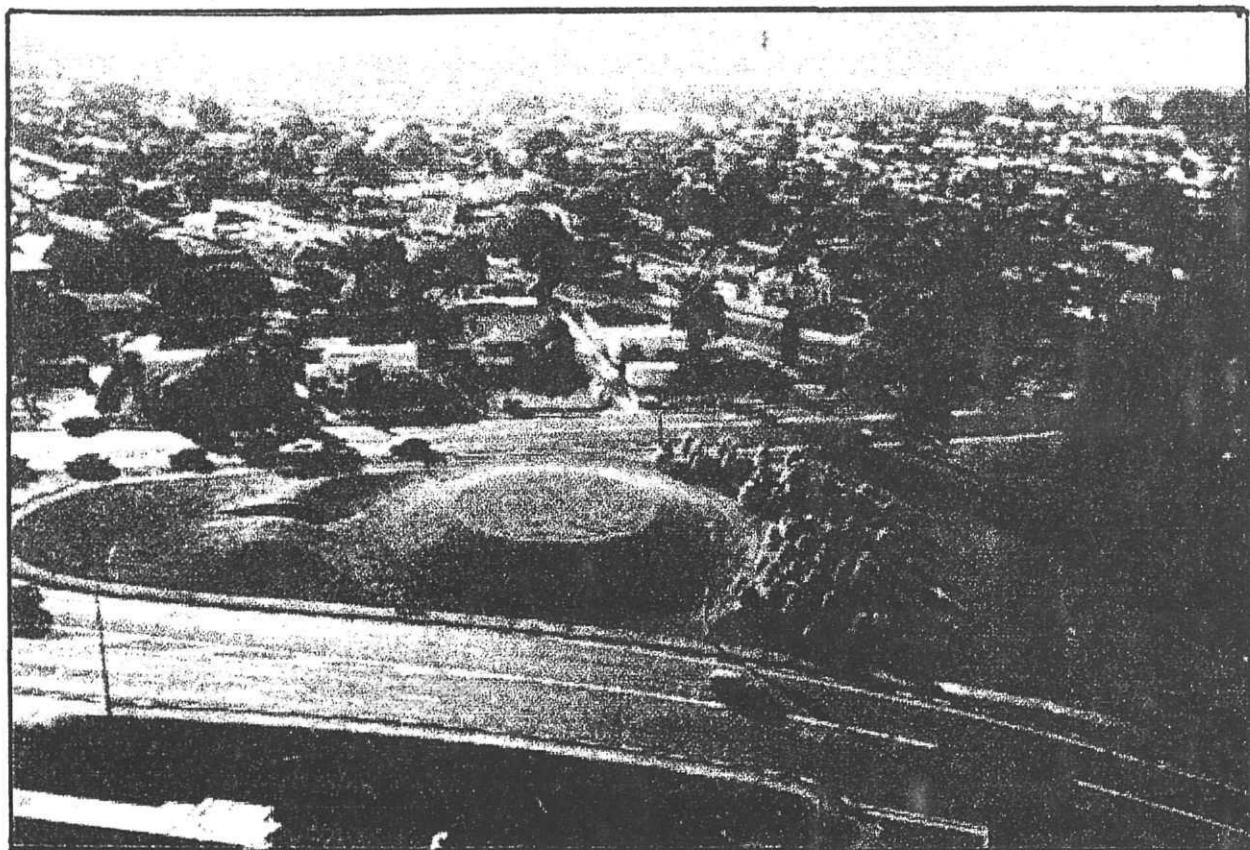
*dwell on.*

*The deceased at one time held considerable landed property in the Papakura district. Subsequently he farmed some land at Waiheke. Then after a time, to use a commonplace but somewhat melancholy expression, 'he went to the bad' and his end is as it has been told.*

*The deceased was known as undoubtedly the best judge of cattle in the Colony"*

Perhaps the final word should come from Lloyd Walker. He was mainly responsible for the Papakura District Council recently naming a small Gateway Park at the corner of Settlement Rd and the Great South Road in Papakura, which had originally been part of the land that Chisholm claimed, as "*Chisholm Corner*". They commissioned an architect, Gavin Lister, to create an attractive public space here, and he came up with what he called "*an earth sculpture*" in the form of a grassy volcanic cone, which won him a gold medal in a recent national landscaping award.<sup>14</sup>

Undoubtedly it would have appealed to Adam, that the NZ Herald, 125 years to the day his life ended, should announce a gold award for this sculpture. Being the sort of person that he was, with the explosive nature that he had, he would feel it entirely appropriate that the public sculpture appearing on what had been his land, took the form of a volcano.



*The volcano at Chisholm Corner, Papakura, from the air. (NZ Herald April 1, 1998)*

## CHAPTER 3 FOR THEIR FAMILY'S FUTURE:

### CHISHOLM PARENTS WITH TEENAGERS LEAVE THEIR HOMELAND

*Numerically speaking, the Chisholms who arrived in New Zealand with children, mainly teenagers, were the largest Chisholm group to settle here, and undoubtedly they came for a better future for their children. They can be divided into two -- those who were here early, and paid their own way, and those who came later and were assisted.*

*The first to arrive was **Robert Chisholm**, who at 57 came from Edinburgh to Auckland, late in 1854 with his wife and seven of their nine children. Within six months he had land on the Whau peninsula near Avondale, and not only Robert but also all his children were on their way to a better prosperity. **Duncan and Elizabeth Chisholm** followed them to Auckland four years later from London, with their seven children. Duncan was a baker who after a few years in Auckland saw better opportunities in Nelson, away from the racial strife in the north. He took his family, now numbering nine, south, and set up a family business, which lasted into the twentieth century.*

*Later that same year **John Chisholm** and his wife **Jean Fisher** arrived with their four sons, all teenagers, plus the daughters of Jean's first family. They came to Dunedin where the Free Church settlement though small, was well-established, and where they felt their religious as well as economic and social needs would be better met. Of all the Chisholm families to arrive, the family of John and Jean achieved the highest public profile, with one of their Scottish-born sons becoming a Moderator of the Presbyterian Church of New Zealand and a second a Mayor of Dunedin.*

*The last family group to pay their own way were **William and Margaret Chisholm** from Ross and Cromarty, who having farewelled their three eldest daughters for a life in Australia, decided to move to Northland with their six younger children. Within twelve years they had seen two of their daughters move back to New Zealand from Australia, and all eight children married and settled in their neighbourhood.*

*There was a period of twelve years before any more Chisholm families are known to have come straight from Scotland, and the three families that came in the next decade all came under some form of assistance.*

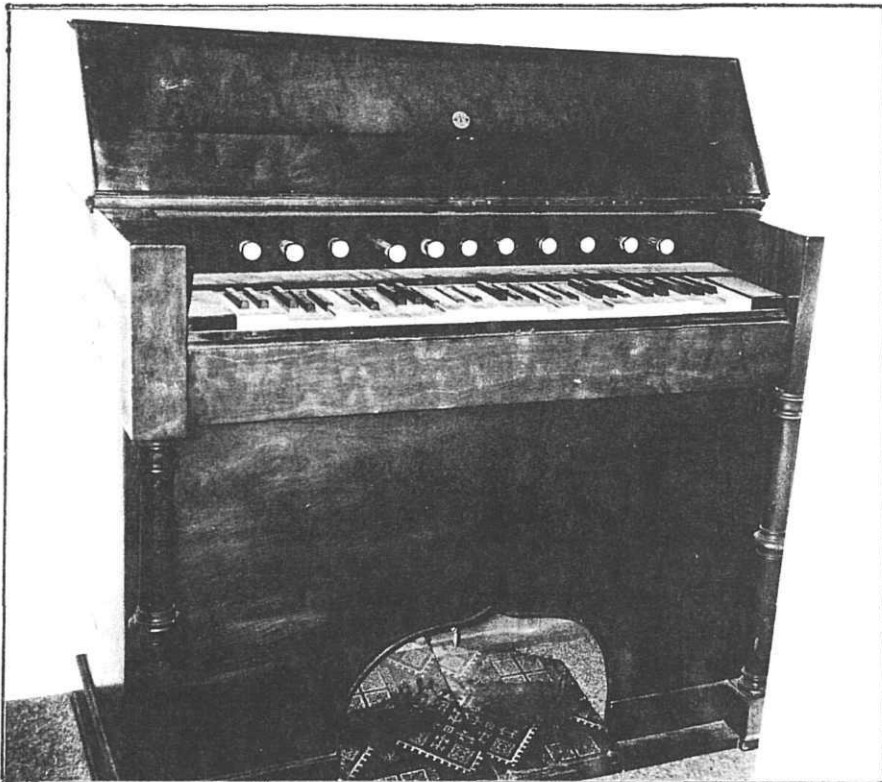
*In 1875 **William and Marion Chisholm** arrived from Glasgow to settle in Dunedin with their four remaining children. They had had to save the 72 pounds necessary before they could claim assistance. William was a wheelwright and it took him some time to find a suitable job in his new country, but sadly he died of a heart attack before having the time to make his mark. But he had given his boys a chance for a better life, and achieve they did.*

*Four years later, **John and Barbara Chisholm** of Kirkcudbright, saw their eldest son, Alexander, make his way on an assisted passage to Port Chalmers. He must have liked what he saw, for in 1883 his parents and remaining three brothers joined him in the Rangitikei district, where he had bought land. The Chisholms remained in the Hunterville area for the next 100 years.*



The third family in this group to arrive was that of **John and Ann Chisholm** from remote Glen Affric, who arrived in the mid-1880s with their four daughters. They went to Longburn station outside Palmerston North, where John became the farm manager. John had been brought up in mountainous Kintail and is now confirmed as the younger brother of Archibald Chisholm of Springhills. Whether Archibald was an influence in his coming is not known, and probably John did not live long enough for them to have met again. But certainly their coming made a different and probably more successful life for their girls.

Bringing teenage families to New Zealand in the mid nineteenth century required a lot of courage and sacrifice for parents as well as an acceptance that it was unlikely they would ever see their home country or extended families again. But they all left home with the strong belief that New Zealand would provide their children with a better future. The fathers in these families were older than the average immigrants, but it is still unexpected to find that there was no father in this group younger than 40, and William Chisholm of Kaurihorore was 62. This group of Chisholms brought to New Zealand over 40 children, who as adults mainly succeeded in taking up the opportunities their parents had sacrificed to give them. They became farmers and bankers, teachers, doctors and engineers, as well as Ministers, merchants, mechanics and even a Mayor. Such achievements would have been unlikely for these Chisholms in nineteenth century Scotland.



*This organ was built by William Chisholm in Glasgow and brought by him to Dunedin in 1875. This organ has been kept in the family ever since and is now in Wellington with one of William's great-great-granddaughters.*

### 3 (a) 1854 ROBERT CHISHOLM ESQ. ARRIVES FROM EDINBURGH

*Although it is still to be verified, it seems more than probable that this Robert Chisholm is the only Chisholm to have come to New Zealand in the 19<sup>th</sup> century who had direct links to the ancestral Border Chisholmes of Borthwick.*

**Robert**, who was born in Melrose, Roxburghshire, on May 10, 1797 was said to be connected not only to the Scott Chisholme family, who by this stage headed the Border Chisholmes, but also to Sir Walter Scott, the novelist. Comments about such links have been read, but none have as yet been verified, though, perhaps one should accept the statement in the 1912 obituary of Robert's son, James Baird Chisholm, that his grandfather, also Robert Chisholm was a first cousin of Sir Walter Scott. It is also thought that Robert's younger brother Adam was the Adam Chisholm who came to Auckland in 1841.<sup>1</sup>

The first verified information on Robert denotes something much humbler. When the banns for his marriage to **Isabella Baird** were read in the St. Cuthbert's church, Edinburgh, in November 1833 both his occupation and that of his father-in-law was in the meat trade, with Robert a "*flesher*" (a cutter up of meat) and James Baird, Isabella's father, a "*skinner*". He continued in this trade over the next twenty years till he left for New Zealand. At this time the family was living in Dean St., about half a mile north of Princes Gardens and Robert had a shop employing one man and two boys.<sup>2</sup>

Perhaps this was sufficient to indicate when they sailed for Australia that he was a "*Scottish merchant*". Certainly any links to the meat trade were not mentioned in New Zealand, where he always wrote Esq. after his name, and land titles described him as a "*Yeoman*".<sup>3</sup> Never again was he designated so humbly as at his marriage and in the Scottish census. The family practice of reporting every family milestone to the papers of the day, often throughout New Zealand, has ensured that we have been able to learn much about this family, despite very limited contacts.

For the first 20 years of marriage, Robert and Isabella lived in Central Edinburgh with all their children baptised in the St. Cuthbert's Presbyterian church between 1834 and 1849. Later they attended school, probably having the best of Scottish education, which enabled them to do well in New Zealand.<sup>4</sup>

As far as records show, all children survived. And with all nine, Isabella the oldest at 20, and Wilhelmina the youngest at 5, Robert and his wife sailed for Victoria, Australia from Greenock, on the *Hurricane* on May 13, 1854. The *Hurricane* was an iron boat of

#### ROBERT AND ISABELLA'S CHILDREN

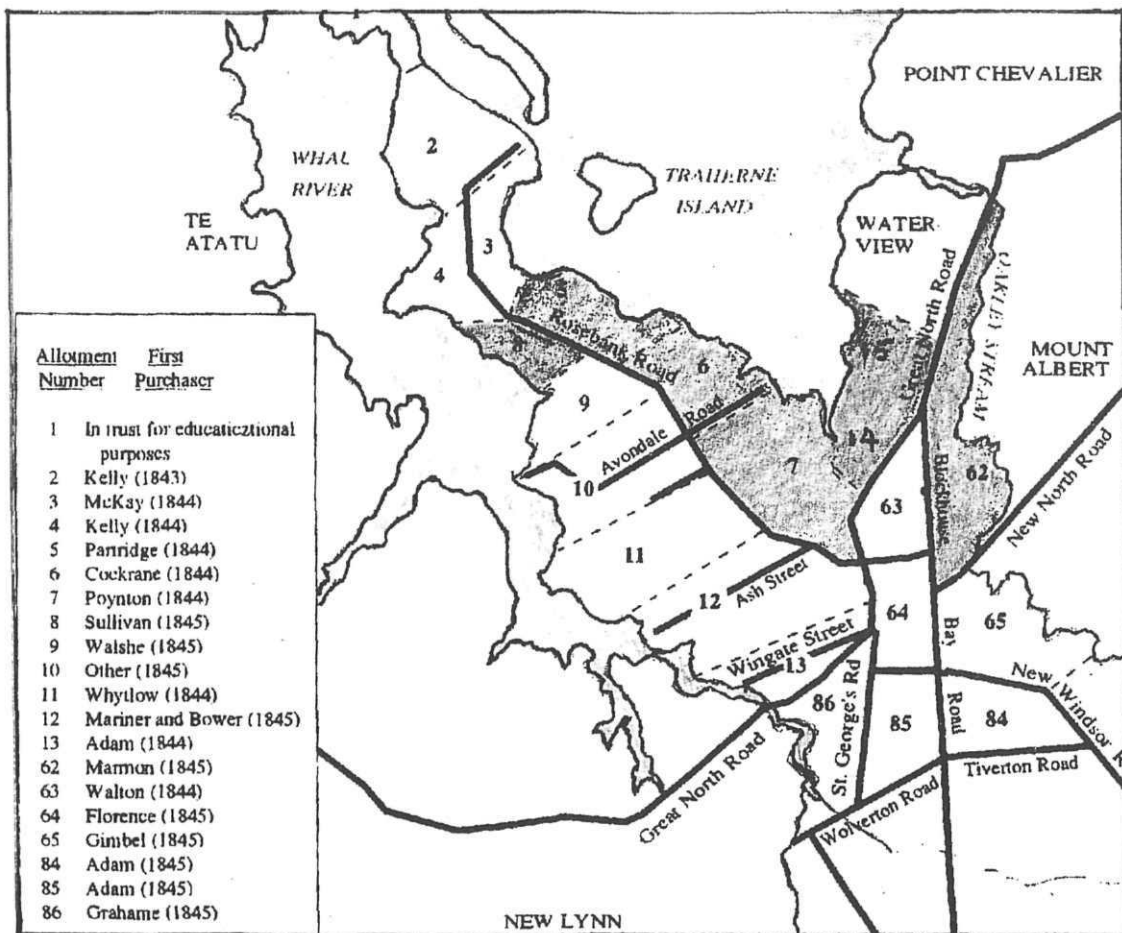
Isabella 1834-1906  
Helen 1835- aft.1871  
Margaret Scott, 1837 aft.1879  
Robert Alexander 1839 -1918  
James Baird 1841-1912  
Jessie Halliburton 1843-1879  
John William 1846-1881  
Mary Alexandrina 1847-1936  
Wilhelmina Tait 1849-1920

1100 tons, less than a year old, built in London for Martin and Co., specifically for carrying migrants to Australia.<sup>5</sup>

The ship arrived in Victoria at the end of July 1854, after an easy trip of 79 days. The Chisholm's stay in Australia was short, and before Christmas that year the family, except for two of the girls, Helen and Margaret, were in Auckland.<sup>6</sup> The last leg of their long journey was from Sydney on the *William Denny*, arriving in Auckland on November 24, 1854.

Perhaps their trip had been arranged to have only a short break in Australia, as four months would not be sufficient to get established in any type of business. If that is so, then Lloyd Walker's surmise<sup>7</sup> could be correct:- that this was the family Adam Chisholm talked about, when he told the Auckland court in 1852 that "*I have those connected with me at home, who have long been looking for the settlement of my claim...to settle down with me in a country... which was to be my own future home and theirs.*" Robert and Isabella and their family were certainly the first Chisholm family known to have come not only to Auckland, but also New Zealand, and Robert did have a younger brother Adam.

Within a very short time Robert Chisholm, Esq. as he now called himself, had leased land and taken up residence with his family in Parnell, and as the children became of age,<sup>8</sup> they attended and had their membership confirmed in the St. Andrews Presbyterian Church.<sup>8</sup> Within nine months, Robert had also freeholded over 200 acres of land in the Titirangi parish, which was fertile, flat land fronting the eastern side of the Whau peninsula and Waterview.<sup>9</sup>



Original Avondale subdivision into allotments. Land bought by Robert Chisholm marked (Challenge of the Whau. p.14)



Throughout his life Robert held the leased property in Parnell and it seems that by the late sixties, what family remained in Auckland lived sometimes in Parnell and sometimes on the Whau, though in his last year, Robert seems to have been living on the Whau. Access to this property would at first have been by water from the Auckland port to the Whau River. In 1866, the Mt. Albert Highways Board was formed and Robert became a member for a short time. With the Board's formation, access over land became easier with the track down the Great North Road becoming wider and more usable though very muddy in wet weather.<sup>10</sup>

From his first purchase in 1855, it took only another six years for Robert to acquire over 200 more acres adjoining his original purchase.<sup>11</sup> It seems when his second daughter Helen described her father on her Marriage Certificate in Melbourne in 1867 as a "*Landed Proprietor*", her choice of his occupation was apt. The only other occupation seen in any formal documents for Robert was his labelling himself as "*Esq.*" or "*Yeoman*," and on one occasion a "*Farmer of Remuera*".<sup>12</sup>

When Robert arrived in Auckland with his family he was 60 years of age, and close to retirement. It seems the chances offered for his children's future and welfare were the most likely reasons for the family leaving Edinburgh. As well, if the assumption is right that Adam<sup>13</sup> was his brother, then Adam's writing home - and Adam certainly had a way with words - could have been the catalyst for their leaving Scotland at the time they did. Yet there has been no evidence found of Adam and Robert meeting or socialising once Robert was in Auckland. Undoubtedly Adam's notoriety by this time could have been a bar to Robert's acknowledging him.

The land Robert bought in the years after his arrival, turned out to be a wise purchase. Although Robert seemingly used it only for sheep grazing, it was flat, very fertile and was to become a rich market gardening area. As Auckland grew and he neared the end of his life, he must have recognised its increasing value, as before his death he subdivided his Rosebank estate into town lots of under an acre, and homestead sections of 20 acres.<sup>14</sup> Maybe this was a necessary move, as in 1875 he had been warned by the Crown, that if he left his land unoccupied any longer it would be bought back by the Crown.<sup>15</sup> This did not occur, and he presumably lived there till he died in the winter of 1877, as the funeral was cited in the NZ Herald of August 2, 1877 as "*leaving the Whau for the Presbyterian Cemetery at Symonds St*". Although his will was probated within three months, the provisions he made for its administration by a Trust of prominent Auckland men (including John Logan Campbell),<sup>16</sup> meant a further five years passed before the subdivision of his land was possible.

With conditions more settled in Auckland after the Land Wars, there had been substantial population growth, which created an unsatisfied demand for land, with much suburban farmland, worth only ten pound per acre in the early 1870s changing hands at an unheard of 500 pounds per acre a decade later. The sale of Robert's Rosebank Estate in 1882 was one of the first of the suburban estates to be offered for auction, and because of the likely demand created a lot of interest.

The NZ Herald noted that "*some time before the appointed hour, the auction was crowded with intending bidders and land speculators. The farm sections... average was from 30 pounds to 40 pounds an acre... The township lots were in great favour and one was run up to 100 pounds. The whole estate ... of some 80 sections realised close on 9000 pounds.*" All the lots were sold, with a major buyer of the property being Thomas Ching an Auckland merchant, who is thought to have been a Chinese market gardener".<sup>17</sup> Quite soon after, Ching

on sold to Ah Chee, whose family were definitely market gardeners and are still well known in the Auckland area.

By the time of Robert's death, most of the Chisholm children had left Auckland. After an initial stay in Melbourne on the way out from Scotland, Margaret arrived in Auckland within the year<sup>18</sup> but her sister Helen stayed in Australia three years, sailing on the *Gertrude* back to Auckland in June 1857 to rejoin the family. However, it was not long before the girls were off again, with **Margaret**, leaving to marry the **Rev. Henry Edwards** at St. Mary's Church, North Melbourne on October 24 1861. Her sister Helen, who accompanied her back to Australia for the wedding, was back in Auckland on the *Breadalbane* by the end of November that year. Margaret and Henry Edwards had eight children, the last three in Tasmania, but it is not known if Margaret ever came back to New Zealand.

Other references to travel to Melbourne by the girls of the family continue, with Helen making at least one more trip and returning to Auckland in February 1867. This could have been her last trip home, as **Helen** turned straight round and went back to Melbourne, to marry her clergyman. The **Rev. Bolton Stafford Bird** had come to Victoria with his family as a child, and Helen married him in the Independent Parsonage, Collins St., on April 20, 1867. It is not known if any of her family travelled to Melbourne for the wedding, but her younger sister Mary went over soon after on a visit, returning to Dunedin, cabin class on the *Gothenburg* in August 1868. No references have been found to date, to indicate that the parents ever visited their two girls in Melbourne.

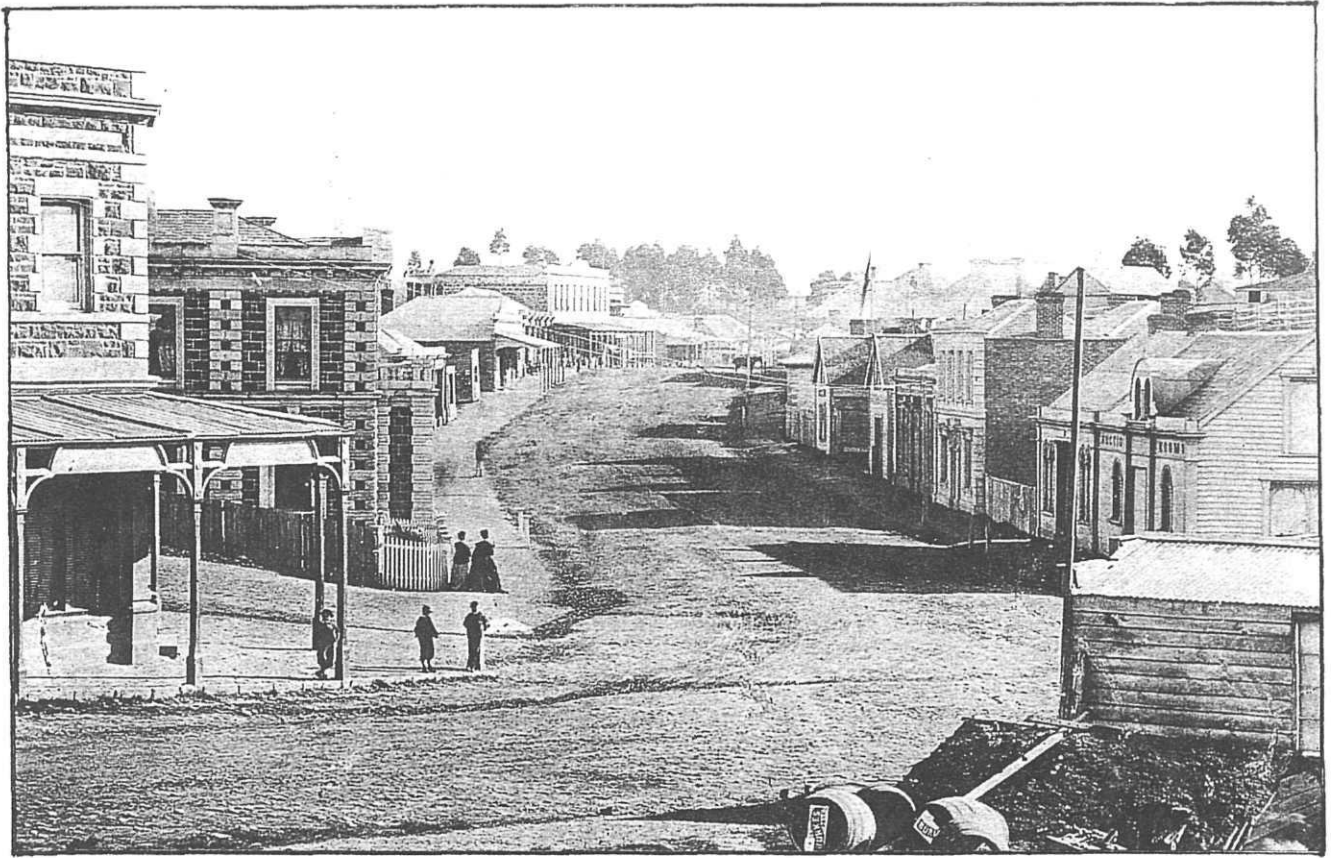
On this 1868 visit Mary returned via Dunedin to see other members of her family, for she now had two sisters and a brother recently married in the South Island. First, her eldest brother Robert Alexander had married Alice Hewlings in Timaru in February 1866; then Jessie had married Alfred Horton at Knox Church, Dunedin in March 1867 and Isabella, her eldest sister who had been living in Dunedin, had married Thomas Stanley at the same church in March 1868. On this 1868 visit, Mary probably stayed with an unmarried brother, James Baird Chisholm, who was also living and working in Dunedin at this time.

**Isabella**, Robert and Isabella's eldest daughter, was the third of the Chisholm girls to marry a clergyman. Although her husband, **Thomas Stanley**, was a science teacher when they married in her brother James' house in Dunedin on March 14, 1868,<sup>19</sup> he soon after became an Anglican clergyman, at first serving in Dunedin before moving on to Gore, Southland.

The eldest of the three sons of Robert and Isabella, **Robert Alexander**, followed a career in banking, spending his whole working life in the Union Bank of Australasia. It is probable he joined the bank in Auckland, soon after arriving in New Zealand as a fifteen year old, though first written evidence of his career is as a teller in the Union Bank in Lyttelton in 1860. In early 1862, at the age of 23, he was entrusted with opening the first bank in Timaru, being appointed manager of the Union Bank - the only bank in Timaru for many years.<sup>20</sup> The town at this stage barely boasted a population of 1000, but prominent amongst them was the Chief Surveyor, William Hewlings, whose daughter **Alice**, Robert Alexander married, early in 1866.

There was a most unfortunate occurrence for the newly weds, when in December 1868, fire destroyed the main street of Timaru. It started in a furniture factory and quickly spread, consuming 39 buildings in all. The Chisholms lost everything. Both their house and the bank, including all its valuables were completely destroyed. After this, bluestone found in great quantities in the Timaru area was used as the main building material, and some of the

bluestone buildings of the 1870s are still standing and occupied today.<sup>21</sup>



*The bluestone Bank of New Zealand built after the fire. (Johnson: Timaru p.17.ATL F 4529)*

Robert Alexander was at the bank in Timaru till 1895, and during this time, he and Alice raised seven out of the ten children born to them. He was supportive of his children's welfare, serving on the committee of the Timaru Public School when his children started there in the early 1870s and in 1878 becoming the Governor's nominee on the inaugural committee at Timaru High School, which was co-educational for its first 12 years. Later, in 1883, he sent his 16-year-old son, Robert Hugh, to board at Christ's College for two years, before he started a farming career in Cheviot. Robert Hugh also became a stockbroking agent for Pine, Gould, Guinness, in Cheviot. One of Robert Hugh's younger brothers, Frederick Hewlings had a similar career in Wright Stevenson & Co., whilst a third son James followed his father into banking.

The family eventually moved out of central Timaru to Wai-iti Rd., but after 33 years in Timaru, Robert Alexander was transferred to become bank manager in Invercargill for his last few years of service. After retirement at the beginning of the 20th century he and Alice alternated their time between Invercargill, where three married daughters lived, and Christchurch, close to the area where most of the rest of their family were living. In his obituary, Robert Alexander, who died in Invercargill in 1918 was said to be a cheery and genial man who had many friends in both South Canterbury and Invercargill. His wife died in Invercargill the following year.

Another prominent early settler in Timaru was Alfred George Horton, who set up the first newspaper in Timaru in 1863 and undoubtedly would have been a friend of the only banker in town, - Robert Alexander Chisholm. In March 1867, the year after Robert Alexander married, **Alfred George Horton** married Robert Alexander's sister, **Jessie Chisholm**. He had probably met her at her brother's home in Timaru, though she had been living in Dunedin for two years before marrying. Jessie's young sister Mary was there to witness the marriage, before going once more to Melbourne to visit her two elder sisters. After leaving Timaru the Hortons spent time on the Thames goldfields, where he published a newspaper, before moving to Auckland, where A.G. Horton became a partner in the well-known newspaper firm, Wilson and Horton.<sup>22</sup> Jessie lived for only twelve years after marrying, but in this time she had had six children, some of whom would have been the grandparents of the present Auckland Hortons.

**James Baird Chisholm**, born in Edinburgh in 1841, was the next of Robert and Isabella's children to marry. He, too, left Auckland and at the time his elder sisters were marrying, was working in Dunedin as a printer. Later, he went north to teach, firstly at Geraldine then in the Kaiapoi area, and while teaching at Loburn school in 1881, married **Mary Jane Farrelly**, an Irish lass of seventeen. James by now was 40. After six years of marriage and the birth of two sons, Mary Jane died. James Baird stayed in the Kaiapoi area with his two sons, one who became a farmer and the other went to Canterbury University and Knox College before becoming a Presbyterian Minister.

Robert and Isabella's youngest daughter, **Wilhelmina Tait Chisholm** who had been but five when the family left Edinburgh, was the only other daughter to marry. It is likely that she and Mary left Auckland with their mother, Isabella, after Robert's death in 1877, as their mother is listed in Wisers as living in Tinakori Rd., Wellington by 1880. Wilhelmina married **John Hill Jack**, a wine merchant in 1886 in Wellington and they set up house on The Terrace, where the three Jack sons were born.

Perhaps the Jack's first home was with Wilhelmina's mother, Isabella Chisholm who was living on The Terrace when she died in May 1887. But both the papers and the cemetery records say Isabella was "of Rosebank, Avondale". There are Monumental Inscriptions, "*Sacred to the memory of*" in the Bolton St., Wellington and Symonds St. Auckland cemeteries, and her death was in papers from Auckland to Wellington and Timaru to Dunedin.

Also buried in the grave in Symonds St. is **John William Chisholm**, Robert and Isabella's youngest son, who died at the beginning of 1881 from chronic pleurisy. He was only 35 and a bachelor. He seemingly had not been strong, as he had been given military exemption from the Volunteers when the Maori threatened Auckland in 1864, because of his health.<sup>23</sup> John, like his elder brother Robert Alexander was a Bank Officer and had been a Ledger keeper when the Bank of New Zealand had opened in Auckland.

There remains just one other of this large Chisholm family, **Mary Alexandrina Finlayson Chisholm** the second youngest daughter. She had been just eight when the family left Edinburgh. Mary never married, but records show that at least in her earlier years she stayed close to her family. At 20, she was a witness at her sister Jessie's wedding in Dunedin in 1867, before going back across to Melbourne to visit her married sisters, Margaret and Helen. After this she returned to Dunedin, where she had both a sister and brother, but whether she stayed long is not known.



When Rosebank Estate was put up for auction in 1882, she was granted from her father's will 11 acres of the land at Whau Creek,<sup>24</sup> but it is not thought she ever built or lived there. In 1899 she sold the land to her younger sister, Wilhelmina who kept it only four years, till it was sold out of the family. Mary is known to have been living at the Deanery, attached to St. Mary's Cathedral in Auckland in 1919 and in Christchurch in 1923, where later she was a resident of the Jubilee Home, dying there in 1936. Her burial stone gave her age as 61.<sup>25</sup> "More like 81" proclaimed her nephew John Stanley Chisholm. In actual fact she was 89 and died intestate.

This Chisholm family has continued to prosper in the farming, banking, journalist, religious and medical sectors, and descendants have spread throughout New Zealand and overseas. Perhaps the best known in the family today is Samuel Hewlings Chisholm, the ex director of BSkyB TV in England who around 1998 was the highest paid civil servant in Britain. From what is written about him, he certainly seems like a "chip off the old block" – his-great-great-grandfather Robert, who started life as a "flesher" and ended in New Zealand at least in his own opinion, well up the social ladder. Robert would have been proud of them all.



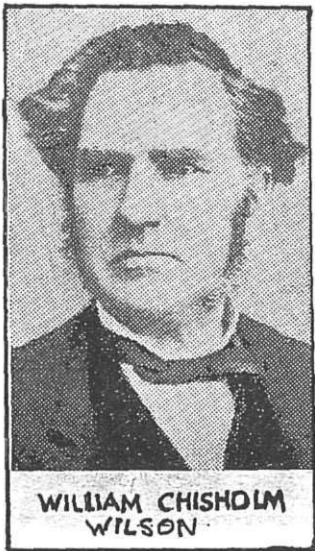
*The Chisholm grave in the Symond St. Cemetery, 2001*



## **Surprising but true 1: The Chisholm role in the original New Zealand Herald.**

According to the original "Cyclopaedia of New Zealand", the *New Zealand Herald* at the turn of the century was "one of the oldest, ablest, most prosperous and influential of New Zealand newspapers". Many Aucklanders still think it has that role. But how many people are aware that from its earliest days, there was a strong Chisholm element in the ownership of Wilson and Horton throughout the 135 years it was in New Zealand hands.

Although the *NZ Herald* first saw publication under the hands of Wilson in 1863, it was not till 1876 that the big newspaper partnership was formed between Wilson, the proprietor of the *NZ and Weekly Herald*, and Horton, who owned the other Auckland newspapers *The Southern Cross* and *The Weekly News*. But where was the Chisholm influence in Wilson and Horton?? In both cases it was maternal!!



**Wilson Chisholm Wilson**, the son of John Wilson and Helen Chisholm was born in Nigg, in Ross and Cromarty in 1810. After training as a printer in Edinburgh, he married, and by the age of 22 he and his wife were in Tasmania, where his two sons, William and Joseph, were born in the 1830s. A short period in Sydney followed before the New Zealand Government Printing Office recruited him to come to Auckland in 1841. He was a very practical man and in the 35 years he had in New Zealand printing and publishing, he was responsible for many innovations in the trade, which made newspaper publishing faster and easier.

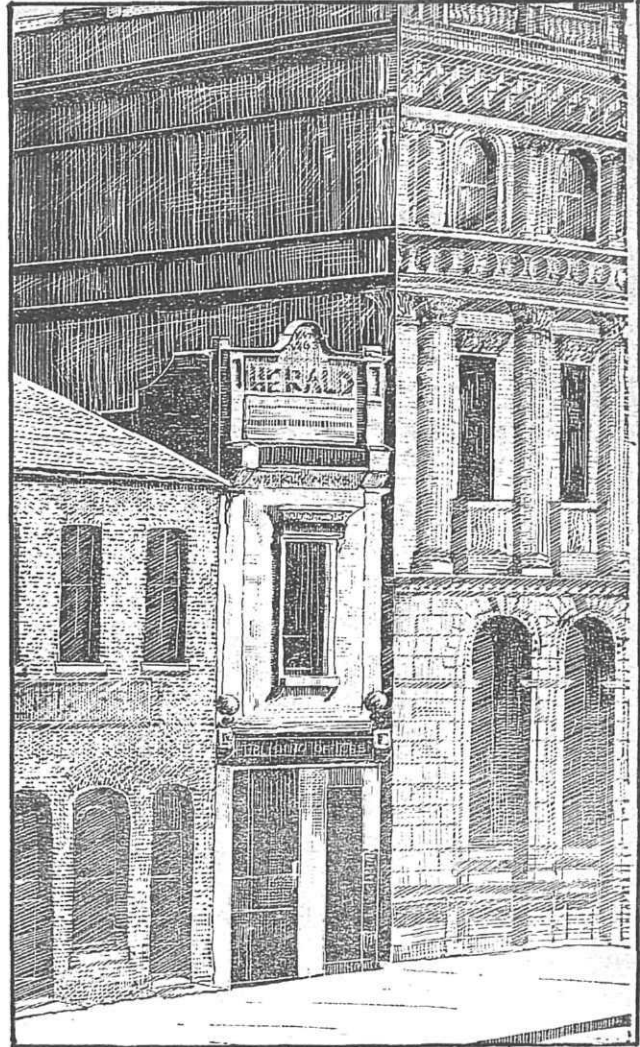
After a partnership in *The New Zealander* went sour, in November 1863, Wilson founded the paper which is still very much part of the Auckland scene - *The New Zealand Herald*. His sons, who he had trained on *The New Zealander*, joined him in this new venture, and by the time William Chisholm Wilson died in 1876, William jnr. and Joseph were both well versed in the trade and as innovative and ambitious as their father.

To make further progress, they came to an amicable agreement with the proprietor of the other daily paper, the *Southern Cross*, owned by **Alfred George Horton**, and by amalgamating it with the Wilson's *New Zealand Herald*, a new era in newspapers was born -- that of Wilson and Horton's *New Zealand Herald*. As Jack Leigh says in an article in the *NZ Herald* on May 23, 1995 "an illustrious alliance was formed" - a company which was to have a Wilson and a Horton in top managerial positions, till 1995 when the family firm was sold out of New Zealand hands.

Alfred George Horton was a younger man than the two Wilson sons, being born in Lincolnshire around 1842. He emigrated to Lyttelton in 1861, after experience on the *Hull Daily Express* and worked as an apprentice printer in Christchurch for two years before moving on to Timaru. At the ripe old age of 22, with a small hand printing plant he had bought, Alfred started up a weekly *Timaru Herald*.

The first immigrants had only started arriving in Timaru in 1859 and by the time Alfred arrived the town would hardly boast 1000 inhabitants. But one of them was Robert Alexander Chisholm, who had been a bank teller in Christchurch when Alfred arrived in that city, and

had moved to Timaru about a year later to become the first manager of the Bank of New Zealand, Timaru. Undoubtedly these two professional men, of similar age and in a town so small, would have been at least acquaintances. And Robert Chisholm had a younger sister, Jessie, who obviously came visiting, for on March 5, 1867, Jessie Chisholm, in becoming Mrs. Alfred Horton, became the second maternal Chisholm link in the *New Zealand Herald* story.



*The Herald's first building in Queen St was only 20 ft. wide. It was demolished in 1893, along with the two-storey auction Rooms adjoining it, to make way for the newspaper's present offices.*

(NZ Herald. 100 years of news. 1863-1963)

### **Bookmark 1: Which Chisholm family cared for the traveller?**

Inserted appropriately between the accounts of **Robert and Isabella** and **Duncan and Elizabeth**, is a question of family identification, which we must decline to solve. It concerns a Chisholm family living in Auckland in 1858.

In the Manuscripts Room of the Alexander Turnbull Library in Wellington, there are two small volumes of a hand-written journal kept by a young Scotsman named Robert Shortreid Anderson. This well-educated and observant traveller found himself penniless in the settlement of Auckland in November 1858, after adventures in Australia, Wellington and North Auckland. The son of an Edinburgh piano maker, he had endured varying fortunes during seven years in the antipodes. On January 1, 1859, he wrote rather despairingly of the month just passed.

*Not having funds sufficient to settle my bill with the landlady of the "Allied Arms" I got a gentle notice to "seek new lodgings" - and was debating upon the chances of a bed in the Government Domain under the blue Vault of Heaven, when Mr. Chisholm of Parnell gave me an invitation to reside at his house which I was glad to accept, and remained there until the end of 1858. The Chisholm family were very kind and tried to serve me, and further my views in every possible manner. Of course, I tried to make myself useful to Mr. Chisholm during the time I was not 'situation hunting' in the way of teaching the children what I knew of the pianoforte, making watercolour sketches, encore! cutting ti tree, cart sheds, painting vans, drays, etc. etc.*

Robert Anderson had been about to go to the Waikato as a shepherd when: -

*I suddenly changed my mind being prevailed on by Mr. Chisholm to give Auckland a further trial...On Xmas Day I made the ascent of Mount Eden with Mr. Chisholm's sons and descended the crater at its summit - I was fortunate enough the day after to make an engagement for employment with Mr. C. Canning, and Confectioner to commence on 1st Feb. 1859...Mr. Canning (baker) offered me charge of a branch store at Parnell he was about to open on 1st February but what to make of myself during the intervening period I knew not - with Mr. Chisholm I was ashamed to remain any longer and applied to Canning to employ me in the meantime at his main establishment...*

*Jan 29, 1859. This being a general holiday I spent it (the anniversary of the Colony) at Horaki (Orakei) Bay, boating with Messrs. Chisholm, Cruikshang (sic), Smart and co.*

The circumstances of the two Chisholm families in Auckland in 1858 were rather different. Robert and Isabella lived in Parnell, which suggests they were the more likely hosts, having been in Auckland since 1854. Robert's family, too was from the same area of Dean St., Edinburgh where Robert Anderson had been to school.

Duncan and Elizabeth had been in the colony only a year, and had a younger family, with Elizabeth again expecting. We do not know where they lived in 1858, but by 1860 they lived in Union St. and by 1863 in Hobson St., west of Queen St. There seems a connection with Duncan through the baking trade and with Duncan's mother being 'Margaret Anderson'. Was there a possibility of kinship between Duncan and Robert Anderson? If so, it was not mentioned in the journal.

Writing in "*The Turnbull Library Record*" in 1968 and 1969, the editor and chief librarian, A. G. Bagnall, commenting on Robert's Journal observed "*persons who occupied positions of little social or political significance often throw more light on the character of their society than those of the noteworthy*". But Mr. Bagnall himself, although mentioning "*Mr. Chisholm of Parnell*" did not throw light on which Chisholm family Robert stayed with.

**Jocelyn Chisholm  
Eastbourne**

### 3 (b) 1858 DUNCAN AND ELIZABETH LEAVES LONDON FOR NELSON

*In his discussion on Chisholm population losses from the Highlands in the late eighteenth century, Roger Chisholm-Batten wrote that there was enough evidence to suggest "that statistically most Highlanders stayed within Britain and migrated either to the Lowlands or further afield to England."<sup>1</sup> This movement continued for many years and one participant was Duncan Chisholm, born in Inverness in 1817 and next heard of in London, at the time of his marriage to Elizabeth Mercy Sedman, in 1841.<sup>2</sup>*

**Duncan** was 24, the fourth child and third son of Roderick Chisholm and Margaret Anderson of Inverness. Roderick was a baker and Margaret's father a baker and confectioner, so it is not surprising to find that Duncan also became a baker.<sup>3</sup> He is known to have had siblings, Alexander, Catherine Christian, James, Margaret and John.<sup>4</sup> From sources available it seems that in 1846 he was in business in London at 100 Tooley Street near London Bridge, while residing round the corner at 209 Bermondsey Street. There were other Chisholms, possibly kinsmen, in London in the provisioning trades at the same time. One was William Chisholm, also a baker, and another, John Chisholm a greengrocer.<sup>5</sup>

Duncan's bride was **Elizabeth Sedman**, 18, the daughter of Thomas Sedman, a "Gentleman" of London and his wife, Louisa. This branch of the Sedman family was originally from the Bridlington parish of Scalby, near Scarborough in Yorkshire. From a marriage in Bridlington in 1764 between Benjamin Sedman and Elizabeth Burlinson, there were many children, one being Thomas, who became a sea captain and the father of Elizabeth Mercy Sedman.<sup>6</sup> The term "Gentleman" applied to Thomas Sedman in 1841 probably meant that he had retired from the sea - perhaps in comfortable circumstances, as his daughter Elizabeth was said to have driven in her own carriage to her wedding with Duncan Chisholm at St. Anne's Church, Limehouse.

In 1841, Thomas Sedman had resided in London for many years as his children had all been christened there, while the young Duncan Chisholm would have been a more recent arrival. Duncan and Elizabeth after they married in 1841 settled in London and had nine children. The first birth, of William Sedman Chisholm, was registered at Southampton and the next eight in areas of London, mainly Islington and Edmonton.<sup>7</sup>

*William Sedman Chisholm born May 16, 1843, at Southampton*

*Elizabeth born 1845, at Bermondsey, died in childhood.*

*Catherine born April 21, 1846, at Bermondsey.*

*Margaret, born 1847, at Camden Town, died in 1850 at Islington.*

*Alexander, born August 12, 1850, at Islington*

*Burlinson Sedman, born July 15, 1852, at Edmonton*

*Duncan Roderick, born 1853, at Edmonton.*

*Jane, born 1855, at Edmonton*

*Thomas Sedman, born October 15, 1856, at Edmonton.*

Edmonton is an area not easily defined today, being part of industrial London, but in the early 1850s it would have been rural. Situated beside the River Lea, it was connected by the canal system with some of the inland towns and cities of England, and, to the south, with the River



Thames.<sup>8</sup>

Exactly why the couple decided to emigrate from there to New Zealand, is not known. A strong reason may have been the deaths of two of their little girls, Elizabeth and Margaret.<sup>9</sup> The better opportunities for young families, the availability of land and, perhaps most importantly, the promise of a healthy climate in the new colonies were well advertised by proponents of emigration throughout Britain. Duncan and Elizabeth paid their passage money, and, with their seven surviving children, boarded the *Tamar*, a barque of 600 tons, in October 1857, bound for Auckland.<sup>10</sup>

The ship arrived on January 28, 1858, and the Auckland newspaper "*The New Zealander*" described the voyage: -

*"The barque Tamar, Captain J. Ross, which arrived in harbour on Thursday at 4am has made a better passage than any of the last three or four English ships preceding her, having accomplished the run from Gravesend, whence she took her departure on the 11th October in 108 days. The passage proved to be an agreeable one, but destitute of incident. She sighted Madeira and complains, like all the ships of the season, of having experienced very poor North East Trades, although she had no calms. She crossed the Equator on the 10th November in longitude 27° 21 West, being her thirtieth day out. The South East trades proved to be very good. On the 15th December, being then off the Cape of Good Hope, she encountered heavy weather, the wind blowing hard for the N. Westward during that and the following day, splitting some of her sails, and washing the lifeboat from her quarter [deck]."*

*The Tamar ran down her Easting in the parallel of 48 degrees South, and saw no ice; indeed in that high latitude she experienced finer and more settled weather than in the lower latitude of 40 degrees South. On the 10th January she sighted the Mew Stone Rock on the SW coast of Tasmania, and in days after fetched the Three Kings (N.Z.) where she fell in with the heavy rain and strong winds veering from E. to S.E. In Latitude 40° 56 South, Longitude 45° 36 East [she] fell in with a ship, supposed to be the British Lion bound for Melbourne, which vessel she spoke some days previously.*

*The Tamar has been baffled in her passage down the coast, off which she saw several whalers. She was in sight from an early hour of Wednesday, but was unable to reach in until Thursday morning. One death that of a child 18 months old occurred during the passage otherwise she has been perfectly healthy. She brings 98 passengers...*

Auckland was then the capital of New Zealand, provisioned mainly by Maori agricultural produce from the Bay of Plenty and the Waikato. Transport was by water and the port was the centre of activity as ships from overseas unloaded their passengers and cargoes and small local craft their perishable goods. New settlers arrived to find a European population of several thousand, living in scattered wooden houses fronting poorly formed streets that were dusty in the dry and muddy in the wet seasons. The Chisholms must have been scarcely settled when a serious fire alarmed the whole town in July 1858. It started in the Osprey Inn in High Street and quickly spread, to destroy many shops and houses. The event was closely reported in the Auckland newspapers and the town rallied in support of those who lost their



*Mrs. Chisholm (30681/3)*  
Tyree Collection, Nelson.



*Mr Chisholm, senior (13111/2)*  
Tyree Collection, Stoke, Nelson

premises.<sup>11</sup> We do not know where the Chisholm family lived at this time, nor where Duncan worked, but presume it would be in a local bakery near the centre of town.

Their first known address was in Union St., in 1860. This is on a document, partly transcribed below, wherein Duncan made formal application for a land grant from the Provincial Government of Auckland, in accordance with a promise to intending settlers who had paid their own passage money.<sup>12</sup> He Humbly sheweth:

1<sup>st</sup> That they having emigrated to this Province after the passing of the "Whitaker's Land Regulation Act 1855," consider they are entitled to select Land as an equivalent for their passage money.  
2<sup>nd</sup> That an Act having been passed by the Provincial Council dated 15 March 1858, intituled the "Immigration Act," specially to meet the cases of the passengers by the "Bestwick" and "Spray" and to grant certificates to them, and every other person or persons who should emigrate to this Province under similar inducements to those of your memorialists; your Memorialists are of opinion that they are entitled to receive certificates for Grants of Land.—

The progress of his application is not known, but it is thought that Duncan and Elizabeth did own land for a time in central Auckland.<sup>13</sup> There they stayed for a further three years, during which time Elizabeth bore three more children.

*Louisa, was the first Chisholm child known to be born in New Zealand and the first registered Chisholm death, died 4 May 1858. Presumably, Elizabeth had been pregnant with Louisa on the voyage out.  
Walter Webster, born 27 May 1859, at Auckland.  
Julia Marion, born 14 November 1861, at Auckland.*

Despite the progress of the town in the five years they resided there, Duncan and Elizabeth would have been only too aware of the racial tensions in northern New Zealand. There were confrontations with Maori over increasing European land aggregation and confiscation in the Auckland, Waikato and Taranaki districts. There were rumoured attacks on settlers ever closer to Auckland, and young men were recruited to form a regional militia. By 1863 William Sedman Chisholm would be 20, and his brothers approaching working ages. Along with the disturbing local news published in the Auckland provincial newspapers, went much information on the progress and relative peace of the South Island, where discoveries of gold, coal and other minerals in the southern provinces of Nelson, Westland and Otago, suggested favourable opportunities for establishing a business. Family tradition supports the view that the "Maori troubles" had a direct bearing on another and more permanent move -- to Nelson.

Perhaps, too there was already talk of the capital shifting to the more central town of Wellington, which occurred in 1865.

"Mr and Mrs. Chisholm and a family of 6" travelled "Saloon" on the *Airedale*, Captain Kennedy, from the Manukau, calling at Taranaki and arriving at the port of Nelson on July 28, 1863. This was reported in the *Nelson Examiner* of July 30. Perhaps some of the older boys were "steerage" passengers or had travelled independently.

The atmosphere in this New Zealand Company settlement, founded in 1841, was positive in the early 1860s. Mining and its associated activities brought an increase in population and the need for goods and services. Duncan Chisholm opened a bakery business and by the 1870s was advertising his wares to town and country, and tendering for the supply of bread and flour

to the Nelson Provincial Council. One recorded account listed quantities of "100lbs Bread & 500lbs biscuit & 7 sacks" [flour] for the Special Settlement of Karamea, north of Westport<sup>14</sup> This seems a long way to send perishable goods, but the new settlers at Karamea were provisioned at this time from Nelson, with transport being by coastal vessel.

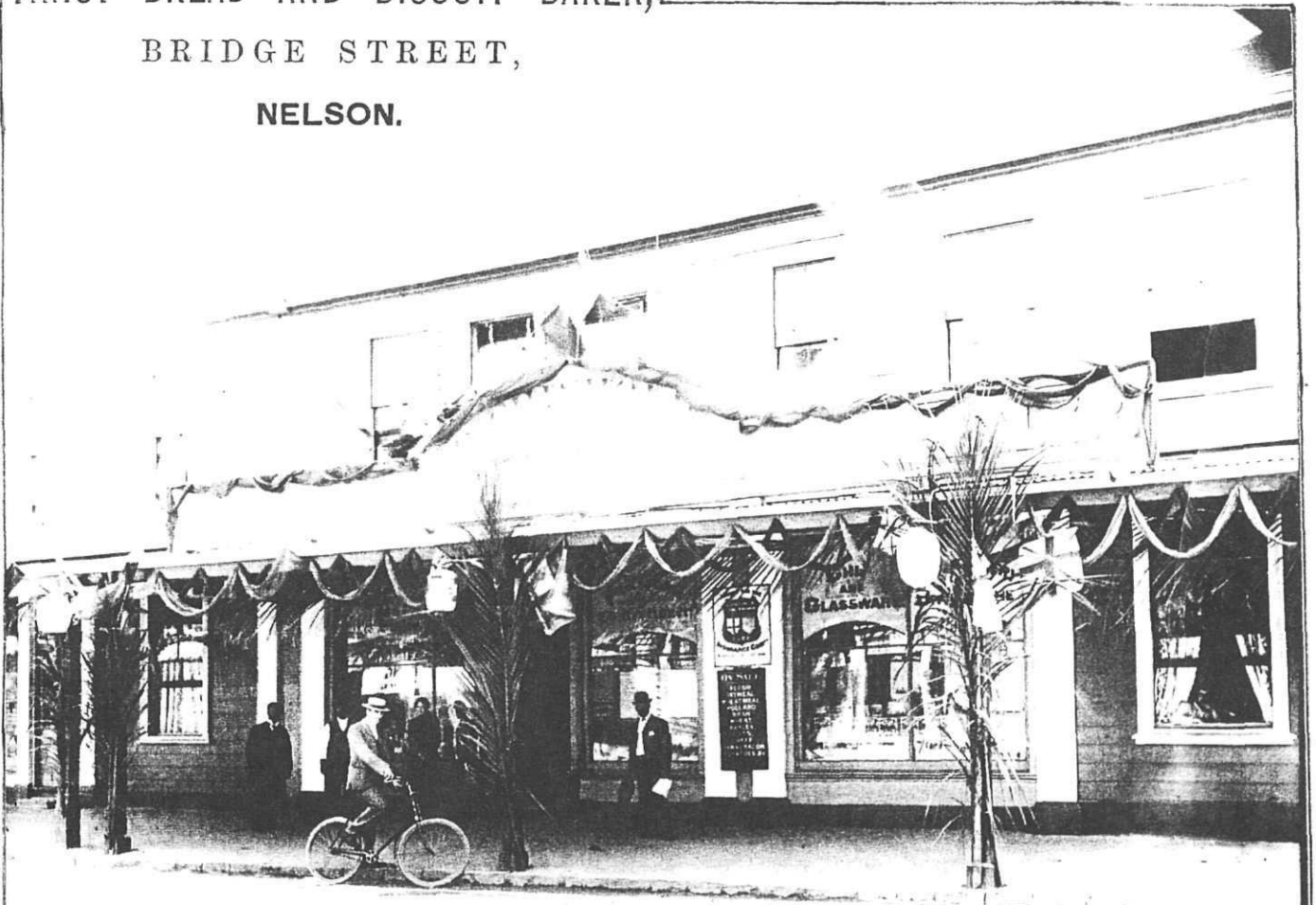
D. CHISHOLM,



FANCY BREAD AND BISCUIT BAKER,

BRIDGE STREET,

NELSON.



*Chisholm, Baker, Confectioner, Grocer and Tea Dealer*

*The shop bedecked for Queen Victoria's 50th Jubilee (Tyree Collection, Nelson)*

Two of Duncan's sons were with him in the business, Tom as baker and Burlinson as a manager. The other sons were all engaged in useful occupations. William became a signwriter, painter and decorator with J. P. Cooke, "Oil and Colour Merchants, Royal Blue House" in Hardy St., Nelson.<sup>15</sup> As far as we know, William was with this firm the whole of his working life. Alexander went into the carriage business, building and decorating horse-drawn transports.<sup>16</sup> Duncan jnr. must have served an apprenticeship in a dispensary, as he became a chemist, first in Nelson, then in Wellington, where "*Messrs. Chisholm and Co., chemists, have opened in Lambton Quay, Wellington. Mr. D. R. Chisholm, the Managing Director, was for many years in business as a chemist in Nelson*".<sup>17</sup> The youngest son, Walter, worked in a drapery in Nelson, and when he finally left Nelson for Wanganui, he continued in this business with an added qualification of accountancy.<sup>18</sup> So with the brothers in food, clothing, pharmaceuticals, transport and the decorative arts, the family was well positioned, and it would be interesting to know whether this occupational coverage was from individual choice or parental guidance.

Not being part of the "first wave" of settlers to Nelson, the Chisholms are mentioned only briefly in histories of the early days of the province. Burlinson and Walter Chisholm were associated with the Trinity Presbyterian Church at the time it was founded,<sup>19</sup> and some photos of the brothers show them in Lodge regalia. It is fortunate that there is a strong photographic archive housed in the Nelson Provincial Museum at Isel Park, Stoke. Duncan and Elizabeth, their sons, daughters and grandchildren all had their likenesses taken regularly by the photographers of the day, particularly at the Tyree Studio, which operated from 1878 to 1914, and these portraits are of exceptional quality.

True to his cultural heritage, Duncan was a member of the Caledonian Society, being Secretary at the time Sir David Munro was President. The "*Hieland*" accents at their Gatherings can be imagined, in oratory and song. As well as regular concerts, the Society had an annual dinner and sports gatherings, the latter held at grounds in the Maitai Valley, where traditional Highland Games and dances were enjoyed by large crowds..." *no horses allowed in the grounds except for the tilting, when horses are to go at a fast gallop*".<sup>20</sup>

Within the family, marriages took place at regular intervals, the first of **William** in 1876 to **Amelia Kate Brind**, governess to the children of the merchant Nathaniel Edwards.<sup>21</sup> In Nelson in 1878, **Catherine** married a ship's officer, **John Bright Salmon**, from the emigrant vessel *Helen Denny* and it appears that they returned to live permanently in England.<sup>22</sup> In 1881 **Tom** married Laura Ashburn of Nelson and early in 1882 **Alexander** married **Emma Allen** of Wellington, who was a kinswoman of Kate Brind. Emma had gone to Nelson to visit her relations, and there met Alexander.<sup>23</sup> They married in Wellington and later in the same year **Burlinson** married **Emily Preston**, also of Nelson. **Duncan jnr.** was married in Dunedin in 1887, to Elizabeth Ellen Brown,<sup>24</sup> followed by **Walter** who married **Amy Wells** of Nelson in 1889.

**Jane** and **Julia** never married and in fact we know little about the lives of the three daughters. Catherine had married when she was 32, perhaps because she had to wait until her much younger sisters were of an age to assist in the home, particularly in their parents' last years. Elizabeth Sedman Chisholm died in 1885 when Jane and Julia were in their twenties, then Duncan sen. required care and died in 1887. There were brief obituaries in the newspapers of the day, but they were not very informative.



*Nelson Evening Mail, April 6, 1885.*

*"A large number of citizens attended the funeral of the late Mrs. D. Chisholm which was held on Saturday afternoon, the Rev. P. Calder performing the service. The old lady was very highly esteemed and respected, and very general regret at her loss and sympathy with her family is felt in the town and among her many friends in the country"*

*Nelson Evening Mail, July 12, 1887*

*"An old Nelson resident whose familiar face will be greatly missed from our streets passed over to the majority yesterday. A few years ago Mr. Duncan Chisholm looked hale and hearty, but he had latterly been suffering from a most painful disease and at an early hour yesterday morning he breathed his last. He had many friends both in town and country who will learn with much regret that the end has come, and that they will never again hear the old man's genial greeting"*

In his Will which was lodged in the High Court in Nelson, Duncan provided first for his unmarried daughters. He bequeathed all his "*real and personal estate*" in Trust for Jane and Julia for the term of their joint lives, provided they remained unmarried. The goodwill, implements and utensils of the business were left to Thomas, who carried on with Burlinson for a further ten years, in which time it expanded to be a general grocery and tea importer. Eventually Burlinson sold his share to Tom and moved on.

It seems that the firm of "D. Chisholm" of Bridge Street had gone by early in the new century. None of the next generation of sons engaged in the baking trade and with no prospect of family continuity, the firm was either sold or closed. 1906 was the last year that Nelson Directories listed Tom as a baker. He had moved to Auckland with his family, living at first in Remuera before buying land at Alfriston, where his wife Laura died in 1913, and Tom just two years later, in 1915.<sup>25</sup>

The descendants of Duncan and Elizabeth had largely dispersed, though William and Kate, Jane and Julia remained in Nelson. William "*an old and respected citizen of Nelson*" died in 1919, while Kate survived him by many years and died in Wellington in 1946.<sup>26</sup> Alexander and Emma moved several times between towns in the lower North Island and Alexander died in Dannevirke in 1927. Emma lived until 1944 in the Wellington suburb of Lyall Bay, with a daughter who had been widowed in World War I.<sup>27</sup> In St. Judes's Anglican Church, Lyall Bay, there is a beautiful stained glass window in memory of Emma Chisholm.

Burlinson continued a career in business. He had been on the first Board of Directors of Griffins when the original firm of John Griffin, also bakers in Nelson, became a company in 1895.<sup>28</sup> Two years later he was one of the subjects of an article in *The New Zealand Mail* of June 10, 1897, which described a new butter factory and cool store in Wellington being opened by three partners - "*Finn, Chisholm and Co*". Of B. S. Chisholm it was written that:-

*He is of course most favourably known in Nelson, which has been his home for the past twenty years. He, there, with his brother [Tom], most successfully carried on a general merchant's business. Some twelve months ago he transferred the entire management of his Nelson business to his brother in order to join the above firm... Mr. Chisholm takes up more particularly the outside travelling and sales department, especially the grocery department, of which he has a special knowledge.*



Burlinson Chisholm's later years were spent in Hawera, and at the time of his death in 1915 he was employed by the firm of Levin and Co.<sup>29</sup> His wife Emily died in Hawera the following year.

Duncan jnr the chemist, eventually moved to New South Wales, where his wife Elizabeth Ellen, died in 1906. In 1908 Duncan married Marjory Pearl Lucas and remained in Australia, where he died in 1928 at Liverpool, N.S.W.<sup>30</sup> Walter and Amy continued to live in Wanganui, where Walter died in 1923 and Amy in 1950. Jane Chisholm predeceased her younger sister by many years. She died in Nelson in 1917 and Julia must have felt deeply the loss of her sister and companion. Julia lived to eighty-one years dying in Nelson in 1942.

The many children and grandchildren of the pioneers Duncan and Elizabeth kept in touch with one another until family ties eventually weakened. The genealogy compiled in recent times and now part of the archives of the New Zealand Clan Chisholm Society, shows that descendants are represented in New Zealand, Australia, U.S.A. and Great Britain. Many were to become prominent in their chosen fields - particularly in the medical sciences, education, musicianship, banking, finance and general merchandising.

### **Jocelyn Chisholm, Eastbourne**



*The five Chisholm Brothers in the 1880s* (Tyree Collection, Nelson)

## **Landmark 1 “Chisholm” at Queen Mary Hospital, Hamner Springs.**

According to the *Queen Mary News* of 1997, during the late 1920s a new Women’s Hospital was built in the grounds of the Queen Mary Hospital at Hamner Springs. It was named “Chisholm” after its first Medical Superintendent, **Dr. Percy Chisholm**.

Dr. Chisholm, the second son of Burlinson and Emily Chisholm, and grandson of pioneer settlers, Duncan and Elizabeth Chisholm of Nelson, (see Ch.3c) was educated at Nelson College and Otago University before completing his studies at Edinburgh University. He served as a Lieutenant Colonel in World War I, so was well qualified when he returned to New Zealand at the end of the war to join the staff of a military hospital that had been set up at Hamner Springs for convalescent soldiers.

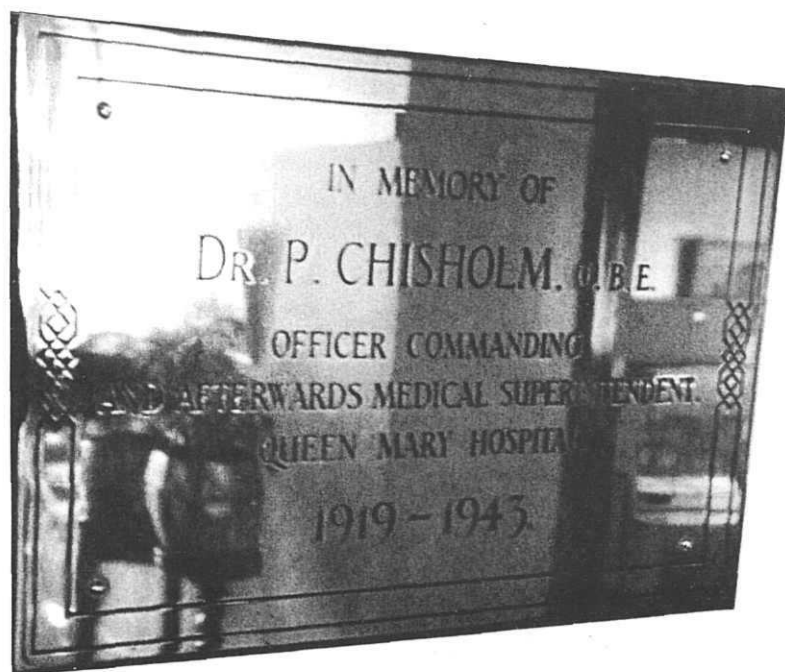
When the Health Department took over the hospital in 1922, he became the first Medical Superintendent of Queen Mary’s, a position he held until his death in 1943. An obituary in the *Christchurch Press* of February 13, 1943 noted, “*the hospital as it is today, is a monument to the energy, enthusiasm and ability of Dr. Chisholm, by whom it was guided for 24 years*”.

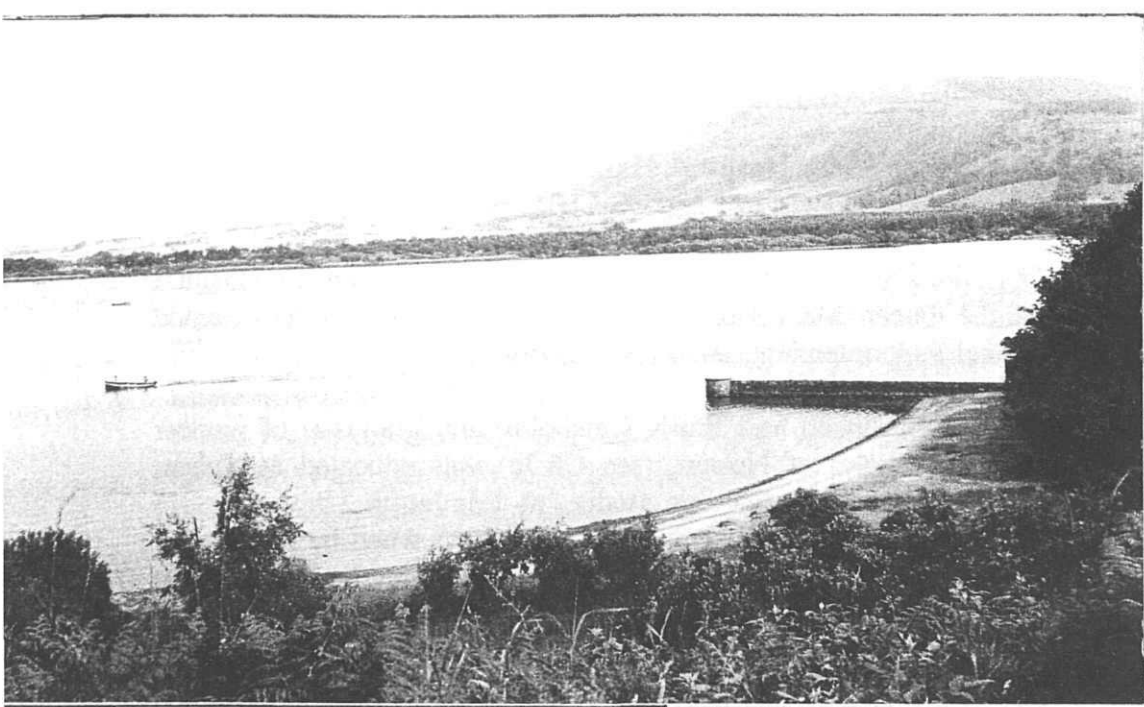
In medical circles, his name will always be associated with pioneer treatment programmes for patients with psychiatric conditions. However, sixty years on, the programmes carried out at Hamner Springs have changed to treatment for dependency addictions, but the Chisholm wing in the beautiful grounds of Queen Mary is still known as a place of tranquillity and healing.

**Jocelyn Chisholm  
Eastbourne**

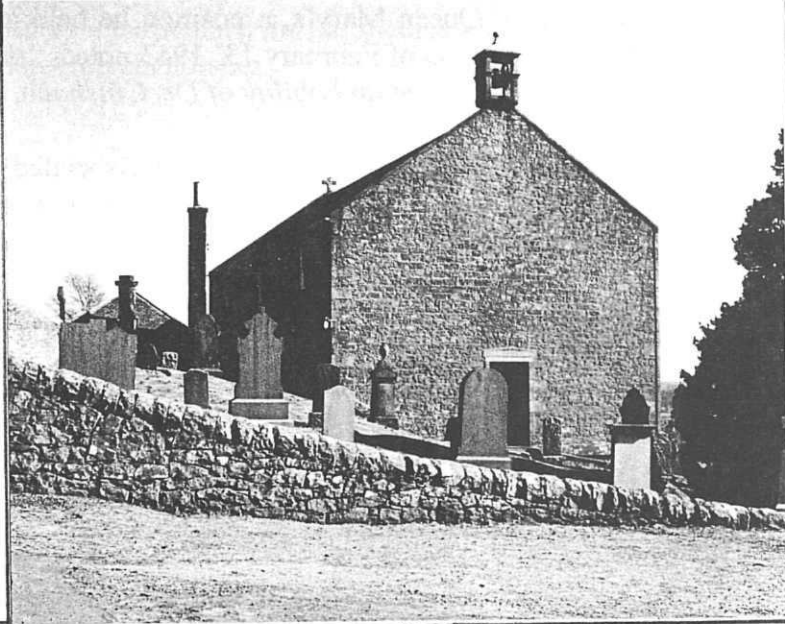


**Dr. Percy Chisholm, MBE**  
1885-1943

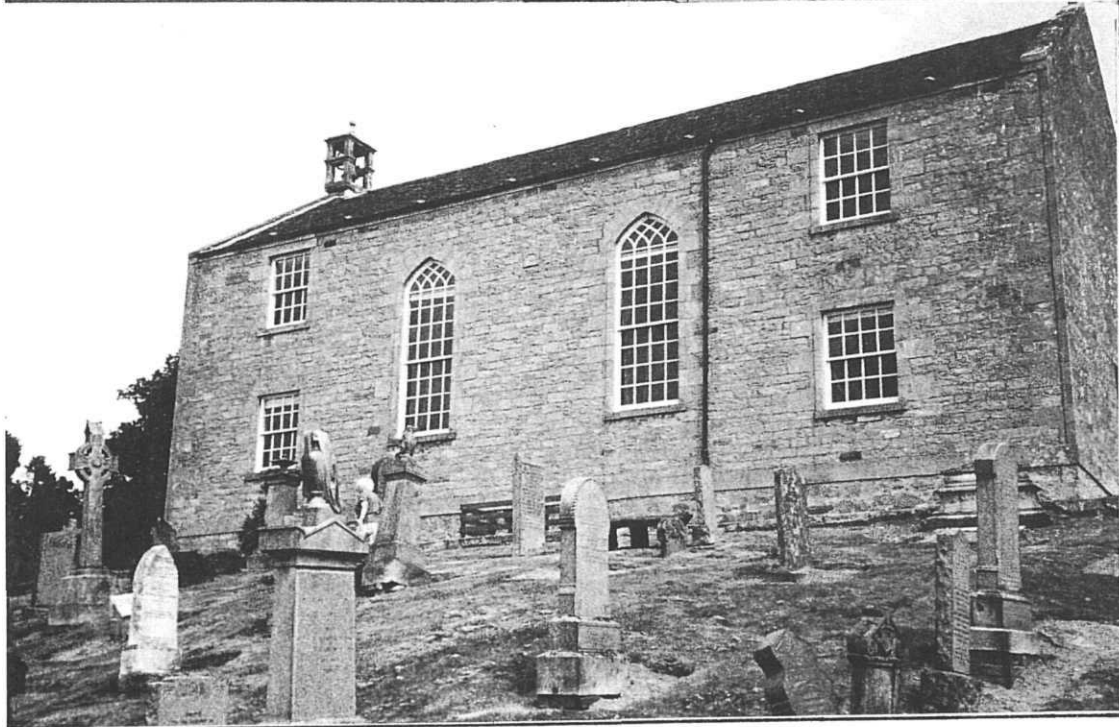




*Above:  
Across Loch Leven to Scotlandwell,  
with Portmoak Church on the right  
nestled under the hill*



*Across and below:  
Portmoak Church and graveyard  
on the hill*



### 3 (c) 1858 JOHN, JEAN AND FAMILY TO DUNEDIN

*Being strong in their faith the Chisholm family of Loch Leven left behind the turmoil within the Church in Scotland to join the predominately Scottish and Free Kirk settlement of Dunedin.*

There is little known about John's father Alexander, other than that he was born around 1764, and that he was designated a soldier on his 1832 death certificate. As indicated in the many family stories we have heard over the years, and with Christian names like Alexander, John and James being very strong through generations along with other family names, which appear on most headstones in the Chisholm cemetery at Cannich, it would appear most likely that Alexander was of Highland origin.

Recruitment of young clansmen was extremely heavy during the Napoleonic wars and when hostilities ceased in 1815, many discharged soldiers did not return to their Homelands. So it was with Alexander, and in 1815 at the age of 51 he married Elizabeth Scoullar, a Glaswegian daughter of John Scoullar and Jean Stobo, at the Cadder Presbyterian Church, just north of Glasgow. Their only known son, John was born around 1818 in Glasgow.

However, John's life was to stretch well beyond the confines of Glasgow. When the bad epidemic of cholera reached Glasgow late in 1831, his parents thought it wise to send their thirteen-year-old son, John, to live with an aunt near Scotlandwell in distant Kinrosshire. This proved to be the right move as cholera was to cause the demise of his parents the following year.

On the shores of Loch Leven are the two little villages of Scotlandwell and Portmoak less than a mile apart, with the Portmoak church nestled midway between them. It was here that John would grow to manhood and make his home, in an area steeped in traditions and with a wealth of natural beauty.

Though the county was one of the smallest in Scotland it has great historical interest, from its connections with the ancient Culders and a beautiful Queen, of whom poets wrote many romantic verses. It was here in Loch Leven Castle, on an island in the Loch that Queen Mary was held prisoner and made her escape in 1568. The monastery of the Monks of St. Serf was built on the second island in Loch Leven, and was founded for the Culders by the last king of the Picts towards the close of the eighth century. MacBeth dowered it with the adjoining lands of Kirkness and succeeding Kings bestowed pious gifts, but at the time of the Reformation, the nobles snatched all from the corrupt church for their own means.

Loch Leven, was by no means a large lake, but it was full of trout and it was well known that 13,173 lbs of trout could be taken in one season. But for all that, it is amongst the most picturesque of areas, steeped in history in a parish rich in relics, sacred and secular. Many years later, when the Loch was partially drained, the relics of lake dwellings were brought to light. There were layers of branches that seemed to have formed a floor, and all about these there were ox bones and tusks of wild boar. In the hills above Scotlandwell can be found caves and a crag of jutting rocks. It is said that John Knox preached from here, with the area now known as "Knox's poopit" and the hills take on a purple hue when the heather blooms. There was a very old cemetery, down toward the shoreline now long forgotten, but at the time



the family left, graves could still be seen when the spring crocuses flowered.

Most of the houses in the two villages were one or two roomed stone built cottages, and from nearly every house one would have heard the click of the shuttle or the whirr of the wheel for filling pirns, as handloom weaving was one of the main industries in this area. On the Loch shoreline could be seen the peat stacks as heating in most homes was from open peat fires.

By the time John Chisholm was fourteen he was put to work for Mr James Fisher who farmed a croft belonging to the Fisher family. In late September 1837, James Fisher died, leaving his wife Jean with three small children and a croft, to be returned to the male side of her husband's family should she remarry.

In the following year, almost twelve months to the day, **John Chisholm** married widow **Jean Fisher, nee Fisher** and they moved to a small croft of some two acres on the slopes of the hill above Scotlandwell. It was here they lived a frugal existence and their family of four sons and one daughter were born, bringing the family to eight in all, by 1847. Being strong of faith, when tragedy struck in 1850 with the death of the youngest child, little Elizabeth, the family drew strength from the Portmoak Church, which had always been their spiritual provider.

Since the Revolution of 1688, ordinary folk like John and Jean had become increasingly dissatisfied with state interference within the church, and because of this they were continually looking for a middle way where their spiritual rights might be preserved. So it was on May 18, 1843, the protesting majority turned their backs upon the established church by gathering at Cannonhills, Edinburgh, where they elected Thomas Chalmers as their Moderator. With this, the church split once more, resulting in the formation of the Free Church of Scotland.

It was with this formation, that the common people of Scotland shared the joys and the hardships of this new church with their ministers, helping in erecting new churches, manses and schools. As well they provided ecclesiastical equipment for the Free Church Ministers so they were able to carry on the work of Christ at home as had their forefathers.

Life before 1843 had been hard enough for folk living on small crofts in rural Scotland, but with the split in the church, conditions became unbearable with the continual bullying by landowners, who were threatening to evict the crofters, should they choose to follow the ideals of the new Free Church. A lay association was formed within the new church around 1846 and that joined forces with the New Zealand Company. Together they began to plan for the establishment of a new colony in Dunedin. This, the crofters must have seen as an attractive proposition.

One Saturday evening early in 1856, John attended a lecture about Otago, at the village school and returned home to startle his wife with the words *"I think we should go, Jean"*. Her head sank, for she saw by his face, and knew from the tone of his voice, that while his words were tentative his mind was resolute. He in turn followed her eyes as they turned to the little printed dress she had been ironing before he returned, which had belonged to a little girl now in a tiny grave in the Kirk yard, which was now being worn by her niece, and he knew where her thoughts were. The past years had taught him how surely he could count on the tender-hearted woman by his side, and so it came to pass that the family would migrate to New Zealand. This is as it was told in the book *"Fifty Year Syne"* written by John and Jean's son, James.



In the meantime, as James wrote, the Chisholm children were attending Portmoak School to gain an education that was to hold them in good stead in the future. The classrooms were built like galleries, with narrow seats and little boards set edgewise in front of them to keep restless feet from kicking the backs of other scholars. The broad folding-down desks with their attendant forms were along the sidewalls, the desk from which the master taught his class in front. On the back wall hung the maps and in one corner was the fireplace where on cold winter mornings the children warmed after walking to school in knee-deep snow.

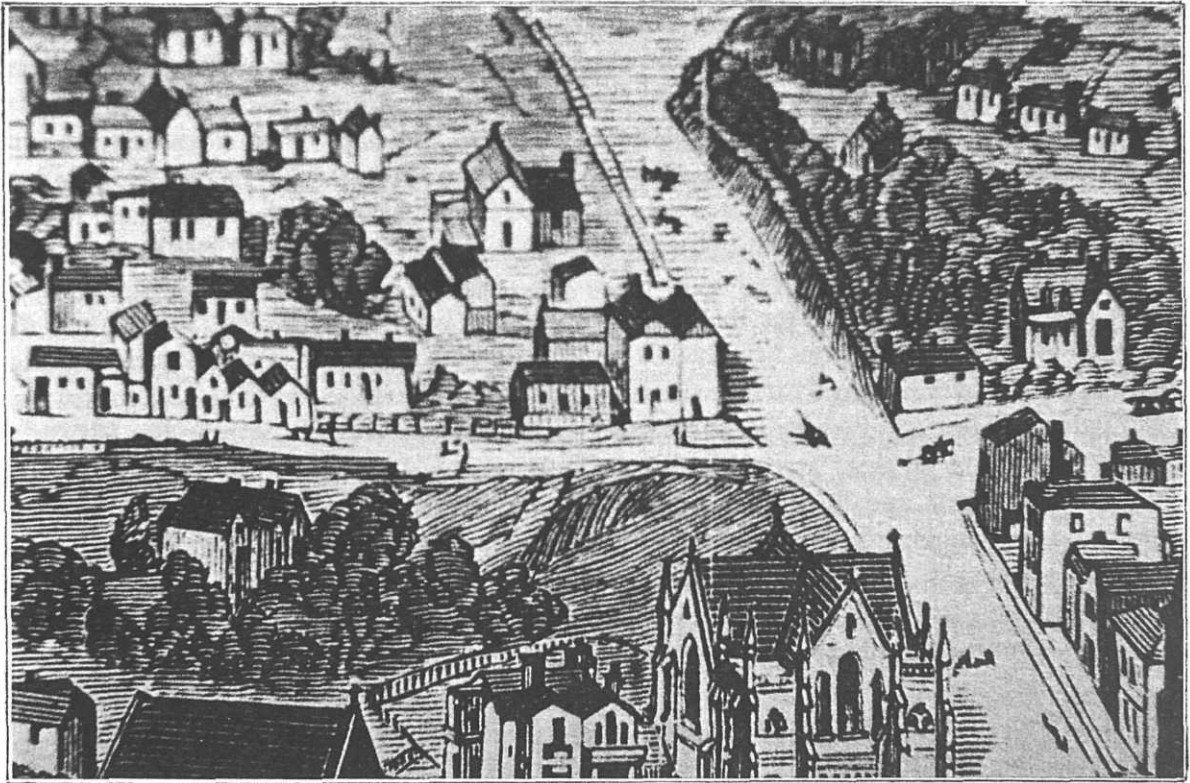
Having saved enough money for the journey to New Zealand, John, Jean and family made their way to Glasgow and on March 16, 1858, boarded the 602-ton passenger ship *Three Bells*, captained by William Rowley which sailed down the Clyde carrying 325 emigrants for New Zealand. After a rather tedious passage occasioned by contrary winds, the family after nearly four months at sea, arrived in Port Chalmers on July 13, 1858. Despite the large number of emigrants and the rather deficient appointments of a ship not originally intended for carrying passengers, the Captain was praised for his masterly manner and impartiality of his conduct towards his passengers. The emigrants observed with great satisfaction his constant attention to the duties of his ship, and his anxiety for the comfort and well being of the people committed to his charge.

John and Jean Chisholm and their four sons, Jean's two daughters, one son-in-law and granddaughter Jane McGrigor (Grace's daughter) arrived in Port Chalmers to a very cold winters day in July.

As they watched the hustle and bustle of disembarking they must have been conscious of many mixed feelings. It had not been easy to leave the places and people of their native country or to forsake a little grave in the quiet Kirk yard where one of their flock already rested. After the family was suitably bedded down, John with his two eldest sons, Alexander and James went on to Dunedin where John found work as a carpenter and soon after the family joined them in temporary accommodation. The family wasted no time in joining the congregation of Mr. Jeffries at services held in the Mechanics' Institute hall at the bottom of the hill and later at Knox Church, under the guidance of Dr Stuart, so rigid and uncompromising were John and Jean about their faith.

The following year, 1859, John bought an acre section on the corner of Stuart St and York Place, Dunedin, where he, with the





*The cottage built 1859 & the 1861 twin-gabled house on the corner of Stuart St and York Pl.*

help of his sons, built a small four-roomed cottage with an attic for the family on the York Place frontage. By 1861, the family moved into a more permanent home, that of a two-storeyed, wooden, twin-gabled house, built right on the corner of Stuart St and York Place with extensive views of Dunedin. This home stood on this site and was owned by the Chisholm family until 1907 or 1908, when it was sold and later demolished by the new owner to make way for the brick house we see today.

John saw to it that all his sons were apprenticed to the building trade, a provision that had profound effects on their later lives. By 1860, the older sons were away from home on building jobs, and the younger sons were herding cows, assisting with harvesting of home crops or working to clear bush for the ever-expanding building of homes in the area. Later all four sons were busy building in Outram, where they were contracted in 1865 to build the West Taieri Church and Manse. It was while working there that Alexander, James and Robert succumbed to the lure of gold at Gabriel's Gully. James was the only one to come home with gold of a payable nature, and this he put to good use at a later time.

#### **OF THE FAMILY WHO CAME TO NEW ZEALAND.**

Jean's daughters from her first marriage were: -

##### **Christian Fisher** (Dec. 25 1831- Apr 14, 1918)

With her husband **John Jackson** went farming at Weston, near Oamaru. They had no family but had the joy of being close to John's brother, Robert and his family. It was here Christian died in 1896 and John returned to the Chisholm home in Dunedin, where he died in 1903.

**Grizel (Grace) Fisher** (May 28, 1833-Mar 19, 1920)

Married **Francis Renwick Harkness** in Dunedin in 1859 and they had seven children. With Jane McGrigor who was born in Scotland, Grace's family now numbered eight. Francis, a stone mason by trade, died of pneumonia in 1872, after falling from the Dunedin Cathedral building during its construction. Grace then had the unenviable task of breaking up her family amongst relations, just to make ends meet. Later she moved to the Chisholm home to look after her stepfather John, who by this time was blind. After John's death, Grace went to live with her daughter Jane Leslie at Milton and here she spent the remainder of her years until she died in 1920.

The **Chisholm** sons were:

**Alexander** (Dec 22, 1839- Dec 18, 1912)

Continued as a carpenter, not only completing the Church at West Taieri, but also built the Manse, which is now a farmhouse. The first home he built for his new wife **Elizabeth (Betsy) Grant** was washed away in the 1868 flood, so he built their second home in the township of Outram where they brought up their family of eight. Alexander took a keen interest in local affairs, serving on many committees over many years, including Outram school. It was here that they saw out the remainder of their lives. Alexander passed away in 1912 and Elizabeth in 1918. The family home still belongs to a family member today.

**James** (Jan 15, 1842-Nov 17, 1916)

Gave up carpentry to become a Presbyterian minister, using his financial gain from the gold to return to Edinburgh in Scotland to do his studies. On his return he married **Jessie Park** and served many years at Milton, where their family of five grew up. James later became Moderator of the Presbyterian Church and returned to Dunedin where they lived until their deaths in 1916 and 1931.

**Robert** (Jul 15, 1843- Jun 19, 1914)

With his carpentry background eventually went into the furniture making trade. He joined Scoullar and North, rising to be manager. Later upon the death of North, he took over the North's shares and became Company Director, and the name was then changed to Scoullar and Chisholm Furniture Stores. He married **Agnes Thomson** and they had a family of six. In public life, Robert was an Elder of Knox Church, served on many committees, and was a City Councillor and Mayor of Dunedin for one term in 1901. The home Robert built in Ross St. was called "Puna Weta" (see p. 46) and it was here that Robert died in 1914. Agnes later sold the house as it was too big for her, and bought a home in Lundie St. where the name "Puna Weta" is still on the gate to this day. It was here that she died in 1928.

**John** (Jul 27, 1845-Jul 15, 1924)

Completed his carpentry apprenticeship, worked with his Father in Dunedin and brother Alexander at West Taieri, where he met and married **Helen Grant**, (sister to Elizabeth). John built his first home in St. Andrews, South Canterbury. It was here that he was one of the main instigators in getting a cheese factory in the area. He also took a keen interest in local affairs. John was to continue to build homes in several places in South Canterbury and even took up farming at one stage, before finally settling in Geraldine with a family of three. It was here that John met his maker in 1924 and Helen followed in 1932 in Christchurch.

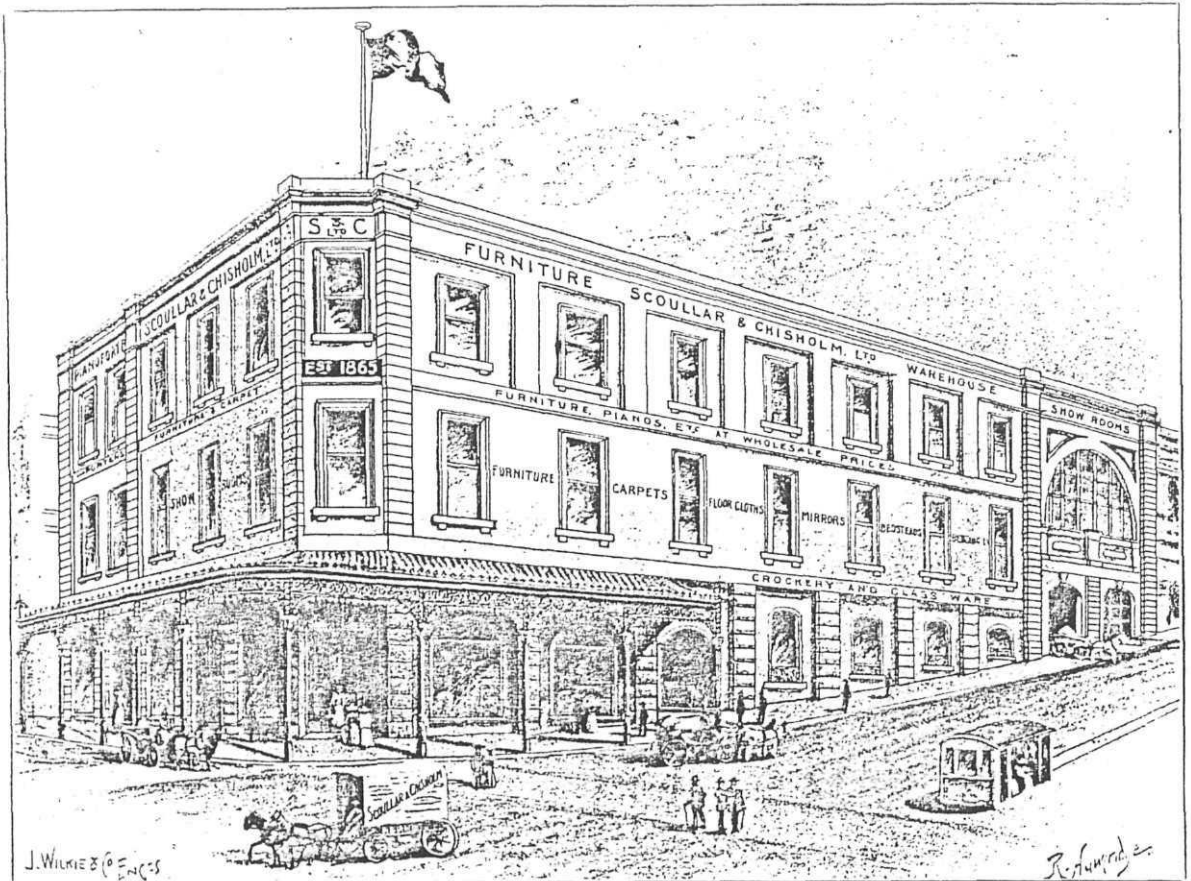
The only member who did not come with the family group to New Zealand was Jean's first son **Michael Fisher (Aug 27, 1830 -??)** As far as is known, he married and had a family, and went possibly to Canada about the time the rest of the family came to New Zealand.

John and Jean would be proud of their descendants, as to this day some are still in the carpentry trade, a large number entered the professions or took up the calling to become Ministers of Religion. The family can also be proud of their service to public affairs with three Mayors of Dunedin and a Member of Parliament by either direct descent or by marriage.

**John** (1818-Sep 9, 1898) who died while visiting his son Alexander at Outram and **Jean** (Apr 21, 1804-Nov 12, 1888) who passed away in their York Place home, were laid to rest together in the Southern Cemetery, Dunedin.

*May they forever rest in peace  
Never to be forgotten by their descendants.*

**Michael and Fay Chisholm,  
Gisborne**



*Messrs. Scoullar and Chisholm's warehouse.*



## **Landmark 2: Scoullar and Chisholm : Furniture makers of Dunedin**

The well-known firm of Scoullar and Chisholm of Dunedin with branches in Invercargill, Wellington, Hastings and Blenheim had its origin in a very humble way, when Mr. Henry North and Mr. Arthur Scoullar, the original partners of the firm came to Otago from Victoria, Australia during the gold rush days. Dunedin had at that time a brisk building trade as the town was expanding at a very rapid pace. North and Scoullar found premises on the corner of Cannongate and Rattray Streets and turned their hand, firstly to carpentry, then to manufacturing furniture for the firm of Hey and Beswick.

North and Scoullar then leased premises on the corner of Rattray and Maclaggan Streets and began their own business in 1863. This building, which had been the Shakespeare Hotel was single storey and was to become their furniture warehouse. Their business grew at such a rate that by July 1868, they needed further assistance and it was Robert Chisholm, the third son of John and Jean who joined the firm.

The business kept growing and it was soon obvious that new premises were needed. The old Shakespeare Hotel made way for a substantial three-storey stone and brick warehouse and the original premises gave way to a new extensive factory. In a few years, the three-storeyed factory had to be extended again, thus making it one of the largest furniture businesses “south of the line”.

The Industrial Exhibition of 1885 in Wellington saw their firm take out the only gold and silver medals awarded for furniture and furnishings. This created an even bigger demand for their goods, so North and Scoullar decided to open a branch in Wellington in Lambton Quay, with Mr. Scoullar moving north to run this business. Soon after, Mr. North retired, and Robert Chisholm took over the North shares, so becoming a full partner and the name was changed to Scoullar and Chisholm.

Four years later at the New Zealand and South Seas Exhibition of 1889-90 the firm again took out the top prizes, an achievement repeated at the 1925-26 South Seas Exhibition in Dunedin. There were two occasions where Scoullar and Chisholm were called on to make very special gifts. The first was in 1887 for Her Majesty Queen Victoria on the occasion of her Jubilee, when they made a fine cabinet, which had some 200 pieces of 20 different New Zealand timbers. The second, in the same year was for the Pope, on the occasion of his sacerdotal jubilee, when a cabinet and album were made.

Over the years until the time that they closed in 1962, they maintained not only their furniture making but also their wide range of services, including soft furnishings, drapes, crockery and glassware, making Scoullar and Chisholm a one-stop shop for the homemaker.

**Michael Chisholm**  
**Gisborne**



## ***Surprising but true 2: “PUNA WETA”: the house that Robert Chisholm built***

A few years ago I was given a copy of an interesting story to read, written by Jane, Robert’s daughter. I became quite intrigued as Jane described in fine detail their first home, and all its extensions. I just had to see it for myself.

As Jane’s story related, Robert had bought a section on the corner of Michie and Ross Streets, in Roslyn, Dunedin, and built a substantial four-roomed house there around 1865 of brick plastered and painted with a slate roof. As the family grew, further alterations were made around 1878-9, which gave the home such charm as the same type of building materials were used. Naturally the new larger rooms were beautifully furnished.

“*Ideal for entertainment*” Jane wrote. On special occasions, the dining table was set for twenty-four. What lovely dinner parties they had, followed by musical evenings around the piano in the drawing room. All cooking and baking was done at home and the vegetables were produced in Father’s garden and the poultry from Mother’s hen house.

The Chisholms enjoyed entertaining, so in 1900 further extensions were made to the house. A second storey was added and this completely changed its appearance. On the ground floor, a spacious hall and main stairway, a small guest room, study and the family sitting room on the right. On the left a door opened into a spacious drawing room with bay windows. A passageway led to the dining room and kitchen. The upper floor now had four bedrooms, a sunroom which opened onto a deck with magnificent views of the city and harbour. A smaller stairway led to the kitchen. Gaslights were first used. The crystal chandelier in the drawing room and its beautiful but less ornate counterpart in the dining room were treasured and later converted to electricity.

Redesigning of the gardens in 1878-9 saw the street frontages with holly hedges and a wrought iron gate from which a wide curved path led to half a dozen steps flanked with large urns onto the front terrace of the house. On the front lawn near the dining room was a beautiful weeping ash, beyond other specimen trees. Behind the house was the glasshouse and stables, vegetable garden and as Jane told, the grapevine was Robert’s pride and joy.

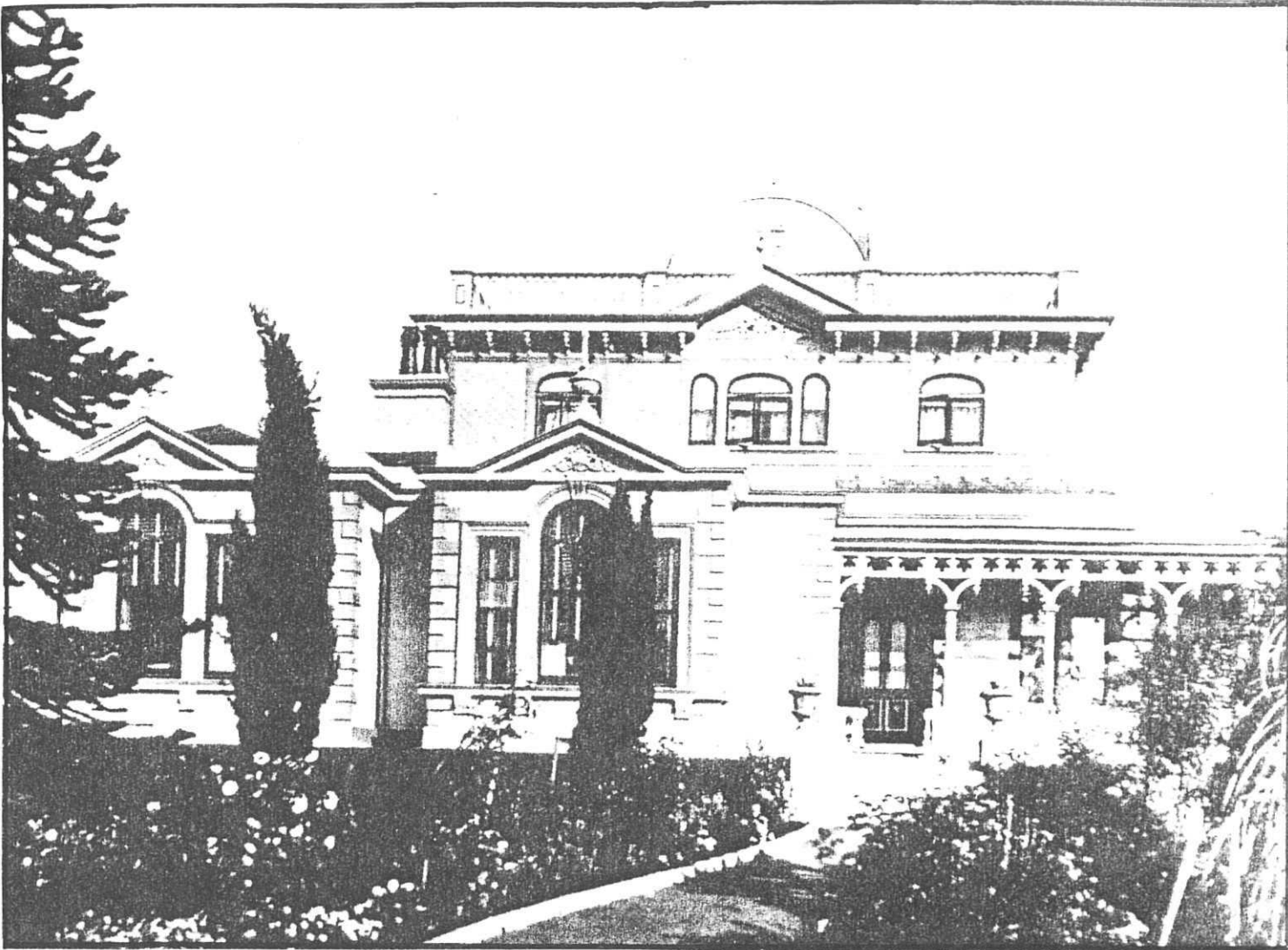
The day came when I would open that gate and walk up that path. “*Chisholm House*” was now on the gate. How appropriate I thought, and when my wife and I introduced ourselves, what a surprise when the present owner smiled and replied:

“I’m James Chisholm”!

James (no relation) had named the property “*Chisholm House*” just to give it a title, and was elated to find the name was befitting the original owner.

He was kind enough to give us a guided tour. The size of the house, and the huge rooms by today’s standards impressed us. Even Robert’s study was the size of an average lounge room. According to James some minor alterations had been made when the house was used as an old folks home, and remnants of the glasshouse and stables are still in evidence. Having seen the grandfather clock that once graced the main hallway, we could see in our mind’s eye, the splendour of those bye-gone days, when Robert’s family had lived there.

**Michael Chisholm, Gisborne**



*“PUNA WETA” in all its glory*

## CHISHOLM LINKS

Owned by Dunedin City Council, these links first opened in 1937 as a nine-hole course. They were extended to 18-holes in 1941. The narrow strip of land on which they were built was reclaimed from the sandhills by the Ocean Beach Domain Board, who financed their development by using money raised by Garden fetes they held yearly before World War I. The Links now occupy all the land from St Kilda Beach where they are sheltered from the sea by a raised Drive to an exposed area above the cliffs at Lawyers Head. Called after Robert Chisholm, Mayor of Dunedin, 1901.



### 3 (d) 1863 WILLIAM AND MARGARET SETTLE AT KAURIHOHORE UNDER THE 40 -ACRE SCHEME

*In the earlier days of European colonisation, land north of Auckland was neither easy to cultivate nor immediately attractive to the new settlers. Much was in Kauri and dense bush, the soil was often infertile and leached out, much of the terrain was steep and difficult, and it was mainly untracked, with most communications being made by boat, down rivers, or round the coast. This was where William and Margaret Chisholm brought their family.*

With the Maori population unsettled by the ever-increasing European population spreading across the land, the Auckland Provincial Council became concerned about the lack of population in the north. In the late 1850s they successfully passed a new act, to give them authority to buy up large blocks of land and fast track all Maori claims through the Crown.<sup>1</sup> This enabled them to entice settlers with special schemes, which became unique to the North. The settlements of Nova Scotians at Waipu, the Albertlanders round Wellsford, and the Bohemians at Puhoi are well known, but not so well known is the "Forty-acre scheme" which allowed settlers prepared to pay their own way from Britain, (usually around 16 pounds) quite generous tracts of land at a very low rate.<sup>2</sup>

For William and Margaret Chisholm of Maryborough, Ross and Cromarty, this scheme must have been seen to have great merit. By 1860 their three eldest girls were in Australia, two of them Helen and Isabella, married with children, so that the good points of emigration would be known personally. The surety in New Zealand of obtaining cheaply, secure freehold land, for an elderly Scottish tenant farmer such as William, with sons and no permanent land tenure, would have seemed far too good an opportunity not to follow up. Scottish settlers were good communicators and letters home would have been shared and discussed round the neighbourhood and at church. As well, immigration agents, many who by now had visited New Zealand, were well spread around the country and would have been more knowledgeable than in the first days of emigration. Enticing advertisements in newspapers and Post Offices would add to what had been seen. The decision to go would not have been made in ignorance or haste.

Under this scheme, on payment of the family's fares from Britain, William Chisholm would have been eligible for a grant of 40 acres at 10/- per acre, with another 40 acres available for Margaret, his wife, and each of his three children over 18. For their other three children who would accompany them, all over five years of age, there was an additional 20 acres grant per child - 260 acres in all. Before leaving Britain, the government agent would have given William scrip to cover the size of his grant, to exchange for title when he reached Auckland. The choice of locality was entirely dependent on what blocks were on offer when he arrived.<sup>3</sup>

In 1856, the first block of land, surveyed under the "40-acre scheme" was opened up at Maunu, west of Whangarei. William and Phillippa Hawken and their family from Cornwall, who were later to become in-laws to two of the Chisholm girls, were among the first settlers and by 1859 were settled on their 80-acre claim.<sup>4</sup> The Provincial Council then turned to large blocks of land on the north side of Whangarei Harbour, which were becoming available. These purchases by the Crown were completed late in 1857 and the land was then surveyed and subdivided into blocks in readiness for sale to settlers coming under the 40-acre scheme.<sup>5</sup>

The block at Kaurihohore (now designated "Kauri" on all maps) was a large one and consisted of 4790 acres, with the first land being taken up by some of the Nova Scotian settlers from Puhoi in the early 1860s.<sup>6</sup>

Access to the area through thick bush was difficult, with the winter rains churning up thick mud to make conditions almost impossible, but development of a new kauri gum field at Kauri in the early 1860s along with the discovery of a coal seam in 1863, accelerated the building of a pack horse track through the thick bush which separated "Kauri" from Kamo and the small market town of Whangarei.<sup>7</sup> Wracks Pioneer Express began to service the area as far as "Kauri", carrying passengers and goods once a week to the gum fields.<sup>8</sup> It is likely that the Chisholms were able to use this transport when they finished their long journey from Scotland in the summer of 1862/63. Amazingly, an all-weather road was not completed through to Auckland from this area till 1934.

But why would William Chisholm, at 62, leave what appeared to be a settled life style and uproot his wife and children to come to Northland, New Zealand to take up such difficult virgin land???

William, was the second known son of John and Helen (Nelly) Chisholm, who had married in Dingwall in 1797. Chisholms are recorded as living in this southeast corner of Ross and Cromarty between the Beaully and Cromarty Firths at least since the 17th century, but this John Chisholm, William's father, was a newcomer to the area. He had been born in Culduthel, Invernesshire where his family is able to be traced trace back a further three generations.<sup>9</sup> John and Nelly however, did not stay in Dingwall after their marriage, but found their way to the Isle of Skye and on to the small island of Scalpa. Their first two children, Murdoch and **William** were both born while they were living on Scalpa,<sup>10</sup> a small mountainous island, just two-thirds of a mile offshore from the port of Broadford, Skye, and known for its moistness and fogs. Scalpa was about 5 miles in circumference, with the highest land above 1000' but with some flatter more arable land in the north. Contrary to other owners at the time, the tacksman in control of Scalpa for the McDonald clan was encouraging his tenants to develop their land.<sup>11</sup> Living in such an isolated bleak coastal area, apart from tending their cattle and crops, the Chisholms would have done a lot of fishing to augment their diet. They would also have been involved in weaving cloth and making their own clothes, as well as cobbling their own shoes. Their small stone walled "bothy" would have had a thatched roof. In other words, from necessity they were self-sufficient.

John and Nelly were away from Rosshire for eleven years, but after their return to Fodderty, according to their son Colin's marriage certificate, John became an innkeeper. Donald and John (sons 3 and 4) were also born outside Ross and Cromarty.<sup>12</sup> But six more children have been verified as being born in Fodderty.

Nothing further is yet known about William's early days, but in 1831, at 31, he married Margaret Tolmie of Inverness, twelve years his junior. How soon they settled on Kildun farm is not known, but at the time of the 1841 census, they were living in Marybrough, possibly in the Agricultural Labourers' cottages in Hood St. where Kildun farm workers lived.<sup>13</sup> Living with them were their five daughters, William's widowed mother, Helen, and his youngest sister Grace. Another William Chisholm was working on the farm as a farm labourer and they had two farm servants, Hugh and Isabella McLennan. The numbers of workers living with them seem to indicate William was responsible for acreage.





Agricultural labourers cottages in Maryburgh, where it is thought, William and Margaret were living with their family in 1841. (Ian McNab, Kildun, 2000)

William Chisholm & Margaret Johnnie

Married 10<sup>th</sup> June 1831

Kildun  
Rosshire  
Scotland

Ellen	Born	2 <sup>nd</sup>	April	1832
Isabella	"	20 <sup>th</sup>	Dec	1833
Christy	"	3 <sup>rd</sup>	Aug	1835
Grace	"	28 <sup>th</sup>	May	1837
Maggie	"	6 <sup>th</sup>	March	1840
John	"	25 <sup>th</sup>	July	1843
Janet	"	12	Aug	1845
William	"	22	Nov	1847
Barbara	"	30 <sup>th</sup>	July	1851
Flora	"	8	June	1854
Jessie	"	7	June	1857

William and Margaret's family

From the Family Bible of Evan  
Finlayson and Isabella Chisholm  
(Ann Shepherd, Salt Lake City)

During the next ten years, William and Margaret's family grew to eight, including two sons, John and William. But the next census in 1851 indicates that they had now moved to Kildun



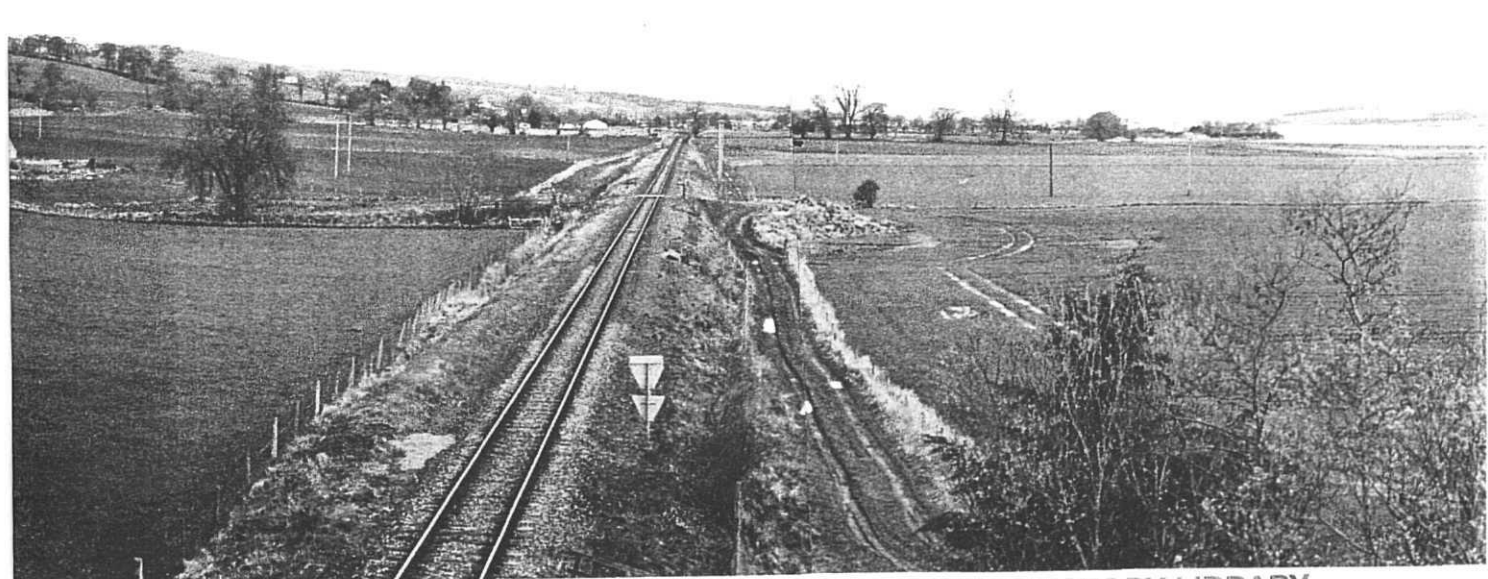
farm itself with the same amount of help as in 1841. William snr's younger brother Colin was living and working at Kildun as a farm servant, along with two male servants, both called Alex McKenzie.

The birth of Barbara in 1852 and Flora in 1854 <sup>+ Jessie 1857</sup> completed the family, which was to come to New Zealand. Yet by the time of Flora's birth, her eldest sister **Helen** had married **Alexander Fraser**, had her first son, Alexander, and was about to board the *St. Helena* for Australia, where the family arrived in December 1854. They settled in the Shoalhaven district south of Sydney where Alexander farmed. Helen was the only one of William and Margaret's children to settle permanently outside New Zealand, but it is known that she visited New Zealand in the sixties, to see her family. <sup>14</sup>

The Fraser family had only just left for Australia when **Isabella**, the Chisholm's second daughter, married **Evan Finlayson** in Dingwall in 1855. Evan left for Victoria, Australia, to try his luck in the gold mines at Kangaroo Flat, sometime around 1857, leaving Isabella with their two young children, Thomas and Margaret with her parents at Kildun farm. <sup>15</sup> In the autumn of 1861, with her younger sister Christy Chisholm, Isabella and her two children, travelled to Victoria on the *Donald McKay* to join Evan. <sup>16</sup>

This then was the family situation when William and Margaret were making the decision to migrate to New Zealand. The 1861 census shows William, a tenant farmer of 150 acres, with not only his large family of two sons, four unmarried daughters, plus Isabella Finlayson (nee Chisholm) and her two children in residence, but also three male servants working on the land as ploughman, assistant ploughman and a herd lad. Their eldest son, John at 17, was also a worker on Kildun. From this distance it seems a comfortable and settled life for a 62-year-old to leave for unknown fortunes in New Zealand.

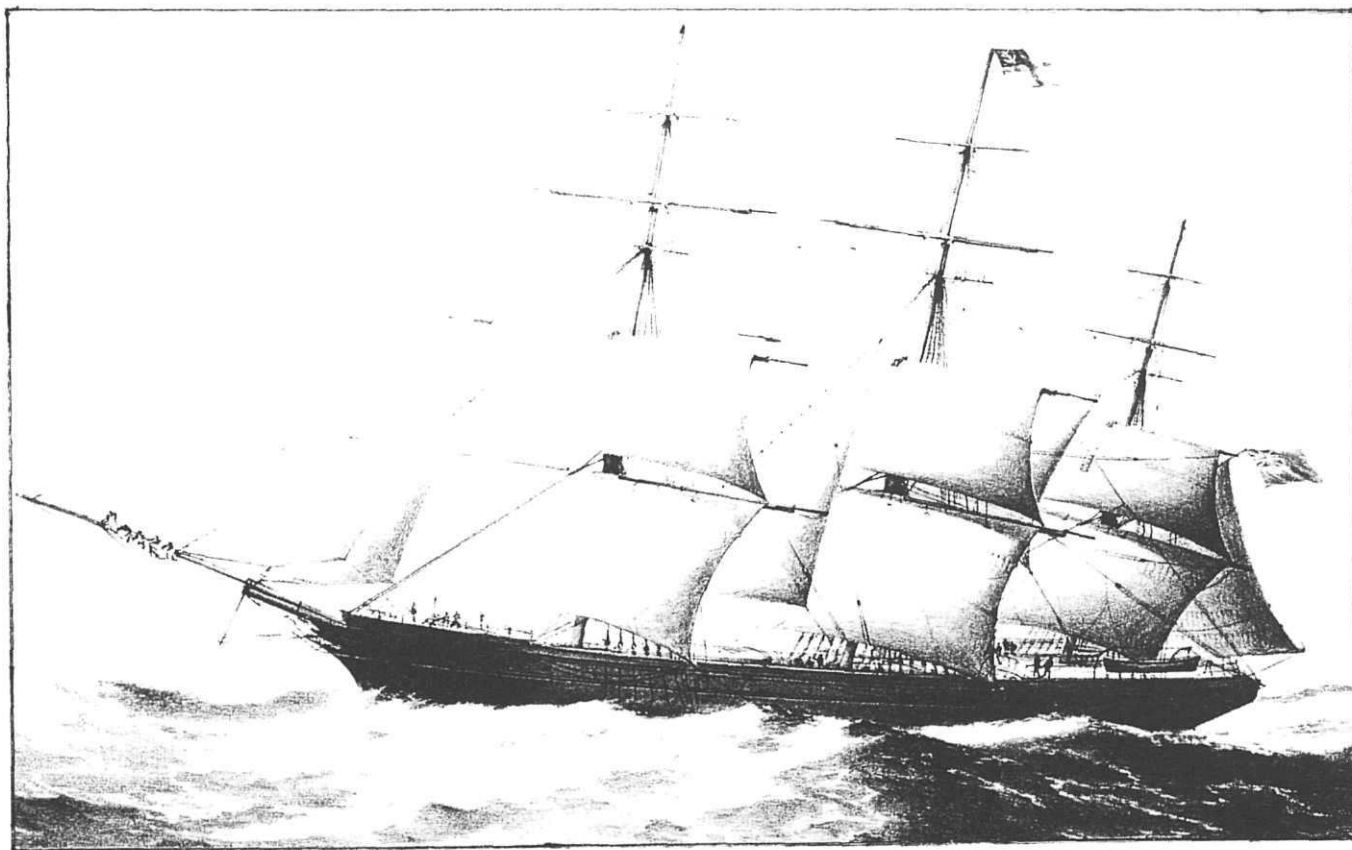
But was it?? He and Margaret had already seen their three eldest daughters, Helen, Isabella and Christina, travel to the "end of the earth" in Australia. There must have been concern for the future of their two teen-age sons, John and William, with no security of tenure on the land they had farmed for at least the last twenty years. Changes were coming, too, for their actual farm was in a very low lying area at the mouth of the Conon River and was very liable to flooding. Embankments were to be built and the house they had lived in was to be demolished to make way for the railway, coming north across the farm from Inverness. <sup>17</sup> The picture below shows the low-lying Kildun farm in 2000 with railway and embankment!



As well there was the distinct possibility for William and Margaret that their remaining daughters would move well away from Maryburgh, never to be seen again. It is also now known that within the extended family, one of William's first cousins from Morayshire, another William Chisholm, with his wife, daughter and niece had left late in 1861 for New Zealand and three children of two other of his cousins were preparing to go.<sup>18</sup>

All these things would have been weighed up in the decision making. The "*forty-acre scheme*" was finally discussed with the Colonisation Commission Agency and accepted. The family packed up their home and prepared to leave Kildun. They were farewelled by the community that presented them with a beautiful heavily embossed silver teaset, later to be taken back to Australia at her mother's insistence by her eldest daughter, Helen. This teaset is still treasured by Helen's descendants.<sup>19</sup> William, his wife Margaret, daughters, Grace, Margaret, Barbara, Flora and the boys, John and William set out on the long road to an unknown future in New Zealand.

First, they had to pay their fares and find their way to London. This was probably achieved by a mixture of coach and train, but in the early 1860s the trip from Glasgow to London by train was crowded, uncomfortable, and a slow all-day trip. Paying passengers under the "*40 acre scheme*" were required to provide a lot of their own goods for the trip. This included mattresses and pillows, blankets, sheets, linen and towels, as well as 2lbs of marine soap per passenger. They had to supply pots and pans and cutlery and plates for their own use and all these were to be inspected, probably at the Embarkation Barracks at the Docks where the family would stay before departure.<sup>20</sup> So the Chisholms would not have been travelling lightly.



*The Silver Cloud in full sail.*

Eagle

At Gravesend, on October 3, 1862, they all embarked on the *Silver Eagle*, a 1000-ton sailing boat less than a year old and carrying only 136 passengers, which included, probably unbeknown to the Chisholms, three future sons-in-law. After sailing down the Thames, the *Silver Eagle* was in a collision with a small vessel, which necessitated putting in to the Downs on the southeast coast of England for minor repairs. This turned out to be the only mishap of the voyage, and pleasant weather was experienced all the way, finishing the voyage with light and variable winds down the Northland coast, before reaching Auckland on January 3, 1863 - a quick trip of 92 days.<sup>21</sup>

Once in Auckland, William probably left his family there, before investigating what land was available to buy. He probably went north himself to inspect before settling his grant, and then needed to find a coastal ship to take all or some of the family and their luggage to Kaurihohore ("Kauri") - the area he had selected for their new home. If the day was right, they may have travelled on Wrack's new horse-drawn Pioneer Express from Whangarei through the bush to "Kauri". They certainly were fortunate to arrive in the middle of summer.

William must have been in a financial position to buy more land than he was allocated, and how he achieved this is not known. But he was able to ensure also that his boys and his future son-in-law, Robert Forsyth, received land in their own names. When the newly set up Auckland Highway Board put out the first lot of rate assessments in 1864 for the 17 families who had taken up land in the new Kaurihohore/Apotu district, father William, sons John and William and soon to be son-in-law Robert Forsyth owned 538 acres between them. Their entitlement would at the most have been 340 acres.

Besides capital to buy land, extra money was always needed to get a house built, the land fenced and stocked. The usual practice was to live in a tent temporarily until trees could be felled to ensure a primitive slab cottage could be built before the first winter. There were fences to be erected, gardens to be planted quickly to produce cash goods as well as food and animals to be bought. The Chisholms were fortunate in that their land was not typical Northland clay, being on the lower slope of volcanic Mt. Hikurangi, so gardens flourished.<sup>22</sup>

The Chisholms must have reported favourably on their new farms, as the next summer William's younger brother Colin with his wife Margaret travelled from England on the *Bombay* and arrived in "Kauri". But their stay was short with Colin dying within six months at 52. It is not known what happened to his wife.



The Finlaysons in Australia soon decided to join the family in New Zealand, with Evan once more going ahead. For the last four years that they had lived in Victoria, Evan had been involved in a railway building contract, with the family living at a place called Big Hill, in the Murray Valley, where their third son, William was born in March 1863.<sup>23</sup> Isabella now had three children to



bring to New Zealand. She travelled saloon class on the *Reserve* from Victoria to Auckland, arriving in June 1864, in plenty of time to be present at the marriage of her younger sister, Margaret. The Finlaysons then travelled up the coast by cutter vessel to Whangarei and started their New Zealand life, living with Isabella's parents, William and Isabella Chisholm for a year.<sup>24</sup> The Finlaysons were later to settle in the Kauri area at Whakapara near Otonga, buying part of Isabella's father's land some time before 1865.<sup>25</sup>

Christy, who had helped Isabella with the children on the long voyage from England, appears to have remained meanwhile in Victoria. Her father's sister, Christina Dingwall, nee Chisholm had been living in the Rutherglen area north of Melbourne, with her husband and family since 1837, and maybe Christy Chisholm stayed on with them, but at present her date of arrival in New Zealand is not known.

Whilst William and the boys were busy building some sort of shelter for the family, it is likely that Margaret and the girls stayed at least part of this period in Auckland or Whangarei. Whatever, within two years of arrival, the two eldest girls who had come with their parents to New Zealand, **Grace** and **Margaret** were both married in Auckland, to Scottish boys who had shared their long voyage out on the *Silver Eagle*, and who were working temporarily in Auckland. The family in Scotland probably knew **Donald Sinclair**, Grace's husband as he also was from Fodderty and started his NZ working life as a stonemason in Mt. Eden. **Robert Forsyth**, Margaret's husband hailed from Dumfries and at the time of their marriage was working in Newton as a draper.<sup>26</sup>

The young couples did not stay long in Auckland, with the Sinclairs, and their first born, Donald arriving to take up land in the Kauri area by 1866. The Robert Forsyths were back in Kauri with their two eldest sons, William Robert and John the following year. By this time, Isabella with husband, Evan Finlayson had rejoined the family from Australia and were on family land at Otonga.



For William Snr and wife Margaret to have made the big move from Scotland and to have within five years, three of their daughters married with their own children and settled in the same area must have been most satisfying and rewarding. As well both sons, John and William, were farming successfully in the same area with more land than their father. To keep their large family together and productively employed on their own land had perhaps been the parents' hope, in moving half-way round the world in their twilight years.

Next to marry was **John**, who in the winter of 1870, married **Martha Worsnop** who had arrived with her family in 1862, and whose parents had taken up land a little west from "Kauri", at Rautangata. John and Martha were to farm in the "Kauri" area all their lives.

**Christy**, too, eventually arrived from Australia and came to "Kauri" where at aged 40, she married **John Forsyth**, at Auckland on June 30, 1875. John was the brother of her sister Margaret's husband Robert, and had also been a passenger on the *Silver Eagle*, so would have been known to the family for many years. He had owned land at Kauri from the late 1860s and in the 1882 *Freeholders of New Zealand* was in possession of 121 acres at Apotu, part of it his father-in law, William Chisholm snr's old land.

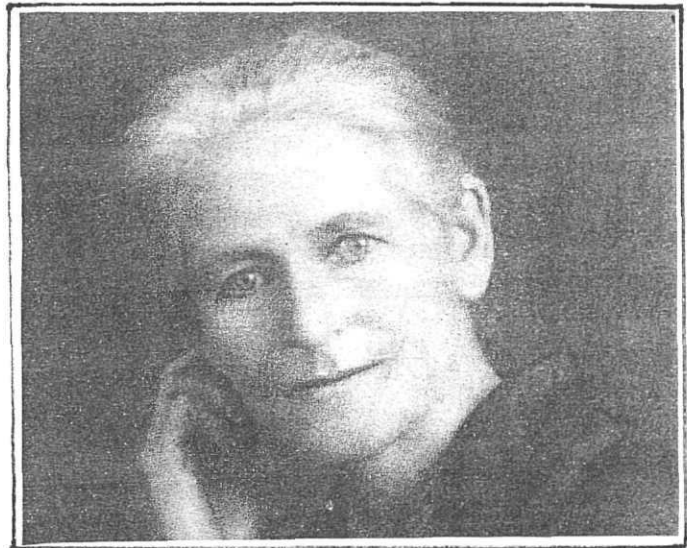


**William**, the younger son, also farmed in the area all his life. He did not marry, but retained a close relationship with all his family and his ever-increasing numbers of nephews and nieces. Barbara Chisholm, his younger sister, was to marry from his home in 1875, and when William jnr died in 1935, he generously remembered all the first New Zealand born generation as well as some of their children. His obituary tells of the way, when the family first arrived, young Will used to carry goods such as one hundred pound bags of flour, on his shoulders from the Whangarei markets. In the 1890s Will bought a new farm at Whakapara, a little further north, which he developed into a fine farm specialising in fattening short horn stock, as well as keeping cows for milking.<sup>27</sup>

When they reached marriageable age, in the mid-1870s, the two youngest Chisholm daughters, **Barbara** and **Flora**, were also to marry brothers from a local pioneer family. **William** and **Harding Hawken** had come with their parents from Cornwall in 1859 and like the Chisholms had taken up land under the "40-acre scheme", ensuring their young sons had land in their own names. The two newly wed Hawken couples began married life on their own farms in the Maunu/Maungatapere area, west of Whangarei, where the Hawken family had settled sixteen years previously.



Barbara



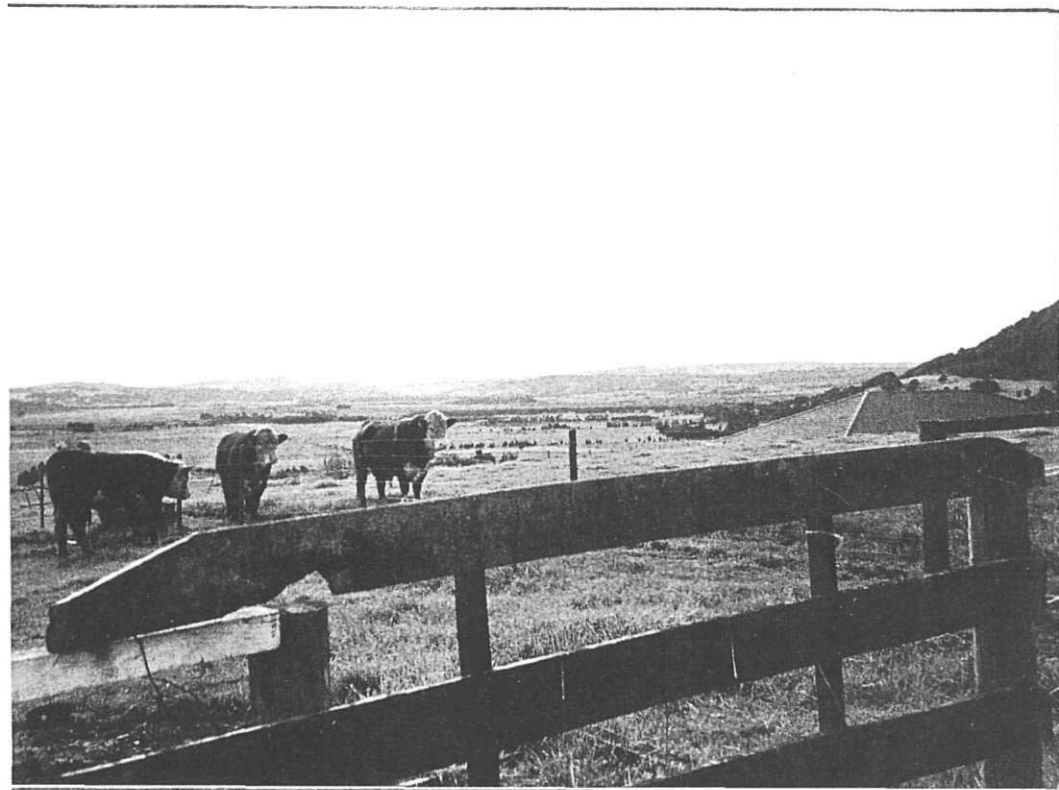
Flora

Like William Chisholm snr, William Hawken was 62 and a tenant farmer when he arrived in New Zealand from Cornwall. His eldest child, like William's, made Australia his home, but he and his wife still had seven children, aged from 25 to 8, when they arrived in 1859. They took up their allotted land in the Whau Valley, just west of Kamo and called their home "*Alpha Farm*" which they thought of as a new beginning.<sup>28</sup>

Undoubtedly William and Margaret felt they, too, had had a "*new beginning*" in their twilight years, by taking what to many would have been seen as a large gamble. Yet by moving their large family half way round the world, they had in twelve years managed to establish and own their own farm successfully, and had lived to see all but one of their large family settled around them, owning their own land and carrying on the old farming traditions. In the 1882 list of *Freeholders in New Zealand*, their two sons and five sons-in-law owned 1968 acres between them in the vicinity of Whangarei - something unachievable in Scotland.

William died in 1876, a week after having a paralytic stroke.<sup>29</sup> He had lived in New Zealand thirteen years. He no longer owned any land, and he and Margaret were living in their own home on John's property looking north to Mt. Hikurangi while John Forsyth and Evan Finlayson, their sons-in-law, also owned part of William's former land.





*Looking north from the original Chisholm lands across the Hikurangi swamp, April 2000*

At the time of his death, William snr and Margaret had twenty-five grandchildren, living close by on farms in the area. Margaret lived on another eight years, and was to see another 20 grandchildren born and living in the area. Both William snr and Margaret are buried at the cemetery on the hill at "Kauri". Chisholm Grant Hawken, Harding Hawken and Flora's fifth child, was born in the week Margaret died. Maybe naming him Chisholm was symbolic for a family who had done so much to open up and develop an isolated area, and whose name was to disappear with the death of John's unmarried son William Alexander Chisholm in 1940. Despite the loss of the Chisholm name in the "Kauri" area, descendants of the family of William and Margaret Chisholm remain farming in the area till this day.



*Chisholm family graves in the Kaurihoore Cemetery*

### 3 (e) 1875 WILLIAM AND MARION CAME TO DUNEDIN "FOR A FINE HEALTHY COUNTRY"

*As a teenager, Jessie Small had a particularly close relationship with her grandmother Marion Chisholm and she listened, remembered and wrote down the stories Marion told her. Here, often in Marion's own words, Jessie tells of Willie and Marion's life and background.*

My grandmother was a wise and wonderful old lady, and as a girl I would sit and listen to her for hours, and all that I know about my family I heard from her. She loved to tell of her first meeting with her husband-to-be Willie Chisholm.

*"One day, in the early 1850s, I was down at the shipyards in Glasgow with a large group of young friends, watching the launch of a ship named: "The Black Prince". My friends had often talked about a good-looking young man, with blue eyes and dark curly hair, named Willie Chisholm, and then suddenly I saw him. I missed the launching of the Black Prince but I didn't miss seeing Willie".*

Willie and Marion began "walking out", and the time came when Marion wanted to take Willie home to meet her parents.

*"When I first met Willie, he spoke a lot about music and their piano, and I thought they must be "awfully grand" folk, and I didn't want to take Willie to my house, as it was such a humble home. But I did. Then it was my turn to meet his parents and I was so nervous, but what a surprise! We went in, and I saw this elderly lady sitting by the open fire, with the kettle on the hob, smoking a pipe - Willie's mother, Marjory. Well she turned round, still with the pipe in her mouth, took a handful of tea from the caddy and flung it into the large almost full teapot. Apparently it sat on the hob all day and was only emptied when it would hold no more. The piano was there certainly, but it was the only decent piece of furniture in the place!"*

Willie's father Daniel, was a weaver, but very musical, and so were his sons, Willie, James Marquis and Davy. The family story goes that Daniel played a woodwind instrument in the band that performed each summer out at Rothesay, in the Kyle of Bute. Later, James Marquis was to follow and conduct bands at summer concerts at Wigtown and Rothesay. Davy used to go out to tune the pianos of the rich folk living there. Willie and Marion and their children may also have gone, as one of the boys birth was registered one summer in Lochgilphead, in the outer Sound of Bute in Argyll.

Willie's parents were both born in Ireland. His grandfather, William was a private in the Army during the Napoleonic Wars. Many Clan Chiefs and lairds rounded up their clansmen to serve in Scottish regiments at that time. He was a private with the Cameron Highlanders, and by 1803 was stationed at Linlithgow, in East Lothian. He married Margaret Adams and together they went to Ireland where he was stationed for ten years and where Daniel, Willie's father was born. Daniel's wife, Marjory McLintock, was also born in Ireland, and when she was about eighteen, she had escaped to Scotland in a fishing boat when her two brothers were killed defending her parents' linen mill, during an Irish uprising. When Grannie met Marjory, smoking her pipe by the fire, she realised where her Willie had got his marvellous blue eyes.

Daniel and Marjory married in 1828 in Neilston, just south of Glasgow and this is where Willie and his four younger brothers were born and educated. Later Daniel brought his family to Glasgow and from then on, the family's story belongs to Glasgow.

Willie started a three-year apprenticeship as a joiner in the Engine Works of Meadow Side Works at Partick. Here he was bound for three years "to serve you faithfully, honestly and obediently [and] at no time absent myself from your employ without leave". His father, Daniel countersigned the document, indicating "he [Willie] will fulfil his engagements under the penalty of Five pounds sterling". By the time he finished this apprenticeship he would earn ten shillings per week. My grandfather stayed with that firm as a mechanic for nineteen years, as you see from the firm's reference, which I still have on very yellowed paper.

*Please address business  
communications to the Firm.*

*Lancaster House,  
Glasgow: 16<sup>th</sup> April 1875*

*We certify that William Chisholm  
was employed in our Engine Works as  
Mechanic, for about 19 years, and left  
on 31<sup>st</sup> Oct. 1872.*

*He is steady, sober and a good  
workman.*

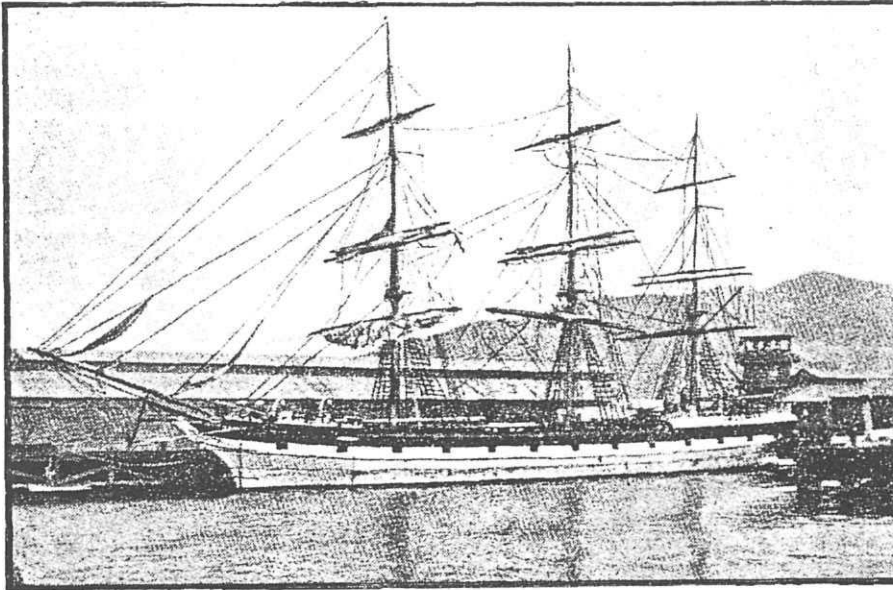
*R. Napier & Co.*

*William Murray,  
Engineer.*

In 1855, **Willie** and **Marion** married and eventually had ten children. They were very happy together, with the usual ups and downs of family life, but it was whooping cough, which brought sorrow. In 1861, they lost two children **John** (3) and **Elizabeth** (1) to whooping cough within three months of each other. Then young **William** died at three in 1867. Granny told me, their doctor said "Why don't you take the children to New Zealand, a fine healthy country". So the seed was sown, and the death of another daughter, **Louisa** at one year old in 1870 made the idea of leaving the cold, damp tenements of Glasgow, even more appealing.

It took time to make plans, to be accepted as assisted immigrants, and to save up the 72

pounds for their passage. But in June 1875, William, Marion and their five remaining children, **Daniel** (18), **Marjory** (12), **James** (8), **George** (6) and baby **William** embarked at Greenock on the newly built clipper *Invercargill*. Of course the beautiful rosewood organ Willie had made went with them. (See p.18) Their journey was fraught with sadness though, as an epidemic of whooping cough swept through the ship not long after sailing, and little William, just nine months old, became ill and died. They buried him at sea just off the Cape Verde Islands, within a month of leaving Glasgow.



*The Invercargill—one of the Patrick Henderson boats used for immigrants in the 1870s*

But there was much joy when a year after they arrived in Dunedin, they had their one and only New Zealand child, a healthy boy, my father **Thomas Runcie**. The family lived at first in Great King St. and was able to play an active role in nearby Knox Presbyterian Church. Particularly appreciated by the church was being able to use William's organ on special occasions. The most special of these occasions was after the church was burnt down and replaced with a fine bluestone church. A new organ was ordered but it was late arriving so Willie's organ was used for the Opening Ceremonies.

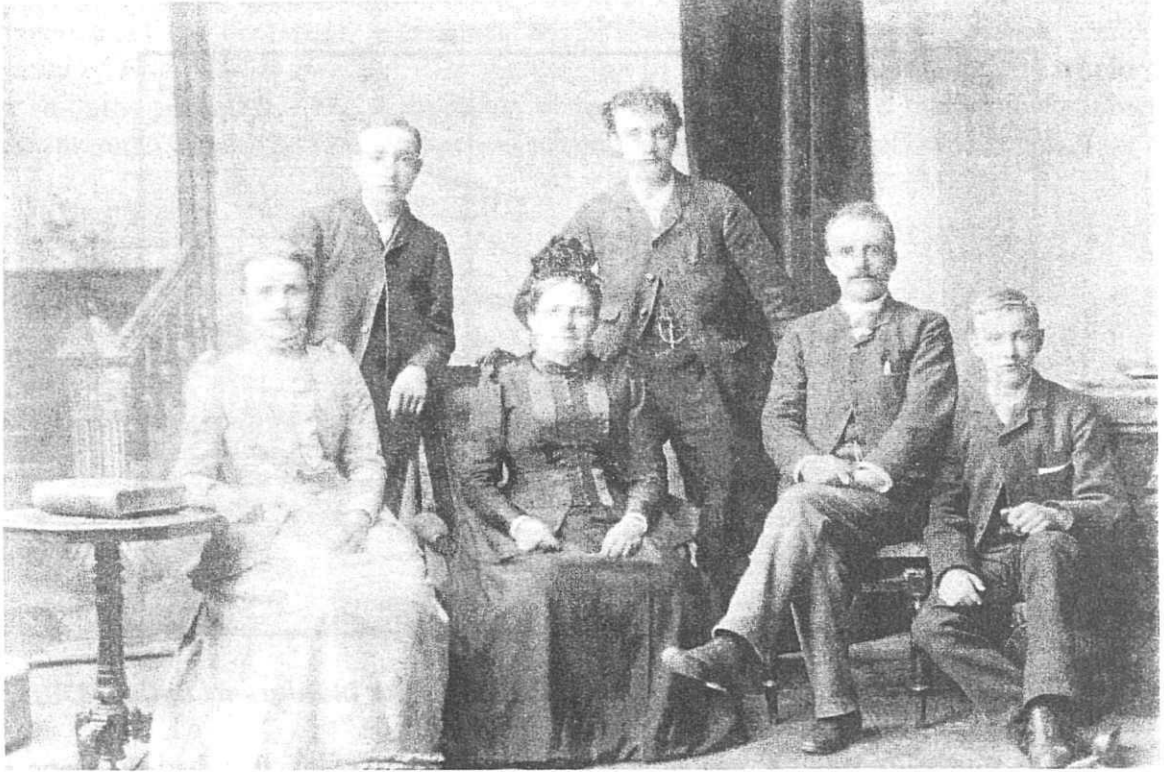
In 1877 Willie and Marion bought their first ever home, in Signal Hill Rd., Opoho, and this was to be Granny's home for fifty years. It had three bedrooms and half an acre of ground and cost them 200 pounds. The mortgage had to be paid off within five years, at four pounds, six shilling and eight pence per month, and I still have Granny's rent book showing her payments; something I treasure very much.

When they first arrived, Willie couldn't get a job in his trade, so he trained to get a "Certificate of competency" as a Master or Engineer on a river steamer. But when my father was about three, Willie found his first New Zealand job within his own trade. This was as an engine driver at Guthrie and Larnach's NZ Timber and Woodwork Factory. When he heard he was to operate a new machine he went to work in high excitement to look at the machine he was to operate and before 9am he was seen to fall down. It was a heart attack and he died there and then. The doctor, who was called, said he thought death was caused by excitement!!

Fortunately for Granny her two eldest were young adults and working, Daniel as an engineer



and Marjory as a milliner and they were good to Granny, helping her financially with the mortgage. Within a few years, Daniel and Marjory met the people who were to be their partners in life, and seeing a way to keep her two eldest close, Granny cut her large section into three, and gave them both a section as a wedding present. So for a time, Daniel and his wife Christina, and Marjory and John Evans lived just over the fence.



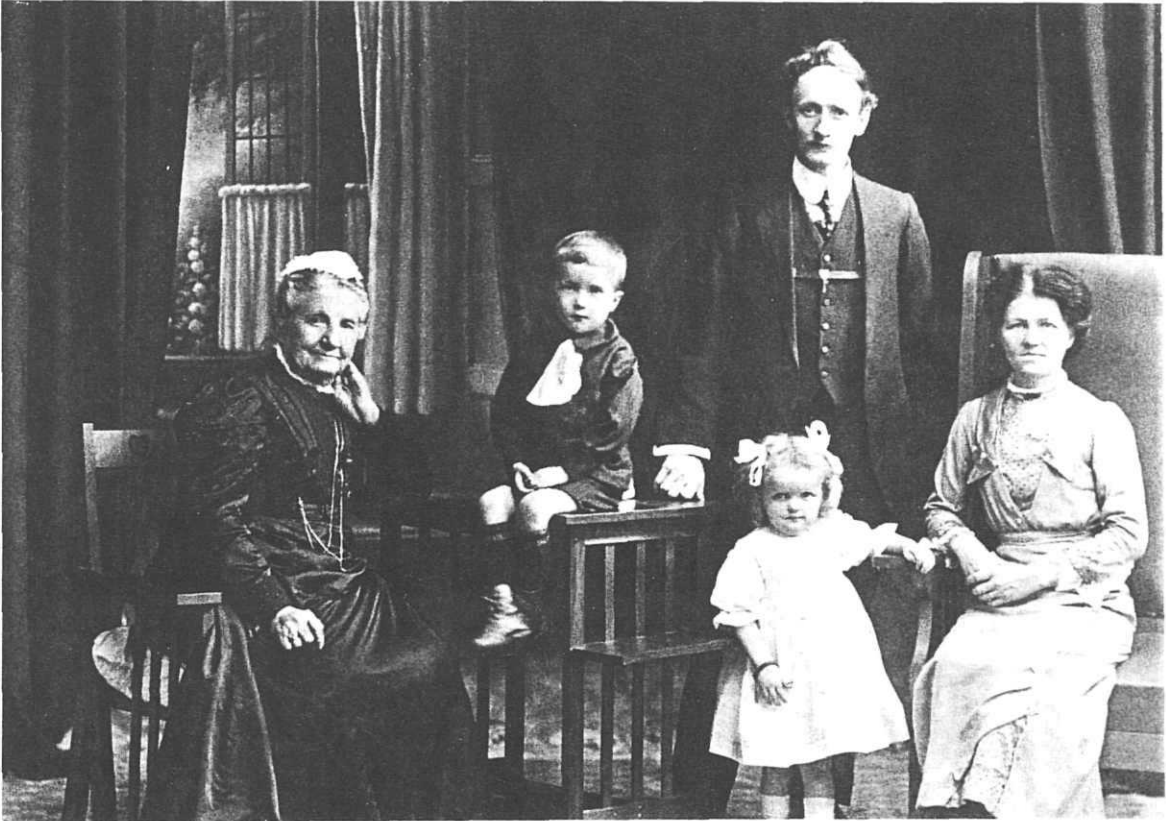
***Granny Chisholm with her five surviving children round 1890. George and James at the back, with Marjory, Daniel and Thomas in the front.***

Though Uncle Dan died when I was only seven, I remember him well. Like his father before him, he was both an engineer and a musician. We lived in Gore but came up to see Granny frequently and always visited "over the fence". Uncle Dan and Auntie Teenie had such a beautiful garden with lots of archways made from manuka, which they covered in clematis. He often burnt his garden rubbish out the back, and when we were there we would always be allowed to cook potatoes in the ashes with their skins on. Once every month Auntie, whom everyone considered "a real lady" had an "At Home day", and the drawing room was always kept for this occasion. Auntie would bake such lovely things and the ladies who came would leave their visiting cards, as in those days no one had a telephone. Sadly both Uncle Dan and Auntie Teenie died before Granny, and the house next door was sold.

But for me, there was a bigger tragedy. We had moved to Dunedin when I was eight years old, and bought our own home. When in her late eighties, Granny took ill, my mother and father took turns looking after her at night, switching shifts at midnight, when my mother would walk home through the bush. She caught a chill, which turned to pneumonia and after three weeks in hospital she died. Dad, who gave up his job to look after her, just could not cope with the heartbreak, and took off into the country, tuning pianos for weeks at a time. Granny rallied, and there was nothing for it, but for us to live with her. What a terrible

experience for an old lady of 90 to be entrusted with four young children, with no mother and a father rarely at home.

We had always liked visiting Uncle Jack Evans, Marjory's husband, as he was always kind to us, and there was always a hidden sweet for us to find. He died suddenly after cutting the grass on a hot day, not long before my mother died, and his funeral was the first one I remember. Afterwards, Auntie Marjory had us all to lunch, and I had never seen so much food on a table. It was just groaning. Soon, Auntie Marjory left Opoho for Maori Hill to be close to her daughter, so there was just Uncle George and his wife Mary, who had bought their first home in Opoho, living handy to Granny now.



***Granny with my mother and father, my brother Keith and myself around 1912.***

With our family now living at Granny's, we saw a lot of Uncle George and Auntie Mary. Uncle George too was an engineer and worked for Methvens where they made coal ranges but like the other sons he was very musical and played the piano for Dunedin dances on a Saturday night. He played by ear, so you just needed to ask him and he would play. He was often asked to play for visiting artists in Dunedin, for musical shows. But Uncle George and Auntie Mary moved away from Opoho, too. In later years, Auntie Mary, who was a very kind, quiet lady with sparkling black eyes, had a series of strokes, so she and George moved to live with one of their daughters, Peg, at Port Chalmers. Ellen, Peg's daughter has written telling me how her grandfather, George taught her to play the piano when she was very young by sitting her on a high stool, teaching her to tap out a melody whilst he put in the bass. Ellen too had this phenomenal gift of "*playing by ear*".

Uncle Jim was older than George and he and his wife were the first to move away from Opoho. Jim and George, married Forbes sisters, Mary and Margaret, but strangely they were not friends. I never found out why. Margaret, Uncle Jim's wife, was a very quiet timid person,

but Uncle Jim was a real character, and we loved it when he came to our place or we to his, as he always had such stories to tell. He was a great violinist, and he loved to perform as he played, turning around, playing his violin in all sorts of positions even behind his back. We thought this great.

And then there was the youngest in the family - the only New Zealand born - my Dad, Thomas Runcie. Like his brothers he was involved in engineering and talented musically - he was the first ever to sing over the new wireless, singing "Scots Wa Hae". After he did his apprenticeship he moved to Gore where he met and married my mother. Dad in his after-work hours became choirmaster of the Gore Congregational Church and also taught the piano, as well as tuning them. But my mother didn't keep well and the doctor suggested we moved to a warmer climate, so back to Dunedin we all went. But as I said before, Mum took ill and died, and we were all back living with Granny, with Dad rarely home.

At twelve, I had to leave school, and run the house, as having four young children and all the housekeeping had got more than Granny could cope with. She had become very demanding, and would wake me at all hours of the night, tapping her stick and wanting a cup of tea.

Six long years on, and the joy for me in particular, when Dad remarried and once more we had our own house. We all loved Margaret, and once again, I felt guarded, cared for and able to enjoy a teenage life. But our joy was short-lived. Margaret died in childbirth, and now I not only had 97 year old Granny to care for again, but Margaret's mother who was equally trying and a new baby Billy, plus my two brothers and young sister. I knew nothing of babies but cope I did.



One day when I was out, my young brother and sister were fooling round doing the dishes and making quite a noise. Granny could not stand it - she liked her peace and quietness, so she rushed out to stop them, slipped and fell and broke her hip. She was one courageous lady, but at her age, this really was the end. She lived for another six weeks, dying two weeks before her 99th birthday. It was the end of an era. The figurehead had gone.

Even though Willie had died so young, so soon after coming to New Zealand, he had given his family as his doctor had suggested, a much better quality of life, and Granny had competently carried on. She ensured that her family could follow on in their father's footsteps, developing both their practical skills and their musicianship. An obituary written by a friend, Felix, in the *New Zealand Wesleyan*, said of William "he was the master of two widely different professions --engineering and the manufacture of pianos, harmoniums and organs." His family has surely carried on his example.

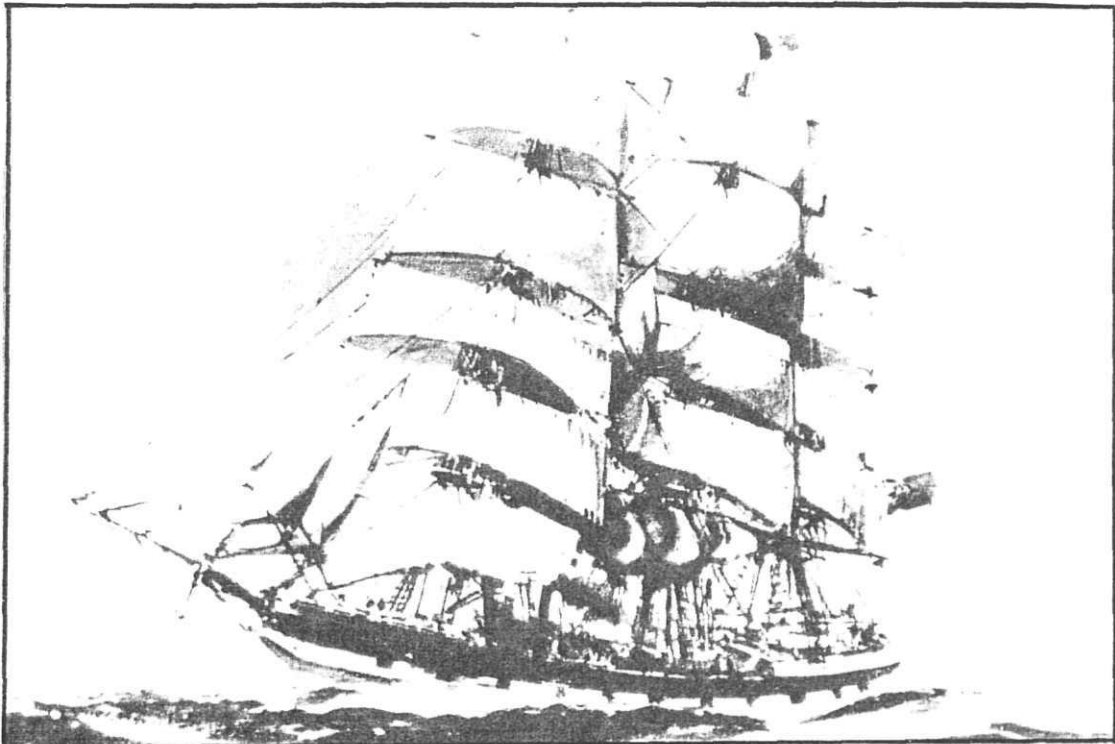
**Jessie Small,  
Christchurch**

3 (f) 1881 **JOHN AND BARBARA COME FROM SOUTHERN SCOTLAND TO BEGIN 100 YEARS OF "CHISHOLM FARMING" IN THE TURAKINA/HUNTERVILLE AREA**

*John Chisholm was the exception amongst Chisholms coming to New Zealand from the original Chisholme Homelands. For Chisholms who left the South invariably came straight to New Zealand, whereas John travelled south from his Berwickshire birthplace to a more isolated area in the far southwest of Scotland in Kirkcudbright where he spent twenty five years before coming to New Zealand with his family when he was in his mid forties.*

Thomas Chisholm, John's father was a shepherd in Ledgerwood, Berwickshire, when John and his twin brother William were born on Sep 18, 1838. Although nothing is known of John's early years, his father, and at least his twin brother, William and two unmarried sisters, Catherine and Helen, were still in the Ledgerwood area in 1881, so it would appear that it was John alone, who moved away from Berwick. He left as a young man, probably in search of work, ending up in Kirkcudbright, in the far southern part of Scotland.<sup>1</sup> Here on Nov 10, 1857 at Balmaghie, a small hamlet just outside Castle Douglas, **John Chisholm** from Ledgerwood, married a local girl, **Barbara Hastings**, and they lived on in Balmaghie till they migrated to New Zealand twenty- five years later.

At Balmaghie, John was a coachman for Thomas Bruce, the proprietor of Slogarie House.<sup>2</sup> He and Barbara, along with four other families, lived in the Slogarie cottages, and it was here that their seven children were born, three of whom died in infancy. As a twenty-one-year-old, their eldest son, Alexander, who had been living and working as a builder in Castle Douglas nearby, was selected by the agent R. Torry, for an assisted passage to come to New Zealand.



*The Dunedin in full sail, leaving Port Chalmers with the first frozen meat in 1882*



He sailed in August 1879, on the 6th voyage of the Patrick Henderson Line's, iron ship the *Dunedin*, which like the other ships of this Line, had been specifically designed for carrying migrants. It later had a freezing plant added and had the distinction of carrying the first successful trial of frozen meat to Britain in 1882. However, its 1879 voyage from Glasgow was with 428 steerage passengers under the command of Captain Whitson, a skilled and popular sailor. He made a fast voyage of 79 days under sail, land to land, before arriving in Port Chalmers in December 1879.<sup>3</sup>

Alexander must have liked what he experienced and written back encouraging letters of approval about his life to his parents. For within four years, the parents with their three remaining sons, Thomas (19) who had been working for his mother's brother, Thomas Hastings as a servant, William (10) and James (2) had given up their home of twenty-five years to travel to an unknown country on the other side of the world.

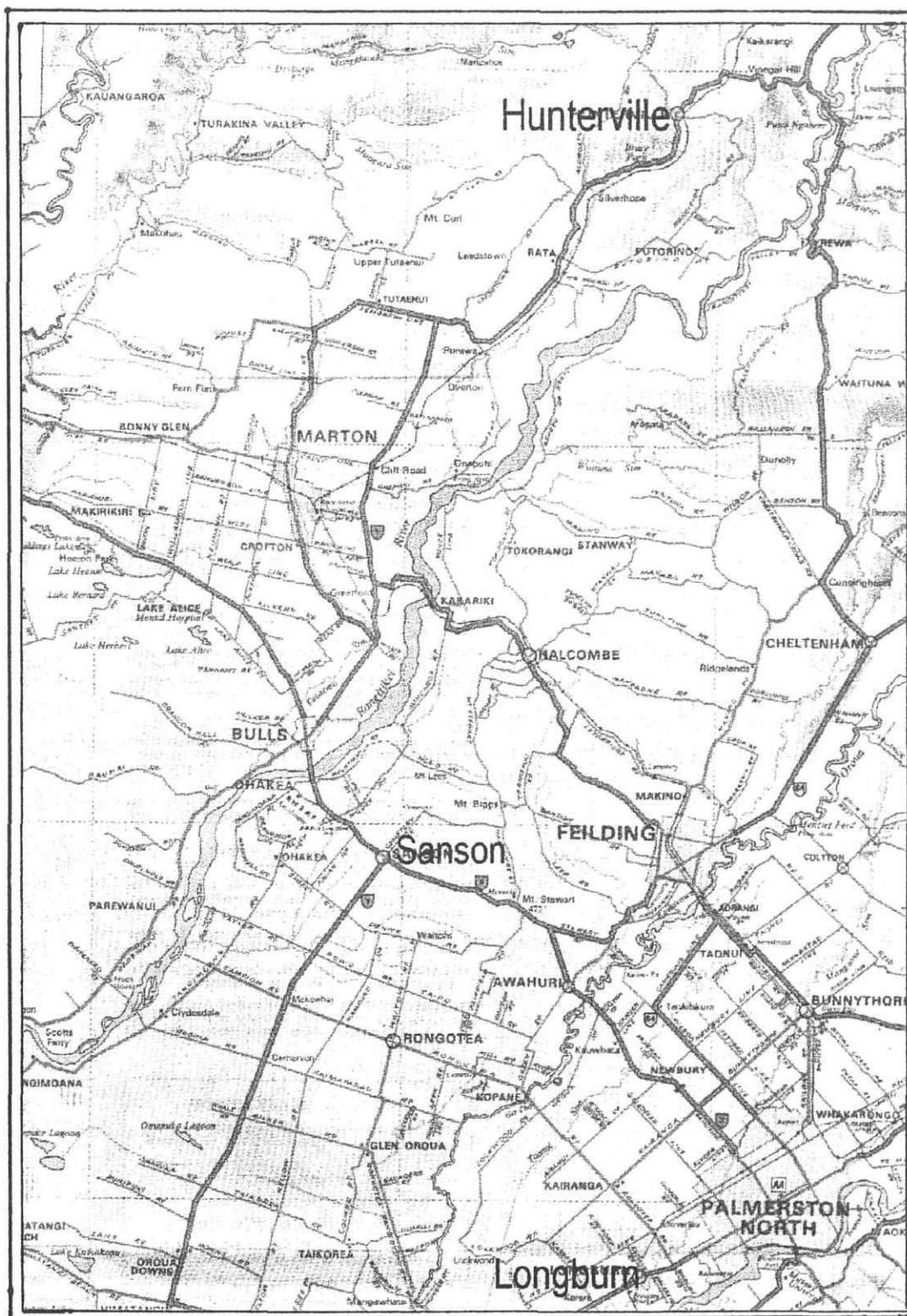
By the 1880s the easiest way from Scotland to southern ports for embarkation, would have been by train. This is probably the way the Chisholm family travelled to Gravesend before taking passage with other assisted immigrants, on the maiden voyage of the NZ Shipping Company's newly chartered steam-ship, the *Ionic*.<sup>4</sup> What an exciting and different voyage that must have been from that experienced by earlier immigrants. Despite a stop in Teneriffe and a terrible gale in the Southern Ocean, it took only 43 days to come all the way from England to Wellington.<sup>5</sup> Arriving in June 1883, the *Ionic* was amongst the first steam ships to reach New Zealand, and with this new sort of power, a new era for British migrants had truly begun.

When John, Barbara and family arrived in New Zealand, Alexander was already in the Rangitikei area, having freehold land of 275 acres in Marton<sup>6</sup> that he had likely bought on behalf of his parents, as they first lived at Glencairn, close to Marton. It was not long though, before John bought a 300-acre property<sup>7</sup> further north on the Mangahoe Rd., on which he built a cob house in true Scottish fashion, which stood for many years. Here he farmed, till after the end of World War I.

This area north-west of Marton was very much still frontier country when the Chisholms arrived, densely bushed, muddy in winter, dusty in summer and difficult to get through. It had only been surveyed for land development in 1874 and ten years later all stores still had to be packed in from Marton. Although the railway had reached Marton by the time Alexander arrived, it was another five years before surveying parties started to find a route further north. Bridle tracks were cut, and a route settled on for a road and railway keeping close above the Rangitikei River. One of John's first jobs was a successful tender for clearing and surface work on the Lochaber line for roading in his home district. He won a two-year contract and was rewarded with ninety pounds.<sup>8</sup>

With the threat of Maori unrest gone, the area round the Turakina River valley began to be settled more closely, giving plenty of opportunity for employment on the land for John and his sons. Alexander, throughout the rest of the eighties, was shepherding on the Paraekaretu block round Hunterville, as well as holding an Army Commission in the Volunteer Head Quarters in Wanganui, and playing his bagpipes on social occasions in the district. Brother Thomas during this time was a contractor.<sup>9</sup>

**Alexander** married **Mary Hunter Crawford** in 1885, and their eight children were all born and schooled in the Hunterville district. But there was much sadness ahead. Their second youngest son, John, at 17, drowned in the nearby Turakina River in 1913, and their eldest



*This area northwest of Palmerston North, centred on the river plains of the Manawatu and Rangitikei Rivers was the home of three Chisholm families in the late 19<sup>th</sup> century. In the area around Hunterville, John and Barbara Chisholm (p.63-66) bought land in the 1870s; John Chisholm (p.68-72) with wife and daughters came from Glen Affric to Longburn around 1886; and the Tompkins (p.87-91) came up from Wellington to Sanson, when a mainly Methodist settlement was established.*

two children died within five days of each other in the 1918 influenza epidemic. Barbara Chisholm, Alexander's mother, died in 1919 and another of Alexander and Mary's daughters, Margaret, died in 1920. Finally, Alexander's wife, Mary died in 1924. In this ten-year period, Alexander had lost his mother, his wife and four of his children. Only two sons, Gordon and Roy, both bachelors who lived in the Hunterville area all their lives, and two daughters, Mary and Elizabeth survived. Mary had married Henry Belk in 1910, but it is not known if the Belks remained in the area, while Elizabeth married Leslie Cole in Wanganui, six months after her mother's death in 1924. With all this loss, as Alexander came closer to retirement, he seems to have moved to managing farms<sup>10</sup> and acting as a farmhand in the area, rather than running his own land. He died in 1937 aged 79.

**Thomas**, was 20 when he arrived in the Hunterville area, and started out as a farming contractor on the Paraekaretu block. At this time there was plenty of work for there were three sawmills working to capacity dealing with all the trees which had been felled, before the land was burnt off and fences built. By the time he married **Agnes Peffers** in 1895, he had been able to buy his own farm at Kaikarangi,<sup>11</sup> just north of Hunterville. This was an area of mainly flat rather damp land, as the Porewa stream, which ran through his land, was inclined to flood. After World War I when his father could not manage any longer he also bought his father's farm at Mangahoe. Thomas and Agnes's five children were all born at Kaikarangi, worked on the land and also lived round Hunterville all their lives. Thomas and Agnes died within a month of each other in the spring of 1936 and Jessie, the only spinster daughter, lived on the home farm near Kaikarangi, whilst the actual farm was left to her two surviving brothers Alex and Charles, who were farming elsewhere. The brothers in 1961 formed this property into a company and Charles retired, selling his hill farm and building a new home for himself on his father's old farm.<sup>12</sup> Good flat and fertile land but evidently he built his home right against the rail line!<sup>13</sup>

**William**, the third of John and Barbara's sons who had come to New Zealand as a young boy of ten, did not live long enough to play a part in the development of the area, dying in Hunterville when he was just nineteen, in 1892.

**James Hastings Chisholm** was John and Barbara's youngest son, just a toddler when he arrived in New Zealand. Both he and Alexander had Commissions in the Wanganui Volunteers, which had been a strong force in the area since the sixties, but it was only James Hastings who at 33 was young enough to go to World War I. In 1915, he married **Evelyn Brice Myles** in Auckland, and soon after as Captain Chisholm, sailed for Europe with the Auckland Mounted Rifles. He could hardly have had any time in the field as 5 months later he was reported wounded in action.<sup>14</sup> When he returned to New Zealand is not known, but there has been no evidence found to date that his marriage survived on his return, his wife later being recorded as living in Wellington. He took up a farm on the Onga Rd. and his father John seemed to have lived with him in his last years.

This Chisholm family who first arrived to virgin-forested country in the Hunterville area, maintained a presence on this land through four generations. They played their part in the development of the area into a rich farmland, till round 1980 when John Alexander Chisholm, the only grandson of Thomas Chisholm and the only descendant with a Chisholm name moved north, ending 100 years of Chisholm ties with the Turakina/ Marton/Hunterville area.

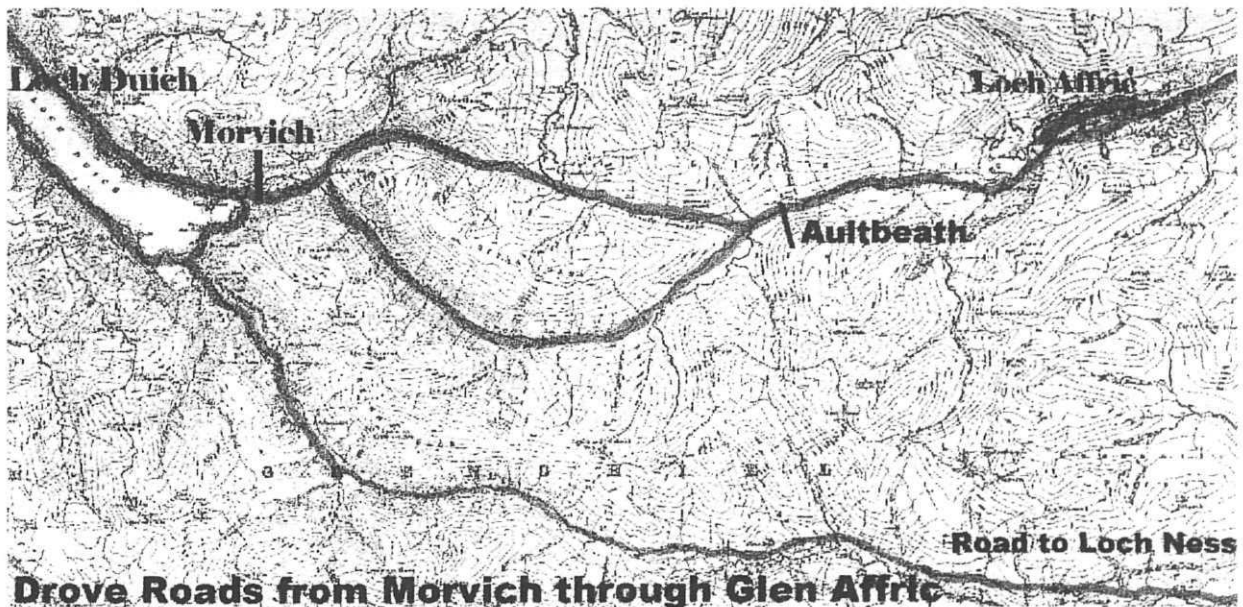


**Bookmark 2. The drove roads from the Kintail through to Glen Affric.**

In the *Clan Chisholm Journal* of 1975, an extract was taken from a book by the Rev. A. E. Robertson who wrote in 1941 of the “*Old tracks: cross country routes and coffin roads in the North-West Highlands.*” Of particular interest to New Zealand Chisholms were the routes the Rev. Robertson described of the cattle drives that had usually started on the Isle of Skye and went from the Kintail through to Glen Affric. For at Aultbeath, which had been known “*as a hospitable keeper’s house,*” John Chisholm, his wife Ann and their four daughters lived in the 1870s and 1880s before migrating to New Zealand.

This route from west to east was used extensively from the eleventh century onward, leaving the Kintail from Morvich on Loch Duich, and travelling north of the “*Five Sisters*” – the well-known peaks in the area. Within a short distance the track forked with two tracks going up two different glacial valleys, one very narrow and steep sided, the other along the very rocky River Croe and Allt Granda. Once over the mountaintops, the pace could be quicker, until the two tracks joined at Aultbeath, which would have been “*an overnight stop*”. Past Aultbeath the going was easier for cattle and man down the banks of the River Affric and round the side of Loch Affric, before once again joining the River Affric that cascaded down a steep gorge from the Dog Tail Falls to Cannich. Here it became once more an open valley along the River Glass to Struy, near Erchless Castle. This was a collecting point for cattle before moving them on to the market at the Muir of Ord. A long tough journey from the Isle of Skye.

But by the time John Chisholm was a gamekeeper at Aultbeath where the two routes joined, the driving of cattle along these drove roads had almost ceased, and it was deer that roamed the forests and mountaintops. The area would have been little changed 60 years later when the Rev. Robertson wrote of the “*Old Tracks*”.





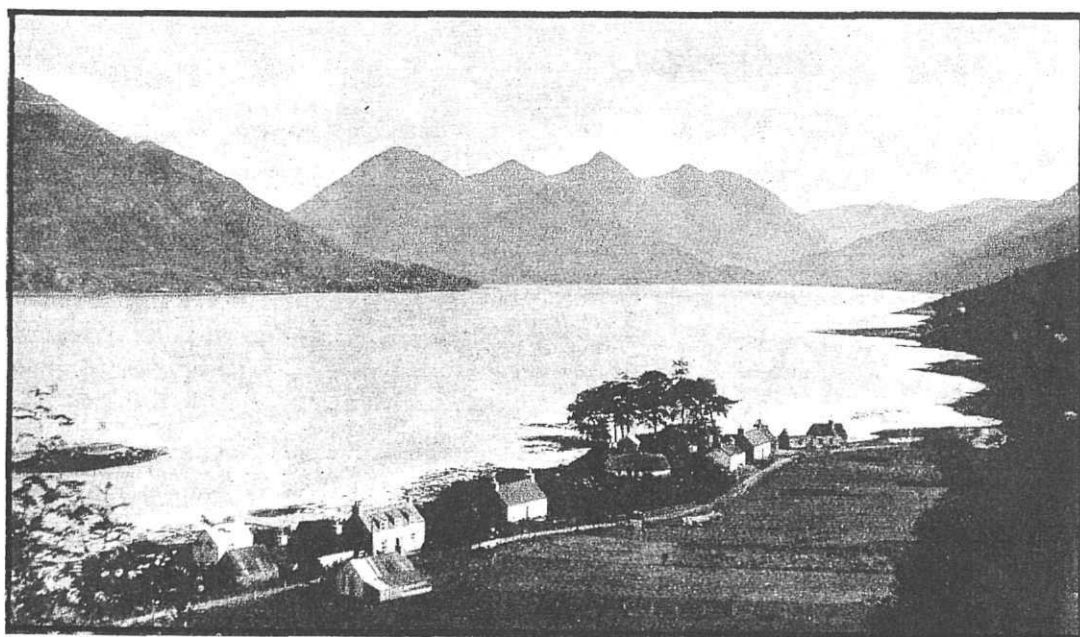
### 3 (g) 1884 JOHN, ANN AND THE GIRLS FROM THE GLENS

*It was a long way from an isolated Lodge in the mountainous and forested country deep in the Glen beyond Loch Affric, to Longburn on the fertile and flat Manawatu plains, but this was the journey taken by John and Ann Chisholm and their four daughters in the 1880s. Whether their decision to come was influenced by knowledge of the success of John's brother, Archie in Southland<sup>1</sup> is not known. It could have been that with John's parents both recently dead,<sup>2</sup> they now felt free to follow John's brother to a land which they had heard offered more chances than gamekeeping in the Highlands, as well as giving better opportunities to their four girls.*

Aultbeath Lodge where John Chisholm was a gamekeeper was well beyond road's end at the south of Loch Affric in Glen Affric, Invernesshire. This Glen for centuries had been one of the routes for driving cattle from Skye and although not a major one, drovers often chose this way for the pasture it gave their stock and to avoid the tolls on the major drove roads that had mainly been built by the military.<sup>3</sup>

When the Chisholms lived at Aultbeath Lodge in the 1880s, there were few cattle left to drive in the Western Highlands and so the area had become a real backwater, with far more deer than people. In the surrounding forests, it is said that Chisholms had "cut timber" from the 16th century, but at this time, it was deer - and a few sheep - which wandered the Glen.

The 1881 census listed few people around Loch Affric. Beyond Aultbeath where the Chisholm family lived, there were only two other solitary shepherds living further into the hills at Camban. In the other direction, on the north side of Loch Affric, seven miles downstream, their nearest neighbours were Ann's parents, the Millers with her three grown up sisters, who lived at the Shooting Lodge beside Affric House. Ann's father, John Miller was a gamekeeper like his son-in-law, John Chisholm.



*Looking north across Loch Duich to the Seven Sisters*

Living and being brought up in such an area, the girls could not have gone to school. So how the Chisholm girls got the type of education that in New Zealand propelled Catherine, their eldest, into teaching and her younger sister Jessie, firstly into teaching and then into a closed order convent, is not known. Having Gaelic as their first and probably only language before coming to New Zealand would not have made it easier.

John Chisholm was born around 1841 in Kilmorack - probably at Deanie Lodge in Glen Strathfarrar, where his parents Kenneth and Catherine were living at the time of their marriage in January 1838. He was only a baby, when his parents moved away from Kilmorack and eventually settled in the equally beautiful but even more isolated, steep, mountain and boggy plateau country of Kintail, inland from Loch Duich, Loch Long and north of the Seven Sisters mountains. It was an unroaded unpeopled area, where the steep glaciated valleys gave way to bare rocky hills of gneiss and schist, where the rain was incessant and the winters snowy and long.<sup>4</sup>

Kenneth, John's father was a shepherd - quite possibly on Chisholm land, as The Chisholm held a quarter of the rental land in the pastoral area of Kintail at this time.<sup>5</sup> Before the 1861 census when he would have been only 20, John had left his Kintail home at Corrynachulan, where he had grown up with his elder brother, Archie, and gone to work as a farm labourer in the Cannich area. Soon after, his brother and parents also left the Kintail, with Archie migrating to New Zealand in 1863 and his parents going across the hills to settle in the more populated area of Invernesshire at Beauly.<sup>6</sup> When **John Chisholm** married **Ann Miller** at her home in Glen Affric, on Jan 14, 1868, he was working as a labourer in nearby Tomich. Ann joined him and it was here that their eldest daughter, Catherine, was born in 1871.<sup>7</sup>

Ann Miller, John Chisholm's wife, had been born in the Braemar area of Aberdeenshire where her parents had married and lived. But they left their home territory, and after spending some time in different areas of Ross and Cromarty, had settled in the 1860s at the Shooting Lodge at Affric with their six children. John Miller, Ann's father, worked as a gamekeeper on the estate of the first Lord Tweedmouth.



*Looking north towards Loch Affric from near Aultbeath Lodge*

A new lodge, Affric Lodge, which has been considered one of the most beautifully situated lodges in the Highlands, was built on the estate in 1870, alongside the old Shooting Lodge. Lord Tweedmouth came to a gentleman's agreement with authorities, that if they left maintenance on the old drove road which passed his new Lodge on the south side of Loch Affric unattended, so ensuring the track's degeneration and his privacy, he, Lord Tweedmouth would construct a path along the north side of Loch Affric to give the public good access through Glen Affric to Kintail. This was done, and traffic along the south side of Affric, decreased correspondingly, with the new track diverting to the north bank just east of Aultbeath Lodge.<sup>8</sup>

The Lord, the Liberal Member of Parliament for Berwick-on-Tweed, could trace his roots back to 16th century Scottish parliamentarians, and as well was a capable and respected man of business and collector of works of art. He lived mainly in Park Lane, in London. Not only did he own considerable estate in Berwickshire, but also owned land south of Cannich in the Glen Affric area. His son, the second Baron Tweedmouth owned, on probably the same estate, an equally beautiful but larger home close to Tomich, called Guisachan House. Here there were three cottages for the gatekeepers, as well as others for the gardeners and the gamekeepers.<sup>9</sup> He was known as a fine horseman, a good shot and an enthusiastic deerstalker.<sup>10</sup> It could be that John Chisholm had been in the second Baron's employ at Tomich, and moved as a long-standing employee of the Tweedmouths into the next glen - Glen Affric. Whatever, during the 1870s John and Ann moved from Tomich, south into Glen Affric, where John, like his father-in-law John Miller, became a gamekeeper for the recently elevated first Baron Tweedmouth. The Chisholm's new home at Aultbeath Lodge was a further seven miles up into the hills from the Millers, near the junction where two old drove routes, both starting from Morvich on Loch Duich joined.

After about a ten-year stay at Aultbeath Lodge, John and his wife with their four daughters, Catherine, Mary, Ann and Jessie left Affric on the long journey to New Zealand, where from the beginning of 1886, John was employed as a shepherd and manager on Longburn Station, near Palmerston North (*see map. p.65*) Life at Longburn, seemingly did not go well for John. At the beginning of 1889, after only three years in the country, he became so mentally depressed he was admitted to Mt. View Asylum, in Wellington<sup>11</sup> - a newly opened facility on what is now Government House land near the Basin Reserve. The spacious surroundings here did not help and he died three months later. Whether his difficulties were more physical than mental will not be known as the Coroner's report commented on his extreme depression, melancholia, and inability to eat, but his death certificate said he died of "*gangrene of the lungs*".<sup>12</sup>

After her husband's death, Ann remained at Longburn as Housekeeper for about seven years, while daughter Mary for a short while was the housemaid,<sup>13</sup> before moving to take a job as a cook, firstly in Waipukurau, and later at Porangahau on the Wairarapa coast. Catherine (Kate) also left the family, and somehow, despite her background, had sufficient education - and English - to successfully hold down a teaching job at Wellington College by 1893.<sup>14</sup>

In Wellington, **Catherine** met Frederick Dean, a very talented young musician from Kent, who as an assisted immigrant had arrived in 1884 on the *British Queen*, one of the first steam ships to come to Wellington. Frederick was to become one of Wellington's leading all round musicians, being bandsman, conductor, composer and teacher of many instruments, but at the time of their marriage in 1897 at St. Joseph's Church, Buckle St., he was the Headmaster of St. Mary's School and conductor of their band. St. Mary's School was attached to the first Roman

Catholic Church in Wellington, and was situated in Church St., just off Boulcott St <sup>15</sup>

The records of the next ten years make sad reading. Frederick and Catherine had ten children including twins, four dying before they were a year old, and two others dying before becoming teens.<sup>16</sup> Three girls lived to marry and have their own families; Kathleen, Agnes and Mary – with Douglas the only remaining boy also becoming a family man. <sup>17</sup>



*Catherine*

Family story has Ann, John's widow, leaving Longburn for Wellington to run a guesthouse,<sup>18</sup> soon before having her only New Zealand born daughter Margaret, in 1896. It is known Ann was living in Onga Onga in the Wairarapa by 1909 before she and Margaret moved north to Hastings around 1912. Here Margaret worked as a telephonist in the Post and Telegraph Office.<sup>19</sup> At the end of the nineteenth century, two of Ann's daughters had been living in Hastings - Ann, her third daughter who in 1896 had married George Hope, a jockey and horse trainer, and Jessie, who was in Hastings teaching. As well, Mary was working as a cook close by in Waipukurau to the south. But by the time Ann and Margaret moved to Hastings just before World War I. her three girls had left the area.

**Mary**, the second daughter had obtained another cooking job on the isolated and rugged Wairarapa coast at Porangahau, and in 1912 at 40, had married George Houston, who was also working on the station. Porangahau Station, which had been in the well known Hunter family of Wellington since the 1850s was partially broken up for soldier settlements after World War I, but when George and Mary married pre war, the Station was at its largest, consisting of 32,000 acres with George working as a rabbitier and fencer.<sup>20</sup> George and Mary only had one daughter, Isabella, who in 1937 married the then Manager of Porangahau.

As her husband's work with horses, took him away from Hastings, and she had no children, **Ann**, the third daughter took on a job as the foredeck stewardess on the *Penguin* on the Picton to Wellington run. In a bad storm off the Wellington Heads early in 1909 the ship sank with a large loss of life, and most of those on board, including Ann, were drowned.<sup>20</sup> In a report on the disaster, praise was given to Ann who had been in her uniform, giving out life jackets till the ship went down. <sup>21</sup>



*Ann Hope nee Chisholm*

(Collins: The wreck of the Penguin)

**Jessie**, Ann's youngest Scottish daughter gave up teaching to become a Roman Catholic nun, and by 1908 she too had moved from Hawkes Bay and was in the closed order of St. Joseph's at Manaia, Taranaki. For the last few years of her life, Jessie lived at the St. Joseph's Convent in Wanganui where she died in 1945.<sup>23</sup>

Catherine, John and Ann's eldest daughter remained with her husband and family in Wellington, whilst **Margaret** who had continued to live in Hastings with her mother, married Cecil Pothan in 1920. The newly weds bought a house further along Whitehead Rd and Ann soon joined them. She was probably staying with daughter Mary at Porangahau when she was taken suddenly ill in the summer of 1927, and died in the Waipukurau Public Hospital, 36 hours later. <sup>24</sup> Her body was brought back to Hastings for burial.



So Ann was not able to be with her eldest daughter Catherine when she lost her husband Frederick three years later in 1930. After her husband's death, Catherine stayed on in the family home in Tory St, Wellington. She continued to manage the Inverness Tearooms, the family's teashop at the corner of Tory and Buckle St.<sup>25</sup> where she not only served afternoon teas six days a week, but as well baked all the cakes and pies. Not long after Catherine's daughter Kathleen married in 1938, her husband, Walter Hawke was called up into the forces in World War II, so Catherine moved to live with Kathleen in Buckle St. A short time later in ill health she moved to a rest home in Otaki, where she died in 1943. Catherine's younger sister, Mary Houston, of Porangahau had died suddenly five years earlier in 1938, but Margaret Pothan who was so much younger than her sisters, lived on in Hastings till 1965.

For over a hundred years a family story had survived in Archie Chisholm's family in Southland that he had a brother John who had also come to New Zealand with his family.<sup>26</sup> It was through trying to verify this story, and obtaining death certificates for "John Chisholms" that the link between John Chisholm and his family of Aultbeath and Longburn and Archibald Chisholm of Southland became obvious. Further research has reinforced and verified this family story.<sup>27</sup>

With John dying so soon after arriving in New Zealand, it is not thought likely that he and his brother Archie had a chance to meet in New Zealand. Certainly no knowledge remained with the present Southland Chisholms, of just who "Brother John who came to New Zealand" was, nor for what a short time he lived after emigrating here. With John's family all being girls and all but Jessie marrying, their Chisholm name disappeared, and the details of their Chisholm heritage was mainly lost. When the link became obvious, Margaret Whitford, one of Archie's grand-daughters, determinedly worked her way through record after record till she located in the Telephone Directory, some of the present day descendants of John and Ann Chisholm and rang them. There were some surprised descendants! Margaret has now had letters as well as family memorabilia and photos, where to her surprised joy, strong family likenesses are discernible.

These two families with their background in the hills of the Kintail are now hoping that some day a meeting can be arranged.

**Research help:**  
**Margaret Whitford, Invercargill**

## CHAPTER 4 THE AUSTRALIAN CONNECTIONS

*The following Chisholms are known to have migrated and lived in Australia, before some or the entire family group moved to New Zealand. Like those who came directly from Great Britain to New Zealand, their motives for leaving Britain for Australia were varied, but most emigrated to Australia round the time of the Victorian gold rushes.*

*Joseph Wilson Chisholm was the first to leave Australia for New Zealand. He was a Yorkshireman who had gone to Australia as a single man of 21, in the first months of the Victorian goldrush. But his stay in Australia had been short - a mere 15 months. It is not known if he spent that time gold digging, but from lack of gold riches in family stories it does not seem likely that if he did he was successful. It is not known either, why he selected Wellington for his next move. He may have been just a young man seeking further adventures.*

*The first Chisholm family known to settle in Australia before later moving to New Zealand was James and Rebecca Chisholm and their three teenage daughters, who sailed into South Australia in 1849. Records show that they soon moved to Victoria, but Rebecca died and James, maybe influenced by his daughter Harriet's new husband, John Tompkins, whose family was in New Zealand, came to Wellington in 1858 with the Tompkins, and his two single daughters.*

*It was clearly for economic and social reasons that the Farquhar Chisholm family from Skye came to Australia. They had been living a frugal existence on Skye, at a time of great social change, but were able to take advantage of the Highland and Island Society scheme to leave Skye for Australia in 1855. Kenneth, their eldest son, had already emigrated to Australia, and the remaining family set sail on the Switzerland, bound for Adelaide. They settled in Geelong, Victoria and later, after gold had been found in Otago, two of the sons, Angus and Donald, are said to have taken part in the original rush. Donald returned from New Zealand to Geelong, just before he died, but Angus stayed on in Dunedin, where some of his descendants still live.*

*The Chisholms from Crichton were another family who made the move to Australia before gold was the lure. Helen had been left a widow with seven children around 1837, and it seems likely that it was a family decision twelve years later for them to move to Australia. William, her second son, travelled out in 1850 with his family, followed soon after by his mother with a family party of ten. They settled in Geelong. Jessie soon married, and it was she and her husband, David Main, along with Helen's only single son, John Chisholm, who came to Otago not long after gold had been discovered.*

*Walter Chisholm was another Chisholm who arrived in Australia in the early 1850s. In 1863, in Melbourne, he married Rachel Graham, who had arrived from Ireland in 1860. Four years later Walter and Rachael left Melbourne for the new frontier gold mine town, Hokitika. Despite missing the height of the gold rushes, Walter and Rachel stayed there for over twenty years, before moving to Mauriceville and finally Auckland.*

*Another thirty years were to pass before the next known Chisholm family came to live in New Zealand, after residing in Australia. They were William Farquarson Chisholm, his wife Martha and their family of five school age children, who came to Dunedin just before the turn of the century. William Farquarson and his wife had sailed for Queensland in the spring of 1884, later moving to Tasmania, before coming to Dunedin in 1897.*

*These Chisholms are all known to have stayed in New Zealand, with all having descendants here at the beginning of the 21st century.*

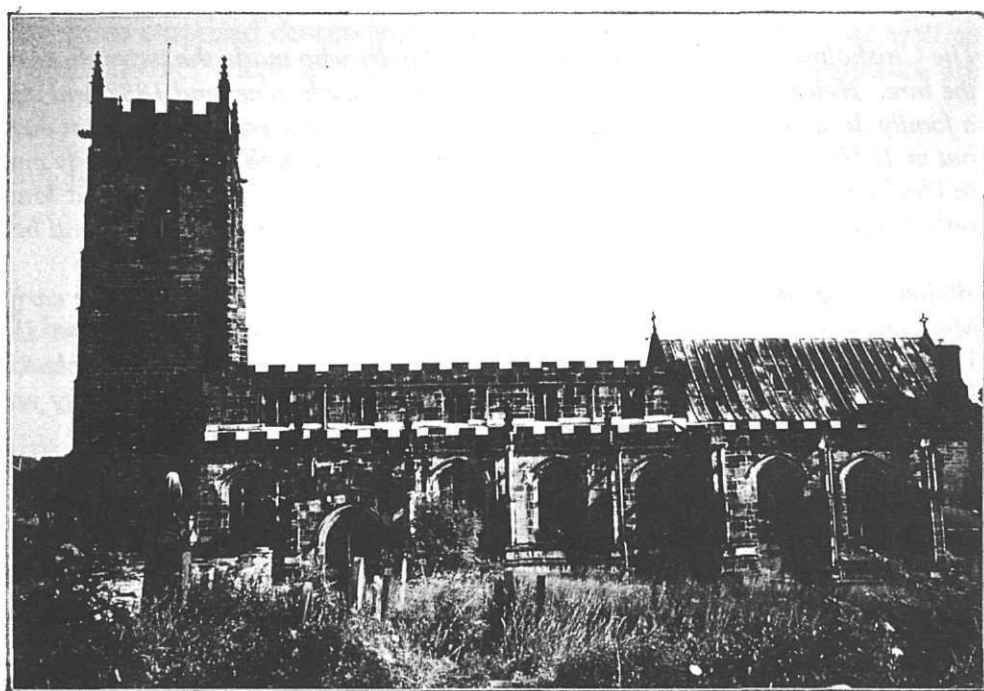
#### 4 (a) JOSEPH WILSON CHISHOLM FROM THE YORKSHIRE COALFIELDS REACHES WELLINGTON

*When Joseph Chisholm arrived in Wellington in 1854, despite his Scottish name, he was very much a Wesleyan Yorkshireman with a thick Yorkshire accent. His family had strayed far from Scotland and for at least the previous 60 years had been involved in coal mining and gold and silver refining industries around Sheffield, in Southern Yorkshire.*

**Hugh Chisholm**, Joseph's grandfather, was a miner in Rotherham, when in 1795 he married **Hannah Hattersley**, a descendant of a long-standing Yorkshire family.<sup>1</sup> How long Hugh had been on the Yorkshire coalfields when he married and where he came from, can so far only be guessed. It is suspected from the travelling routes of the day and from the names he gave his sons, that his background was probably of the Highlands rather than the Borders and that his family found their way south by boat from Fort William to Liverpool, probably after Culloden. From there, on a route traversed since the Middle Ages, Hugh could have travelled east across the hills on one of the Pennine tracks which followed the Peaks district ridges down to Stockbridge, before moving into the coal mining areas - a journey that would have taken two to three days.

Eleven years after marrying, Hugh died, leaving his wife, Hannah with 5 children under 9. Living in this area it is not surprising that the records over the next twenty years find her boys, John, James, Hugh and Daniel, all coping with the rigours of life in the South Yorkshire mines; at Wath-upon-Deerne, Darton, Greasbrough, Silkstone and Cumberworth.

*"All Saints"  
Silkstone Parish  
Church, [1993]*



**Daniel**, the third son, was 27 and a miner in the Silkstone area, when he married **Sarah Wilson** at All Saints the local parish church, in 1829.<sup>2</sup> Although they were both Methodists and their children were baptised in the Wesleyan Chapel at Denby Dale, by law they had to marry in a parish church. **Joseph Wilson Chisholm**, born in 1831, was their oldest son.<sup>3</sup>



*The Denby Dale Wesleyan Chapel where Joseph was baptised.*

Conditions in the mines right through until the end of the 1840s were appalling, with children as young as five, both girls and boys, being employed. The youngest ones sat in the dark, waiting to open trap doors for the laden coal carts, hauled by older children crawling on all fours with belts round their waists and chains between their legs. There was no school for them. Men and women, mostly working naked, were required to carry equal loads, lifting up to 100lb of coal in humid and badly ventilated shafts full of coal dust, where accidents were common and hours were long. One of the worst coal mining accidents of the day was at one of the Silkstone mines in 1838, when 26 children, with an average age of 10, were drowned when there was a sudden storm and a flash flood swept down the mine.<sup>4</sup>

Earlier this same year and from the same village, Daniel had left coal mining for all times. We can only applaud his decision for making sure his children would not be required to take part in such activity, and in moving at that time, may have saved son Joseph and our New Zealand ancestor from a watery grave.

Daniel and Sarah, with Joseph and their three daughters, Sarah, Hannah and Martha moved from the coalmines into Attercliffe, on the outskirts of Sheffield. Daniel's new work was at the Sheffield Smelting Co., a firm that refined gold and silver, and they were to be his employers for the next forty years.<sup>5</sup> The Chisholms probably lived in the workers' cottages attached to the plant. This area was also close to the Zion Congregational Chapel that was an important institution for the Chisholm family. It is also likely that what schooling Joseph had, was in their day school.

Sheffield, as a rapidly growing iron and steel industrial town, was a very unhealthy place for anyone to live. Sanitation was almost non-existent, air pollution from the coal-burning furnaces was high, dirty muddy roads, inadequate drainage and water supplies were major problems, diseases of all kinds were prevalent and child mortality extremely high. Attercliffe, as a township on the outskirts, centred on the main road to Rotherham, and with the railway alongside, shared this polluted, dirty and smoggy environment.<sup>6</sup>

It is not surprising that the Chisholms paid a personal cost for their move to such an environment. At Christmas time 1846, Daniel lost his first wife, Sarah in childbirth with the

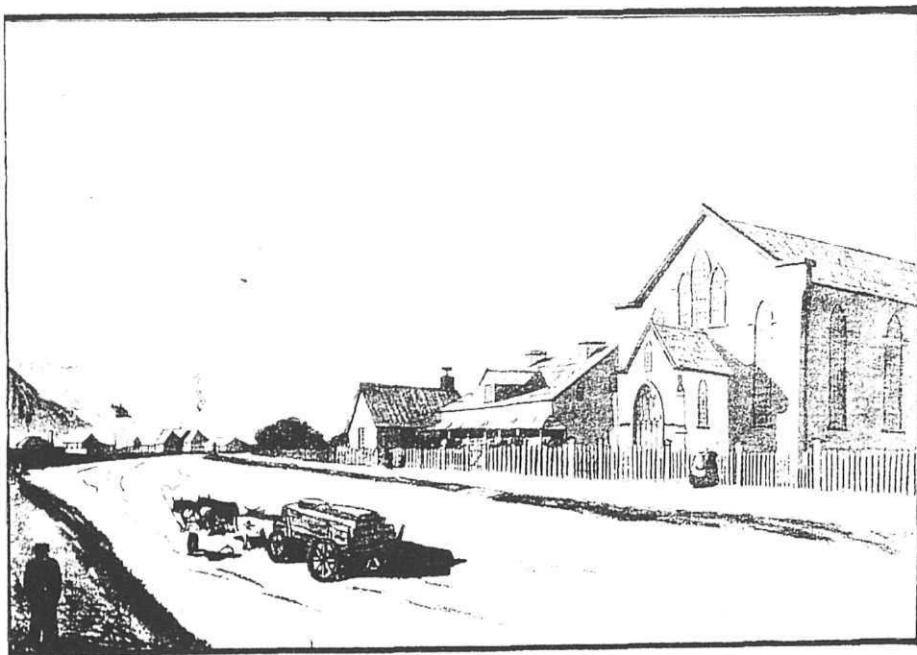


child she carried. He married again in 1847 and, in 1850 within days, lost his second wife in childbirth, as well as two of his children. Never daunted, he married for a third time the same year, Martha Wilson, a woman twenty-one years his junior, by whom he had at least another five children. Only two reached their teen-age years, and his third wife died at the age of 43.<sup>7</sup> What affect this had on Joseph, the oldest living child, one can only guess. But by the late 1840s he was living away from home, apprenticed to a tailor, David Chapman, who employed three men as well as a servant for his wife.<sup>8</sup> His tailoring business was in Attercliffe, so Joseph was close to home and church.

On finishing his tailoring apprenticeship during 1851, Joseph lost no time in leaving Sheffield, home and family. Gold had been discovered in Australia that year, and with his father in the field of refining precious metals, Joseph would have been knowledgeable about the subject. We can only assume that it was this gold discovery that was the catalyst for his paying his own way to Australia.

The ship on which Joseph sailed, the *Lady Head*, carried 342 paying passengers of whom 240 were single men with a mere 19 single women. She was a vessel of 868 tons, so considerably bigger than many of the early New Zealand immigrant boats, and sailed from Liverpool to Melbourne in 55 days, arriving on August 27, 1852. With such a large contingent of young single men who paid their own way, sailing so soon after the discovery of gold, one can deduce their intent after reaching Australia, with a fair degree of accuracy.

How Joseph fared in Australia is unknown, but if rich gold strikes had been made, it is likely this would have been known through family stories. Indeed, he did not stay long, and according to Joseph himself, who signed an Early Pioneers Book at a Gathering in Newtown Park, Wellington, in 1912, he arrived in Wellington on Nov 15, 1854.



*Manner St Church and Mission House  
(Morley, G. History of Methodism in NZ p.333)*

As a practising Methodist one of his anchors from his earliest time in Wellington was the Manners St. Methodist church, and he set up his first home in Upper Cuba St. within walking distance of the church. In March 1860, he married, in his Cuba home, the girl who lived across the street. **Elizabeth Gell**, was also born of Yorkshire parents, also from a devout Methodist family, and also a regular attendant at the Manners St church.<sup>10</sup>

From the first records found of Joseph's life in Wellington, we find he had set up shop in Tory St as a builder/carpenter. At this time he also officiated as a funeral undertaker, undoubtedly building the coffins as well.<sup>11</sup> It is not known whether he had

picked up these skills in Australia and given up tailoring there, but there are certainly no records in New Zealand that Joseph was a fully-qualified tailor. Likewise, there has not to date been any evidence that Joseph worked for anyone, other than himself, or that he had a firm employing men. His son Stanley used to talk of the amount of time their father spent building houses for the family, as they moved frequently, seemingly at the request of Elizabeth.<sup>12</sup>

For the first few years of their married life, Joseph and Elizabeth stayed in the house in which they had married in Upper Cuba St, just above Abel Smith St close to family and Methodist church friends. This was the real outskirts of housing in colonial Wellington. On the opposite side to the Chisholms above Abel Smith St were just three homes, one belonging to the Gells, Joseph's in-laws, and a second to William Tonks, another devout Methodist and family friend. On the Chisholm side, built well above street level, there were five houses, including the home of another Tonks, Enoch, two of whose daughters later became Chisholm daughters-in-law.<sup>13</sup>

Despite being surrounded by church friends, early in 1867 the Chisholms moved on. With their family of four, **Arthur, Walter, Fred and Annie**, they moved out to lease a house and land on the Porirua Rd near Johnsonville.<sup>14</sup> They stayed there for about five years, adding another three children to their family, **Alfred, Horace and Edie**.<sup>15</sup> These years on "*the farm*" at Johnsonville, were remembered very fondly and commented on frequently by my grandfather, Walter, in his later years. But Annie, their oldest girl, remembered this time as one when she was required to take over many of the household chores. As a six year old she was expected to be able to cook a roast meal in a camp oven and to be available to help her mother with the increasing family.<sup>16</sup>

There had been a Wesleyan chapel with a schoolroom on the Johnsonville Rd since 1846, so the Chisholms did not have to travel to Wellington to church or school. In 1870 a new and larger schoolroom was added to the church, which undoubtedly the older boys would have attended.<sup>17</sup> Joseph would have worked locally, as this was in the days before trains ran through Johnsonville to Wellington, though there was a reasonable road with a coach service. The steepness of the route out of Wellington meant that Johnsonville was the first resting-place on the road north for both travellers and horses.<sup>18</sup>

Johnsonville at this time was little more than a clearing in the heavily timbered hills, with a population under 200.<sup>19</sup> By 1872, the spell of living out of town must have lost its charm, or become too impractical as the growing family came back to town, living in Hopper St, close to Elizabeth's parents in Cuba St.<sup>20</sup> **Stanley** their eighth child was born here. Joseph again set up building premises, at first in Cuba St and later Willis St.

The elder children at first attended Mr. Curtis's Grammar School,<sup>21</sup> but not long after they came back to town, the Wesleyans erected a new school building in Dixon St for both boys and girls. In January 1873 it was opened under the care of a Mr Stephens who had come from Adelaide to take charge, on a salary of 200 pounds per year. The elder Chisholm children were amongst the 140 foundation pupils.<sup>22</sup>

After two years back in Wellington, the family moved on again unexpectedly, and this time well away from anything familiar. They went north to Wanganui. There was a good coastal steamer service in place, and records show the Chisholms as quite frequent passengers, so that they were not entirely isolated from the Wellington relatives.<sup>23</sup> They bought property in Keith

St close to the river, and later bought a second house round the corner in Plymouth St.<sup>24</sup> Swimming across the Wanganui River became a test of manhood for the elder boys.<sup>25</sup> Joseph worked as a carpenter, and they all attended the local Wesleyan-Methodist chapel, where the three youngest Wanganui-born children, **Beatrice, Len and Florence** were baptised.<sup>26</sup> Joseph and Elizabeth's family now numbered eleven.

About a year after they arrived in Wanganui, William Watt, an early Wanganui entrepreneur who owned a large area of land about three miles north-west of the town at Mosston, decided to subdivide his land and Joseph bought acreage.<sup>27</sup> Just how much is not known, but his son Stanley spoke of the "farm" at Wanganui and the horses they rode. They called the farm "Ferndale" and it was here that Florence their youngest child was born.<sup>28</sup> Mosston, though a pleasant rural area, was low-lying and swampy, where flax grew well, and in the 1870s there were five steam-driven flax mills there.<sup>29</sup> Mr. Watt, who was later to become Mayor, also gave land for a school at Mosston, which started at the beginning of 1878 with 68 pupils. Horace, Edie and Annie Chisholm were three of them,<sup>30</sup> though from her poor attendance record it was obvious Annie's main job was to help at home, particularly after Florence, the youngest of the eleven was born. As Elizabeth and Annie tended the babies, the three eldest sons moved into the workforce; Arthur was apprenticed to a jeweller and watchmaker,<sup>31</sup> Walter was in the Post Office<sup>32</sup> whilst Fred worked for a chemist.<sup>33</sup>



Walter at Parihaka

The complete family never lived under the same roof, for at the end of 1878 before Florrie was born, Walter, the second son, was transferred to Wellington to take up a cadetship in the Telegraph Office. Fred, the next brother, joined him there in a junior position.<sup>34</sup> Not long after, Elizabeth went down by the steamer to Wellington, undoubtedly to see how they had settled. She was to visit another couple of times<sup>35</sup> before Florence, her youngest child was born in September 1880. By this time, Alfred, their fourth son, had also started work in the Post and Telegraph Office in Wanganui.<sup>36</sup>

In the year before Parihaka, the situation with the Maori people in the area had become rather tense. Wanganui had had from its earliest days, problems with ownership of land round the river, and as a result had always been a garrison town, with the Rutland and York stockades being built for protection. Volunteers to fight were always available and soldiers stationed in Wanganui were a major influence in everything that happened.<sup>37</sup>

With most of the British soldiers withdrawn from New Zealand in the late sixties, most towns relied on Volunteer Corps, so that when land issues became out-of-control in Taranaki, a call up notice was gazetted for volunteers from Thames to Timaru. Walter who had continued his service

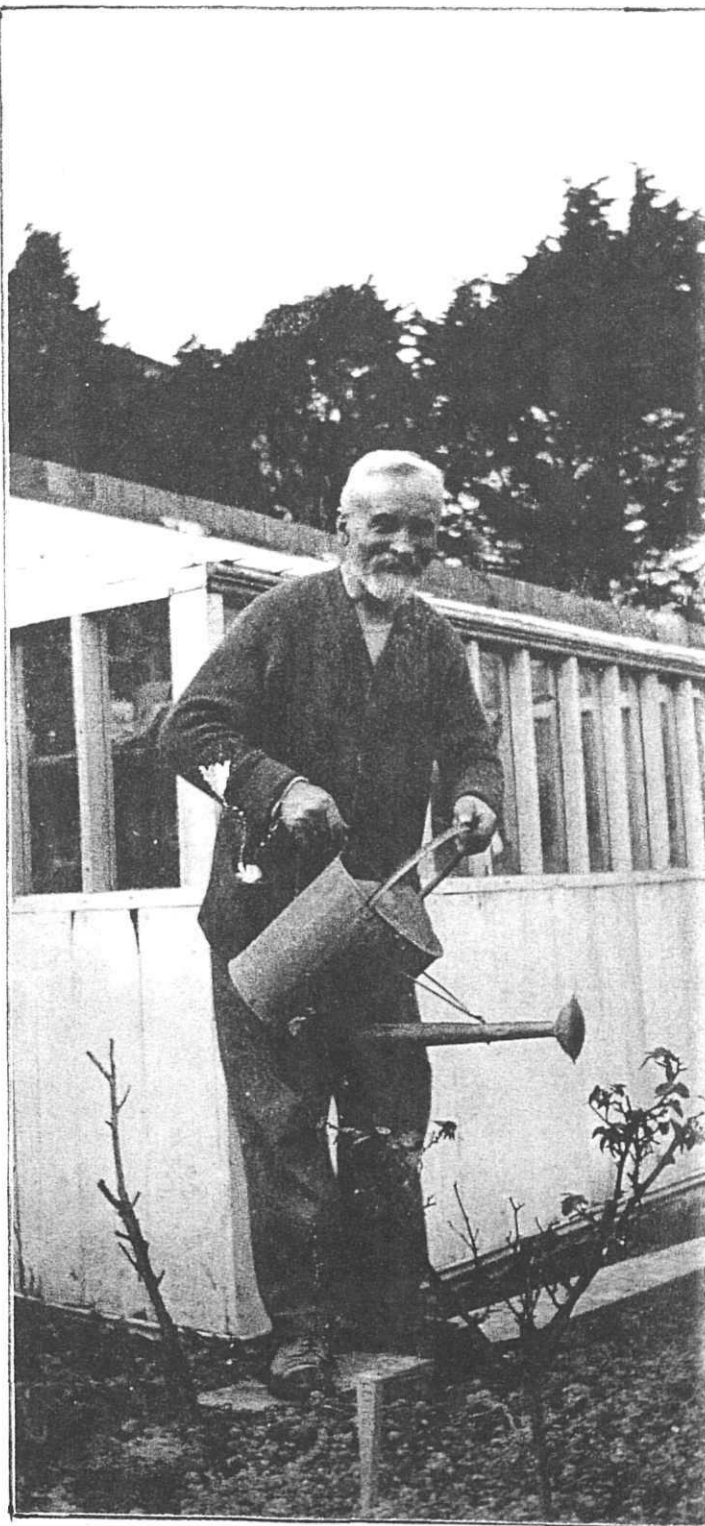
as a volunteer with the Wellington Naval Brigade, after a rousing farewell marching through the streets of Wellington, sailed off on the *Hinemoa*, - one of the coastal steamers that served Wanganui. He was away just three weeks as Te Whiti was soon captured and the revolt collapsed.<sup>38</sup> The bugle he played is still in the possession of a family member.

In such a climate, the Chisholms perhaps did not feel safe in Wanganui, or maybe they felt their teenage sons in Wellington needed more family life. Whatever, the reason, the family sold up and Elizabeth and the young children took a boat back to Wellington, whilst Joseph and some of his older sons rode on horseback down the beaches. Stan at 9-years-old recalled being very upset at having to go by ship with his mother and the pre-schoolers.<sup>39</sup>

While they had been in Wanganui, the old Manners St church had been burnt down in a horrific fire that swept through the whole block.<sup>40</sup> The Wesleyans had built a new church further out in Taranaki St and the Chisholms bought their new home round the corner in College St. They were all involved in the new church, with several of the older children teaching Sunday school and Bible Class, as well as leading the choir.<sup>41</sup> Elizabeth, too, taught Sunday school and Joseph was a very favourite lay preacher, who according to family story, delivered "*sermons more acceptable to the congregation than the ministers*".<sup>42</sup>

The number of family members living at home decreased rapidly. After living for 12 years on the flat in College and Tasman Sts, in 1894, the parents made another move to a smaller home at the upper end of Hankey St.<sup>43</sup> This was close to the area where their close friends, the extended Tonks families were living. This now included their eldest son Arthur who had married Edith Tonks in 1886. Walter, Fred, and Edie were also married and away from home. Alfred had gone to Australia and married and as far as is known never returned to New Zealand. Annie had left the family home, travelling to Hawera to work as a milliner.<sup>44</sup>

Their stay in Hankey St was the longest of any of their married life. But with the family all gone, in 1909 when Joseph was 78 and Elizabeth 70, they moved across town to Pitarua St. in Thorndon



*Joseph watering his roses*



close to the Town Belt.<sup>45</sup> With only three of their sons and one daughter living in Wellington, - but all of them across town in the eastern suburbs, they were very much on their own. They were only to have six years in Thorndon, with Elizabeth dying unexpectedly, early in June 1915. Joseph was literally heartbroken, and whilst staying temporarily with his son Stanley in Island Bay, just as unexpectedly died nine days later.<sup>46</sup>

All family stories indicate that Joseph was a steady, pious, kindly and gentle man, whom everyone loved. From his time in the smog of industrial Yorkshire, through Australia, and on to a pioneering life in New Zealand as a family man supported by a more ambitious wife, he quietly built a successful life.

All eleven children of Joseph and Elizabeth grew to adulthood, all married and all had children. Though only private and fee paying education was generally available when their elder children were growing up, they saw that at least all their boys had sufficient education to lead them towards fulfilling careers. Two of their sons reached the top in the Post and Telegraph Office, with Walter, despite being completely deaf, holding the top job in the Otago/ Southland area at the time he retired and Fred becoming the Chief Postmaster in Dunedin in his last years of service. Their eldest daughter, Annie seemingly without adequate schooling due to her house working duties, became a successful milliner at Kirkcaldie and Staines, while the three other girls Beatrice, Edith and Florence all married professional men. Arthur did a watchmaking apprenticeship and had his own business for many years, while Alfred became a journalist in Queensland. Horace spent years as a Gas Inspector for the Wellington Gas Works and Stan and Len spent much of their careers in the accounting field.

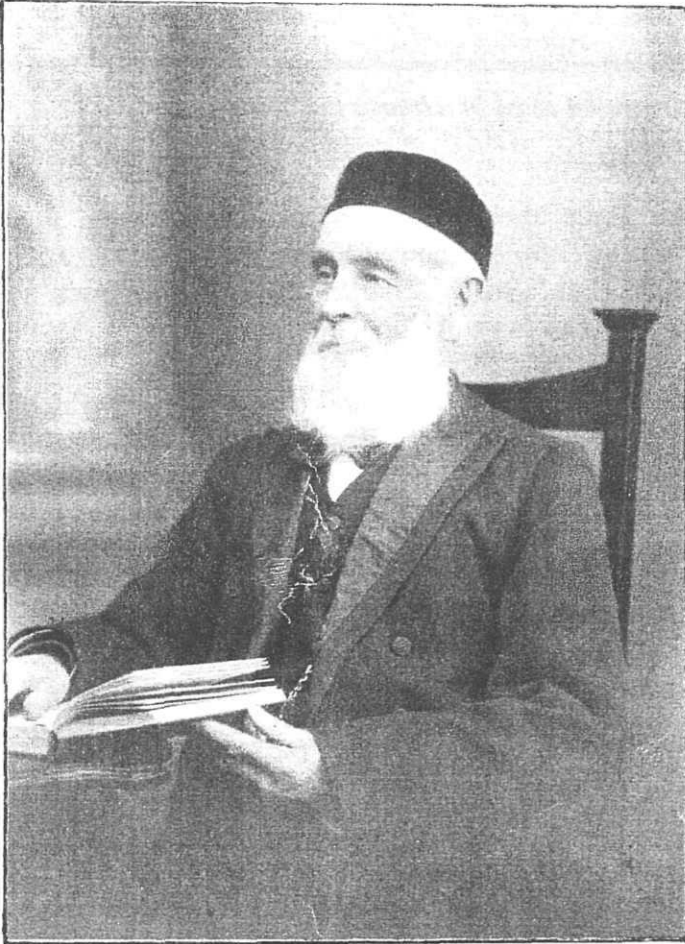
In the Victorian era, when our pioneers were mostly required to put all their energies into surviving and child mortality was high, this was not the norm and a significant achievement. Joseph and Elizabeth certainly provided succeeding Chisholm generations with an excellent role model.



*Annie Chisholm  
Successful milliner*

**JOSEPH WILSON CHISHOLM**

b.1831 Cumberworth, Yorkshire,  
Arrived in Wellington, Nov 15, 1854  
d. June 12, 1915 in Wellington



Married in Wellington, 1860

Children:

*John Arthur Daniel, 1861-1942*

*Walter Edward, 1862-1956*

*Frederick James, 1864-1954*

*Annie Elizabeth, 1866-1953*

*Alfred Wilson, 1867-1928*

*Horace, 1869-1949*

*Edith Martha, 1871-1930*

*George Stanley, 1873-1973*

*Beatrice Mary, 1875-1948*

*Leonard Gell, 1878-1960*

*Florence Harriet, 1880-1978*



**ELIZABETH CHISHOLM nee GELL**

b. 1838, Cheetham, Manchester,  
Arrived in Wellington, December 31, 1842  
d. June 2, 1915 in Wellington

### ***Surprising but true 3: Walter Chisholm's Bridge St. home in Nelson***

Jocelyn, wife of John Chisholm of Eastbourne, was showing some of his Chisholm family photographs to Audrey Barney:

*"That's s one of the Chisholm houses in Bridge St. I think it was Walters".*

Audrey looked puzzled.

*"Is it? My grandfather Walter Chisholm lived in a house like that in Bridge St, Nelson."*

Jocelyn and Audrey were looking at some Tyree Bros. Chisholm photographs from the Nelson Provincial Museum at Stoke. The one in question showed the Bridge St. home, and was labelled "*Chisholm family home - Bridge St,*" with a "*Walter*"? alongside. Such a handsome two storeyed house with triple bay windows as shown on the opposite page.

Rechecking all sorts of records began again, but neither of these ladies could work out which Walter had lived in this house. So - off the photo went to the Museum staff with a request for help to clear up the mystery. The following was their reply: -

*"According to the 1902 NZ Post Office directory, Walter W. Chisholm [John's great uncle]... lived in Bridge St. Nelson...[and his] is the second name listed on the right side of Bridge St. between Tasman and Milton Street. Looking at a map of Nelson indicates that this would probably be the second house, just over the bridge from the Queens Gardens.*

*The Post office Directory for 1903 does not list Walter W. Chisholm in Nelson....The 1911 Post Office Directory lists Walter Edward Chisholm, [Audrey's grandfather] at 146 Bridge St. Nelson...[and] indicates that this is also the second house just over the bridge from the Queens Gardens!!*

*Our Photographic Unit advise that the photograph you mention "House, Walter Chisholm (no2365) would probably have been taken around 1898-99.*

*How amazing"*

Jocelyn and Audrey agree.

[Later there was an aftermath to this story. Other family recognised the people in the photo as being Burlinson and Emily Chisholm and their family, and further research showed that Burlinson had owned this property in the 1898/99 period before his brother, Walter had moved in. In 1902 Burlinson was living in Hardy St., just round the corner, whilst Thomas lived over the road, but also in Bridge St. Quite a conclave of Chisholms!! – but the labeller of the photograph was wrong as in 1898/99, it was not lived in by either Walter Chisholm]



*The grand home of Burlinson Chisholm, Walter W. Chisholm and Walter E. Chisholm in Bridge St, Nelson.*

(Tyree Picture Collection, (no.2365) Nelson Provincial Museum, Stoke)



#### 4 (b) 1858 WILLIAM CHISHOLM AND JANE KINGHORNE PROVIDE "ROMANCE ACROSS THE TASMAN"

*The history of Chisholms in New Zealand includes many stories connected with Australia. The story I have to tell has a romantic tie with New Zealand, leading to a happy marriage, but (as it is real life) an unhappy ending. It is about William Chisholm and Jane Kinghorne. Their families were early settlers in Australia from Scotland, but events took them to freedom across the Tasman to New Zealand to make their marriage vows. Theirs was the first Chisholm marriage registered in New Zealand. To best tell the tale I will start in Scotland, as there are three families concerned.*

The first **Chisholm** to immigrate to Australia was called James. He came from Mid Calder, near Edinburgh in the 3<sup>rd</sup> Fleet in 1790 as a member of the New South Wales Corps. After his term of duty was up, James remained in the colony, where he obtained a much coveted Rum Import Licence, opened the Thistle Inn in Sydney and gradually acquired town land and farms. His eldest son, James, was born in 1806, grew up in the colony and became a farmer, running properties with his father.

The **Kinghornes** were the second family in the story to immigrate to Australia. Alexander Kinghorne brought most of his family from Galashiels in 1824, following the death of his wife, Elizabeth. With him came his children John, Ellen, Elizabeth and Isabella. He left one son, Andrew, in Galashiels as Andrew had married Helen Aimers, daughter of the local mill owner. When Alexander Kinghorne arrived in the colony, he became superintendent of the convicts at Emu Plains on the outskirts of Sydney and gradually acquired property in the country, including land in the Goulburn district. He met the Chisholm family and his daughter, Elizabeth and James Chisholm jnr fell in love. They were married in 1829.

At marriage, Elizabeth received a grant of land in the Goulburn district, as was the government policy of the time, which she named Kippilaw after a farm in the Galashiels /Melrose area of her birth. In the late 1830s James and Elizabeth moved to Kippilaw, following severe drought on their property, Gledswood, just outside Sydney. They remained at Kippilaw to rear their nine sons. Their second son was William, the hero of our story.

The third family group in the story was still in Scotland. Andrew and Helen Kinghorne continued to live in Galashiels (after his father Alexander and family left in 1824), rearing three children, Eliza, Jane and Alexander. In 1850 Andrew died and the remaining members of the family decided to emigrate. Eliza was married by this time to Charles **Barley** and they had a daughter, Matilda. Records show that this family left from Gravesend on the *Oriental* in 1855, arriving in Auckland in 1856. Helen, with Jane and Alexander decided to join the Kinghornes in Australia.

Details of their trip are not known, but on arrival in Sydney the family travelled to the Kinghorne property, "Maxton", where Helen's father-in-law Alexander Kinghorne lived and which was situated next to Kippilaw. It must be remembered that these families had not seen each other since Alexander Kinghorne left Scotland in 1824 and during the next 30 years, a new generation had been growing up who had never met. Helen was reunited with her sister-in-law, Elizabeth Chisholm at Kippilaw, and the children of the two families began to get to know each other. Jane and Alexander Kinghorne were similar ages to the sons at Kippilaw. It

was then that romance began to blossom between Jane Kinghorne and William Chisholm.

This romance was not at all welcome in the families. They were first cousins - William's mother and Jane's father were sister and brother and this was not thought acceptable either in the family or in the teaching of the church. Nevertheless, the romance grew and flourished and one evening when all the family were gathered around the big cedar table in the dining room at Kippilaw, William passed a note to his mother to tell her that he and Jane wanted to be married.

Now William's mother, Elizabeth, was a dour Scot, sensible and strict. She was known to complain about the frivolity of her granddaughters, saying that when she married Mr Chisholm (as she always called James) she had travelled to her marriage with "*just a box of clothes under the seat of the conveyance, not all the frills that they had*". Her reaction therefore to the proposed marriage can be imagined and there must have been some strong words spoken by the older generations to the young couple.

However, a glimmer of hope appeared with the opportune arrival of the Barley family from New Zealand.

Eliza, Jane's sister and husband Charles and daughter, Matilda arrived from Auckland in August 1857 on the *Moa*, to be reunited with their Australian Kinghorne relatives and to meet their Chisholm cousins. Shipping records do not so far indicate when they returned to New Zealand, but we do know that Jane travelled to New Zealand on January 18, 1858 on the *Sybil* to join the Barleys.

It can only be speculation on our part as to whether the families saw Eliza and Charles Barley as a means to remove Jane from temptation, or whether Jane and William were the instigators as a means to marry away from family disapproval. Possibly both scenarios came into play, because the speedy arrival of William in Auckland on February 19, 1858 on the ship *Gazelle* suggests a well-laid plan and the complicity of Jane's sister, Eliza.

Records show that Jane had been in New Zealand 6 weeks when, 5 days later, William registered an '*Intention to marry*' form, which stated:

**1858 24 February.** *William Alexander Chisholm (25) farmer, residing in Auckland 5 days to: Jane Kinghorne (28) residing in Auckland 6 weeks. at St Pauls Anglican Church, Symonds St.*



They were married on February 28 at St Pauls Anglican Church, with Matilda and Charles Barley as the witnesses to the ceremony.



This was to be important in New Zealand Chisholm history, as it was the first marriage of a Chisholm in the country. What a colourful start to Chisholm marriages in this new country! A liaison filled with romance and adventure and the speculation of elopement as the couple escaped from the disapproval of their families at home, but still were able to retain the propriety of their marriage with the link to the Barleys. I would like to say that they all lived happily ever after. But this is not a fairy tale and life has problems for us all. The newlyweds came back to Sydney and thence to Kippilaw where they were happily accepted back into the family. James, William's father, gave him the property down-river from Kippilaw, which they called *Merilla*.

They had 4 children. The eldest, Andrew was born in December 1858, only to die a year later. Edith was born on July 7, 1860 (the writer's great-grandmother), Alice, November 1, 1861 and Robert in 1863. Sadly Robert died of gastro-enteritis in 1866. The two little boys were buried, in the churchyard of the little church on the hill at Kippilaw.

This church was important in the family, for they all attended church there each Sunday, followed by a family luncheon and a cricket match in the afternoon at Kippilaw. The church saw the marriage in 1880 of William's beloved daughter Edith, but before that it had witnessed the burial of his loved wife Jane.

Jane became ill in 1875 and quickly went down hill, despite the efforts of William to take her to doctors in Sydney. She died at Gledswood and William brought her back to Kippilaw for burial. A very sad entry in his diary records the sorrow of the parting of two who had started with the magic of romance and had less than 20 years of marriage before it all ended. He kept a small watercolour portrait of Jane in the flyleaf of his diary for that year.

The Barleys too had their share of success and failure. Charles opened a grocers store in Queen Street, Auckland in early 1856, which was well known at the time with a large sign over the verandah painted with the flags of all the allied armies. He had trouble with the store making money, however, and left after three years, moving to Melbourne, Australia and settling in the suburb of Windsor. Eliza died in 1874 and Charles died 1888.

**Carolyn Chown,  
Sydney**

#### 4 (c) 1858      *JAMES CHISHOLM WHEN WIDOWED IN AUSTRALIA MOVES TO WELLINGTON WITH HIS THREE DAUGHTERS AND A SON-IN-LAW.*

*Colchester on the South East Coast of England in Essex is not where one would expect to find Chisholms living at the beginning of the 19th century, but this is where William and Jane Chisholm were living when their two children, Jane and James were baptised at the Independent Helen's Lane Meeting House, in Stockwell, Colchester, in 1803 and 1804.*

**James Chisholm's** young life in Colchester is completely unknown, but at the age of 22,<sup>1</sup> he married **Mary Rebecca Allen**, a woman ten years his senior,<sup>2</sup> and over the following years they had at least three daughters, **Julia**, **Emma Rosetta** and **Harriet Matilda**.<sup>3</sup> For some reason the two younger girls were not baptised till just before they left for Australia. Perhaps it was an Australian requirement for migration, but whatever, on the November 13, 1848, Emma at fifteen and Harriet at fourteen were baptised at Old Church, St. Pancras, London. It is known that Harriet had been born in London, but it is not known whether the family had always lived there.

It is not clear either, why the parents, with Mary Rebecca well into her fifties, applied for an assisted passage to go to South Australia, but the family sailed on the *Florentia* from Plymouth on March 9, 1849 arriving in South Australia on June 20. The *Florentia* was just 453 tons, was over 20 years old by this time, and took over 100 days, from London to Adelaide, a slow trip for that distance.<sup>4</sup> The Chisholms moved east to Victoria, and were living in Prahran, just south of Melbourne, in 1854 when Harriet, the youngest daughter married **John Tompkins** at the Prahan Wesleyan Chapel. Oral tradition in the Tompkins family is that John had gone to Victoria from Wellington, New Zealand to search for gold.<sup>5</sup> While living at Magpie<sup>6</sup> a small gold mining village on the outskirts of Ballarat, John and Harriet had a young daughter, Julia. Unfortunately she only lived 8 months dying at Blackburn, west of Melbourne early in 1857.<sup>7</sup>

Harriet's parents, James and Mary Rebecca Chisholm had settled at Hamilton, in the west of Victoria, but coming to the Southern Hemisphere did not prove a good move for James's wife, Mary Rebecca, and she died in Hamilton, in 1856, aged 59. After her death, there seems to have been a family decision to move on again, to Wellington, New Zealand. So late in 1857, or early in 1858, James Chisholm with his three daughters, Julia, Emma, and Harriet and her husband John Tompkins, left Victoria and sailed for Wellington.

John Tompkins with his parents, brothers and sisters, had come to Wellington as an assisted immigrant from the Birmingham area in 1842 and had spent his teenage years working as a plasterer in Wellington. It seems likely that John and Harriet Tompkins decided to return to Wellington and James Chisholm with Julia and Emma accompanied them, assured by the presence in Wellington of John's family.

The senior Tompkins, John and Mary, with their family were living in the country at Makara, south west of Wellington. John jnr and Harriet joined them for a short time, but in June 1859 the young couple took out a lease on Town Acre 259 in Tory St. This was on the Te Aro Flat, which had been uplifted and made useable by the 1855 earthquake, and was quickly developing into an area of small closely-packed cottages for workers. John Jnr sublet 1/4 of his land to his father for 6 years at a peppercorn rental, after John Snr had paid his son an up



Received of *W James Chisholm*  
the sum of Nine pounds  
premium on Lease of *Quater*  
*acre Land in Tory st*

£9-0-0

March 8<sup>th</sup> 1865  
Received from  
*John Tompkins*  
the sum of Thirty  
five pounds for  
the above Lease and  
cottage on it

£35-0-0

*James Chisholm*

**Part of the Memorandum of Agreement**  
(Signed: Oct 31, 1859)

With Julia and Harriet both married to Tompkins, it was next the turn of Emma to marry and in 1866 she married **James Henry Hutchens**, a cabinetmaker and builder like her father. They started their married life living with her father in Courtenay Place. So James Chisholm's three girls whom he had brought from England and through Australia to Wellington were now all married and he became "a grandfather".

John jnr and Harriet Tompkins had four sons and two daughters <sup>12</sup> in the 1860s in Wellington, but lost one baby son in 1860. In 1869, John's wife, Harriet died at the early age of 34, probably in childbirth, <sup>13</sup> leaving John with five young children to bring up. His mother who had lived next door had died four years previously <sup>14</sup> and a month after Harriet's death, his father, John Tompkins also died. What sadness for John, losing not only his mother and father but also his wife and mother of his children in the space of just over three years. Harriet Tompkins, nee Chisholm shared a grave in the Bolton St. cemetery with her Tompkins in-laws.

William Tompkins and Julia Chisholm were childless and had had Flossie, John and Harriet's youngest daughter, living with them in Picton from a young age. With their return to Wellington, and to Tory St about the time Harriet died, William and Julia probably continued in their care of Flossie as well as helping John with the care of the other children. But as so often happened in colonial times when a widower was left with young children, John

front price of 10 pounds. Later he made a similar deal with his father-in-law, James Chisholm for 9 pounds.<sup>8</sup> The Tompkins parents moved into town from Makara and the two John Tompkins families, and Chisholms lived as neighbours<sup>9</sup> with John Jnr opening a store on the site. James Chisholm set up a carpentry/cabinet making business on his site, but in the early 1860s he moved his workshop away from the Tompkins in Tory St to Courtenay Place, where he and Emma, his second daughter then lived. In 1865, at a cost of 35 pounds, John Tompkins Jnr bought back the lease on his land from his father-in-law James Chisholm, along with the cottage James had presumably built.

There was to be a double link between the Chisholms and the Tompkins when Julia, James Chisholm's eldest daughter married, **William Haynes Tompkins**, John and Mary Tompkins' eldest son. This marriage took place in April 1862 in the Registry Office in Picton, where William had recently bought a house and was working as a shoemaker.<sup>10</sup> James Chisholm also had freehold property in Picton at this time. The newly-weds, though did not stay long in Picton and by around 1868, were back in Wellington, also setting up home in Tory St.<sup>11</sup>

remarried within twelve months of Harriet's death.

Meanwhile James and Emma Hutchens who had been living in Courtenay Place with Emma's father, James Chisholm, moved out in 1871 to a freehold property in Adelaide Rd.,<sup>15</sup> where James Hutchens added undertaking to his cabinet making skills. James and Emma also had children. Nothing is known of their son Walter, or whether he lived to be an adult, but the girls, Emmeline Emma Rosetta and Julia Matilda signed up and voted when women first got the vote in 1893. They were both unmarried when they voted in Wellington in 1899. Emmeline was a registered teacher in the Wellington area, and was teaching and unmarried as late as 1907.<sup>16</sup> What happened to Julia Hutchens in the 20th century is not yet known.

With James and Emma Hutchens moving to Adelaide Rd Emma's father, James Chisholm, was now without a live-in family. He both freeholded his 10 perch section, backing on to the harbour and with entry from Courtenay Place and bought two Town Acres at the southern end of Adelaide Rd., quite close to the Hutchens. He eventually decided against building there and in 1875 the land was bought back by the Crown.<sup>17</sup>

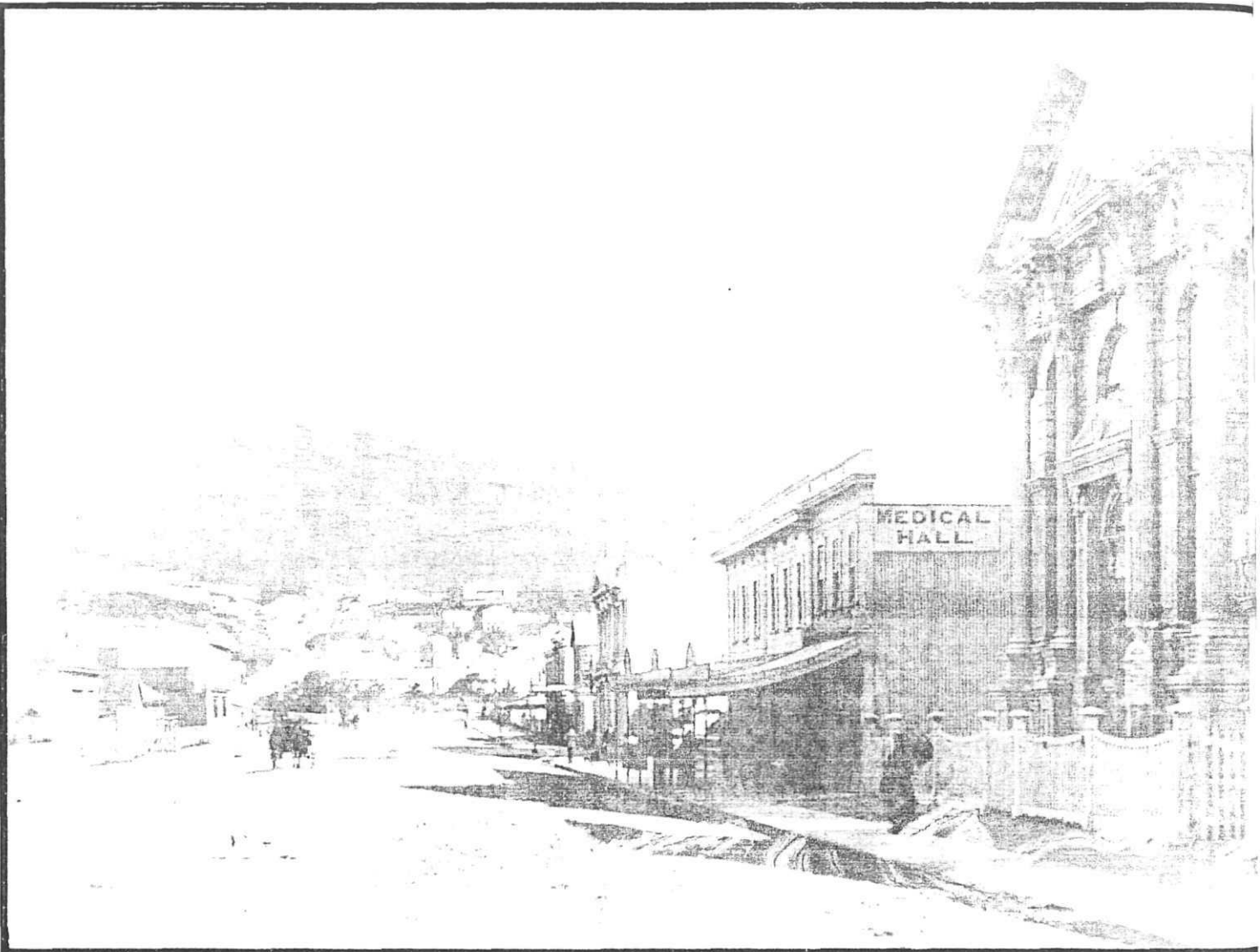
After the costly Maori Wars of the 1860s the government urgently needed to find new ways to augment their rather depleted finances. Under Vogel Development Schemes of the 1870s they opened up new land for migrants wherever possible under Special Settlement Schemes and a large tract around the Rangitikei and Manawatu rivers was made available for settlement starting from 1871. This land was mainly in dense virgin bush, very swampy, covered in flax, poorly tracked and with easy access only by river. There was, however, one small area free of heavy vegetation, flat and very fertile with nothing to prevent immediate cultivation. It was here that a group of Wesleyans from the Wellington area saw possibilities for their members, many who had been in New Zealand a considerable time, and had sons now wanting land. They formed themselves into the Hutt Valley Small Farmers Association and negotiated to buy 5000 acres, offering each member an allotment of up to 200 acres. The Proclamation giving them title to this acreage as a Special Settlement of the Province of Wellington was signed on March 4, 1872. The small township at its centre became known as Sanson, after the secretary of their Association. (*See map. p. 65*)

John Tompkins became one of the leaders of this mainly Wesleyan community and in 1874 moved from Wellington to Sanson with his family travelling by an old coach route. By 1876 he had opened a post office store, thought to be the first in the district. It evidently was a large shop, where the early settlers would meet and talk and in 1877 as the Post Master, he had copies of the Electoral Roll in the shop so that people could check their enrolments.<sup>18</sup> John sold his shop around 1880 and from then on concentrated on farming the 108 acres he had bought in the Rongotea/Sanson area. With Harriet's children going with their father and new wife to Sanson and as adults working in the Manawatu area, it is likely James Chisholm did not see his daughter's children again.

In Wellington James was to have further sadness when his eldest daughter Julia, William Tompkins' wife died in 1877, eight years after his youngest daughter, Harriet. Although William and Julia had no children for the new widower to care for, William followed his brother's example and remarried the following year. He left Wellington with his new wife, Margaret Grey and bought 129 acres of land near his brother John at Rongotea and carried on as a carpenter. William was obviously a practical man, ready to turn his hand to anything. He has been recorded as a bricklayer, shoemaker, carpenter and finally in his later years in the Sanson area, as "*Uncle Billy Tompkins, a painter and paperhanger who could set a broken*

*limb and give first aid to an injured man.”<sup>19</sup>*

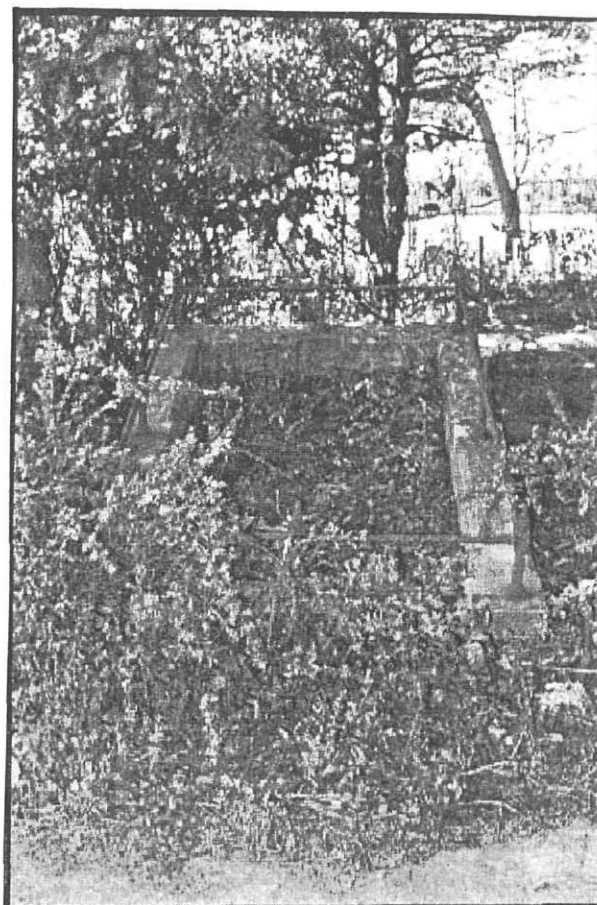
Both the Tompkins men, who had originally been married to the Chisholm sisters, lived in the Sanson area for over twenty years before John died from heart trouble in 1896 at Rongotea while William, his older brother died of old age in Palmerston North in 1906. He was 85.



*Looking along Courtenay Pl. in 1872.* (Burton Bros collection ATL B2283)

James Chisholm, with one remaining daughter, Emma Hutchens, stayed both living and working at his Courtenay Place address with the sea still lapping at his back door. In 1886 the Wellington City Council began what was to be a long reclamation programme, and in the first year, a strip of land from Oriental Parade through to Customhouse Quay was reclaimed, with Courtenay Place businesses losing their back sea boundaries. James died unexpectedly at the end of 1888, after an unfortunate fall in this reclaimed area behind his workshop. He, too, had reached the grand old age of 85.<sup>20</sup> The Rev. Charles Penney, conducted his burial service in the United Methodist Church. This branch of the main Methodist Church had built a sizeable church in Courtenay Place close to where James had lived and after the service he was buried in the Sydney St cemetery.

James bequeathed his entire estate of less than 200 pounds to his only surviving daughter Emma Hutchens.<sup>21</sup> Emma did not have long to enjoy her father's legacy, either, dying 18 months later in March 1890. Her husband outlived her by only 5 years, and they were both buried in the plot alongside Emma's father, James Chisholm. When the Wellington Motorway was built, it was necessary to move the graves at the Bolton and Sydney St Cemeteries to make way for the new road, but foresight was shown by the historians of the day and all graves were photographed for posterity.



*The grave of James Chisholm and the Hutchens family, Sydney St. Cemetery*  
Plots 6D and 7D (ATL 25586-43a)

The three daughters of James and Mary Rebecca Chisholm had at least seven children who were known to have survived childhood, with five of them, three sons and two daughters, being Harriet's children. Before James died, he probably knew about the marriage of four of Harriet's children in the Sanson/Rongotea district, where they continued to live. By then, two of the boys were operating a general store in nearby Halcombe, while a third son had become a teacher. It is not known whether or not Emma's two daughters married, but James would have been proud that one of them, Emmeline Hutchens, like John and Harriet's youngest, Ernest Walter, became a teacher. Julia and William Tompkins had no children.

A contact made recently through the internet with Matt Tompkins in London, a great-great-grandson of Harriet Chisholm has made this account of James Chisholm and his three daughters much richer than the original version, which from necessity had been based solely on records.



4 (d) 1861 ANGUS AND DONALD CHISHOLM THEN LATER  
MARION CHISHOLM  
SAIL  
"OVER THE SEAS FROM SKYE"

*Famed for its romantic appeal in story and song, and its picturesque landscape, the Isle of Skye with its steep mist covered mountains and foggy air, limited and often-marshy flat land, with rocky shorelines never provided its inhabitants with an easy or reasonable living. As early as 1721 McDonald's tenants are recorded in a petition as pleading for reduced rents because of "damage caused by storms from the sea resulting in loss of 485 horses, 1027 cows and 4556 sheep."<sup>1</sup>*



*Writing in 1794 of the difficulties of living on Skye, Thomas Fraser of the Inverness Academy in his Statistical Account stated that: "There is no tradesman here that confines himself solely to his trade; but is occasionally farmer, weaver, tailor, fisherman, shoemaker or carpenter."<sup>2</sup> In other words the men of Skye had to be "Jack of all trades" to provide adequately for their families. Their houses were small and simple, made with stone walls and thatched roof, with minimum space for windows and door. In the middle of the earth floor was a fire of burning peat, the smoke escaping through a hole in the roof. They were euphemistically called "black houses".*

*From earliest records, deprivation, overcrowding on marginal lands, emigration, famine and flood are noted. Skye provided large numbers of its population for the early emigrant boats to America and it has been estimated that around 4000 people left Skye between 1769 and 1773 - about 20% of the population.<sup>3</sup> The Rev. Robert McLeod cites 200 souls leaving Bracadale parish in 1778 for America and a similar number again in 1790, whilst his estimate of the numbers in the Bracadale parish receiving poor relief that year was almost 10%.<sup>4</sup>*

*Similarly the chiefs of Skye mustered large numbers of the best men from their estates for military service. It is said that between 1797 and 1831 Skye produced 21 generals, 45 colonels, 600 officers and 10,000 common soldiers along with 120 pipers.<sup>5</sup> However, for those remaining on Skye, manpower was still needed by landlords for the picking of kelp to send south for the making of soap and paint. This heavy, wet work did provide a little cash, allowing families to augment what they received by sale of their black cattle. But a number of events occurred almost simultaneously which were to have a major effect on the population of Skye. The Clearances and resultant emigration became ongoing from the turn of the century but with the end of the Napoleonic Wars came also the end of the kelp industry. Along with this, people were turned off their lands, as sheep replaced black cattle. Many soldiers preferred to emigrate or stay in the growing southern cities than return to such subsistence living. The opportunities for crofters to obtain ready cash became even more limited.*

It was during this stressful period that **Farquhar Chisholm** and **Marion McDonald**, both born on Skye, married in the western parish of Bracadale in 1822. That they were able to remain on Skye for over 30 years of married life, and successfully bring up a family of six<sup>6</sup> seems a remarkable feat. The family was all at home at Struanmore in the 1841 census, the younger ones at the parochial school in Bracadale.

The 1840s brought even harsher conditions to Skye. The 1846 widespread, devastating potato blight, well known in Ireland, also completely wiped out the year's crop in Western Scotland with Skye particularly badly hit. Withers<sup>7</sup> estimates that in the following year, between a quarter and a half of the population of Skye were dependent on relief for survival and many left the island for good. Seems likely the elder of the Chisholm boys were amongst them. John I was labouring on the Scottish mainland by 1851, while Kenneth was thought to be on his way to Australia.

The Government was forced to act, at first with a Fund for the Relief of Destitute Inhabitants of the Highlands. This was widely supported, particularly by Scots abroad, and as the famine continued many landlords got behind another new Society, The Highland and Islands Society. They could see this would help them clear their lands of a proportion of dependent crofters who were falling further and further behind in their rents, and were in their eyes preventing the longer-term economic well being of the Highlands.

Lord Macdonald of Skye very actively supported the Highlands and Islands Emigration Society, which was mainly financed by the landlords themselves. In 1852 alone he paid 3758 pounds for 215 families of 1315 souls to travel on three boats, from his estates to Australia<sup>8</sup> In 1852 there were seventeen ships that left for Australia with folk from Skye, and in the five years that the Society operated, almost 5000 Skye folk were transported to Australia, mainly to Victoria.<sup>9</sup> Amongst the last to leave under this scheme in 1855, were tenants of the McLeod Estate, including Farquhar and Marion Chisholm of Bracadale, both now in their fifties. With them were their five adult children, Ann, John I, Angus, Donald and John II as well as Farquhar's sister Bella. Kenneth, their eldest son who had left Skye in the 1840s, was already out in Victoria, and undoubtedly had written home, encouraging and supporting his parents to leave Skye to allow them an easier life in their old age. The elder John who had been working on the railways in far off Clackmannan, just east of Stirling, rejoined the family to emigrate.

Whether Bracadale, which had a good safe harbour and was used as a place for embarkation, was their starting place is not known. But they left Skye on a small coastal steamer bound for Liverpool, where they transferred to the *Switzerland*, a smaller boat than most that the Society had sent earlier, holding only 160 passengers from 33 different Skye families.<sup>10</sup> The *Switzerland* sailed for Australia, from Liverpool, on the June 16, 1855 and nearly three months later, was in South Australia at Adelaide.

The Port of Geelong, Victoria, was to be the Chisholm senior's final destination, but although such a coastal location was similar to what they were used, life would have been very different. One thing in Geelong's favour was that there were many Scottish immigrants and many Gaelic speakers like the Chisholms. **Kenneth**, who had been there to help when they arrived, soon went back to NSW. The following year he married a girl from Skye, **Christina Beaton**, and brought her south to Geelong. Within six years, however, the younger generation had mainly gone their own ways and only **Ann** and her brother **John II**, the youngest of the family remained in Geelong with their parents. Neither Ann nor John II

married and both spent the rest of their lives - nearly 60 years - in Geelong.

Kenneth and Christina returned to NSW, where they settled on rich river flats by the Barrington River, a centre for families from Skye, where Chisholm descendants still farm. By 1860, **John I** was again working as a labourer, well west of Geelong in the Digby/Hotspur area, near the boundary with South Australia. He had a daughter Anne Matilda there, in 1861,<sup>11</sup> but it has not yet been discovered what happened to Anne's mother, Eliza Toole (or Emma O'Toole- records show both). It seems that Anne was brought up in Geelong and was working there at the time of her marriage to Henry Clapham in 1887. Her father, John I died in Geelong in 1898 and is buried in the same grave as his parents in the cemetery on the hill at Geelong overlooking the sea.

1861 is the year that the remaining two brothers, **Angus** and **Donald**, have put on written record that they came to Otago.<sup>12</sup> It was the year that gold was discovered, with folk who had been unsuccessful on the Victorian fields flooding east to New Zealand.. Family stories say that Angus and Donald were with them, and involved in hunting for gold, though no record of their arrival or what they did in their first few years in New Zealand has been found. Neither do family stories contain any evidence of riches from gold! Angus was definitely back in Dunedin by 1867, working as a labourer.

It is also known that Angus went back to Geelong in 1868, to marry his "*Mary*", a young Scottish girl, officially **Sarah Robertson**, who had come to New Zealand around 1863.<sup>13</sup> They must have returned to New Zealand fairly quickly as early in 1870 their only son **Ewan Robertson Chisholm** was born at Stoneburn, a gold mining centre and sheep station, in the hills behind Palmerston, Otago, where Angus was employed as a shepherd.<sup>14</sup>

Their stay in the back country was short, as Sarah, even before they married suffered from hydatia,<sup>15</sup> and as her health deteriorated they came back to Dunedin living in Filleul St. Ewan was just three, when his mother died; and Sarah but thirty, when Angus buried his beloved "*Mary*" at the Northern Cemetery in September 1873.

Angus did not return to his shepherding work, but remained working as a labourer in Dunedin, where perhaps it was easier to find help to look after Ewan. As it happened his second wife, **Marion Chisholm**, was already in Dunedin and had been working there as a servant for two years.<sup>16</sup>

Marion, too, was from the Isle of Skye, having been born in the north at Dunvegan, around 1843. She was the daughter of Finlay Chisholm, a shipwright and Christine Stuart. Unfortunately, it has not been possible yet to find out what happened to the family. It seems likely that they left Skye during the difficult 1840s as none of them were on Skye or in the Western Highlands by the time of the 1851 census. It is not till the 1871 census that we again find Marion. She was working as a nursemaid in the Commercial Hotel in Dingwall, Ross and Cromarty and as the proprietors of the hotel, had four children under four, Marion was undoubtedly kept busy.

By this time, Marion's thoughts were on leaving Scotland for New Zealand. How this was achieved is not known, but William Clark, the husband of another Marion Chisholm from Skye, sponsored her,<sup>17</sup> and she sailed as an assisted immigrant on the *Margaret Galbraith*, arriving in Dunedin just before Xmas in 1871. It is likely that Marion and Angus soon met, even if the families had not known each other on Skye - both were Chisholms, both

Presbyterians and both from the same small island. Just before Xmas 1875, two years after "Mary's" early death, Angus and Marion, 12 years his junior, were married at the home of the Rev. Stuart of Knox Church. They continued to live in Great King St. where their only son, **Angus** was born in 1877, when Ewan was seven.

Not long after, the small family bought a large section in Chapman St., Balmacewan, on the rural edge of Dunedin. Here they had a simple home built - it had no ostentatious bay windows, but just a small front porch with small windows either side, and as was usual at the time, a sealed yard between the back of the house and the outbuildings. There was lots of space for growing vegetables - and for growing boys, with neighbouring farms and countryside to roam. The house, though modified, still stands. There was to be a Chisholm family in Chapman St for the next 70 years.

From school records<sup>18</sup> it seems that for some of Angus jnr's early years, Ewan, his stepbrother, was back in Geelong. Perhaps he had gone back with Donald, his uncle, whose 18 years in NZ still remain a mystery. While Angus returned to Geelong to marry when both his parents were still living, Donald was not back in time to see his father, Farquhar, who had died at the grand age of 84 in January 1872. He was, however, probably back in Geelong before his mother Marion died in the winter of 1879, at a similar age. Unfortunately six months later in January 1880, Donald too, died of cancer at the age of 45.

By 1884 Ewan was back home at Chapman St., Wakari, and at school, though the knowledge he attended 3 schools in the following four years seems to indicate he probably was not very settled.<sup>19</sup> Angus jnr the previous year at not quite six, had started attending the Kaikorai School, which must have been quite a trek for a small boy, as he had to go down into the valley and then up the other side to reach school. Lunch was not eaten at school in those days, so the trek had to be made twice a day. It is known that he was not a strong child, and the School Attendance Records show he was out of school with illness from the end of 1886 until September 1888.<sup>20</sup> By then there were four children growing up in the Chapman St. home, as Angus and Marion had adopted a brother and sister, **Margaret** (b.1881) and **James** (b.1884), who followed their adoptive brothers to Kaikorai School.

Ewan finally left school in 1887 to start work, Angus followed at the end of 1892 to take up a tailoring apprenticeship while Margaret left at the end of 1893 to be at home. James (Jim's) school records have not yet been found.

All four children continued to live at home, and were able to give support to their mother, when Angus snr died in the autumn of 1899. The Electoral Roll that year, shows resident at Chapman St, Ewan listed as farming and Angus as tailoring, a trade he was to keep all his working days. Angus jnr worked for Gordon Jenkins and later at Hallenstein Bros before finishing his career at Saltzmanns, a Dunedin firm that had a staff of about thirty.

The family was fortunate, in that Angus snr had





subdivided the Chapman St. site, before he died so that there was a section for the children when they married, allowing them to build in a very familiar and loved area. But only Angus jnr took up the opportunity and when he married Jessie Cunningham in 1906, he had a home built next door to his childhood home by John Armour at a cost of 300 pounds.

Jessie, his wife, was also of Scots parentage, her parents, John and Susan Cunningham both having been born in Scotland, but marrying in Dunedin in 1864. Her girlhood had been in Milton, where her father was a blacksmith, but after a business failure her parents moved to Dunedin and Jessie, their youngest child found work at the newly opened Ross and Glendinning's woollen mill in Kaikorai valley.



*The house that Angus jnr built*

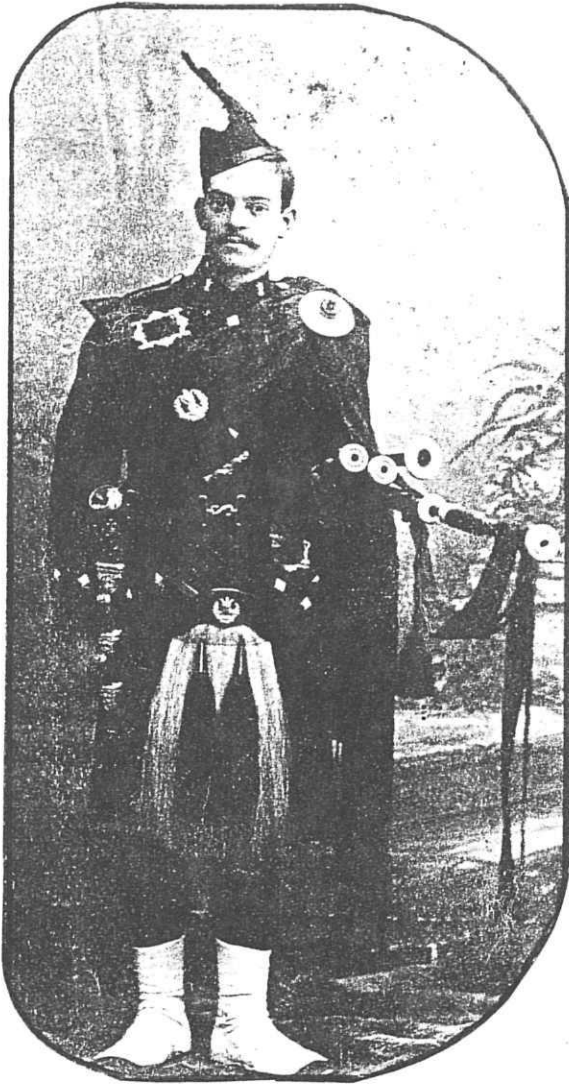
In the early 20th century the Chapman St homes were still very much in the country and at least a ten-minute walk from the nearest grocer and butcher's shop as well as the Stuart St cable car, which had been extended to Kaikorai in 1900. Jessie, as Marion had been before her, was very reliant on delivery services to keep her pantry stocked. A man with a horse and cart delivered milk and bread, as well as vegetables, and the grocer called for his order one day and delivered the next.<sup>21</sup>

But Angus jnr who was an accomplished piper and an original member of the Dunedin Highland Pipe Band, which had been formed in 1898, enjoyed the isolation. Around Chapman St there was no one to object to his practising but his growing family, who loved the sound, and in the holidays enjoyed roaming over the hills behind their home with Dad and his pipes!!

It is not known if there had been a previous tradition of piping before Angus jnr but from this time on till the present, the pipes have become very much part of family celebrations at weddings and funerals. Although none of Angus jnr's children played, - some family members maintain they were deterred by the high and demanding standards set by their father -- a high interest in piping still remains.. Angus jnr was determined that at least one of his grandchildren would enjoy piping, so promised the first grandchild to learn to play, a gift of his original Henderson pipes. The reward went to Allan, Angus James' eldest son, who started playing at ten. Both Allan and his younger brother Colin became A grade solo pipers, while their youngest brother Bruce played the drums. Colin is still a member of the Dunedin Highland Pipe Band, and these days is backed by his young son, Angus, who at seventeen achieved A grade solo status.<sup>22</sup> And as shown on the following page, it was grandson Allan who used Angus jnr's original Henderson pipes to pipe in the 21<sup>st</sup> century.

In the early years of World War I, both Margaret and Jim, the two adopted children, left Chapman St. Margaret married Bert Stewart in 1915 and moved to Wellington Jim enlisted in the Otago Regiment and was soon posted overseas to France where he was a stretcher-bearer.

“One set of Henderson pipes  
Two Chisholm pipers  
Two centuries.”



Angus jnr piped in the 20<sup>th</sup> century

and  
on the  
same  
Henderson  
pipes



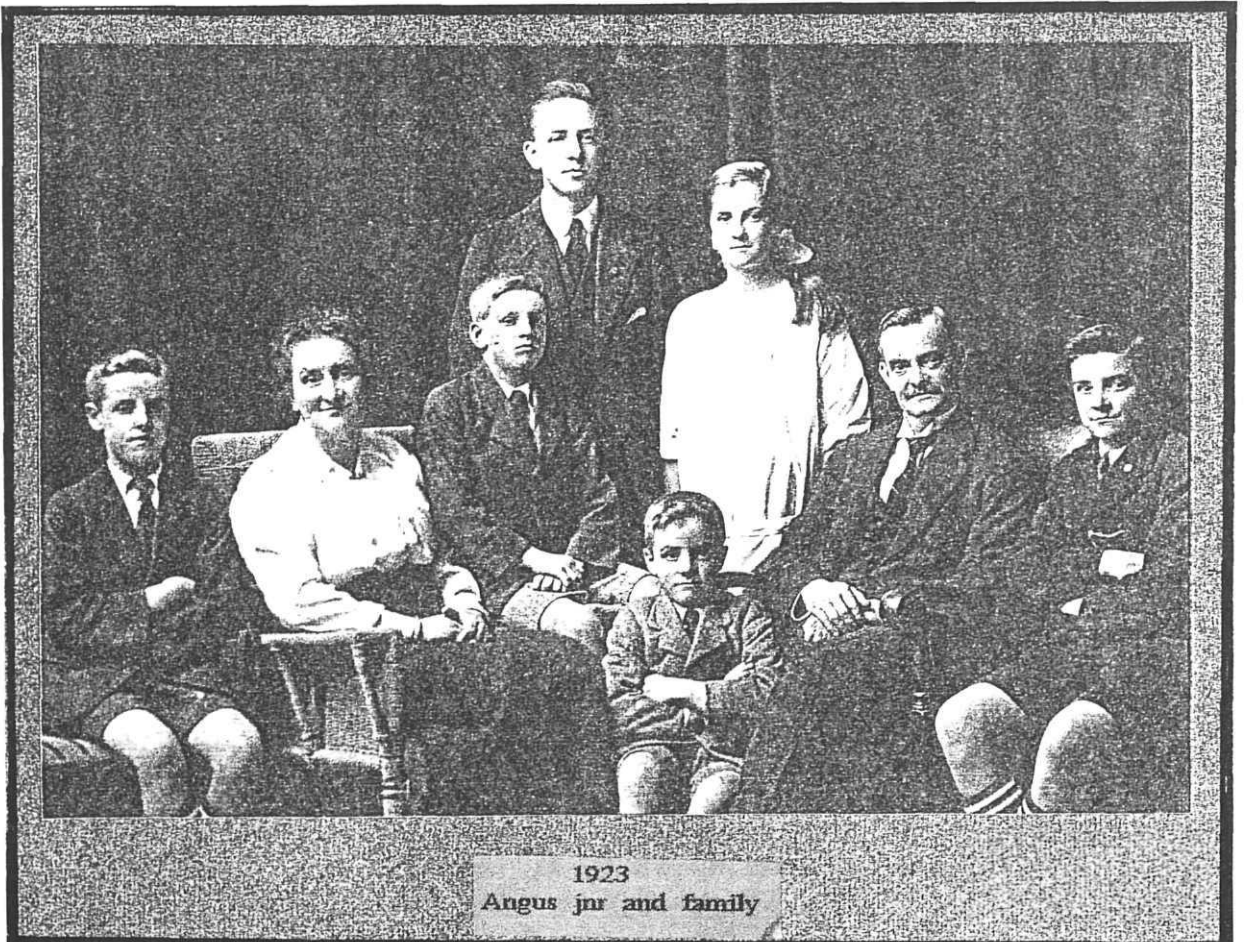
His grandson Allan piped in the 21<sup>st</sup> century

Early in 1918 he was wounded, but was back on duty in time for the big push that ended the war. It was then that he received the MM.

**THE CITATION FOR THE AWARD OF THE MM.  
To Private James Chisholm**

*"In the local action at Rossignol Wood on July 24<sup>th</sup>, 1918, he [Private James Chisholm] worked unceasingly for 10 hours under heavy shell fire in the recovery of our wounded. His cheerfulness was an inspiration to all ranks. On September 2, 1918, he worked for hours on end in pursuance of his duties, and was outstanding for excellent work and devotion to duty. By his fearless courage and utter disregard of danger in the face of heavy shell and machine gun fire, he was the means of saving many valuable lives. He has at all times set a splendid example to all ranks of courage and conscientious work"*

After the war Jim lived in Berhamphore, Wellington with his sister Margaret and husband Bert Stewart and carried on with his pre-war occupation of painting. He died prematurely in 1931 from tuberculosis, seemingly contracted in the trenches. His empty section in Chapman St that he had never used was left to his brother Angus, who sold it and gave half the proceeds to Jim's sister, Margaret.



When Margaret married and Jim went overseas, Ewan stayed on living with his stepmother at 17 Chapman St until she died in 1917. Angus and his young family of six living next door were always handy to help Ewan support Marion in her last years. She died in her early seventies, within two years of Margaret's marriage and was buried in August 1917 in the same plot at the Northern Cemetery, as her husband, Angus, and her namesake from Skye, Marion Chisholm Clarke.

The house was sold, and Ewan found accommodation away from Chapman St., though Hugh his nephew vividly remembers his coming round to sort through his belongings, which he kept in a big tin trunk under Hugh's bed. Ewan finally married in 1925 at the age of 55. His wife was Lydia Cameron Body, a widow and they lived in Fea St. North East Valley.<sup>23</sup>

On a quick count done in February 2001 by grandson Hugh Chisholm of Dunedin, Angus and Marion's descendants number 18 great-grand children, 46 great-great grandchildren and 23 great-great-great-grandchildren, mostly living in New Zealand. A truly fitting tribute to two people, brought up in the 1840s in the dire conditions of the beautiful but poverty-stricken Isle of Skye.



*Ewan Chisholm  
Angus jnr's step-brother*

*Opposite page:*

*Angus jnr's family living at Chapman St.  
1923*

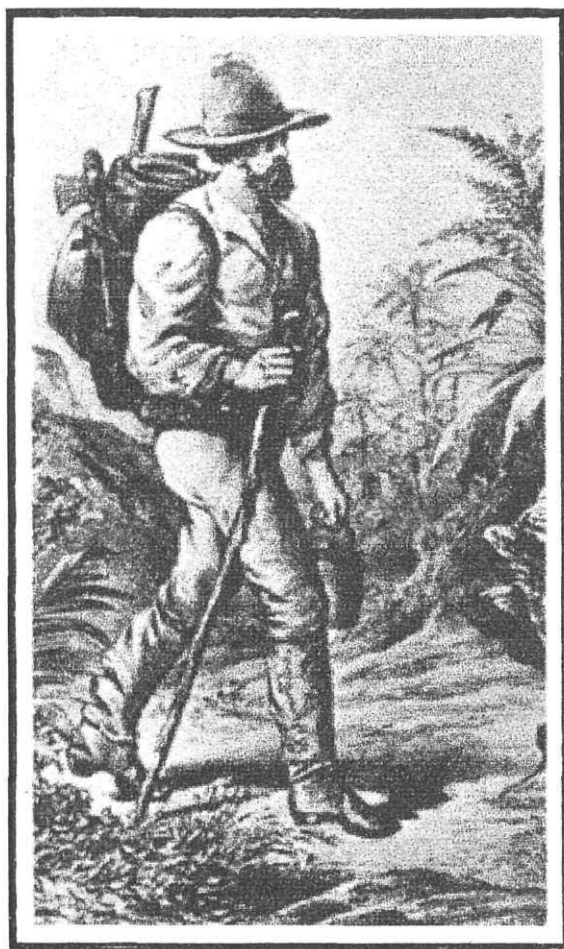
*Back row: Kenneth and Nessie*

*Seated: John, Mother Jessie, young Angus,  
Father Angus and Ronald*

*In front: Hugh*



#### 4 (e) 1861 GOLD MINERS POUR IN FROM AUSTRALIA



"Digger on the tramp" (from Reid:

"Rambles on the golden coast"  
in "Making New Zealand" pt.8, p.18)

*The 1861 discovery of gold in Gabriel's Gully, Central Otago, was a turning point in what had been very slow economic and social development in Otago. Such was the response that between July and December 1861 the population of Otago rose from 13,000 to 30,000 with 14,000 miners concentrated on the Tuapeka field alone. Dunedin by the end of the decade had grown from a village of 2000 to become the most populous of all New Zealand centres as well as the commercial centre of New Zealand with headquarters established for many new private firms and banks.<sup>1</sup>*

*The port too, had increased its trade dramatically. Only 68 ships were known to have visited Port Chalmers in 1860, but this increased the following year to 256, with the ships full of disillusioned Victorian miners<sup>2</sup> The peak of the rush was over for Otago by 1863 but from then on, as new fields were found, some miners moved while others settled in new occupations or left New Zealand for greener pastures. But all through the decade miners poured in from Australia.*

*A similar rush to the Otago one occurred on the West Coast in 1865, when the number of miners around Hokitika rose from 7000 to 16,000 over the three winter months.<sup>3</sup> The third area to experience a rush was the Thames/Coromandel peninsula in 1867-68, with "old" miners arriving in from Otago and the West Coast along with further miners from Australia. Although all three "rushes" were over by 1870, goldmining has continued in these three areas until the present day.*

With the large numbers of miners who came, it is not surprising to find men with the name Chisholm. *Appendix I* shows Chisholms who have been recorded in Ships' Registers and Indexes as arriving in New Zealand from Australia in the decade after the discovery of gold at Gabriel's Gully, with most giving mining as an occupation. It has been difficult with the little information given to trace who they were, but it is thought highly likely the majority left New Zealand's shores as quickly as they came. Interestingly, of the four Chisholms known to have come from Australia in this period, two brothers whose family has always believed that they came for the gold can not be found on Ships' Register Indexes,<sup>4</sup> and the other two were not miners!<sup>5</sup> In addition, no Chisholm miners have been found sailing directly from England for New Zealand on Shipping Lists for the same period.

When the news of the discovery of gold in Otago broke, those men "*close to the scene*", despite knowledge of the icy conditions of a Central Otago winter and the realisation of how miserable life in a tent would be, rushed to be there first. And there were Chisholms amongst

these local men.

Three of the sons of John Chisholm of Dunedin, **Alexander**, **James** and **Robert** were carpentering near Outram at the time, and were able to leave their jobs to be finished later, and join the rush to Gabriel's Gully. James was highly successful, finding sufficient gold to let him travel back to Edinburgh to train as a Presbyterian minister in the Free Kirk College. His brothers, Alexander and Robert seemingly were not so fortunate and were back within three weeks building in the West Taieri area.<sup>6</sup>

**William, Duncan Edward** and **Duncan Chisholm Jnr**, were three Glenurquhart cousins who arrived in Dunedin on the *Storm Cloud* in 1860,<sup>7</sup> and all three were amongst the first group of 6000 to take up mining rights at Tuapeka in 1861. William was employed at the time on the farm of Donald Reid in North Taieri, who enthused his workers with the opportunities he saw the goldfields offering. He proposed that he with all his farmhands go to the diggings for three months, making it a condition that they returned in time to put in the spring crops. The men readily agreed and Reid, William Chisholm and the other six men he employed, set out for the diggings in the winter of 1861. Each came back in time to plant the crops 300 pounds richer. Undoubtedly William put his money towards buying his own farm at Goodwood the next year. His cousin, Duncan Edward also must have had some success, as he owned a freehold home in Milton by 1864, but it is not known how William's brother Duncan jnr fared.

Family stories about **Angus** and **Donald Chisholm**<sup>8</sup> indicate that they came to Otago from Australia in 1861 "to the goldfields", but not only is their arrival not mentioned in any Ships' Lists, but nothing has ever been heard of any riches that resulted. It is known that later in the decade, that Angus was in Stoneburn, near Palmerston, Otago, which was both a sheep station and a goldmining area, near Palmerston, Otago, but Angus by then was employed as a shepherd.

However, the most dramatic Chisholm story arising from the Otago diggings is that told of the death of one goldminer **Duncan Chisholm**, who was working at Hamiltons, a small rich field just north of Patearoa close to the Upper Taieri River. Gold had been found there in 1863 and the population reached a peak of 4000 by the end of the decade, when the town could boast a public library, school and hospital. But at the time of Duncan's death in 1876, Hamilton was very much in decline as a mining area.<sup>9</sup> Duncan had evidently been in the Serpentine area for about a year, but nothing is known about how long he had been on the New Zealand goldfields or where he came from, though it was suggested it was the Highlands, as his unconscious ramblings were all Gaelic. The Coroner's Report on December 1, 1876 gave a graphic picture of Duncan's misfortune in falling so critically ill in such an isolated area.

*"I found him lying on a bed in John Faulkner's home; unconscious. His personal possessions were 7 pounds 3 shillings and nearly 2 ounces of gold dust. With help of three men we carried him to a spring cart 1/4-mile away, and made him as comfortable as possible, tucked up with blankets as we had to take him 16 miles across the ranges without tracks. We got caught in a thunderstorm, so covered all but his face to keep him dry. The horse then gave out and I had to send 3 miles to Harmon's hotel for another conveyance. Got to the hotel at 11 o'clock at night. The sick man seemed stronger. He took some milk, but had difficulty swallowing, as was still delirious. We pushed on the next day round one o'clock, but by the time we*

*were close to the Taieri, he seemed to be dying, so we drove as quickly as possible, but later found him quite dead. We brought his body into Naseby, about 7 o'clock. It had been very rough going"*

*"I believe he was a Highlander, for he was talking in Gaelic sometimes. I heard from Mr. Faulkner, the man's name was Duncan Chisholm and he had been 12 months at the Serpentine - the distance from Mr. Faulkners to Naseby was about 50 miles. My orders had been to bring him to Naseby Hospital. Mr. Faulkner who is a miner said he'd been left at his house on Thursday".*

*The Doctor reported there were no marks of violence. The body had been that of a strong man. On opening up, the cause of death had been shown to be "inflammation" of the lungs. The deceased seemed about 35 years of age and 6' tall.*

*The verdict was that the said Duncan Chisholm, thus came to his death by the visitation of God in a natural way, and not otherwise.<sup>10</sup>*

Poor Duncan. Those who helped him did not know his background nor who he was, and neither do we.

The discovery of gold on the West Coast was very different from Otago, in that it was an inaccessible area, mainly unpopulated, with heavy rainfall, dense forests and raging mountain streams, cut off from the northern and the eastern populations by mountain ranges. Those who came from these directions had to trudge long distances through untracked forests and over snowy mountains. Those who came by sea, faced dangerous river bars, as the Australians learnt, when they came in directly by ship. In the years 1865-67, nearly 16,000 Australian miners came this way to Hokitika and Greymouth.<sup>11</sup> To date, no Chisholm miners have been identified as arriving during the initial rush and staying, but information has been found about three individual Chisholms who were on the Coast mining gold during the nineteenth century.

Of these three Chisholms who mined on the Coast, most is known about **William King Chisholm** who was born in Canada, married in Australia and died in New Zealand. His illustrious ancestors from Inverness first arrived in New York State in 1773, but after the Wars of Independence were forced to relocate to Nova Scotia, then Ontario, Canada, where they received 200 acres of land as a "*mark of honour upon those settlers who had adhered to the unity of Empire*"<sup>12</sup> Here, William King's father, George was born in 1792. He too must have been in the army, as, as Colonel George Chisholm he married Eliza around 1815, and as the son of a United Empire Loyalist, he also received land. William King Chisholm was George and Eliza's fifth known child, born in 1825.

It seems likely he left Canada about the time of the discovery of the new Victorian goldfields, as in 1855, when he married, he was already the proprietor of a hotel in Melbourne<sup>13</sup> He married Susan Georgiana Slevin, an Irish born girl, but after ten years of marriage and eight babies, Susan died in 1865, leaving William with three girls under five, twin boys of eight and another son of six years. Two baby boys had died soon after birth.<sup>14</sup> William had been owner and proprietor of the Niagara Hotel in Lonsdale St, West, in central Melbourne since 1857<sup>15</sup> and he stayed there after Susan's death, presumably with the children, till 1872 when he was declared "*insolvent*" and the hotel had to be sold.<sup>16</sup>

No verified information has been found as to where he and the family were from 1872 till 1880 when William King was definitely on the New Zealand West Coast goldfields - but without his children who were known to be still in Australia. When universal suffrage for men came in, in 1881, he was a registered voter, mining at Arahura, near Kumara, which meant he had been in New Zealand at least a year. Earlier verification of his presence in New Zealand has not been found and this is the only written source of his presence on the Coast till his death at the end of 1884.

William King Chisholm had evidently been ailing for some time with a severe bronchitis, and the medical authorities advised him to give up living alone in his isolated home and to admit himself into the Kumara Hospital to get some badly needed medical attention and care. This he did, but unfortunately it was not enough for him to pull through and he died in his 55th year at the Kumara Hospital in December 1884.<sup>17</sup> He had left a will, appointing one of his twin sons, George Frederick who was a painter in Melbourne, as his sole executor. He left his goldmining claim to George, which with all his worldly wealth turned out to be worth under 100 pounds.<sup>18</sup> It does not seem as if William King Chisholm had been any more successful as a miner than he had been as a hotel proprietor. His children had remained in Australia, the three girls and one of the boys marrying after their father's death. A link has recently been made with one of William King's great-great-grandsons living in Tasmania<sup>19</sup> and it is hoped that more will be uncovered about the family's life in the 1870s.



*William King Chisholm*

A **Donald Chisholm** was the second Chisholm known to have mined on the coast. It would seem from his obituary that he was an old identity - "*an honest and upright citizen of the old school of gentleman who did so much to open up and develop this country*" He is said to have "*resided in Dillmanstown, near Kumara on the Arthur's Pass Rd. and was a very successful miner from the bright days of that town*".<sup>20</sup> However, to date, the author has not been able to verify any information on Donald until 1899 when he was still mining but was already well past sixty. From 1911, for the last 10 years of his life, he was a resident of the Old Men's Home in Kumara, and in indifferent health.<sup>21</sup>

How upsetting it must have been for him living in the Old Mens' Home to read in the local paper in 1918<sup>22</sup> of his old home in Dillmanstown being burnt down. Dillmanstown, where gold was first found in 1870, had a population of 3000 at the height of the rush in 1875, and from Donald's obituary it seems likely that he was a resident then. Dillmanstown even had the coach route from Christchurch to Hokitika passing through.<sup>23</sup> But by the time Donald's presence in the town is recorded, it was no longer a bustling place, with the population down to the odd farmer and sawmiller, with unoccupied houses, derelict and overgrown with vegetation, but with tailings still visible from the hydraulic sluicing.



Donald died at the Kumara Old Men's Home in June 1921 aged 89 and was buried in the Roman Catholic Cemetery at Hokitika. Though it is known he had been a resident for at least 22 years, from his obituary it seems he was here much longer. But where he came from remains a mystery.

A third Chisholm, who turns up in West Coast records, is **Daniel**, who must have been on the West Coast at least for a year before being registered as a voter in 1876, as before 1881, ownership of land and time in the country were pre-requisites to voting. Over the next five years he was registered as being a miner at Goldsborough, Big Dam and Dillmanstown. Entries in the electoral rolls then cease, so it seems that at some time after 1881 he left the coast and probably New Zealand, with still an unknown background.

Not all the people who came to the West Coast gold rushes were miners, and Hokitika became a township full of tradesmen and shopkeepers servicing the diggings. Julius von Haast visited in 1865 and found that: -

*...The principal street, half a mile long, consisted already of a large number of shops, hotels, banks and dwelling-houses...here were jewellers and watchmakers, physicians and barbers, hotels and boarding-houses, and trades and professions of all descriptions.*<sup>24</sup>

**Walter Chisholm**<sup>25</sup> was one such tradesman who with his wife **Rachel** arrived from Australia at Hokitika in the latter days of the gold rush in 1867. Walter was listed at the time of his 1863 marriage as a merchant, and this is the trade he practiced for twenty years after his arrival in Hokitika.

With the advent of mining companies prepared to finance the heavy machinery necessary for tunnelling into quartz reefs and dealing with tailings, the opportunities after the "rushes" for earning a living on the gold fields continued for very few. It was only on the West Coast that Chisholms were known to have been present after the initial rush. At the beginning of the 20th century, **David Chisholm** and his wife **Maude** arrived from Victoria and were involved with mining operations at Progress Junction in the Reefton area for a few years. David's brother, **Thomas Henry** and his wife **Florence** followed them around 1910 to Progress Junction. However by the end of World War I, they had both given up their claims and moved to the North Island to other occupations.<sup>26</sup>

In contrast to the Southern goldfields, those in the Thames area at the time of the gold rushes of 1867-68 have given us only one Chisholm name. These gold deposits were of a different character and required a different type of operation from those of Otago and Westland, in that there was no alluvial gold but rich quartz reefs often underground, which required costly machinery for aiding extraction. The miners who had come to both Otago and Westland had little capital and had not needed it, but in the Thames area money was necessary, and so mining became beyond the resources of most, and many of the old miners left disappointed. Others tried to form partnerships to work their claims, and by the spring of 1868 there were 320 small companies registered, and more than twice that number of partnerships formed.<sup>27</sup>

One such company was that of the Star Golden Mining Company which was registered at Karaka, Thames in 1869 with a capital of 6000 pounds and 33 shareholders. **John George**

**Chisholm** held 125 shares.<sup>28</sup> The costs of working the claims was prohibitive and many of the smaller companies were forced out by lack of financial backing and larger companies moved in, very often backed by Auckland entrepreneurs. It is likely that this was the fate of the Star Golden Mining Company. Nothing further is heard of John George Chisholm nor does he appear again in any New Zealand Chisholm records.

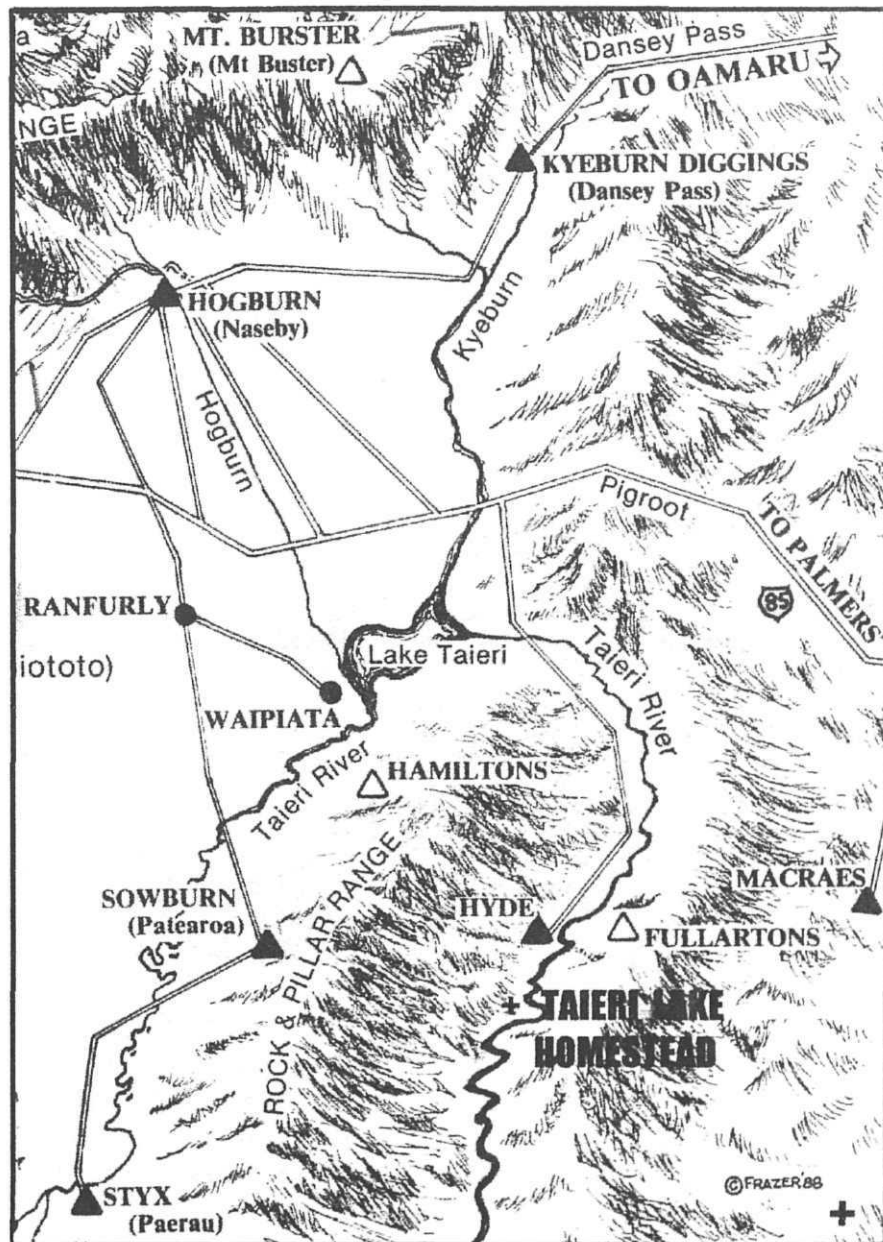
Undoubtedly the gold rush days were ones of much excitement, hard living and hardship with occasional riches, but by 1870 the heady days were gone. Many of those who had been "local" returned to their former work, whilst the roving and the more ambitious moved on to the next adventure. A very large proportion also stayed to become valuable citizens at a time when New Zealand needed them. Those Chisholms who are known to have taken part and who stayed in New Zealand were all able to advance with the new opportunities offered. Two Chisholms are known to have been able to buy and farm quite extensive acreage; another in his later years became Moderator of the Presbyterian Assembly, whilst a fourth became Mayor of Dunedin.<sup>29</sup>

**SKETCH MAP OF SOME OF THE OTAGO GOLDFIELD SETTLEMENTS**

Old sites                    △  
 20<sup>th</sup> century sites        ▲

*Also shows the second site of Taieri Lake Homestead at the Southern end of the Station (see pp.106-109); the distance of Heaney's ride (p.110) and how far they took Duncan Chisholm to hospital (see p.101-102)*

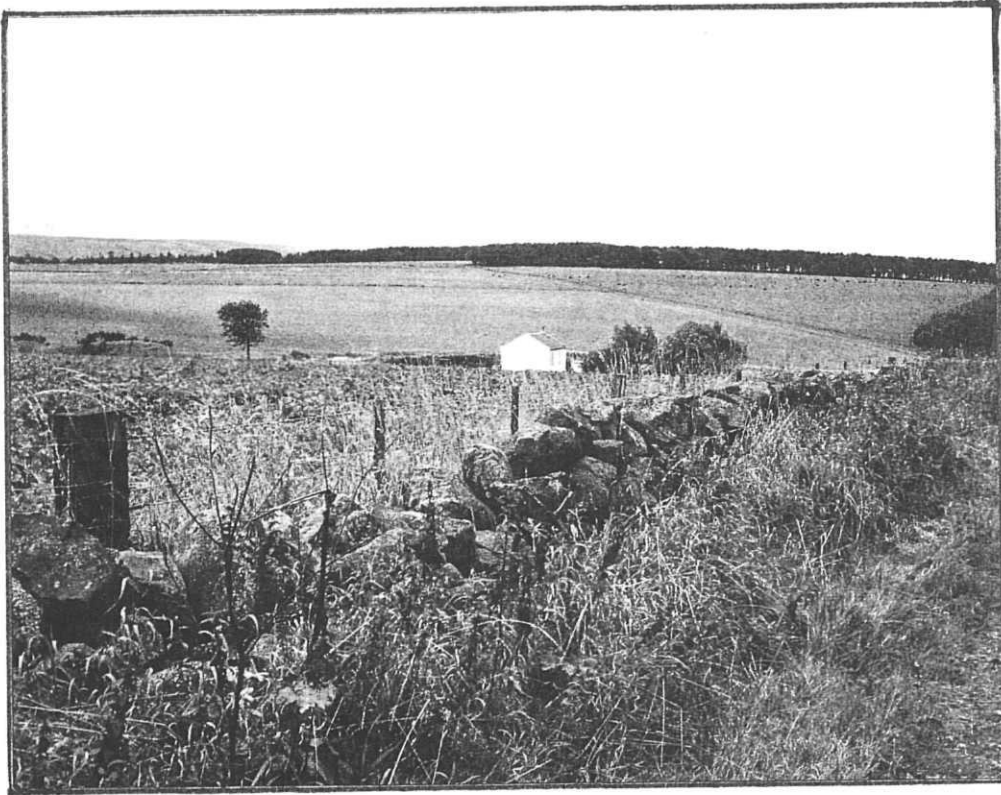
(Bremner, J. G. *Memoir's* pp. 24-25)



#### 4 (f) 1863 JOHN CHISHOLM FOLLOWS HIS SISTER JESSIE MAIN FROM CRICHTON TO VICTORIA TO OTAGO

*Otago, was the second destination for John Chisholm and his sister, Jessie Main on their voyage which had taken them from Crichton, Midlothian, where they had been born, through Victoria where Jessie married, to New Zealand.*

Crichton parish, where John and Jessie were born, has been a small rural parish in the southeast corner of Midlothian, looking north to the Firth of Forth since the late 17th century.<sup>1</sup> It is lightly rolling country with many fields enclosed by stonewalls or hedges, where a variety of crops are grown. With a population across the parish of less than 1000 in 1968,<sup>2</sup> it consists of only small hamlets such as Crichton, where the old church is still in use. The Crichton area has been able to avoid growing like its neighbour Gorebridge, now a commuter suburb of Edinburgh, and remains pleasantly rural.<sup>3</sup>



*Crichton area looking north over the Firth of Forth*

If this area is known at all it is for the ruins of Crichton Castle, which stand on a small hillock on the upper reaches of the river Tyne, and has been made famous by Sir Walter Scott in his novel "Marmion". William de Crichton is the first recorded Crichton in 1240<sup>4</sup> and it was in the late 14th century that John de Crichton built the castle.<sup>5</sup> The castle had a very colourful history over the next two hundred turbulent years as Scot fought Scot, till at the end of the 16th century, the King ordered it razed. However nothing happened and it has been crumbling ever since. Its role in Scottish history though, has not been forgotten.<sup>6</sup>

Chisholm families have been traced in the area from the early 1700s,<sup>7</sup> but to date it has not been possible to verify much about John and Jessie Chisholm's ancestry. Their parents, **William Chisholm** and **Helen Lees** had banns read at both the Crichton and Lasswade parishes on May 30 May and Jun 6 1819,<sup>8</sup> and were then married. Over the next seventeen years, seven of their children were christened in the Crichton parish.<sup>9</sup> No registration has been found for Jessie, but both her headstone in Dunedin North Cemetery and the 1841 census

indicate she was born in 1832, the second youngest of the Chisholm children.<sup>10</sup>

Although it has not been possible to find with any degree of certainty when or under what circumstances William snr died, but his son, William maintained at the time of his mother's death in Victoria in 1871, that his father had died in 1837 when the family was living in Tynehead.<sup>11</sup> Nor is it possible to be sure of William's occupation. As Tynehead consisted of a collection of farms,<sup>12</sup> and seeing the circumstances of the family in 1841, it seems likely that William had been a tenant farmer. The 1841 census notes the family living at "*Crichton Moss*" in Crichton village, on what appeared to be a substantial farm. Helen was listed as Head of the household, running a farm with the assistance of her son, Walter. Other than the family, there were two female servants and another six male workers living in attached farm buildings. "*Crichton Moss*" is thought to have been the name of the farm. William's death must have left Helen in an extremely difficult position, living in a rural area with the farm and workers to manage as well as having a large family, with the youngest little more than a baby.

By 1850, the four eldest Chisholm children now into their twenties, had married and left home. In the same year and before gold rush fever had struck, **William**, the second son, with his wife and two children left Scotland on the *Navarino*<sup>13</sup> for Victoria, Australia, travelling steerage. It is thought that this move was a family decision for one member to go first, to begin to get established and prepare for the rest of the family. For a mere five months later, before there could have been time for any correspondence to reach Scotland on conditions in Australia, Helen, with all her surviving family except **Jean**, who had married and stayed in Scotland, followed William to Australia.<sup>14</sup> With Helen were her two youngest, **John**, aged 20 and **Jessie**, 17, who were both later to go on to New Zealand. Her newly married son, **Walter** and his wife, and her eldest daughter **Helen**, now Mrs. Purdie with her husband and three children, made up the family group of ten. They travelled in better accommodation than the first Chisholms, being "*intermediate*" class on the *Lancastrian*, which sailed from London early in the year of 1851, finally arriving in Victoria on April 30.

The family all settled in the area around Geelong, with the Purdies farming,<sup>15</sup> and William and Walter being employed in the town area. In the 1850s as they grew used to life in a country very different from the one from where they had come, there were a lot of family milestones. Within the first decade in the new country, the three married couples all had parented four children, giving Helen 12 Australian grandchildren, whilst Jessie, the youngest in the family married David Forsyth Main in the Scotch church in Geelong in April 1853.

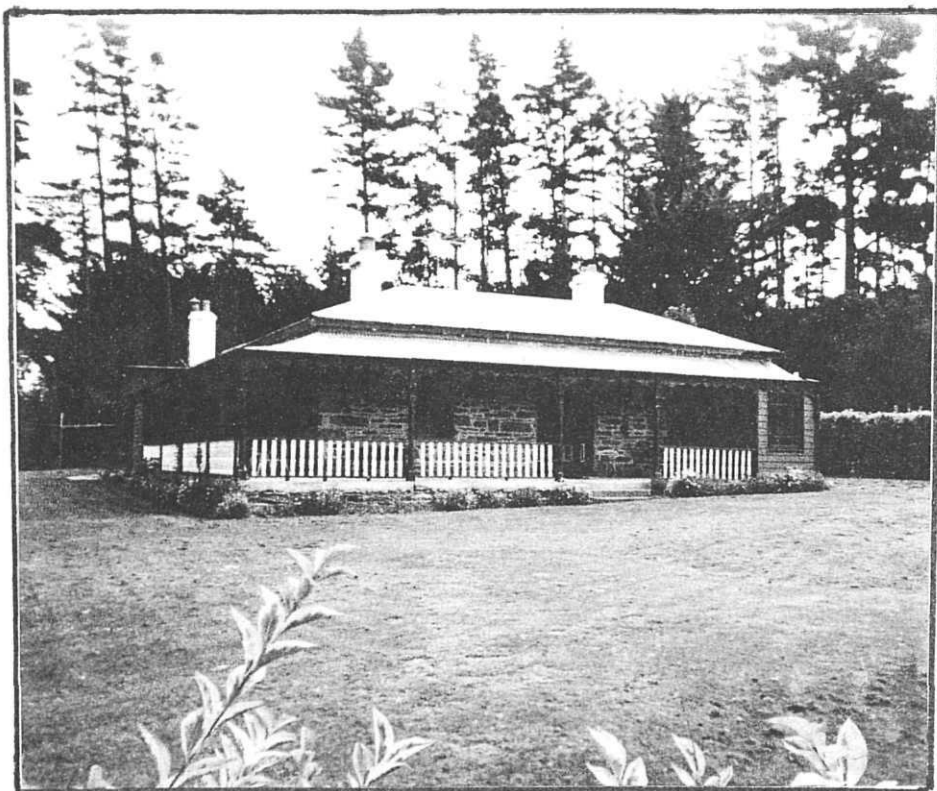
**David Forsyth Main** was a Glaswegian, who had arrived in Geelong with his sisters on board the *Travancore* late in 1849 as an 18-year-old. He was of similar age to Jessie and at the time of their marriage, the *Geelong Advertiser* gave his occupation as an Auctioneer. His business was evidently a thriving one with a notice in the same paper on the day of his and Jessie's marriage indicating he sold "*furniture, flour, wines, pianos etc...and also Cottages and suburban allotments.*"<sup>16</sup> By 1856, he had been involved in several large businesses but he sold them all and with Jessie, travelled to London where he qualified as a Barrister at the Inner Temple. David and Jessie's first son was born in London, but unfortunately he died in May 1863<sup>17</sup> Perhaps his death precipitated their return to Australia, Saloon Class, on the *Essex* in November of that year. David still travelling Saloon Class, moved on to New Zealand on the *Hero* in December 1863.<sup>18</sup> A month later Jessie followed cabin class on the *Alhambra*,<sup>19</sup> possibly having had extra time in Australia to renew ties with family. On Jessie's arrival they were able to move into a house David had bought in Clyde St., Dunedin.



David lost no time in getting established and known in Otago legal circles. As well, within 6 months of arrival the Otago Daily Times was recording the sale of the lease for Taieri Lake Station to Robert Gairdner and David Main by the original leaseholder, Studholme Bros.<sup>20</sup> The two men paid 16,000 pounds for 40,000 acres, which carried 8000 sheep.<sup>21</sup> It was not long before Main bought Gairdner out.

Taieri Lake Station, which used to be one of the biggest runs in Central Otago, is in inhospitable, rough country at the northern end of the Rock and Pillar schist block mountains, south of Hyde. The shallow Taieri Lake, which drained into the Taieri River and which gave the station its name became filled by sludge from goldminers' spoil further upstream at Naseby. Eventually the authorities had to dig a channel that they lined with schist, to keep the sludge moving. The lake disappeared but the new land formed provided much needed fertile flat land at a lower level, which was most valuable for the sheep during the winter.<sup>22</sup>

With David's legal duties in Dunedin, it was not possible for him to always live at Taieri Lake, and conveniently Jessie's brother John Chisholm was able to fill the role as station manager. It is uncertain which of the four J. Chisholms of similar age who arrived in Otago in 1863-4 was Jessie's brother, but John was well established at Taieri Lake by 1865, and in the following year it was noted that the sheep stock had more than doubled, since Main and Chisholm had been in control.<sup>23</sup>



*The schist homestead on Taieri Lake Station, 1993.*

The original Station House had been built at Kokonga, but was moved by Gairdner and Main considerably south to its present position, south of Hyde. John Chisholm probably lived in this original schist stone homestead when he was Manager Over the years, shearing gangs have used the house, but in the early 1990s the present owner of the station rented it to a Dunedin family, free, in return for their restoring it to its original Victorian condition. They have done a superb job retaining much of the original furniture and linings, and have an old gig on display on the wide verandah that surrounds the house!<sup>24</sup>

With gold found in the Rock and Pillar area, and lots of miners moving station to station, many of the farmers in the area got caught up in the excitement of mining. In 1869 John Chisholm joined in and became one of 11 shareholders in the Duke of Edinburgh Quartz Mining Company at Macraes Flat.<sup>25</sup> It is not thought John made his fortune!

During the late 1860s and early 1870s things seemed to be going well for the Mains and John

Chisholm. David and Jessie had a son, William David and a daughter, Helen, and David was making great strides professionally. He was not only involved with the legal fraternity as a barrister in Dunedin, but in 1867 had become a Member of the Provincial Council representing Manuherika and was a strong advocate for development in the area of Central Otago where he had his sheep station.<sup>26</sup> In addition he became the Member of the House of Representatives for Port Chalmers, from 1867-70. By the end of the decade he had been appointed to the position of Registrar of Lands and Deeds for Dunedin.<sup>27</sup> Taieri Lakes Station seemed to have been a good investment and was doing well under the station manager, Jessie's brother, John Chisholm.



David and Jessie Main (nee Chisholm) and children Helen and William David, circa 1871.

The good fortune did not last, and in July 1880 David Main died at the age of 48 when his daughter Helen was 12 and William David just 11. His will written in 1877, showed that like many men of his day, he had had little equity in his land, his debts had been high and he had not had the time to make the necessary profits. Much had to be sold to cover his debts, which mounted to over 16,000 pounds and included over 3000 pounds owed to John Chisholm. The part of Taieri Lake Station that was freehold (561 acres) was sold and the lease on the rest of the station was terminated. However, his wife Jessie was able to retain "*Bankton*", the Dunedin house and all the furniture, which included "*Books and manuscripts, Wines and liquors, Pictures, prints and drawings, Plate and other plated articles*", as well as the "*Horses and carriages, harnesses and stable utensils.*"<sup>28</sup>

John Chisholm who till he died, proudly wrote of himself as "*Station Manager*" left the Rock and Pillar area soon after and came into Dunedin. Although in Electoral Rolls he is listed as owning land in Dunedin, he doesn't ever appear to have built, but lived mainly with Jessie and the children at "*Bankton*", the house on the corner of George and Dundas St. There may be some truth in the story that John spent some time at sea,<sup>29</sup> as from Electoral Rolls and Directories it seems John was not living at "*Bankton*" continuously. Nor is there evidence of his enrolling elsewhere or having any jobs worth designating officially, other than his pride at being a Station Manager.

Jessie retained the family home for her brother John and her children, for another seventeen years after David died. She lived long enough to see her only son, William David train as an accountant, a profession he followed until he died in 1941. After Jessie's death in 1897, her unmarried daughter Helen took over the running of the house for her Uncle John and brother, William David. Just before Christmas 1912, John Chisholm died; at "*Bankton*" aged 83. He shares a grave in the Dunedin North Cemetery, with his sister Jessie Main and her husband David, niece Helen, who died in 1920 aged 52, and nephew William David. Unfortunately with the death of David and Jessie's son, William David in 1941, this Chisholm line in New Zealand died out.

**Australian and Scottish research:  
Margaret Chisholm, Australian Clan Chisholm Genealogist.**

### **Bookmark 3 "Heaney's ride"**

A story in which **John Chisholm**, the station manager of Taieri Lake Station in the 1860s and 1870s played a role, is related by Robert Fulton on pp.110-111 of his 1922 book on "*Medical practice in Otago and Southland in the early days*" It shows clearly how rugged and perilous life could be in the isolation of stations such as Taieri Lake, far from neighbours and any medical facilities and particularly in winter when the gullies and tracks could be covered in heavy drifts of snow 10 to 15 feet deep.

*"The scene, Taieri Lake station. Howe, the head shepherd lay sick unto death. It was wintertime, snow everywhere, and no doctor nearer than Naseby, 36 miles distant. The manager of the station, Mr. Chisholm, selected Jimmy Heaney, the groom, to go to Naseby for the doctor. Mounted on his nag, Jimmy set out. Picture his task, 36 miles through snow lying everywhere, no tracks or roads, and the air freezing you to the bone. Add to that a tumble from his horse, owing to his falling in the snow and a sprained ankle as a result, and you have saddled Jimmy with a fairly decent handicap. But every bit of Jimmy's cantankerous body was grit, and he landed in Naseby on time. To get Dr. McCambridge to come was the work of some time, but at last, they started on the outward journey. Warned by his experience coming up, Jimmy was anxious to make haste slowly, but not so the doctor, who galloped away at a reckless speed, and as the result got a spill and a broken limb some miles down the Kyeburn Road. On coming up to him, Jimmy secured the horse and managed, though but a wee chap, to lift the 16 stone doctor, on, and trudged back to Naseby, when after a long delay, consequent upon attending to the injured man, Dr. Dick was obtained, and the second attempt to reach Taieri Lake was successful. Jimmy had ridden 84 miles, sufficient to try a man of Herculean endurance, and he sought his bed at once. Scarcely had he got there, however, before Mr. Chisholm excitedly came to him saying that unless he could go again to Naseby for the medicine, Howe would certainly die. Jimmy naturally demurred, but when it was pointed out to him that there was no one else who knew where to go, he at once rose and said: "Well, sor, if Isaac Howe is to die, unless I go, I'll try it".*

And try he did.

*"The 72 miles was repeated, the medicine brought, and Howe's life for the time saved. Such is the story of Jimmy's famous ride".*

In all, Heaney travelled 36 miles to Naseby, 6 miles out to Kyeburn where McCambridge fell and six back to Naseby, then 36 miles with Dr. Dick to his patient at Taieri Lake and then 72 miles back to Naseby and home to Taieri Lake with the medicine. 150 miles all told.

*"This story is constantly referred to throughout the district as Heaney's Ride. It will be handed down for centuries as one of the many instances of heroism performed by those rugged pioneers, any one of whom was willing to risk life and limb when he heard that a fellow creature was stricken unto death."*

I hope John Chisholm rewarded Jimmy Heaney for his heroic ride and felt proud of his role in creating a legend !!

#### 4 (g) 1867 WALTER AND RACHEL LIVE IN HOKITIKA AT THE END OF THE GOLD RUSHES.

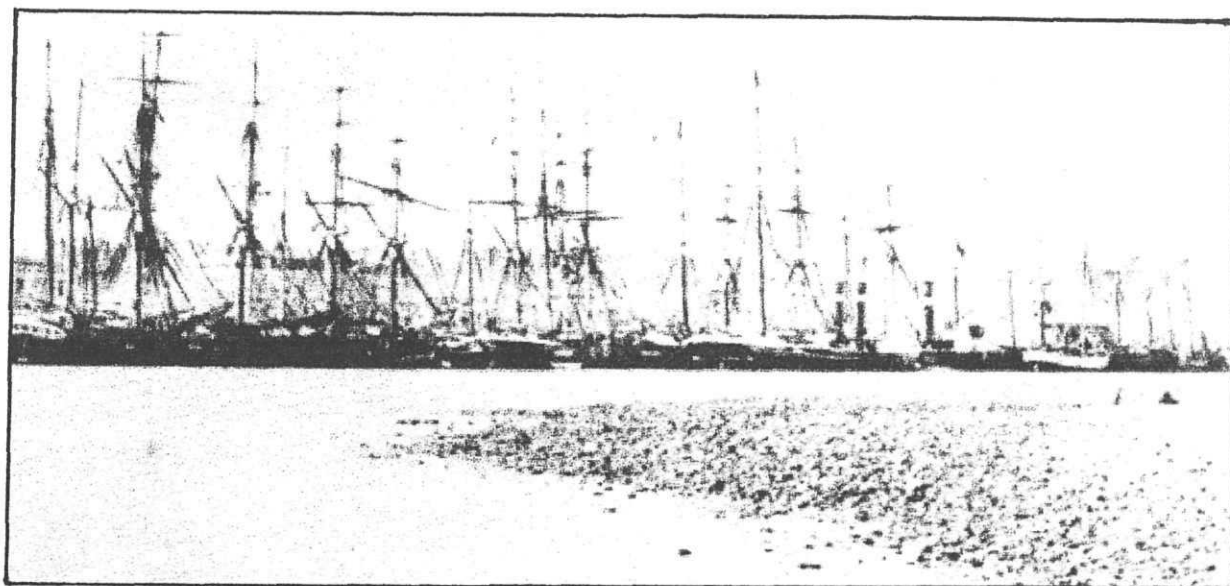
*To the West, to the West, where the diggers repair,  
There's no flies about it, the gold is all there,  
And chaps who've been digging a very short while,  
Walk into the Bank and dispose of their pile.  
Where the rain falls in torrents and leave such a flood,  
And you sleep on the ground and your mattress is mud,  
Where a fresh in the river may come down some day,  
And very near sweep Hokitika away...<sup>1</sup>*

So sang Charles Thatcher, a well known goldfields' entertainer of the 1860s, to a Nelson audience in 1865, telling them quite clearly of the conditions miners were going to face on the new West Coast fields. But they obviously took no heed, as in the three years between 1865 and 1867 this mainly uninhabited mountainous and forested area, had seen almost 37,000 folk disembark at the new port of Hokitika to start their quest for gold.

In his book on the West Coast gold rushes, Philip May says that Hokitika quickly became: -

*"... the bustling capital, ever in danger of being swept out to sea by the latest flood, the crooked mile of Revell Street struggling up the sandhills, lined with pubs and grog shanties, stores and stables, brothels and dance halls. Gold brought invasion by an army of veterans, the most skilled body of immigrants, New Zealand had yet seen."*<sup>2</sup>

Hokitika river mouth with its dangerous bar and unpredictable flow moved rapidly from its position as a newly gazetted port in March 1865, to the busiest port in New Zealand by 1867.



*Hokitika bar and river showing the crowd of boats, September 1867. (from May, P. The West Coast gold rushes)*



It was towards the end of this mad three-year period of frantic immigration that **Walter** and **Rachel Chisholm** arrived in Hokitika. Their boat, the *Alhambra* which arrived from Melbourne on June 26, 1867, was one of 214 boats to anchor in the port or roadstead that year,<sup>3</sup> with all but two sailing in directly from Australia. But Walter and Rachel had not come with gold in their eyes, but to take part in the burgeoning business community.

Since early 1865, Hokitika had grown from a canvas shantytown lacking sanitation and any civic pride to the sixth town of New Zealand, with many community amenities. Even the hotels had changed from grog-shanties to comfortable two or three-storeyed buildings. Roads were widened and metalled, more permanent buildings such as a Post and Telegraph Office, Supreme Court, a hospital, churches and even an Opera House were built. But most importantly the townspeople, and in particular the merchants were working hard to make Hokitika a place of which to be proud. And amongst the merchants was Walter Chisholm.



*Revell St Hokitika. A street that would disgrace no town in the colony.* (May, P. The West Coast gold rushes)

Walter was a Scotsman, born around 1832 to James Chisholm and Janet Brown, who had married at Hobkirk, Roxburghshire in November 1830.<sup>4</sup> Hobkirk where James was farming was a small rural community, six miles south-west of Hawick, the centre of the Border Chisholme's Homeland. Nothing is known yet of Walter's early days or when he arrived in Victoria, though from records it is known he came independently and was not assisted. In 1863, he married Rachel Graham, who had arrived in Victoria from Liverpool in 1860 on the *Wanata*, a ship carrying 196 Government migrants. She had been cited on the passenger list as a nurse from Antrim, Ireland and had found work on arrival in Richmond, a suburb of Melbourne. As Walter and Rachel's marriage was celebrated in Carisbrook, Victoria<sup>5</sup> a small goldmining town north-west of Ballarat, it seems that they had both ventured into the goldmining areas after arrival and quite likely it was here they heard of the opportunities offering on the West Coast of New Zealand.

It was the year after they married that news of the richness of the West Coast goldfields reached Australia, and Victorian miners quickly flocked to this new field, taking advantage of the ease of access in travelling directly by boat, Melbourne to Hokitika. Obviously, there were also opportunities to service the area and Walter, who from various records examined was by now an established businessman would have recognised this. In June 1867, the passenger list for the *Alhambra* show Walter (36) merchant, and Rachel (30) travelling in the luxury of cabin accommodation, Melbourne to Hokitika, to start a new life.

For Walter and Rachel, the presence of an established Methodist church in their new community was probably a pleasant surprise, and over the next 20 years, their spare energies seem to have gone into helping in its development. The Wesleyans had been the first to respond to the repeated calls of concern by the Canterbury papers for the churches to take responsibility for the "*lamentable spiritual destitution prevailing on the goldfields*"<sup>6</sup> As early as April 1865, the Wesleyans responded by sending the Rev. George Harper across to the Coast, where from August on, he held weekly services in the Corinthian Hall in Hokitika, where Charles Thatcher, the goldfields entertainer offered his harmonium! So enthusiastic did the Wesleyans become, that their first church, complete with a bell, was dedicated in December 1865, and a parsonage was completed by June 1866. Although, Harper deplored the depravity and amount of strong drink within the community, by the end of 1866, with other churches now alongside, there seemed to be general agreement that things had improved and the Sabbath was being strictly observed, at least within Hokitika.

Schools were opened by most of the churches, there was a quick growth in voluntary societies, such as Lodges, Fire Service, a Savings Bank, a Benevolent Society as well as the Wesleyan inspired, Temperance Societies. When the Chisholms arrived in the winter of 1867, the disorderliness was already decreasing. People had recognised the particular role Hokitika would be playing on the West Coast as not only did almost all people and trading goods flow in through Hokitika, but also most of the gold was exported out. Hokitika quickly gained the appearance of a stable service community.

As far as is known the Chisholm's Hokitika home was always in Sale St and by 1882 this freehold property had a value of 75 pounds.<sup>7</sup> The position of their home gives some indication of the size of the town in the 1870s, with Sale St. running at right angles from the main street going into town ending at the river. But it is five streets east of the railway which itself is on the eastern edge of the commercial area. Quite a walk for Rachel to the shops!

It was at this home that Walter and Rachel's only son **James** spent his first ten years. It would appear that in 1880, the Chisholms registered James birth back in Richmond, Melbourne. After 17 years of marriage, with Rachel being between 39 and 47,<sup>8</sup> it seems very likely that James who was called after his Scottish paternal grandfather, was adopted while Walter and Rachel were on holiday in Victoria.

Electoral rolls and Directories of the 1870s and 1880s show Walter changing jobs during the 20 years they lived in Sale St. from being a clerk, to storeman, to ironmonger to contractor,<sup>9</sup> but his dedication to the local Methodist church did not change. In an Appreciation in the NZ Methodist Times just after his death,<sup>10</sup> it seems Walter took up a position as a Sunday School teacher as early as 1870. In the Hokitika Circuit Schedule book Walter is mentioned as a Poor Steward in 1874 and from 1877 till they left Hokitika in 1889 he is designated as a Chapel or Society Steward.<sup>11</sup>

The value the church placed on Walter's dedication is recorded in the Quarterly Meeting minutes of the Hokitika Methodist Church on January 2, 1890: when:-

The chairman called attention to the fact that Brothers Chisholm and Mr. Math were both about to leave the circuit and after testifying to their zeal and piety proposed that this meeting desires to place on record its sense of the great loss the circuit is sustaining by the departure of two such earnest and devoted workers in this part of the Lord's vineyard, and it prays that the richest blessing of Almighty God may be granted to them in their removal.

The Chisholms were leaving the coast for Mauriceville, a Scandinavian settlement, twelve miles north-west of Masterton, in the Wairarapa, where Walter would set up a general store. Mauriceville had been settled under one of the Special Government Schemes in 1872, and had had a tiny Methodist church since 1880, supported by both English and Scandinavian settlers. When the Chisholms moved to Mauriceville, the Scandinavian influence in the church was declining with church services being restricted to the English language. However, the Home Mission Station of the 80s had grown considerably and was able to support a young minister. Walter Chisholm became a Church Trustee, and as well was a local preacher on both the Mauriceville and Eketahuna Circuits, the Sunday school Superintendent and Circuit Steward. Rachel was one of the Sunday school teachers. The church also played an important role in the social life of the small community,<sup>12</sup> with Mr. Chisholm mentioned as "proving to be a good chairman, keeping everyone in good humour" when concerts were held, and Rachel provided "practical help when parishioners were ailing".<sup>13</sup>



Walter, at close to 60, had not been a young man when they first settled in Mauriceville, and after fifteen years of running the store as well as having a very busy role in the running of the local church, he obviously felt the need to retire. He left the store to his son James, who had recently married **Martha Smith** and they provided Walter and Rachel with their first granddaughter, **Mavis**. He also handed over his many roles in the church to younger men. Only then did Walter and Rachel prepare to leave Mauriceville.

Before they left for a more relaxed life in Auckland, the members of the church that they had served so well gave the Chisholms a very special farewell. Both Scandinavian and European friends crowded the church and presented them with a multitude of presents ranging from a walking stick and Gladstone bag to a writing case and a copy of the Scriptures.<sup>14</sup>

In Auckland Walter and Rachel settled in Princes St, Avondale and attended the St Ninian's church where, despite his age, Walter again became involved, working as a local preacher and Sunday school teacher for the next five years. On the last Sunday of his life in May 1910, he began walking to the Church, but fainted on the way and had to be carried back to his home, where he died a few days later.<sup>15</sup> His death certificate gave the cause of his death as cardiac asthma. The following year, James who had parted from his wife and daughter, gave up the store in Mauriceville and moved to Auckland and for a short time lived with Rachel. Late in 1911 he married **Annie Brockenshaw** and he and Annie had three children, **Wal, Pat** and **Gray**. James became a horse trainer and moved at first to Ellerslie and later to 216 Campbell Rd., One Tree Hill to a home still lived in by his family.

Rachel lived on for another ten years in Avondale, enjoying her three new grandchildren, before dying in 1921 at the reported age of 88. She was buried alongside Walter at St Ninians Presbyterian Church in Avondale.

From their long trip to Australia in the middle of the 19th century, to the new gold town of Hokitika on New Zealand's West coast, before moving to new challenges in the Wairarapa and finally to retirement in Auckland, they had both travelled far.

*Opposite page:*

***Mauriceville Church built in 1880***

(Morley, G. History of Methodism in New Zealand)



#### 4 (h) 1897 **WILLIAM AND MARTHA CHISHOLM** **DESERT TASMANIA FOR DUNEDIN**

*When William Farquharson Chisholm and Martha Emslie married in St. John's Church in Bethnal Green, Middlesex on the 14 Jun 1883, they had both travelled the length of Great Britain from their birthplace in Aberdeenshire. They would not realise how much further they were to travel in their lifetime. For from their arrival in Australia in Queensland a year later, they travelled to Tasmania for thirteen years, to Dunedin for fourteen years, before moving north to Auckland for twelve years before moving back south to Christchurch for a short retirement.*

Both **William Chisholm** and **Martha Emslie** had been born in inland rural Aberdeenshire, about 25 miles south east of Aberdeen close to the River Dee. William's parents, John Chisholm and Eliza Grant had married in the village of Birse in 1835, and presumably had been living there for at least 15 years when William was born.<sup>1</sup> They later moved to Kincardine, where his sister was born in 1860. It seems likely that William had other siblings, but as yet, no other birth registrations for the family have been found. Nor is it known when William left Scotland or when his father died. But by 1881, William's mother Eliza and younger sister, Isabella had moved into Aberdeen and were living together in an apartment/tenement with 17 other families.<sup>2</sup> His mother was working in a laundry and his sister was a machinist.

From the birthplaces recorded of Martha Emslie's seven siblings, her parents, John Emslie and Isabella Murray had moved round frequently in the rural area east of Aberdeen. John and Isabella had both been born and were married in Leochil Cushnie,<sup>3</sup> on the upper reaches of the River Don, but with parenthood, they had moved into four different rural areas<sup>4</sup> before settling in Echt, where from around 1878 John was employed as a gamekeeper.

For the next generation in both families, there was a pull for some members to move south. Just how old William was when he moved to Kent is not known. Nor is it known if that was his first move from Aberdeenshire, but at age 30 in 1881 he is one of eight servants, working as the gardener for the Teesdale family at Downe Hall, Kent, on the southern outskirts of London. John Teesdale, his employer was a Solicitor in the City of London.<sup>5</sup> Martha at 20 had only found her way as far as Edinburgh.

#### 1881 British Census

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Dwelling:	Woodhouselee House
Census Place:	Glencorse, Edinburgh, Scotland
Source:	FHL Film 0224013 GRO Ref Volume 687 EnumDist 3 Page 11

	Marr	Age	Sex	Birthplace
<b>Martha EMSLIE</b>	<b>U</b>	<b>21</b>	<b>F</b>	<b>Alford, Aberdeen, Scotland</b>
Rel:	Servant (Head)			
Occ:	Housemaid Domestic Serv			
<b>Eliza CAMPBELL</b>	<b>U</b>	<b>30</b>	<b>F</b>	<b>Maxwellton, Dumfries, Scotland</b>
Rel:	Servant			
Occ:	Housemaid Domestic Serv			
<b>Mary LEITCH</b>	<b>U</b>	<b>14</b>	<b>F</b>	<b>Crichton, Edinburgh, Scotland</b>
Rel:	Servant			
Occ:	U Laundry Maid Domestic Serv			

But she too, moved to England soon after, as she and William married in Bethnal Green in the east of London in 1883.<sup>6</sup> By this time, William had left the Teesdale family, and moved further south to Tunbridge Wells, where he was working as a gardener at Ferindale Park.<sup>7</sup> With marriage, William had acquired a second name and from now on was always known as William Farquharson Chisholm. For the first time this name had been used for the Intent to Marry Proclamation that had been declared in Martha's home Parish Church of Echt, though the marriage was in Bethnal Green, London.

Within nine months the young marrieds, William and Martha did journey back to Scotland, but whether they visited their parents in the north in Aberdeenshire is not known. For in Glasgow, as "*Bounty Migrants*"<sup>8</sup> on April 18, 1884, they boarded the ship, the *Crown of Aragon*, bound for Queensland, Australia. It could not have been a comfortable journey for Martha, as she was 6 months pregnant when she sailed, and her first son, called **William Emslie** after both families, is purported to have been born as they sailed down the Queensland coast, just before reaching Brisbane.

Along with other passengers they disembarked onto Peel Island, one of the more northerly islands in Moreton Bay, to stay in the Queensland Immigration Barracks. William Emslie's birth was registered at Moreton on the July 18, 1884, just three months after they left Glasgow.

How long they stayed in Queensland is not known, but within 18 months they were in North Tasmania in the Launceston area, where their second son, **John James'** birth was registered early in 1886 followed by the birth of their only daughter, **Caroline** at the end of 1887.<sup>9</sup> As Launceston was the centre of a rich agricultural area based on the Tamar River, William undoubtedly was earning his living on the land. Their two youngest sons, **Alexander** and **Malcolm** were also born in the north of Tasmania, but about 100 miles further west along the

11.6.83.

Schoolhouse,  
Echt,  
S.S.

That William Farquharson Chisholm  
Gardener, Ferindale Park, Tun-  
-bridge Wells, Kent, and  
Martha Murray Emslie, Bannockburn  
Cottage, Echt, having intimated  
their purpose of marriage were  
duly proclaimed in order to  
marriage in the Parish Church  
of Echt, & that no objections  
have been offered is Certified  
this 11<sup>th</sup> day of June 1883  
at Schoolhouse Echt by  
Robt Carr Burnetts  
Sess Clerk

*Intent to Marry Proclamation in Echt*

coast at Burnie, another rich farming district<sup>10</sup> The family later moved south to the Hobart area, where the children all had time in school, before moving to Dunedin at the end of 1897. Their first New Zealand home was in the northern area of Dunedin, with the children attending George St. School from November 1897.<sup>11</sup>

But in June 1898 William Farquharson had his tender for the lease on the St. Clair Salt Water Baths for 30 pounds per annum,<sup>12</sup> accepted. The family moved into a house on the premises that went with the Baths<sup>13</sup> and the children transferred to St. Clair School. These Salt Water Baths set in the rocks at the end of St. Clair beach had been first opened on November 24, 1883 as a safe bathing pool when swimming on the beach was dangerous or uninviting. On occasions the Baths silted up when high tides and winds sent the rollers over the wall. It must have been a great place for the Chisholm children to live. At the beginning of the 21<sup>st</sup> century these Baths, now modernised and with heated salt water are a very popular placeto spend time in the summer.



*The St. Clair Salt Water Baths with dwelling house, c. 1902* (Hocken Library)

However, back at the beginning of the 20<sup>th</sup> century, William Chisholm seemed to have had difficulty getting the Dunedin City Council to do necessary maintenance on the Baths and dwelling house<sup>15</sup> and as a consequence after about four years, the Chisholms moved on in late 1902, with William Farquharson going back to his old occupation of landscape gardening.

On present evidence, the three oldest children, William, John and Caroline, seem to have left school at the end of 1900, with the two boys starting work and Caroline staying home. In February 1901, Alexander and Malcolm moved to Forbury School for two years before Malcolm started work and Alexander went on to Otago Boys High for a further two years.<sup>14</sup> By 1905 the family were living in St. David's St., in the north of Dunedin.

Round about the time World War I broke out, when their children had left home and were married, William and Martha left Dunedin for Auckland,<sup>16</sup> where their only daughter Caroline was living. Again William found work as a gardener in both the Parnell and later, the Epsom areas. Their Auckland stay lasted a little over ten years, but when Caroline died in 1925 at 38, William and Martha decided to move south to Christchurch,<sup>17</sup> where their second son John James and his first wife were living. John had had a love affair with motorcars and engines from an early age, being a carriage driver and coachman, living at Ashburn Hall, a private medical facility at Wakari, before the age of 21.<sup>18</sup> He went on to Timaru where he called himself a chauffeur on his Marriage Certificate and Electoral Roll,<sup>19</sup> before becoming a taxi proprietor in Timaru and Temuka during World War I. He moved his taxi business to Christchurch, and in his will in 1967, his biggest asset was a 1937 model Austin, undoubtedly his pride and joy.<sup>20</sup>

William Emslie the eldest son lived in Dunedin all his life. He, like his father started work as a gardener, and spent time with his brother, John James, living and working as a gardener at Ashburn Hall,<sup>21</sup> but after World War I. gave it up to become a salesman.<sup>22</sup> He and his wife Maggie had four sons, all who married and had children, most of whom now have also married and had children.

Alexander Armitage Chisholm was the only one of the Chisholm boys to go to High School - he spent two years at Otago Boys.<sup>23</sup> He married Bina Breen at St. Joseph's Catholic Cathedral in Dunedin in 1911, but seems after a very short time the marriage failed and he cut ties with the family and went off to Australia, where he joined the 23rd Infantry Battalion of the Australian Imperial Force in 1914.<sup>24</sup> After the war his first wife Bina remarried in Wellington and Alexander remarried in Victoria. He and his second wife had at least one son. Alexander Armitage Chisholm died just outside Melbourne in Williamstown in 1957 and as far as present day family know, did not make contact with his New Zealand family again.

Malcolm Allan, the youngest son, also remained in Dunedin all his life, marrying and fathering two sons, who married and had children. He was a dairyman all his days, delivering milk and other dairy products, around his neighbourhood.

William Farquharson Chisholm was 83 when he died in 1933 in Christchurch, and his wife Martha stayed on in Christchurch till the grand age of 86, when she died in 1946. They were buried together at Bromley Cemetery. They had experienced much over a long life together.



## CHAPTER 5 CHISHOLMS COME IN CHAIN MIGRATION TO NEW ZEALAND

*In the latter half of the nineteenth century many New Zealand immigrants from Britain were assisted under government schemes. Official agents toured the country giving lectures in village church halls and newspapers ran large advertisements; but often it was the letters home from a new arrival in New Zealand that provided the most powerful incentive to make the decision to leave home and family for such a far away place. Invariably letters had long descriptions describing the better quality, the easy availability and the plentifulness of food. As well, letters told of the better living conditions, the freedom from class distinctions, and most importantly in the case of the Scottish, the ease of obtaining and owning one's own land. All these factors would be related in letters home and provided, what was felt to be the truth about "leaving home". The official schemes provided the wherewithal to make it happen but letters played a powerful part in motivating the next member of the same family, church or village to follow. These phenomena of one family member following another, or one church, or village member following another came to be called "chain migration" by historians.*

*With the Chisholm families who arrived in New Zealand in the latter half of the 19th century we have three examples of family "chain migration".*

*The first example is the Chisholms from Glenurquhart - a big extended family that is known to have lived in the Glenurquhart area close to Loch Ness since the mid 18th century. Three young Chisholm men, the brothers **William** and **Duncan Jnr** and their cousin, **Duncan Edward** emigrated together on the Storm Cloud in 1860. They must have written home enthusiastically, as in 1864 Duncan Edward's younger brother, **William** and his wife **Margaret** arrived, to be followed the next year by a brother of William and Duncan, **John**, with his wife **Susan**. Very soon after, two of Duncan Edward and William's sisters, **Margaret** and **Mary** arrived. That made seven cousins, from two families who settled mainly around Milton in Otago, in less than a ten year period.*

*The second example of family migration is the Chisholms from Daviot, Invernesshire, whose members covered three generations. **William** Chisholm, a blacksmith, his wife **Jane**, daughter **Mary Ann**, and niece, **Mary Sinclair** gained an assisted passage on the Silistra and arrived in Dunedin, early in 1862. Mary's sister, **Isabella Sinclair** then arrived on an assisted passage in 1868, while two other cousins, **Donald** and **William** Chisholm, arrived in 1865 and 1869. Mary and Isabella Sinclair had two other sisters, whose daughters, **Jeannie Laing** and **Mary Shaw** later migrated to New Zealand. So in all, nine members of this family from three generations made the South Island of New Zealand their home.*

*It has been established recently that another part of this family came to New Zealand. William, the blacksmith had a first cousin, **William**, a farmer from Maryburgh just north of Daviot, who migrated to Auckland with his wife **Margaret** and their six youngest children, just a few months after William, the blacksmith. It is not known whether William the farmer arriving in Auckland so soon after William, the blacksmith reached Dunedin, is anything more than coincidence, and so William, the farmer's story has been left in its original position and told separately in Chapter 3 (d)*

*The last family migration, concerning Chisholms is a smaller one covering two generations. The catalyst for the orphaned Chisholm children coming to New Zealand was in all probability, their maternal uncle, **John Darling** who came to the Dunedin area in 1858. His niece **Marrion Chisholm** followed around 1863, and when her brother **Andrew Chisholm**, a seaman, sailed into Dunedin in 1868 just after his sister married, it is said he "jumped ship" to stay. Almost 40 years later, **Jessie**, Marrion and Andrew's eldest sister when widowed made the long journey from Scotland to be reunited with her family. She was able to live with her widowed sister Marrion as well as renew acquaintance with her brother Andrew and get to know his family.*

## 5 (a) 1860-1870 THE GLENURQUHART SEVEN ARRIVE IN THE SOUTH

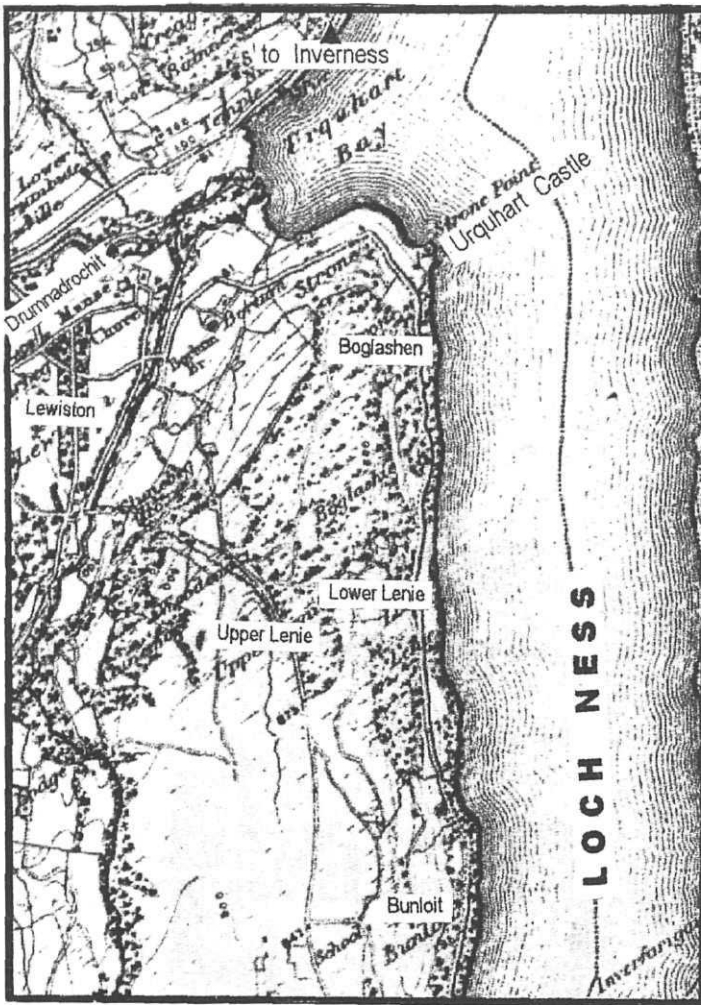
*If one has read of Sir Robert de Chisholm coming north from the Border, marrying Ann, the daughter of Sir Robert Lauder and eventually following him as the Constable of Urquhart Castle on the western shores of Loch Ness, then one would not be surprised to find the area round Urquhart Bay where the castle stood, to be home to a number of Chisholm families*



*The ruins of Urquhart Castle overlooking Loch Ness*

*After Robert and Ann's eldest son Alexander married an heiress, Margaret del Aird, the Chisholms also acquired her lands of Erchless and Struy in Strathglass and Alexander became the Chief. From Strathglass it was a natural route to the Bay of Urquhart and Loch Ness down the well-cultivated gentle Glenurquhart, which was mainly Clan Grant territory. By the mid 18th century there was "a road fit for carriages and kept in good repair" <sup>1</sup> between the two areas, and again along much of this glen, midst the Grants, there were not unexpectedly, Chisholms. Glenurquhart, round the Bay of Urquhart and above Loch Ness, during the first half of the nineteenth century at least, were the most populous areas for Chisholms after Kilmorack and Kiltarlity. And contrary to common mythology, they do not seem to have been affected by Highland Clearances with the number of birth registrations increasing considerably from 1800-1850. <sup>2</sup>*

*For reasons not yet clear, starting from the 1850s the population in Glenurquhart decreased dramatically, with people moving north to Inverness, to the lowland cities for jobs in industry as well as migrating to the colonies. In the 1851 census there were 138 Chisholms in Glenurquhart, but by 1891 they numbered only 46!! It is not surprising that some Chisholms migrating from this area found their way to New Zealand. What was unexpected was that the seven Chisholms known to have come, were all first cousins - all arrived within ten years, and provide us with an excellent example of "chain migration" amongst Chisholms coming to New Zealand.*



*Area south of Urquhart Bay where the 7 cousins' families were living in 1881.*

Glenurquhart Parish records in the mid eighteenth century were destroyed by fire<sup>3</sup> so it has not been possible to verify that the grandfather of these seven, **John**, was born in Glenurquhart, but their grandmother **Margaret Grant** was a daughter of William Grant of Balindrom in neighbouring Glenmoriston.<sup>4</sup> John and Margaret married in Glenurquhart in 1786, and before 1800 had had five sons and a daughter who survived and eventually married.<sup>5</sup> The two youngest sons, **Donald** and **John**, were fathers to the seven cousins who migrated to New Zealand in the 1860s. (See *Family tree p.128*)

The first three to emigrate were **William**, (30) a farm labourer with his bride of three weeks, **Isabella Meldrum**; his brother **Duncan jnr** (21) a carpenter; and their cousin, **Duncan Edward** (23), also a carpenter. They arrived in Port Chalmers, on April 26, 1860, having travelled from Glasgow with 311 other assisted immigrants on the *Storm Cloud*, a Robert Henderson Company vessel. This had been especially chartered to bring in Scottish immigrants<sup>6</sup> and they were fortunate to experience an 86-day fast and uneventful journey.

**William Chisholm**, the eldest of the three was initially employed by Duncan Stewart, who had arrived from Perthshire in 1849 to take charge of a farm at North Taieri.. But William moved on within a year to work on Salisbury Farm in the same area. He and Isabella were working on Salisbury Farm when gold was found at Gabriel's Gully, a little further into the hills.

Surprisingly the owner of Salisbury Farm, Donald Reid, another Perthshire man, suggested to his men that they all went off to the goldfields for three months, on the condition that the men returned to put in the crops! This plan worked and the seven men who set out, each wound up 300 pounds richer. William was able to use these riches in 1863 to buy his own farm at Goodwood, near Palmerston, north of Dunedin, when that land was initially opened up for development. He and Isabella and their first born, William, moved north to take up the challenge, with at first only a tent for shelter.<sup>7</sup>

The virgin farm was covered in tutu, flax and bush, and trees had to be felled to erect a post and rail fence around the new property - extremely hard work. However, succeed William did, and he turned this farm into a very profitable venture, so that by the time the Freeholders of NZ Roll was taken almost twenty years later, William had 548 acres valued at 1680 Pounds and had more land at a higher value than any other Chisholm in New Zealand.

Sarah, William and Isabella's only daughter was born in 1864, but unfortunately at the birth of their third child, in 1866, Isabella and the baby both died.<sup>8</sup> William was left with their two



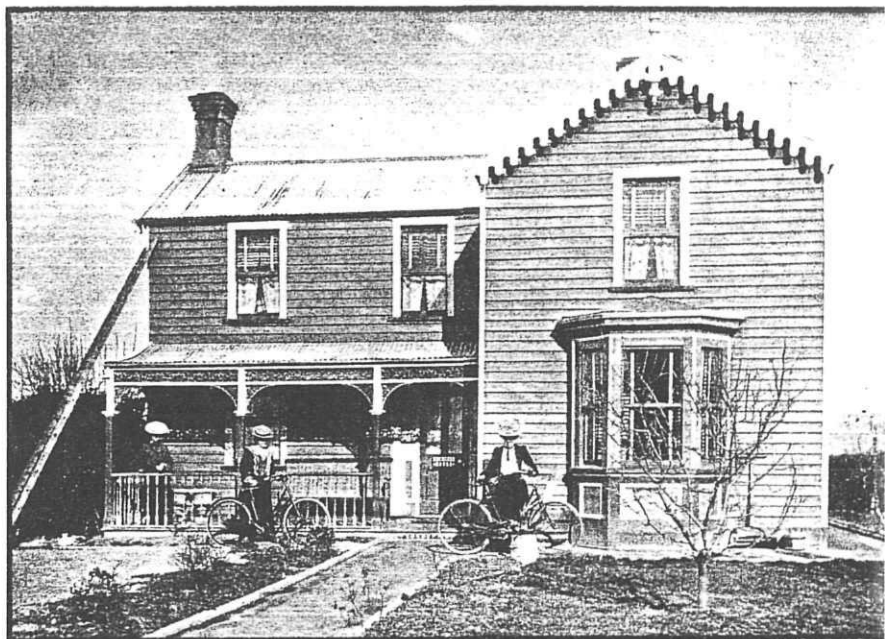
young children, William and Sarah. He did not remain a widower long. In October 1870, at Knox College, Dunedin, he married **Eliza Arkle**, a Scottish lass whose brother also had a farm in the Goodwood area. William and Sarah, the children of his first marriage, were in time to have three half brothers and three half sisters.<sup>9</sup>

The William Chisholms were well regarded in the Goodwood area, being considered typical pioneers - capable and willing to turn their hands to anything, being kindly and hospitable. In their later years, two of their sons, John and Alex ran the farm, which in the early years of the twentieth century was carrying 1000 sheep, 19 horses and 14 head of cattle. Eliza the youngest daughter ran the home, which enabled her parents, who in their last years were in failing health to continue living at the home they had built together. They died within a few months of each other in 1914.

Only two of the William's second family, James and Margaret married, and James's son, James Alfred, grandson, James Allan and great-grandson Kyle James maintain the Chisholm family name. James Alfred and James Allan are listed in the 1999 Electoral Roll as being Farmers of Bushey Park Rd., Palmerston but it is not known if this is the old family farm.

Life was probably easier for the two carpenters, William's brother Duncan jnr and his cousin, Duncan Edward. They both went south to the township of Milton, where they lived and worked for the rest of their days.

Milton on the Tokomairiro Plains had been settled as early as 1850, mainly by Scots, with the school, the first outside Dunedin, being opened in 1856. Statistics given in the *Milton Borough Council Centennial Publication* show that at this stage, the Milton district had a population of 349 folk, but 19,525 sheep, 1818 cattle, and 92 goats. There were 408 acres in wheat, 115 in oats, 50 acres in potatoes and 6703 acres had been privately purchased.



*Erchless House, Duncan Edward's Milton home*

With this wealthy, closely farmed area surrounding it, Milton began to grow. The town was surveyed and laid out with many of the streets being named after English poets. Duncan Edward Chisholm was later to live in Scott St, called after the Scottish writer Sir Walter Scott. The town grew quickly and by 1860, as well as the school, there was a Presbyterian Church, a Post Office and a Bank of New Zealand, and close to 1000 people in the district. A rough cart road had been formed from Dunedin by 1853, though even with 10 bullocks pulling a dray, it was a three-day trip.<sup>10</sup>

In 1861, Milton found itself on the doorstep of the rich, newly-discovered Gabriel's Gully



goldfield, and it was this event which accelerated further the growth of Milton township, with a new coach road being constructed from Dunedin. Obviously there would have been plenty of work for the young carpenters from Glenurquhart. But the lure of gold was too great, and Duncan jnr, Duncan Edward as well as William were amongst the first 600, who staked their claim at Tuapeka in the first 4 months of the rush.<sup>11</sup> Like William, the two Duncans were said to have been successful but they did not stay in the goldfields long, for both young men had marriage on their minds.

In January 1862 **Duncan Jnr** went through to Dunedin and at the home of James McGrowther, married his young nineteen-year-old daughter, **Catherine**, who had arrived from Scotland with her parents and brothers in 1858.<sup>12</sup> The newly weds returned to Milton, where they rented a house for a number of years before buying a property with half an acre of ground in Union St. Duncan was to work in the carpentry trade in Milton for the next 40 years.<sup>13</sup> He and his wife had nine children, four boys and five girls, all baptised in the local Presbyterian church. Three of the boys, John, James and Thomas, followed their father into the carpentry trade, the fourth David, became a farmer, but none of the boys stayed in Milton. The girls, Helen, Jessie, Sarah, Stuart (!) and Margaret all stayed and all worked in Milton as dressmakers before marriage.<sup>14</sup>



Catherine died at 66 in 1902, and 18 months later while on holiday in Invercargill, her widower, still called Duncan jnr, collapsed and died on the street.<sup>15</sup> He died intestate, and the job of administering his estate was given to his eldest daughter Helen. The family home was sold to Stuart, who was about to marry, and the inventory of the household furniture and effects, plus all his "tools of trade" were itemised by Helen for the Court. This showed Duncan had been a well-skilled carpenter owning a large selection of tools as well as an ample supply of nails, screws and bolts. Both Duncan and his wife are buried in the Milton Fairfax cemetery.

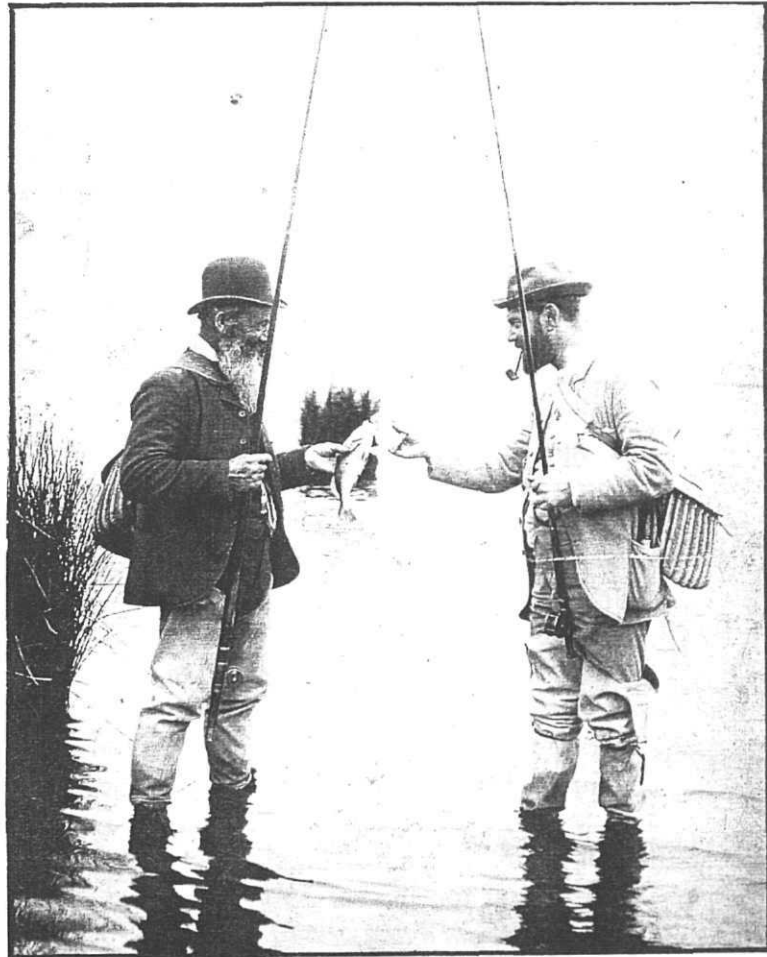
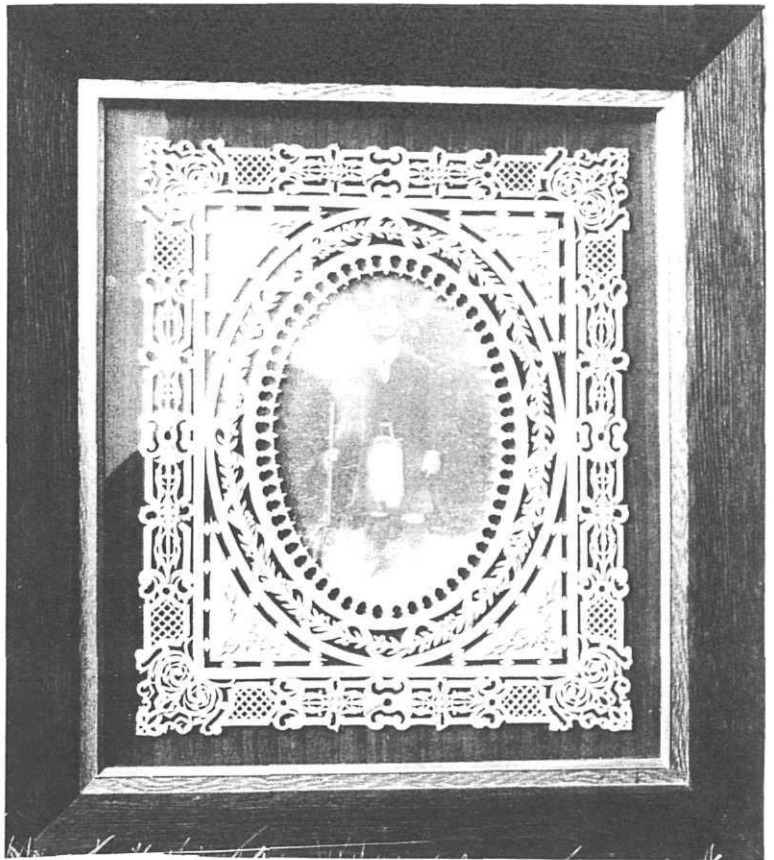
**Duncan Edward**, on his return from the goldfields, married **Elsie Grant** who had arrived in Dunedin with her parents from Invernesshire on the *Henrietta*, a couple of months after the three cousins.<sup>16</sup> Duncan too, must have been successful in striking gold, as he was the owner of a freehold home as early as 1864. He and Elsie were to have a large family, eight of whom grew to adulthood - three boys and five girls.<sup>17</sup> Twenty-one grandchildren have been traced, but it does not appear as if any of the Chisholm grandsons had sons, so the Chisholm name has been lost from this branch of the family.

Duncan Edward firstly worked in Milton as a carpenter. With the push for better communications and the speed up in the development of roads and railways as well as the new Vogel Immigration Schemes being developed, carpenters with experience were much in demand. In 1871, Duncan Edward joined the Public Works Department and was given the responsibility for overseeing the Brogden contract to build a railway to Balclutha. His salary was to be 4 pounds 10/- per week with a 15/- travelling allowance. This contract was finished in 1875 and he transferred to the Railways Department and became an Inspector of the Permanent Way, at Milton, for the rest of his working life.<sup>18</sup>

While he no longer spent his days in the carpentry trade, he obviously kept up his woodworking skills. A most beautifully crafted fretwork frame standing three-foot high, which he produced; now has in its centre, a photo of Duncan Edward dressed in a kilt, (see opposite) and showing his long white beard. In 1995, this was hanging on the wall of his great grandson's crib at Kaka Point.<sup>19</sup>

As a relaxing hobby, Duncan Edward enjoyed fishing at Lake Waihola nearby and the photo alongside shows him with a friend with their catch.

1904 was a sad year for Duncan Edward, when firstly his cousin Duncan jnr with whom he had travelled from Scotland and shared his years in Milton died in April, and three months later his dearly loved wife, Elsie, passed away. He was fortunate in that all his five daughters were still in Milton. Margaret, Elsie and Polly had married before their mother died, but were living nearby. The two youngest, Sophia and Jessie, were unmarried at this time and continued living with their father in the Scott St home. Duncan Edward died in 1912 at the age of 77 and is buried in the Fairfax



cemetery, alongside his wife.<sup>20</sup>

The three cousins must have painted a good picture of their New Zealand life in their letters back home, as two more of the cousins arrived in New Zealand in the last months of 1864. Duncan Edward stood guarantor for his younger brother William and his wife Margaret to come as assisted immigrants, and they arrived on the *Andrew Jackson* on July 12, 1864.<sup>21</sup> Their cousin John, William and Duncan jnr's elder brother also arrived at the end of 1864 with his wife Susan and baby John.

**William**, and his wife, **Margaret** lost no time in settling in Milton. Undoubtedly having the two Duncans both working as carpenters would be help for carpenter no.3, William. Within a year of arrival, William joined the Otago Militia along with the two Duncans, but it is not likely that any action was ever required of them. He and Margaret, owned a 3-acre property in Fairfax, Milton<sup>22</sup> but around the turn of the century they moved to Dunedin, living firstly in Russell St. in Belleknowes. Their niece Mary, who was a dressmaker, lived with them at first, before marrying from their home in 1899. Later they moved out to Caversham, where Margaret died late in 1908. It would appear that William, still classed a carpenter, sold his house to his nephew, another William Chisholm, after Margaret's death and moved to Burnside, where he lived for another twenty years.<sup>23</sup> Both Margaret and William are buried in the Fairfax Cemetery in Milton.

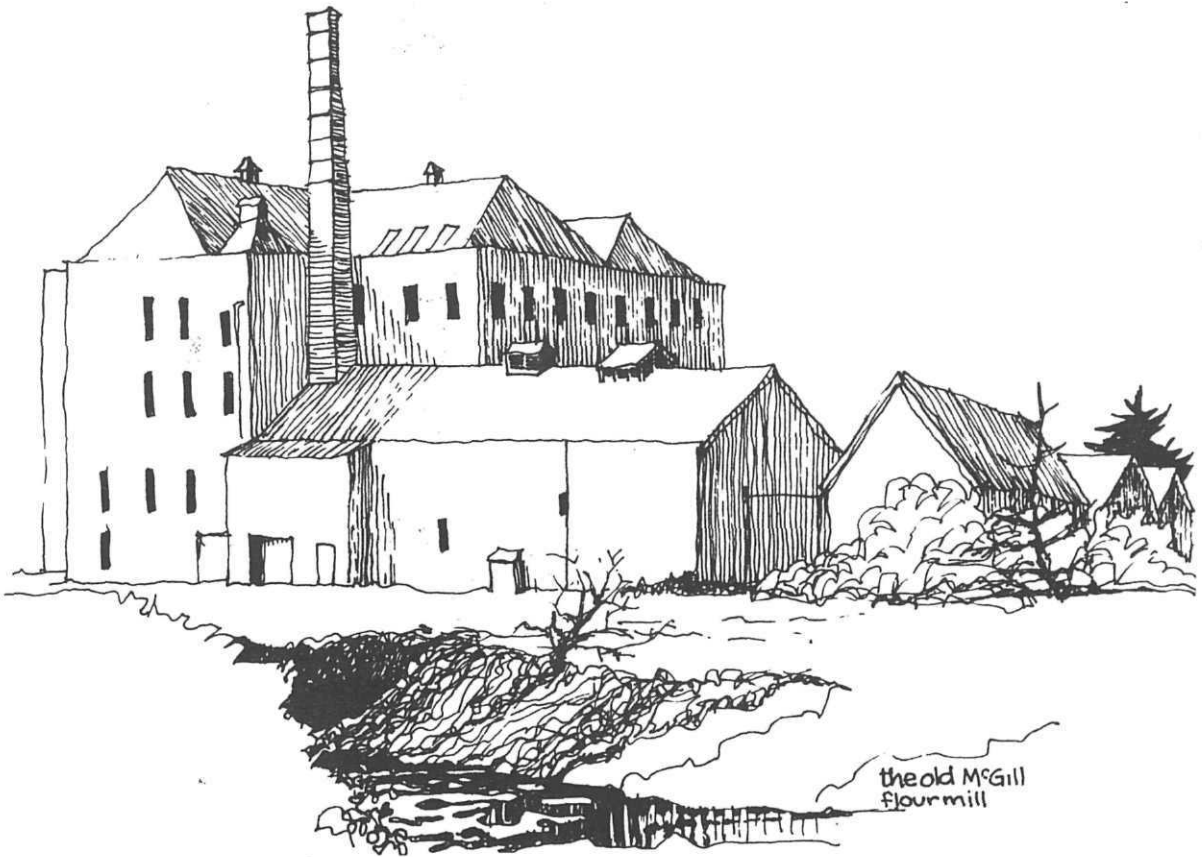
**John Chisholm** undoubtedly would also have heard of the opportunities New Zealand offered from his younger brothers William and Duncan jnr. He arrived with wife Susan and son John at Auckland on the *Helenslee*, a ship full of assisted immigrants selected for the Waikato Immigration Scheme to boost European numbers in the Waikato countryside after the turmoil of the Waikato Wars.<sup>24</sup> It was this Immigration Scheme, which gave John and family their chance to migrate. With 334 other Scottish immigrants they left Glasgow in September 1864, and although they struck some cold, windy weather in the Roaring 40s and passed through a series of icebergs some of which were 100 feet high, the *Helenslee* made good pace. There was much supportive good feeling amongst the new immigrants, who after celebrating Christmas in Auckland Harbour, were allowed ashore and taken to barracks at Mangere and Otahuhu, before being transported south in carts to Pokeno. Within a month, the new settlers working together had built a road from what is now Redoubt Rd near Wiri to the Pokeno area. They lived mostly in tents, until they had managed to clear their newly acquired land, which could not have been easy over the first wet winter.<sup>25</sup> The next year, John and Susan's eldest daughter, Sarah was born and baptised in Pokeno, but despite having been given a Crown Grant of 91 acres at Mangatawhiri, John and Susan had gone south by the time of the birth of their next son Norman, in the middle of 1868, presumably to be closer to John's brothers.

John bought 24 acres of land at Hawkesbury, Waikouaiti,<sup>26</sup> just a few miles from his younger brother William's farm at Goodwood, and like Goodwood, it was rolling pleasant land, very suitable for sheep.

Despite this, conditions must have been far from ideal, as between 1884 and 1889, five of John and Susan's seven children, all close to 20 years of age died from tuberculosis. Seven years later, father John was to follow, also with tuberculosis, and in the new century the two youngest children also succumbed to the same disease.<sup>27</sup> Susan, their mother lived on alone in Waikouaiti for another 15 years, but as the archivist at Waikouaiti Museum said "*I always think of Susan dying of a broken heart*".

The last of the Glenurquhart Chisholms to arrive were **Margaret** and **Mary** - both sisters of Duncan Edward and William. From her Intention to Marry form, it seems probable that Margaret arrived in Milton early in 1865. According to the *Bruce Herald* she was married to **Donald Ross**, a Highlander from Dornoch, Sutherland, on February 4, 1867 at the home of Margaret's brother, Duncan Edward Chisholm. Both Donald and his brother Robert Ross who was a witness were listed as farm servants. The accuracy of the information on both Margaret and Mary's forms that have been examined is questionable. Perhaps in Margaret's case it could be put down to the fact that she could not write, as although just on 43 at the time of her marriage she indicated on one form she was 36, another 34.<sup>28</sup> Donald was accurately 32.

Margaret and Donald had no children, and all through their married life, lived on the outskirts of Milton at Fairfax where they had three acres of land. Donald was employed as a labourer at McGill's Flourmill,<sup>29</sup> until around the turn of the century, when Margaret died. Donald then moved to Tuapeka Flat to be with his brother Robert, who was farming there. When Donald Ross died at Tuapeka Flat in 1910, his body was brought back to be buried at Fairfax cemetery, and was buried in a plot that had been bought by his brother-in-law, Duncan Edward Chisholm to bury a son in 1871. Strangely Margaret does not appear to have been buried there.



*The old McGill flourmill, built in brick in 1887 to replace the original building destroyed by fire where Donald Ross worked. (Gunn, A. Milton, Otago.)*

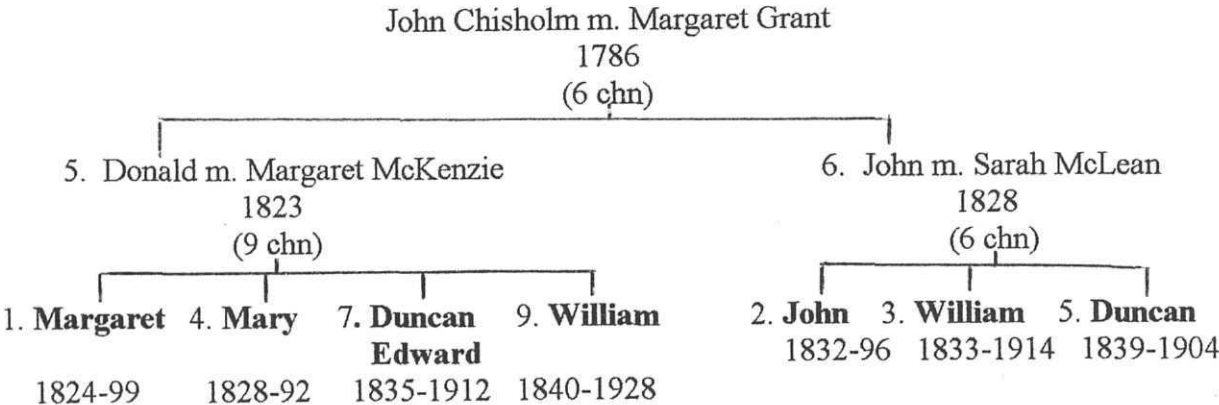
Margaret's sister Mary had been married to a local Glenurquhart man, Donald McKay, in 1852, and in 1856 they had had a daughter Christy,<sup>30</sup> but Mary was later widowed and came to New Zealand. It is not thought that Christy lived to accompany her mother. When Mary arrived and where she lived is not known, but in 1871 she and her husband to be, **Peter**



**McAlister**, who was a blacksmith in Oamaru came to Milton the week they were to be married at her sister Margaret Ross's home in Fairfax.<sup>31</sup> Like her sister she downplayed her age, indicating she was 34, when she was 43. Peter, like Donald Ross was accurately 32. The McAlisters at first lived in York Place, Dunedin<sup>32</sup> but later went north to Taranaki where he became a man of the land. Despite Maori protest that was later to boil over at Parihaka, the government from 1874, had been selling and bringing in sections on the Moa block in what became later known as Inglewood. This was amongst some of the thickest forests of Taranaki, which after clearing by axe and burning produced the very fertile agricultural land, one associates with Taranaki today.<sup>33</sup> By 1877 the government had also pushed through a railway line from New Plymouth, which must have been of immense value to the new settlers. The McAlisters took title to their Taranaki Land Grant (Survey District no. 8, Moa Block, no. 43 and 44) in Durham Rd., Inglewood in 1878,<sup>34</sup> and by 1882 their 405 acres were valued at 800 pounds. For some reason they did not stay long, but moved south and settled north west of Hawera at Waimate Plains, which was part of the disputed territory confiscated from rebel Maori during the 1881 hostilities. It was here that Mary died in 1892. Peter remained in the area, dying in Hawera in 1917.<sup>35</sup>

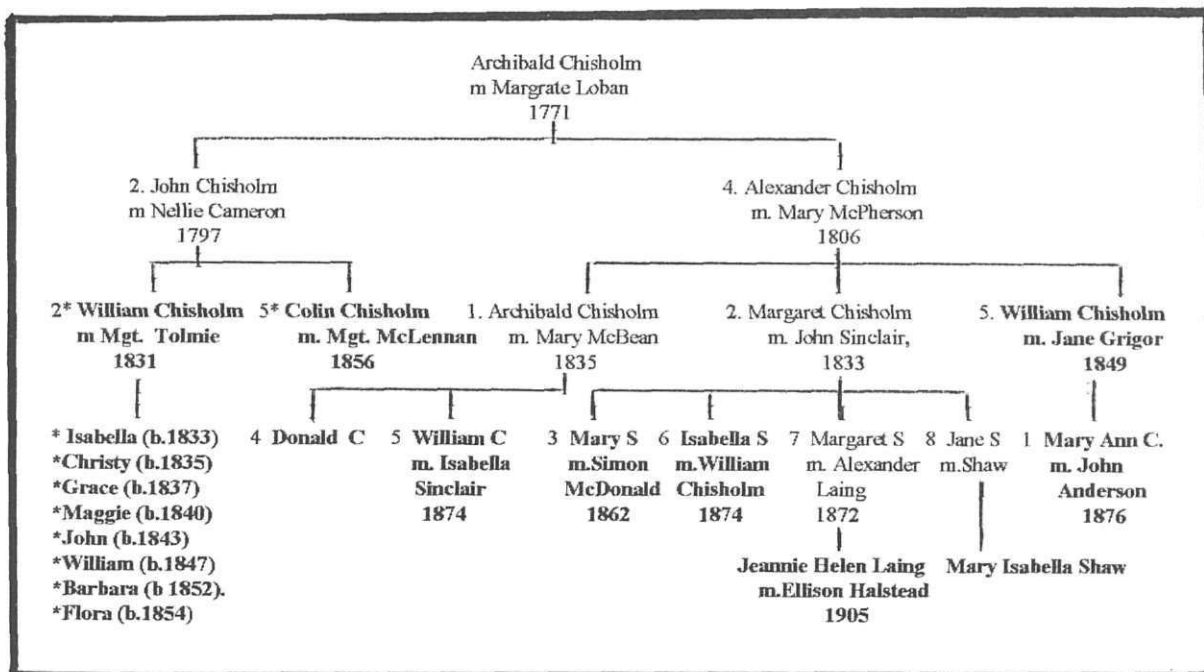
So in all, this makes seven Chisholm cousins from one Glenurquhart family arriving in New Zealand within the 10 years from 1860, yet five generations down and 130 years later, like the Chisholms of Kaurihorore, their Chisholm name has almost disappeared. As far as the author is presently aware, four of the seven Glenurquhart pioneers in New Zealand had no children who survived to marry. Of the 48 grandchildren produced by the remaining three families, to date it has been found that only five of the male grandchildren married, producing between them just two sons, James Allan Chisholm of Palmerston, Otago and Leonard Desmond Chisholm of Christchurch. On present research, it is thought that both these two men had one son making just probably two Chisholms, Kyle James Chisholm and Aaron Scott Chisholm whom in the fifth generation still bear the name of the Glenurquhart Chisholms.

**The five boys and two girls who came to New Zealand in the 1860s.**



Number before name denoted position in family  
Those in bold type came to New Zealand

**Brief family tree of the Daviot Chisholms (p.130-139)  
and their relationship to the Kaurihohore Chisholm (p. 48-56)**

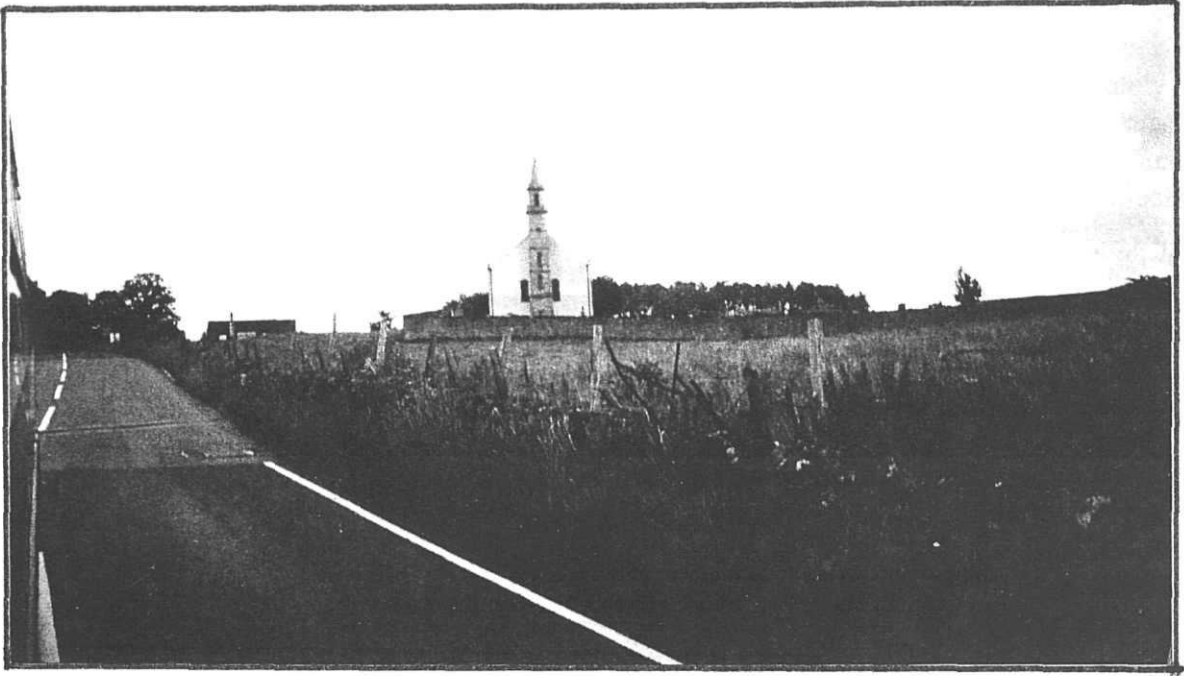


Number before name denotes position in family

Those in bold type came to New Zealand

\* Denotes the Chisholms who settled in the Kaurihohore area

*One of the most exciting discoveries of the last year has been finding there was a relationship between two of the biggest New Zealand Chisholm families - the Daviot and Kaurihohore Chisholms. This has been shown above in a very abbreviated condensed family tree, with those Chisholms who went to Kaurihohore astericked.*



*"The Daviot Church separated from the school by the dual carriageway of the A9 still stands on a hill surrounded by graves, old and new"*



*"In loving Memory of Archibald Chisholm who died at Woodside Culloden 24th May, 1860, aged 52 years, also his wife Mary McBean who died 27th August, 1891 aged 78 years, and their sons James who died 29th September, 1861 aged 22 years, Donald who died in New Zealand 23rd December, 1871, aged 27 years, also their grandson Archibald Urquhart who died at Cradlehall 1st November, 1880, aged 6 years, also Mary Chisholm wife of John Urquhart who died 14 September 1914 aged 73 years. The said John Urquhart died 5th January 1931. Erected by their daughters and grandchild".*

## 5 (b) 1862-1871 FROM INVERNESS AND MORAYSHIRE THEY CAME

**A story of multiple migrations of various members of one Chisholm family from the Scottish Highland to Dunedin, Waiwera South, and Sutherlands.**

*Most of the dwellings that housed the farm labourers and woollen weavers are gone from the Kirkton of Daviot, southeast of Inverness, but the church, nowadays separated from the school by the dual carriageway of the A9, still stands on a hill surrounded by graves old and new.*

Many of the grandchildren and great-grandchildren of William Chisholm and Isabella Sinclair, his wife and cousin, who settled at Sutherlands, South Canterbury in the 1870s, have made their way to the Churchyard of Daviot to stand and stare at the headstone (shown on the opposite page) that represents a tangible link with their Highland Ancestry. Sadly many who visit fail to read the much older and now almost illegible neighbouring stone that is inscribed:

*"In memory of Mary MacPherson wife of Alex Chisholm, Moor of Culloden, who died in 1838, aged 57 years".*

Alexander Chisholm and Mary MacPherson are linked to New Zealand through at least three of their children, Archibald, Margaret and William. And only recently it has been discovered that two of the children of John, an older brother of Alex, also found their way to the far north of New Zealand in the early 1860s.<sup>1</sup>

Alexander, born in 1779, was the fourth child <sup>2</sup> of Archibald Chisholm, blacksmith in Culduthel, who married Marjory (Margrate) Loban at Inverness in 1771.<sup>3</sup> Culduthel, just south of Inverness, is an area of fertile alluvial soil and rich green pastures. In the 18th century there would have been plenty of work for the local blacksmith, but for his sons, who appear to have been unwilling to follow in their father's footsteps, work on the land seemed inevitable. Their second son, John, ancestor of the Kaurihorore Chisholms, travelled to the tiny island of Scalpa to become a tenant of the McDonalds whereas his younger brother Alexander worked locally and married Mary MacPherson.<sup>4</sup>

Alexander and Mary's first child was **Archibald**, born at Wester Leys on the March 21, 1807.<sup>5</sup> Sometime before the birth of their second child, **Margaret** in 1809, the family moved a few miles east to the parish of Daviot and eventually Alex became a tenant farmer at Westhill, Culloden.<sup>6</sup> At least four more children were born.<sup>7</sup> However, it was **William**, the third son of Alex Chisholm and Mary MacPherson and younger brother of Archibald and Margaret who was the only one of his generation to have ventured to, and settled in, New Zealand. But children of both Archibald and Margaret made their way to New Zealand, and it is known that at least one grandchild of Margaret, Jeannie Helen Laing, arrived to settle permanently.<sup>8</sup>

**William**, a blacksmith like his grandfather Archibald, had moved east to the parish of Urquhart in Morayshire. This was a picturesque district where a great deal of the land was under cultivation growing grain for both export and to satisfy local demand. There would have been plenty of work for blacksmiths like William, producing ploughs and other agricultural implements as well as horseshoes. He married Jane Grigor<sup>9</sup> in 1849 and their only child Mary Ann, was born at Kempstown, Urquhart the following year.<sup>10</sup>



After the disruption of the Presbyterian Church in 1843 it would appear that the family were in sympathy with the schismatic Free Kirk so it is not surprising that William was attracted to the Free Church settlement of Otago. The coincidence of the discovery of gold in Central Otago in 1861 was also to create plenty of demand for implements fashioned by a blacksmith. Having been accepted for an assisted passage, William with Jane and Mary Ann sailed for Dunedin from Greenock on the *Silistria* in the autumn of 1861.<sup>11</sup> Accompanying them was their niece, William's sister Margaret's daughter, 21 year old Mary Sinclair, and after "*a pleasant voyage of 99 days*" they arrived at Port Chalmers on January 11, 1862.<sup>12</sup> William paid 28 pounds for their passage. At first they settled in Dunedin living in a house in Great King Street and William, in partnership with a Mr Reid, had a smithy in Moray Place.<sup>13</sup>



*William Chisholm's first store and post office c.1894* (Telford R. From the days of our glory)

By 1869 William and Jane had moved to Kaihiku in South Otago<sup>14</sup> and in 1879 they opened the first general store in Waiwera South close by the railway.<sup>15</sup> Waiwera had been an important staging place for those making the journey to try their luck at the Central Otago goldfields, and following the opening of the Dunedin to Invercargill railway line in 1878-9 the small township continued to flourish. By 1881 William was also the postmaster at Waiwera on an annual salary from the government of 20 pounds.<sup>16</sup> William and Jane continued in the business until William's death in February 1901<sup>17</sup> when Jane sold the store, post office and residence before she too passed away early in 1903.<sup>18</sup> Sadly nothing is left today as fire destroyed their former home and business on June 27, 1905.<sup>19</sup>

**Mary Ann Chisholm**, William and Jane's daughter married John Anderson, the first white child born in Dunedin, at Waiwera in 1876.<sup>20</sup> John with his brother, Joseph, farmed *Carol*, a 1000-acre property that had been in the Anderson family since 1866. Mary Ann Chisholm

and John Anderson had at least two daughters and four sons.<sup>21</sup> It was their oldest son Jack who took over the farming of *Carol* after the retirement of his father and uncle in 1921. He farmed the property until it was sold in 1957.<sup>22</sup> Anderson descendants of Mary Ann and John, still live in the Waiwera South district.

Alex Chisholm and Mary MacPherson's oldest daughter, Margaret Chisholm, married John Sinclair<sup>23</sup> at Inverness on December 27 1833.<sup>24</sup> At first John and Margaret made their home at Culloden before moving to Henhill in the parish of Petty.<sup>25</sup> John had various occupations over the years including working as a sawmiller in this region, which was important for producing timber for export. Sometime in the late 1840s the family moved to the village of Kintessack near Dyke in Morayshire where John worked as a shepherd and Margaret had a grocery store. Kintessack was only a short distance from the shore of the Moray Firth surrounded by gently undulating land and sheltered by nearby woodlands of ash, beech, Scotch fir, larch and spruce. Margaret Chisholm and John Sinclair had at least eight children, including four daughters.<sup>26</sup> Two of those daughters, Mary and Isabella, made their way to New Zealand during the 1860s. The other two daughters, Margaret and Jane Grigor have links to New Zealand through their own daughters, Jeannie Helen Laing<sup>27</sup> and Mary Isabella Shaw, Margaret Chisholm's granddaughters.

**Mary Sinclair** was the first of Margaret's daughters to arrive, having travelled with her Uncle William Chisholm and Aunt Jane aboard the *Silistria* in 1862. Later that same year she married Simon McDonald, a blacksmith, at Dunedin in the Great King Street home of her uncle.<sup>28</sup> After William and Jane moved to South Otago, Mary and Simon lived at Great King Street and Simon continued to work as a blacksmith.<sup>29</sup> By 1882 Simon owned property in Dunedin valued at 3900 pounds.<sup>30</sup> Simon and Mary McDonald had one daughter and at least five sons including one set of twins.<sup>31</sup>

Five years after the departure of her sister Mary, **Isabella Sinclair**, aged 19, paid six pounds for a passage aboard the *Edward P. Bouverie* to join Mary in Dunedin.<sup>32</sup> This full rigged ship of 997 tons sailed from Glasgow in October 1867 and arrived at Port Chalmers on January 27, 1868. Under the command of Captain Lynch the voyage took 95 days. On the return journey to Gravesend this vessel carried the last wool for the season and 8500 ounces of gold.<sup>33</sup> The young colony in the south was experiencing considerable prosperity and clearly it would have seemed very attractive to those who were seeking the opportunity to build a more secure future for themselves and their families.

Alex Chisholm and Mary MacPherson's oldest son, Archibald, had married Mary MacBean<sup>34</sup> from Craggie, at Daviot on January 27, 1835.<sup>35</sup> At the time of his marriage Archibald is described as a servant of the Reverend James McPhail of Daviot. Archibald Chisholm and Mary MacBean had six children<sup>36</sup> and the family continued to live at the Kirkton of Daviot until the early 1850s when they moved to Woodside, Culloden as tenants of Mr James Ayres.<sup>37</sup> Woodside is situated close to the Moray Firth with a fine view to the north across the firth to the mountains of Ross and Cromarty. In May 1860, within ten years of their move to Woodside, Archibald died,<sup>38</sup> at the relatively young age of 53 years, and when their youngest child, Catherine, was only ten. After Archibald's death the family stayed on at Woodside and Mary took work as a cook to help support the family. Within 18 months the family experienced another setback with the death from consumption of their oldest son James, an apprentice blacksmith.<sup>39</sup> This disease struck fear into the hearts of everyone in those days.

Obviously news from Uncle William in New Zealand continued to be encouraging and in

January 1865, four years after the death of his older brother James, **Donald Chisholm**, a shepherd, aged 20, sailed from Gravesend aboard the *Greyhound*, arriving at Lyttleton on May 7, 1865.<sup>40</sup> Donald made his way south to Dunedin where he was reunited with both his Uncle William and his cousin Mary Sinclair, wife of Simon McDonald. In Otago Donald worked as a shepherd and sometime after the arrival of his cousin Isabella Sinclair, in 1868, Donald and Isabella announced their intention to marry.



*Isabella Chisholm with her fiancée, Donald Chisholm*

Favourable reports of the opportunities available in New Zealand continued to reach those back home at Woodside, Culloden, and Donald's younger brother, **William**, decided that he too, would make the long journey south. Four years after his brother Donald, and two years after his cousin Isabella Sinclair, William Chisholm, aged 21, embarked on the *Christian McAusland*,<sup>41</sup> an iron craft of 962 tons, built in 1869 for Patrick Henderson and specially fitted out for the conveyance of passengers to New Zealand. Like those before him, William visited the Henderson offices on his arrival in Glasgow to finalise arrangements for the journey. He then took a steamer down the Clyde to CustomHouse Quay, Greenock, where the *Christian McAusland* was lying out in the stream. William was taken out to the ship by the tug, *Flying Dutchman*. After the passengers had assembled on the Poop deck for the allocation of the mess tables etc, the ship set sail on October 20 1870 through the Irish Sea and across the Bay of Biscay accompanied by the almost inevitable showers and strong winds. By the time they passed Madeira they were enjoying warm conditions and light winds and many were able to get their first sight of flying fish and dolphins. To come, were the harsh conditions of crossing the Southern Ocean, including a close encounter on January 12, 1871 with three large icebergs.<sup>42</sup> What relief they must have felt when they arrived in Port Chalmers on

January 23, 1871! William in particular must have been very happy to be reunited with the members of his family already settled in the country that he had chosen for his new home.

Within twelve months the family was to experience yet another premature bereavement. Donald Chisholm had been kicked in the stomach by a horse and as a result of this mishap he died of what was described as "*disease of the stomach*", at Dunedin on December 23, 1871.<sup>43</sup> He had made a will earlier in December appointing his brother William and his brother-in-law Simon McDonald as executors. Donald had at least 170 pounds and five horses in his estate. Quite a remarkable achievement for a young man who had arrived just six years before with nothing! He bequeathed 50 pounds and his watch and appendages to his fiancée and cousin, Isabella Sinclair, and 50 pounds to his mother, Mary Chisholm. The rest of the money was divided between his sisters and a niece, and his horses he left to his brother, William.<sup>44</sup>

William went to the McKenzie Country to work as a shepherd at Ashwick Station. During



the lonely times he experienced there, he must have been sustained by the reading of his Gaelic Bible, the same Bible he was to use in later years to record the births of his children. While he worked to save the money to realise his dream of farming his own land William stayed in touch with his cousins in Dunedin. By 1874 Isabella Sinclair, who was working as a cook for Mr Pierce Power, a stock and station agent, of London Street, Dunedin, had agreed that they should marry and establish a farm together. William purchased 50 acres at Sutherlands in April 1874 and three weeks later, on May 15, 1874 <sup>45</sup> William Chisholm married his cousin and late brother Donald's fiancée Isabella Sinclair at Glasson's Hotel, Arowhenua, South Canterbury.<sup>46</sup>

William continued to buy land to create the family farm, later known as *St Clair*, at Sutherlands. In March 1876 he purchased 16 acres at public auction and he bought a further 20 acres on March 28, 1878.<sup>47</sup> The land, gently undulating and adjacent to the Te Ngawai River, provided both good grazing and excellent cropping. By 1882 William is listed in the *Return of NZ Freeholders* as the owner of 265 acres valued at 1315 pounds. This would have included the family's second property known as *Limestone Farm* near Cave.

In keeping with the traditional Highland naming patterns, William and Isabella's first son was called Archibald after William's father and their second son, John Sinclair, after Isabella's father. Over the next 13 years seven more boys and two girls were born, including two sets of twins.<sup>48</sup>

In a letter written in 1887 to his mother, William wrote, "*I don't suppose you ever heard of any of your relations having four children in 13 months all living and running about.*" As with all large families there was much work to be done and the older children were required to help with the chores.



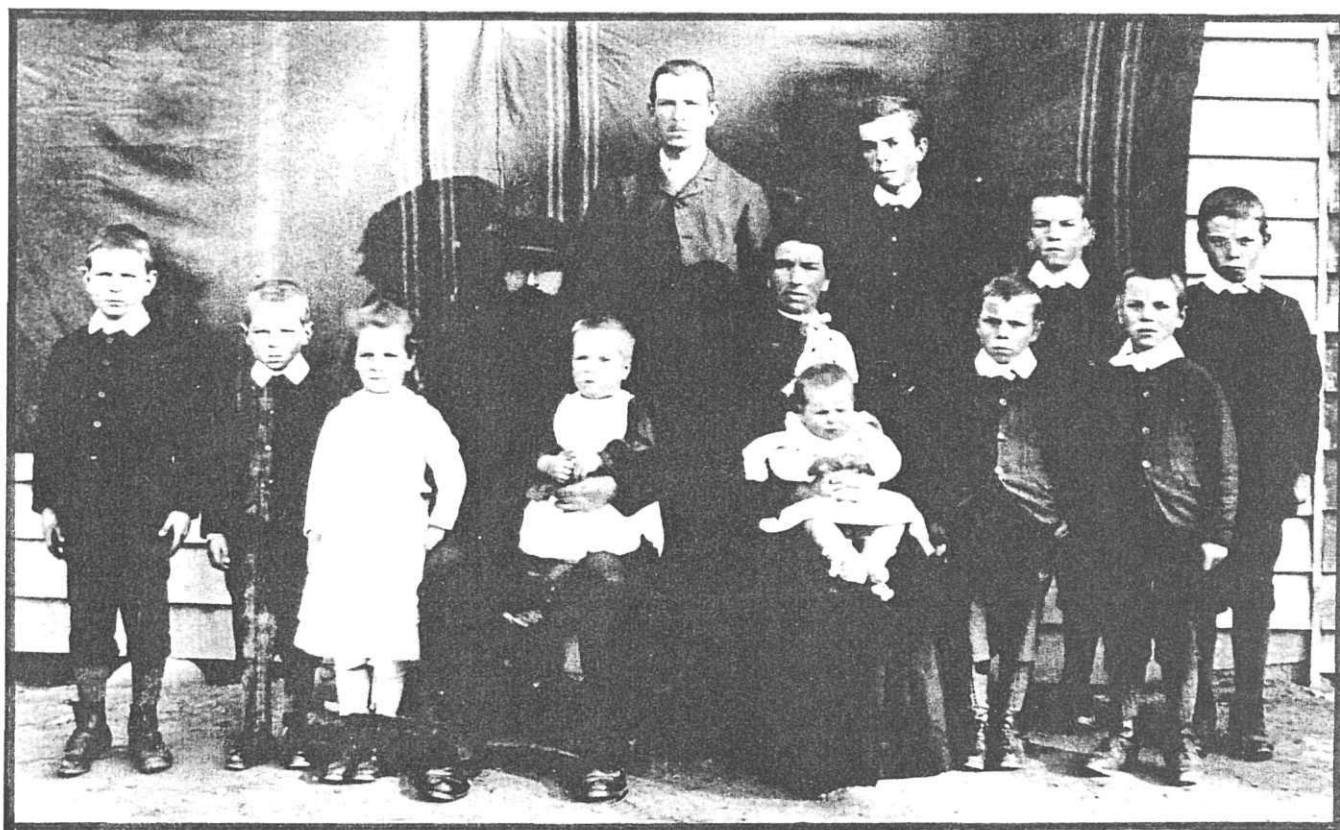
*William Chisholm*

In the same letter William comments, "*Bella is kept very busy making close and stockings for them. She makes all the boys Trousers and Coats.*" And it is with considerable pride that he reports, "*the big boys is very useful. Archie is a very clever boy for his age he can milk the cows or do anything. John is very good to help his mother.*" The Scottish tradition of recognising the value of education was strong in the family and William writes, "*Four of them is at School. They are very good Scholars they get prizes at the day School & at the Sunday School.*" The children all walked across the Te Ngawai River to Sutherlands School. Later, in the 1890s, Alick (Alexander) was to prove such an able student that the family was prepared to make the financial sacrifices necessary to send him to Timaru Boys' High School.

At Sutherlands, William and Isabella built a house to accommodate their rapidly growing



family. The weatherboard house with an iron roof was typical of many country homes of that time. Eventually it was extended to include four bedrooms and two living rooms and there were verandahs at both the front and back. In time, both flower and vegetable gardens and an apple orchard were established adjacent to the house. Nowadays the house is abandoned and slowly falling down; however, in spring the bulbs still flower, evidence of the loving care lavished on the garden in the past.



*1890 William and Isabella with their eleven children.*

Money to maintain the farm and to support the family was always a major concern to William and Isabella. As early as September 1874, William had a mortgage with William Prince Munro of Timaru for 80 pounds and in May 1878 it was transferred to William McKeown, a saddler of Timaru.<sup>49</sup> In 1880 this mortgage was transferred again, this time to the Otago and Southland Investment Company Limited and a second mortgage raised. Times were very difficult for small farmers as the economic depression in New Zealand deepened through the 1880s and into the 1890s. Farm prices steadily declined from the highs of the 1860s and 1870s. Wool that fetched 15.6d a pound in 1873 had fallen to 11.75d in 1881 and 5.9d by 1895.<sup>50</sup> Stock prices also fell. William in the 1887 letter wrote, "*the price of wheat is very low the last three years. Sheep and lambs is also very cheap. Sheep that was worth last year 10 & 12 shillings is only worth this year 3 & 4 shillings.*" By 1885 William had raised a further mortgage and before February 1890, all mortgages totalling 1004 pounds and 12 shillings were again with William McKeown of Timaru.<sup>51</sup>

By the middle of the 1890s the older boys had left the family home at Sutherlands. Archie was working at a foundry in Invercargill and Jack was living at Pleasant Point where he was working as a storeman. Donald and Hugh were working as farm labourers in the district and James and Bill were working with their father William on the family farms. On Wednesday, June 22, 1898 James and Bill were cutting chaff with their father at *Limestone Farm*. They

usually slept in a hut on the property but that night they returned home to Sutherlands leaving their father on the understanding that after shooting some hare he too, would return home. William did not arrive home that night so on the Thursday the boys returned to *Limestone Farm* to look for their father. By Friday a full-scale search was carried out and eventually Jack who had left his job at Pleasant Point to join the search, found his body. It was in a gully about 400-500 yards from the hut with a gunshot wound to the head. The coroner found that William was depressed because of concerns about his health and brought down a verdict that he "*took his own life at a time of temporary insanity.*"<sup>52</sup> However, family tradition has always been that William was more depressed about the state of the family financial situation than the state of his health. It is believed that William McKeown was threatening foreclosure and that William had been trying to find another mortgagor.

William died intestate, with 266 acres of mainly mortgaged land and an estate valued at only 193 pounds, 11 shillings and 7 pence.<sup>53</sup> *Limestone Farm* was forfeited to William McKeown in lieu of 1150 pounds plus interest<sup>54</sup> and the original 93 acres at Sutherlands was administered by the Public Trust with the family working on to discharge the remaining debts. By 1912, all mortgages on *St Clair* had been cleared and finally after 38 years of hard work and pain Isabella Chisholm had realised the dream that had brought her and William so far from their Highland homes. Not only was there the freehold farm but also there were eleven healthy members of a new generation who would all contribute to the growth and development of New Zealand in the twentieth century and beyond. They were: -

**Archie**, William and Isabella's eldest son and the first to venture out of South Canterbury, married Jessie Isabella Anderson<sup>55</sup> at Invercargill in August 1901.<sup>56</sup> They had three children.<sup>57</sup> Sometime before 1917 Archie joined the Public Works Department at Gore and eventually his engineering skills lead to his appointment as an overseer for the Ministry of Works at various projects in Southland, Central Otago, Wellington and Hawkes Bay in the 1920s and 1930s.<sup>58</sup> In September 1923 his marriage to Jessie ended in divorce and in 1924 he remarried at Dunedin a widow, Wilhelmina Fitzpatrick.<sup>59</sup> In the late 1930s and with failing health he returned home to Sutherlands where he died in July 1937. His funeral was reported in the *Timaru Herald* as the first in the district to be "*conducted in the true Scottish style*" accompanied by the piping of the dirges.

**Jack**, the second son, married Francessa Spittal Lyle<sup>60</sup> at Pleasant Point in December 1899<sup>61</sup> and they had seven children.<sup>62</sup> In the early 1900s Jack opened a grocery store at Pleasant Point but this was destroyed in the Railway Hotel fire in January 1911.<sup>63</sup> Before World War 1 Jack and his family settled in Christchurch where he worked as a draper in the Manchester department of T. Armstrong and Co. After the war he worked at J. Ballantyne and Company Ltd until his retirement when he bought a small farm at Springston. Jack died in Christchurch on June 24 1956.

In 1898 Jack had joined the Canterbury Volunteers and he was promoted to corporal in 1900. By 1901 he was a sergeant with the Geraldine Mounted Rifles. Eventually he became a Lieutenant with the South Canterbury Mounted Rifles. In November 1916 he joined the NZEF in the 2nd Battalion of the Canterbury Infantry Regiment and embarked for Europe on the *Willochra* in June 1917. After a period at Sling Camp, Wiltshire, Jack left for France and the British Front on November 1, 1917 where he was appointed Transport Officer for his battalion. After peace was declared he embarked for home and on June 3, 1919 Jack Chisholm was awarded the Military Cross for "*distinguished service in France and Flanders, but especially at Solesmes where on October 23, 1918 his gallantry had saved many men and*

horses." He was appointed Captain in the NZ Territorial Force in 1921.<sup>64</sup> Later he served on the executive of the Christchurch Returned Services' Association and he also played an active role in Scottish Societies in Christchurch.

William and Isabella's third son **Donald** after working on farms in the Pleasant Point area for some years, took over the lease of the Tasman Islands Run at the head of Lake Pukaki in 1906.<sup>65</sup> After surrendering the lease in 1910 Donald was involved in farming pursuits at Fairlie and Otipua before moving to Clandeboye around 1922. By 1943 he had farms at both Clandeboye and Orton. When he was 62 he married at Ashburton, Kathleen Mary Dewar,<sup>66</sup> a divorcee from Christchurch.<sup>67</sup> After such a late start he must have found that married life suited him, as soon after Kathleen's death in November 1948 he married again, this time to Elizabeth Mulholland, a widow whose birth place was in West Lothian, Scotland.<sup>68</sup> Donald died at Temuka on May 20, 1954.<sup>69</sup>

**Hugh** and **Bill** lived and worked in the district close to Sutherlands all their lives. Neither married; however, there are some in the family that believe that Hugh may have been married briefly. He always wore a locket on his fob that contained a plait of golden hair that he said had belonged to someone he had loved once. After his father's death Hugh managed *St Clair* until he moved to the Winchester district around 1911 to work as a ploughman. Later, he moved to the Cannington/Cave area where eventually he was employed as a teamster for T. D. Burnett, MP and owner of Mount Cook Station. Hugh retired to Fairlie and in April 1971 aged 90 he entered Talbot Hospital, Timaru, where he died three months later. Bill was a contractor in the Sutherlands and Totara Valley areas for most of his working life. Rifleman William Chisholm embarked on the *Waitemata* in January 1917 with G Company of the NZ Rifle Brigade. Like his brother Jack he spent some time at Sling Camp, Wiltshire, before embarking for France. On June 11, 1917 Bill suffered a severe shell wound to his left eye that resulted in the loss of that eye. He returned to New Zealand in September 1917 aboard the *Remuera*, as he was "no longer fit for war service".<sup>70</sup> Back home he lived in a two-room bach on the section in Pleasant Point on which his sisters later built their house. In the years before his death in September 1958 Bill lived at the Pleasant Point pub.

**James** left school when he was 12 to work on the family farms. He also found work at other farms in the district, until 1904, when he was successful in a ballot for 184 acres of land at Ma Waro, Cave. From a very early age he took an active interest in the affairs of the wider farming community and in 1901 James was elected as a Pleasant Point representative on the first committee of the Farmers' Union formed in Timaru.<sup>71</sup> James bought a brand new Buick in 1924, the first car in the district, but he never abandoned the horses for work with the plough. James married Ann Marion Maxwell on January 12, 1921 at Timaru. Marion was a daughter of David Maxwell an early settler in the Cannington district.<sup>72</sup> James and Marion had three children.<sup>73</sup> David, the older son, who continued on the family farm at Ma Waro after his father died, and his brother Jim who farmed at Opihi, were the only members of the third generation who stayed on to farm in South Canterbury. .

Having been a top scholar at Timaru Boys' High School, winning prizes in both English and French, **Alick** was forced to abandon his studies and return home to Sutherlands after the death of his father. Alick never really recovered. All his life his intellectual frustration made him very short with anyone who did not appear to understand his ideas or ways of doing things. Alick married Sophia Alice Grace Pole<sup>74</sup> at Pleasant Point on November 8, 1911.<sup>75</sup> They had nine children.<sup>76</sup> The family home was in Pleasant Point and Alick worked at



McKibben's grocery store until the 1920s when he did contract work for many of the local farmers, especially during the harvest. He then worked for the Levels County Council before becoming Town Clerk to the Pleasant Point Town Board, a very difficult job when so many men were being laid off. Life was a struggle with such a large family and both Alick and Grace worked hard to keep all the children clothed and fed. Alick was a skilled fisherman and fish was an important addition to the vegetables from Grace's garden at the family dinner table. Also Alick's skill with tools meant there were always toys for the children. The family moved to Christchurch in 1938 and Alick found work at the Drainage Board's farm. In the late 1940s when all the children had left home Alick and Grace separated. After the marriage failure Alick rather lost his way and eventually became a resident at the Turangi Home for Men in Ashburton. Alick was a very proud man and in the years at Ashburton before his death in 1970 his favourite occupation was to read all the daily papers to ensure that none of his children or his many grandchildren had "*got themselves into trouble with the law*".

**Gillies** married Mary Magowan <sup>77</sup> from County Down, Ireland at Temuka in March 1920.<sup>78</sup> They had one son, John Magowan Chisholm. Gillies worked as labourer and ploughman on farms in the Albury and Winchester districts until he started farming on his own account at Riverslea, Milford, near Temuka some time in the early 1920s. Gillies died at Milford on May 7, 1969. <sup>79</sup>

When Isabella died on September 5, 1920 she left the farm to her three youngest children, **Maggie (Peggy), Nean and Mary**.<sup>80</sup> They never married and as the years passed the farm at Sutherlands became a place of pilgrimage to their many nieces, nephews, great-nieces and great-nephews. A warm welcome was always guaranteed to all those who paid them a visit. Everyone would be offered tea and cakes made by '*The Old Aunts*' and regaled with lots of chat about the doings on the farm and also what was happening in the district. Nean was the quiet one and would only come indoors once the tea was made. No one left after a visit without being given some item of farm produce.<sup>81</sup> Their most popular gift was freshly laid eggs and stories abound about how Peggy or Mary would go out to the orchard to 'persuade' a hen to lay just one more egg to make up the dozen! When Nean died in July 1961 <sup>82</sup> the land was leased to a neighbour while Peggy and Mary lived on in the house continuing to tend the garden, orchard and the chooks until 1968 when they put *St Clair* up for auction. Ivan Fowler, their neighbour, bought the farm for 16,500 pounds <sup>83</sup> and Peggie and Mary moved to a house in Pleasant Point that they had built on land in Burgess St. that had been owned by their brother William. After a relatively short time Peggy was admitted to the Talbot Hospital, Timaru and Mary went to the Margaret Wilson Home and they both died in 1970 within three months of each other.<sup>84</sup> A second auction that included the household effects collected by the family over the previous 100 years, was a symbolic final act for the dreams that had begun in the far off Scottish Highlands. All proceeds from the family estate were left to various charities including the local Presbyterian Church.

William and Isabella had travelled halfway around the world to realise their dream; however, members of the first generation born in New Zealand did not venture far from their birthplace except when the bugle called. It was left to members of the third and fourth generations to move away and explore the world once more.

**Lorraine Salter,**  
**Melbourne**



*Landmark 4: The South honours its Chisholm Pioneers*

**CHISHOLMS RD, SUTHERLANDS,  
SOUTH CANTERBURY**

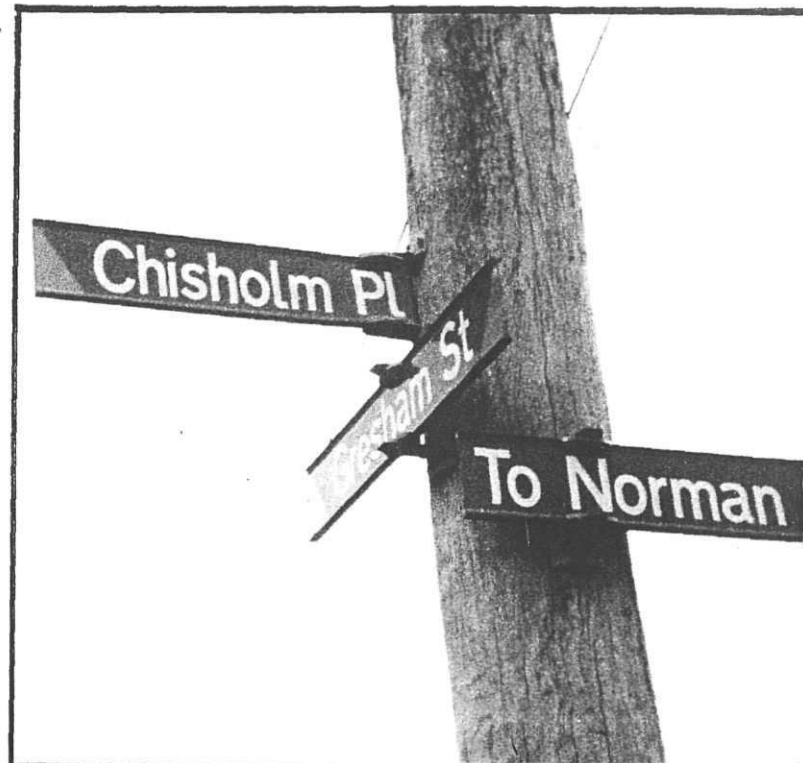
Named for William Chisholm who bought his first land in this area, just before his marriage to Isabella Sinclair in 1874. They called their farm *St Clair* after Isabella, and after William and Isabella had died their three youngest children continued farming there. Chisholms actively farmed *St Clair* for nearly 100 years, although only two generations of the family were involved. **Chisholms Rd** is a one-lane road with a shingle surface, nearly 2 km long, about 10km from Pleasant Point. It runs between the minor country roads, Howell and Te Ngawai on the north side of the Te Ngawai River. There is a shingle crossing across the river, known locally as **Chisholm Crossing**, which the Chisholm children in the 1880s used to wade to attend Sutherlands School. (See Ch.5 b)



**CHISHOLM PL., ANDERSON'S BAY,  
DUNEDIN**

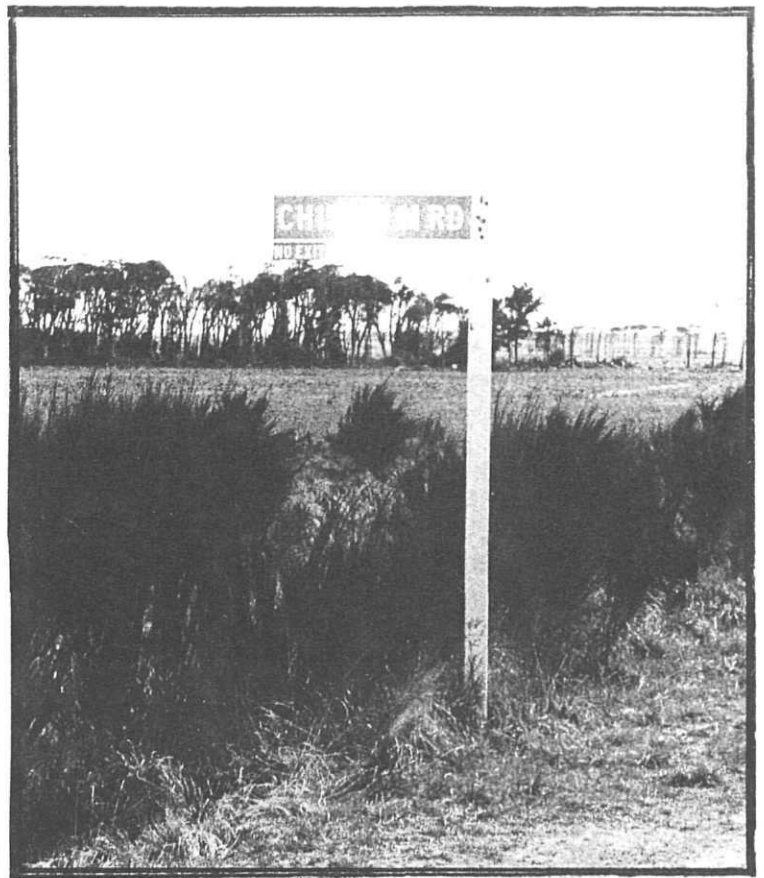
Despite the confluence of power pole wires shown in this photograph, Chisholm Place is in the leafy green suburb of Anderson's Bay, Dunedin. A short street rising from Gresham St. and close to the Chisholm Park Golf Links in Tahuna, it is thought, that it, was named for Robert Chisholm Esq., Mayor of Dunedin, and son of John and Jean Chisholm. (See Ch.3 d)

**Jocelyn Chisholm**  
Eastbourne



## CHISHOLM RD, FORTROSE., SOUTHLAND

Named for John Chisholm, who with his brother Hugh set up a blacksmith business in Fortrose in the late 1870s. **Chisholm Rd** leaves the Tokanui Gorge Road Highway (the scenic route through the Catlins) and travels west towards the Mataura River. It is a no exit gravel road, about 2 kms in length, and finishes at the land where John Chisholm developed his farm "*Bogroy*" in the 1920s. Today, the remains of the Chisholm house and buildings are still there, but the farm is no longer known as "*Bogroy*", and the land is now leased to a neighbouring farmer from Environment Southland. (See Ch.6 e)



## CHISHOLM RD, SPRINGHILLS, SOUTHLAND

Another Chisholm road named after a pioneer family who farmed in Southland. These Chisholms were in the Hedgehope, Forest Hill district from the 1870s to 1937. This **Chisholm Road** runs in a north-easterly direction off SH 96, about 14km east of the Winton township and west of Hedgehope, along the eastern boundary of the old Chisholm farm. It is a short, unsealed no exit road, of relatively flat terrain, that ends after about 400 metres coming closer to the foothills of Hokonui State Forest. The land was originally farmed by Archie Chisholm who freeholded it in the 1880s and farmed it till May 1904 when he sold it to three of his sons. Two years later, two of the brothers sold their share to their brother Donald who ran the farm until selling it out of the family in 1937. (See Ch.6 a)



## THE REUNION OF THREE OF THE CHILDREN OF BENJAMIN CHISHOLM IN NEW ZEALAND

*Life could be extremely difficult in the 19<sup>th</sup> century if something happened to the breadwinner, and they were no longer able to provide for their families. In this era many fathers died at an early age, or frequently there was a loss of employment, or even worse could occur if the father were to be gaoled for debt, which usually meant that family goods were confiscated. And if the father died while imprisoned, what might happen to the children if their mother also died? What sort of character might they develop as a result of such a beginning? We will see in the case of the children of Benjamin Chisholm.*

### Introduction

Some years ago our family received a shock when we discovered that our family was not from the Strathglass Clan Chisholm area. In the 1960s we had been told that Benjamin's children were born in Haddington, east of Edinburgh, but either did not really take it in or assumed that Benjamin had migrated from further north. In the 1980s the evidence mounted that rather than moving south, Benjamin's family was moving north from the heart of Chisholm land in the Borders.

### Benjamin Chisholm's background

Benjamin's parents, Andrew Chisholm and Margaret Blair were married at Lauder, Berwickshire on May 18, 1792. We do not know with any surety, the names of Andrew's parents nor are we sure of Andrew's occupation. It is also thought that he had members of his extended family in the area.

Andrew and Margaret were still living in Lauder when the 1806 *Gazetteer of Scotland* describes Lauder (pop 1,760 in 1801 and 1,742 in 1811) as:

*"A royal borough in Berwickshire seated on the river Lauder or Leader, about 15 miles before it falls into the Tweed. It is a royal borough of very ancient erection, and was often the seat of the Scottish parliament; but its present appearance is mean, and does not convey an idea of its former splendour".*

Some time after Benjamin, their eighth child, was born on January 3, 1809, Andrew and Margaret moved north to the Yester (Gifford) area in East Lothian, where their youngest child, Elizabeth was born in 1811.<sup>1</sup>

A Statistical Account of Yester written in 1835 provides a picture of the place where Benjamin Chisholm was brought up and where Andrew and Margaret may have lived in or near for the rest of their lives.

*"The situation of the parish is remarkably healthy, the air pure and invigorating, the climate generally mild. Generally speaking, the people are cleanly in their habits, industrious, frugal, contented, and intelligent. Many of them are engaged in out of door work, of which they have usually enough*

*to keep them well employed. The population of the parish was 1006 in 1811, 1100 in 1821 and 1019 in 1831 and was estimated at 1050 in 1835. There are three villages in the parish, Gifford (pop 540), Long Yester and Long Newton (combined pop 140). The village of Gifford is generally admired for the beauty of its situation, and the regularity of its buildings.*

*Each village has its own parochial school. The schools are in general well attended. All the children in the parish above six years of age are able to read, and most of them can write. The poor are all supported in their own houses, and are supplied with medicines from a dispensary gratis."*

## **Benjamin moves to Haddington**

Sometime before 1834, Benjamin moved further north to Haddington. We do not know why - perhaps because Gifford had few opportunities for someone who appears to have been more interested in retailing than outdoor work. The Haddington (pop 5452 in 1851) he lived in has been described as "*very pleasing*" because of the rich agricultural landscape surrounding it, and the graceful curve made by the Tyne.<sup>2</sup> It was also expanding. For example the Town Buildings were enlarged in 1830-31 and the County Buildings, containing the Sheriff and Justice of Peace courtrooms with which Benjamin would later have intimate knowledge, were erected in 1833.

## **marries Mary Darling**

After they "*gave up their names for the Proclamation of Banns on June 1 and 8, 1834,*"<sup>3</sup> to the Haddington Parish Church, Benjamin Chisholm and Mary Darling were married. Their cautioners (who stood bond for their good behaviour) were Andrew Darling (probably Mary's father) and James Dickson, the husband of Benjamin's elder sister Elizabeth. Their first child Jessie was born on March 8, 1836. Soon after, in May 1838 Benjamin, described as a grocer, began paying the 9-pound entry fee to become a burgess and guild brother.<sup>4</sup> He completed payment of the fee in 1841.

## **and prospers for a while before being horned and imprisoned for debt**

At first, things went well for Mary and Benjamin. The 1841 census lists Benjamin Chisholm, spirit dealer, his wife, three young daughters, (Jessie's arrival had been followed by that of Margaret about 1838 and Mary Jane, about 1840) a niece,<sup>5</sup> an employee and a house servant living in the first inhabited house in Sidegate Street, Haddington. On April 26, 1842, Benjamin and Mary's first son, John, was born.<sup>6</sup>

In March 1848 Benjamin Chisholm, Andrew Darling (probably Mary's father again rather than her brother) and Thomas Dickson (the son of the James Dickson who had been a cautioner at Benjamin's marriage) took out a 64 pound loan.<sup>7</sup> They repaid over half of the loan on time, then began to miss payments. After they had missed six the Treasurer of the Haddington Council, on behalf of the Town Council and representing the community, took action and insisted on June 26, 1849 that the loan be repaid "*under the pain of horning and imprisonment.*" How many of the children (Marrion had been born about 1844 and Andrew in 1848) witnessed the Sheriff Officer, William Coghill serving a copy of the charge on Mary because Benjamin, described in the document as a gasmaker, was not at home?<sup>8</sup> How much did the older children understand? Did they realise their world was going to fall apart unless the debt was repaid? Did they know Benjamin had other debts?<sup>9</sup> Repayment not being made their world fell apart. Benjamin, if the historic process was followed, would have been



denounced as a rebel against the king with a messenger of arms blowing three blasts on a horn, his goods held to be escheat to the Crown against the creditors before being imprisoned.

### Things go from bad to worse for Benjamin's children

A father in jail and a mother probably dependent on a combination of help from her family, her husband's family and parish aid. The older children probably thought that nothing worse could happen to them. But it did, for in late November 1849, Benjamin, still in jail, died of water on the chest. Fourteen months later, Mary died of a decline.<sup>10</sup>

Two months later the 1851 census was taken and the children of the family were no longer together. The census shows:

- *Jessie, now 16 and who had grown up in a household with a servant, was living as a house servant with her widower uncle William Darling, master tailor and his six children in Yester where her father had grown up.*
- *Margaret (13), whose occupation was listed as parish aid and scholar, living in the household of Agnes Cowan in Market Street, Haddington, and nearby, in the same street among the household of Isabella Bertram were Mary (11), John (9) and Marrison (7). All were old enough to recall in varying degrees their father's arrest, imprisonment and death and to feel the disgrace of them.*
- *Andrew (3) living in Long Yester with his maternal aunt Marrison and her husband, Robert Wight. Andrew would not have remembered his father and probably only had vague memories of his mother. At least he had his eldest sister in the area.*

Official documents indicate that Jessie, Margaret and Mary Jane all became domestic servants. It is likely that Marrison also did. The 1861 census indicates that John became a slater and Andrew began his working life as a lithographer.

### Marrison begins a new life in New Zealand



*Marrison and brother Andrew*

The Chisholm children retained close links with their Darling relations and it is likely that these links were responsible for Marrison's coming to New Zealand.<sup>11</sup> In late 1857 her uncle John Darling, grocer of Edinburgh, his second wife, their children and two of his four children by his first marriage sailed for Otago on the "Strathallan". Soon after their arrival, the family moved south and took up land at Kemra Bank near Kaitangata. By the time Marrison arrived in Dunedin in 1863,<sup>12</sup> Kembra Bank was progressing to such an extent that tenders had been called for a new homestead.<sup>13</sup>

Marrison (called "Merne" by her family) married George Miller Galloway at Ardochy Cottage, High Street, Dunedin, the home of John Murray, a bootmaker and his wife, Atalanta Chisholm,<sup>14</sup> on June 4, 1868. The notice in the *Otago Daily Times* included "home papers please copy". George's occupation is variously given as labourer, tanner and farmer.<sup>15</sup>

### **and so does Andrew (aided by Marrion's husband)**

Family stories have Andrew arriving in New Zealand soon after his sister's marriage.<sup>16</sup> Andrew's daughter, Mary Darling Chisholm, said the following about her father's background and arrival.

*"He went to sea at an early age and visited most parts of the world; but always kept in touch with his sisters... Father was not keeping well, so one time his ship called here, Uncle George hired a rowing boat, and with some friends to help him, he rowed to Port Chalmers one night, and got Father off the ship and so ended a seafaring life. Nowadays he would have been charged with desertion. He lived with Auntie and Uncle until he got married"<sup>17</sup>*

Andrew, described as a laborer (sic), married Euphemia Anderson<sup>18</sup> at Marrion and George's house, The Glen, Caversham, Dunedin on October 23, 1874, where the Galloways had been living for at least four years. Andrew was twenty-six, his bride nineteen.

### **Marrion and George's family are born and grow up.**

By the time Andrew married, Marrion and George already had four children, Mary Darling Miller ("Mamie") (1869-1940), James (1870-1943), Georgiana Marrion ("Lil") 1873-1940), and Benjamin Chisholm (1874-1938). In the following decade they had another six children: William Alexander (1877-1902), Jessie Isabella (1878-1967), twins Agnes Josephine (1880-1949) and Ian George (1880-1914), Andrew Chisholm (1882-1950) and Ella Park Griffin (1885-1961)



*The Galloways  
around 1886*

About the time of Andrew Chisholm Galloway's birth, Marrion and George moved from The Glen to "Dalry" in nearby Dalry Street in Mornington. Soon after the move George changed his occupation from farmer to tanner. Marrion and George and their family were foundation members of the Mornington Presbyterian Church, which played an important role in their lives and that of their children. Their son, Benjamin Chisholm Galloway was an Elder and lay preacher, but retired as Managing Director of a jewellery business in Invercargill at the

age of 59 to become a home missionary. He was ordained as a Minister two years later and became minister on Stewart Island.

### **start having children of their own before there are some changes in Marrion's life**

1895 saw the first Galloway wedding when Marrion and George's eldest son, James married Isabella Douglas Deas. The young couple settled in Mornington where their first son George was born in September 1896. George and Marrion's pleasure in being grandparents was short-lived, as the baby died, aged three days. Jessie Isabella, the couple's second child was born in 1897 and was George and Marrion's only living grandchild when George died of heart disease on January 9, 1900. Marrion suffered another bereavement on January 5, 1902, when her son William Alexander, a packer died at 24, from a combination of tubercular bone disease and liver disease. Marrion and Andrew's sister, Mary Jane and elder brother John also died in Scotland during this period.

### **including the emigration of sister Jessie about 1906**



*Jessie enjoys her nephew*

Perhaps it was all these deaths that precipitated Jessie, then a widow of about 70, to make the big trip across the world to live with her sister. On August 10, 1880, Jessie, aged 45 had married Robert Johnstone, a 59 year old widower with at least one teenage daughter.<sup>19</sup>

The two widows lived together at Marrion's home in Mornington, Dunedin until Jessie's death from acute bronchitis on June 14 1915. During this time she saw the marriage of a number of her nieces and nephews – Ian George to Wilhelmina Cowper Donnelly in 1908, Agnes Josephine to Hubert Severne Green in 1909, and Andrew Chisholm to Edith Derry in 1913 – and the birth of a number of great nieces and great nephews. Jessie had missed the marriages of Benjamin Chisholm to Mary Blair in 1901 and Georginana Marrion to Robert Francis Crawly in 1903. Those of Ella Park Griffin to her second cousin Henry George Griffin in 1916 and Jessie Isabella to James Baird in 1928 were yet to come.

### **Marrion's last years**

In 1914, the two widows were saddened when Marrion's son Ian, a drill instructor to Southland Primary School, drowned at the Southland Boys' High School picnic on February 20, at Greenhills, near Bluff, trying to save a boy who had swum out of his depth. The Southland Museum has the Toc H lamp dedicated to Ian.<sup>20</sup> and then there are memorials to him at Mornington School and Southland Boys High School. Marrion and her unmarried daughter Mamie (Mary Darling Miller) continued to live in Dalry Street where Marrion died on November 28, 1927. Marrion was buried in the family plot, bought after her husband's death in 1900, in the Southern Cemetery Dunedin.

## Andrew and Euphemia move to Roseneath.

Andrew and Euphemia began married life in Mornington, the 1879/80 electoral roll showing them living in Campbell Street. They and their four eldest children, Euphemia (b.1875), Benjamin (b.1877), Richard Anderson (b.1879), and Andrew Robert (b.1879), moved first to Sawyers Bay near Port Chalmers about 1882 <sup>21</sup> when George and Marrison lent them the money to build a house at Roseneath, near Sawyers Bay. <sup>22</sup> Andrew continued to work at the recently opened Glendermid Tannery in nearby Sawyers Bay, although he described himself as a farmer on the Electoral Roll.

The period in Sawyers Bay was eventful for Andrew and Euphemia – early in it rejoicing in the safe arrival of their fourth son, George Galloway in 1882 and, soon after the 1883 school year began, mourning the death, at the age of 7, of their eldest daughter, Euphemia. Early in 1885, the year after they moved into their own home, another son, Adam White was born and later in the year their eldest son Benjamin, aged 7, died of gastric fever. Family stories indicate that money remained short as the family was increased by the births of Charles McIntosh (b.1886), Mary Darling (b.1887) and Effie Marguerite (b.1889).



*The Chisholms  
during World War I*

## Andrew's later years, death and family

Andrew's final years and death on December 15, 1912, as well as his and Euphemia's family is described in "The Outlook" the Journal of the Presbyterian Church of December 31, 1912:

*"At the close of the service he drove with his wife and daughter-in-law towards his home at Sawyers Bay. When only a few hundred yards from the church, opposite the hospital he fell into a faint. The sister in charge of the hospital saw the occurrence, and immediately applied the appropriate remedies but Mr Chisholm never rallied. In a few minutes the doctor arrived and pronounced Mr Chisholm dead.*

*Mr Chisholm had long been an active member of the session. For many years*



*he was associated with Captain Thomson in the conduct of the Sabbath School in Sawyer's Bay. He took a prominent part in the life of that community generally. About five years ago a severe illness arrested his activities; but a measure of recovery enabled him to be still of much service to the Church.*

*He leaves a widow with five sons and two daughters, all fully engaged in the work of the Church. One son is a home missionary at Purakanui and a student for the ministry of the Church. Another is an elder in the congregation and superintendent of the Sunday School at Sawyers Bay. Two others are deacons, one being clerk to the Deacon's Court, and the other leader of the Senior Young Men's Bible Class, of which the remaining son is a leading member. The two daughters are Sabbath School teachers."*

### **The home missionary son,**

**Richard Anderson (1879-1940)** had trained as a carrier at Glendermid Tannery after leaving school and served as a home missionary at Denniston, Nightcaps and Hedgehope and Purakanui. He had married Janet Mary Maria Beagley in 1908<sup>23</sup> and they had four children before he completed his studies for the ministry and was ordained on December 16, 1915. He served in the parishes of Crookston-Dunrobin, Palmerston and Mt Ida (Ranfurly) before his death on December 1, 1940.

His funeral oration that praised his "*fine efficiency, pastoral fidelity, wisdom and strength of character*", stated "*He had times of gladness and rejoicing in ministry, but was perhaps called more than most to a life of faithful endurance in difficult spheres*". Serving in difficult spheres was especially taxing for someone whose health had probably been affected by the many demands on a home missionary, including living and studying in poor conditions in Denniston and having to balance the roles of home missionary, student and father of a growing family at Hedgehope and Purakanui. His health was certainly undermined by the effects of the scarlet fever that killed his second daughter Kathleen Mary on September 17, 1919. His workload at Palmerston, which included holding the roles of session clerk, Sunday School Superintendent, Secretary of the Board of Managers in addition to Minister, must have further damaged his health. In his later years in Ranfurly he had to be driven to take services in outlying parts and had to pay supply ministers and theological students to take services.

### **The elder and Sunday School Superintendent,**

**Andrew Robert (1880-1950)** the elder and Sunday School Superintendent also became a Minister. He left school at 13 and before he started training for the ministry at the age of 35 he was a lamp lighter, sawmiller and carpenter and also spent some time engaged in Christian work among the Maoris near Lake Taupo.<sup>24</sup> At one stage, unable to get a job during a period of recession, he travelled round the South Island on a bicycle as an itinerant carpenter. On November 3, 1915, not long before beginning his training for the ministry he lost three fingers in a sawmilling accident<sup>25</sup> He was dangerously ill during the 'flu epidemic of 1918. He survived but the permanent impairment to his health forced him to resign from Nuhaka where he had gone following his ordination for the Maori field in 1921, the year in which he also married Elsie Evalina Beatrice McLauchlan.<sup>26</sup> He never regained his health sufficiently to return to the Maori field, and his future choice of parishes, Morven, Cromwell, Waitahuna (where he had built the manse years before) and Hampden, was influenced by trying to find a climate which minimised the effect of his emphysema, asthma and bronchial trouble on himself, his family and his ministry. Andrew who was forced to retire because of ill health in 1939 died in Christchurch in 1950.

### **the two deacons,**

**George Galloway** (1882-1962) began work in the Customs Department after returning to primary school at the age of 16 to get the education required to pass the Civil Service Entrance exam. He soon transferred to the Department of Justice where he worked for 47 years. Before becoming Registrar of the Supreme Court in Napier in 1922, he worked in Auckland, Riverton, Gisborne (where he married Louisa Annie Redward in 1908),<sup>27</sup> Port Chalmers, Ashburton, Waimate and Oamaru. In 1939, although he did not have a law degree, he became Stipendiary Magistrate at Greymouth, and in 1944 moved to Timaru in the same role. George continued to be involved in church work, for example while in Napier he was an elder and Sunday School Superintendent. He retired in 1947 and by the time he died in 1962 the homes of his siblings, nieces and nephews were adorned with gadgets he had recommended they buy after he had tried them and found them useful. George and his wife were more than my uncle and auntie – they were surrogate grandparents.

### **and Adam White**

Although semi-retired as a result of a number of strokes suffered during the second World War years, **Adam White** (1886-1977) still held the position of Deputy Manager of the Glendernid Tannery at Sawyers Bay when he died in 1952, 54 years after starting work there as office boy. Like his father, Adam was a stalwart of the Port Chalmers Presbyterian Church holding at various times the offices of choirmaster, session clerk and treasurer. Adam, who married Annie Margaret Mary Stewart in 1911<sup>28</sup> received the 25-year gold star for Bible Class leadership, was senior elder and had the Seaman's Chapel in the church dedicated to him. He also served as chair of the Sawyers Bay School and Hall Committees. At the end of 1952, "*The Otago Daily Times*" named him as one of the five outstanding Dunedin citizens who had died during the year.

### **Bible Class scholar,**

**Charles McIntosh**, (1886-1977) set up his own bootmaking business in Port Chalmers after completing his bootmaking apprenticeship. The permanent damage his lungs suffered after he was gassed while serving overseas during World War One prevented him from fulfilling his ambition to train as a teacher on his return. Instead, he trained as a farmer and had a ten-acre farm at Windsor (near Oamaru) that he ran as a combination of smallholding, poultry farm and market garden. In the mid-1930s his eyesight started to deteriorate as the remnants of the gas that had damaged his lungs began to eat away the back of his eyes. As a result, he and his wife Mary Rutherford, who he had married in 1915,<sup>29</sup> moved first to Oamaru and Portobello on the Otago Peninsula before returning to Roseneath where he had been born and where he died in 1977.

### **and the Sabbath School teachers**

**Mary Darling** (1887-1970) and **Effie Marguerite** (1889-1965) the two daughters had a sheltered upbringing revolving round their family, their church and school.

After she left school, Mary did sewing mainly from home. But every so often she would move into the house of a family member or friend outside Dunedin and make their new season's wardrobe. During World War I, she had a break from this as she looked after her brother Charles boot shop while he was away on active service. When heart trouble restricted her mother's activities, Mary took over most of the household duties. However, after she had seen her sister off to work and finished the housework she would start working on her machine. Effie who trained as a milliner, plied her trade in Department Stores in Dunedin. She also used to make the intricately ornamented caps her mother wore in later years to hide

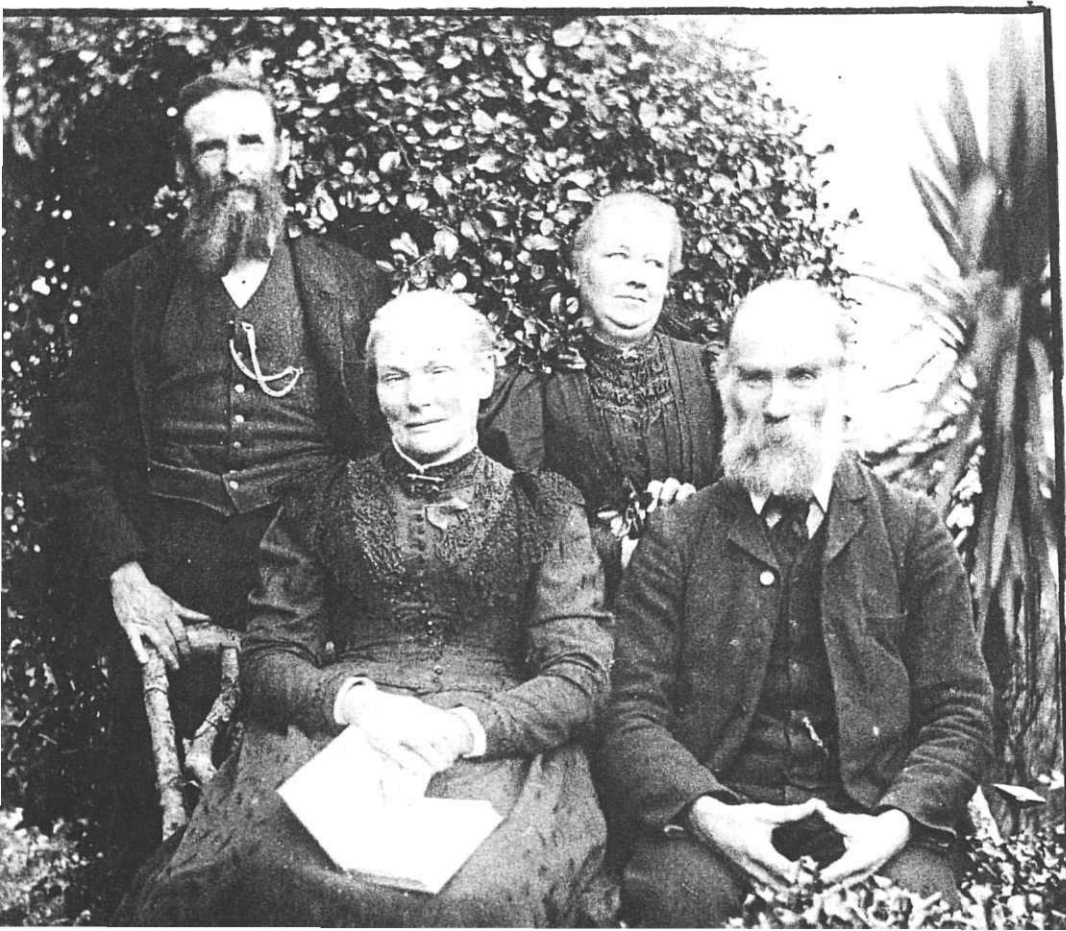
her thinning hair.

After their mother's death on October 29, 1928, Effie, then Mary became involved in caring for children in Presbyterian Children's Homes. From the late 1930s to the early 1950s they were in Wellington at Island Bay and then in Beramphore. "*The Aunties*," as they were called by their nephews, nieces, great-nieces and great-nephews, retired to a small house in Maori Hill, Dunedin, near where they and their mother Euphemia had moved after she sold the Roseneath house in 1916. They were the heart of the family and supported many of their brother's children and grandchildren, practically and emotionally.

It had always been that way, for the children of Andrew and Euphemia. They had always been close and while the boys adventured together, the girls as they grew "*looked after them*" keeping their cricket clothes clean and their shoes polished. One of the boys' adventures is now family lore. One day, disregarding impending bad weather, all five boys went out on Otago harbour in George's rowing boat. They did not return when expected and their parents feared the worst. It was many worrying hours later, when the exhausted boys' arrived home, that their parents knew they were safe.<sup>30</sup> They had walked back from the other side of the harbour after deciding that rowing back was inviting disaster.

In later days there are numerous photos of the family, especially on picnics, when George and his family came south as they did each second year when they lived in Napier. In most of the photos those present are drinking the cup of tea that the Chisholms always took with them on outings. In many of the photos, Euphemia, the family matriarch is there, sometimes with her knitting. In the 1950s and early 1960s George was regarded as the "*Chief of the Clan*" whose members lived from Northland to Southland. Today the surviving grandchildren of Andrew and Euphemia still maintain a strong interest in their Chisholm heritage.

**Yvonne Chisholm,  
Wellington**



*Back: Andrew & Euphemia  
Sitting: Marrion & George*

## CHAPTER 6 WHAT A CHANCE FOR A SINGLE CHISHOLM MAN

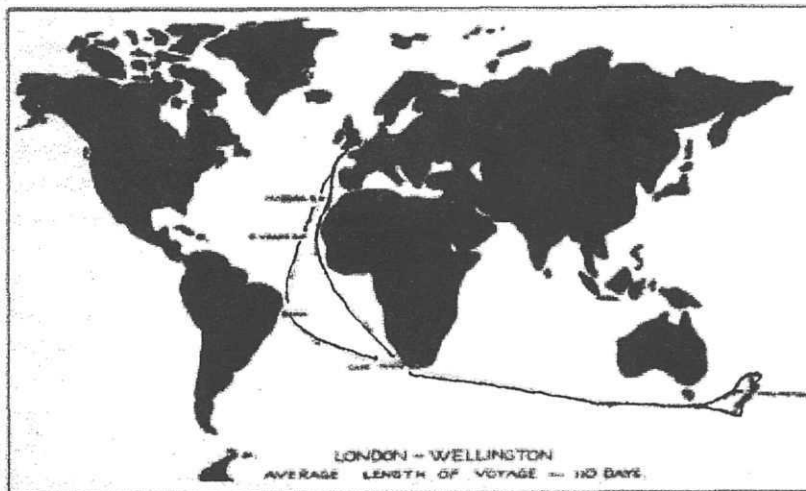
*Some of the single men who emigrated have already been discussed as they came to New Zealand as part of family groups, (Ch.3) or selected New Zealand for their home after a spell in Australia.(Ch.4) The eight men written about in this chapter were all young Scots, aged between 20 and 26, who arrived across a 22-year period between 1863 and 1885. They were mostly from a rural background, which made them highly desirable candidates for assisted passages.*

*These young men certainly made the most of the opportunity given to them, making good in the occupations they had followed at home in Scotland. They all married within a short period of arriving, and all had children - and grandchildren! Of the three who had worked on farms, **Archibald, Allan and Simon**, two ended up owning farms, while the two who had been blacksmithing, **Hugh and John** founded a family blacksmith business that carried on through three generations, and **Donald**, the grocer set up his own grocer's shop within a year of arriving and traded in Molesworth St, Wellington for 20 years.*

***Hugh** Chisholm who arrived as a shepherd was the only one to radically alter his occupation, becoming a policeman after marriage. The nature of his government job made moving from place to place round New Zealand inevitable.*

*The most unsettled but ambitious one seems to have been **Hugh Marshall Chisholm** who was the last to arrive, and the only one not proven to be an assisted immigrant. In the 30 years he stayed in New Zealand, we know that he married and lived with his family of boys, not only in Dunedin, but also in Auckland, Wellington and Napier. He set up woollen and textile businesses of his own in the last three places, before moving again to Sydney, Australia and seemingly leaving his wife behind in Wellington.*

*So all these men, whose experiences are related in the following pages, succeeded in their chosen fields by "taking their chance".*



*19<sup>th</sup> century route taken by sailing ships, non-stop England to New Zealand. Average length of voyage 100 days. (Making New Zealand Part 6, p.26)*



## 6 (a) 1863 ARCHIBALD: FROM THE MOUNTAINS OF KINTAIL

*Quite often it is the family legends that make researching a relative's background so fascinating. The life of Archibald Andrew Chisholm, said to be the son of Archibald and Isabella McRae of Strathglass, was no exception, even though the stories surrounding his early days turned out to be myths.<sup>1</sup>*

Archie and his brother John <sup>2</sup> were the only known sons of Kenneth Chisholm and Catherine McLennan, who had been married by the Catholic Church at Deanie, Glen Strathfarrar, in the parish of Kilmorack, on January 9, 1838. <sup>3</sup> According to all census records read, both boys were born in Kilmorack and, although no baptism records have been found, it is probable that they were born in the isolated glen of Glen Strathfarrar beyond Struy, where their parents were living when they married.



*A Highland Clachan (small village) on Loch Duich, Ross & Cromarty around 1880*

By the time of the 1841 census the family had moved out of Kilmorack and eventually during the 1840s settled in the remote inland hills, north of Loch Duich and the Five Sisters of Kintail, (see p.68) in the west of Ross and Cromarty county. Probably “*as the crow flies*” less than 20 miles from Deanie, but in between, some of the most difficult, bare, rocky and steeply glaciated country of the Highlands. Here the winters were long, cold and snowy, and often the shepherds and their families were forced closer to the coast in the winter, being able to live in their bothies in the mountains only during the summer. This was not even an area through which cattle were driven and any folk trying to traverse the area could only hope to find a bed for a night with the shepherds in their bothies. <sup>4</sup> The fact that Kenneth Chisholm who was shepherding in this backcountry, was reported as being absent from his home in the April 1861 census, could indicate that Archie's father was already away in the hills for the summer season.

It was here in these hills at Corrynachulan,<sup>5</sup> inland from Loch Duich and Loch Long, in Ross and Cromarty, (see picture p. 68) where Kenneth was employed as a shepherd, that his sons, Archie and John would have learnt their shepherding skills. Their parents would have thought of a future shared with their children and grandchildren, but for them it was not to be, as their descendants were all destined to become citizens of New Zealand. Both boys followed in their father's footsteps and spent many years shepherding and working on farms in Scotland, before moving to New Zealand.

With this background, it was a courageous move for Archie to leave his home, parents and mountains and embark on the long and perilous journey to the South Island of New Zealand. His younger brother John had already gone back over the hills to Kilmorack <sup>6</sup> so Archie would have recognised that he was leaving his parents alone in their declining years. It is possible he saw them resettled in the more populated area round Beaulieu before he left, as Kenneth and Catherine were known to have been in the Beaulieu area from before the 1871 census until they both died in 1882, within two weeks of each other. Although life in New Zealand would never be easy for Archie, it is believed that he never regretted making the decision to leave the isolated Highlands of Scotland.

Archie was accepted as an assisted immigrant, to leave on the *New Great Britain* from Gravesend in May 1863. How he reached the London area is not known, although by this time a train ran from Glasgow to London, though it provided a rather uncomfortable 12-hour ride. Archie would also have been able to stay in the emigration barracks at Gravesend whilst waiting to get on board. This would have been a relief to a quiet young man such as Archie, who at this time was mainly Gaelic speaking<sup>7</sup> and had lived all his life in the Highlands. Getting people on board an immigrant ship was always a long and confusing process and the single men were usually given the worst accommodation at the rear of the vessel, separated from the single women by the married couples and families. It is unlikely Archibald's lot was any different.

The assisted passengers on board were mainly tradesmen from a rural background; carpenters and joiners, blacksmiths, wheelwrights, shepherds, farmers and agricultural labourers plus 30 women “*domestics*”. All the single men had paid seven pounds for their passage, the married men more. The 750-ton *New Great Britain* left Gravesend with 150 passengers and miscellaneous cargo on May 2, 1863. For the first two months they had a very good run south, round the Cape of Good Hope and out into the Southern Indian Ocean. Halfway across, in mid July, they sighted St. Paul's Island and from then on they encountered gales all the way to Bluff Harbour where they anchored on August 10. This was a very fast run and the ship

came into port in a very clean and creditable condition, both internally and externally, so much so, that Captain Trader was congratulated on her condition by the Health Officer and later by the Committee of the Board of health.<sup>8</sup> Although there were a number of children on board, the fact that none was reported as dying on the voyage says a great deal for the Captain and crew.

Because of suspected infectious disease on board, the ship was in quarantine for two weeks after arrival in the Bluff. It was therefore rather worrying for local residents and waiting families of the passengers when one day the flags were lowered to half-mast. Various conjectures were afloat regarding the cause of death indicated, so there was much relief when the resident magistrate reported that the death occurred through "*an affection of the brain*", the deceased having been ailing for some time. There was much cheering and great rejoicing as the yellow flag was hauled down and on August 25, passengers were at last able to disembark to the steamer *Aphrasia*, now alongside.<sup>9</sup> This was necessary as a wharf had not yet been built at the Bluff.

The passengers obviously thought extremely highly of their Captain, for while the *New Great Britain* was in port prior to leaving for Dunedin, he was presented with "*expensive and costly*" sets of books, including a Bible "*the best that could be obtained in Invercargill*" as well as a Concordance. This was accompanied by a "*flattering testimonial*" stating amongst other things that the passengers "*admired your firmness of character in maintaining order and discipline without harshness, so that scarcely one unkind word, much less a quarrel occurred between any individuals*".<sup>10</sup>

To cap it off, one of the passengers composed a poem that was read at the presentation, part of which read: -

Captain Trader we must sever,  
But, before we say adieu,  
Let us all give thanks together,  
To yourself, your mates and crew

It may be that strangers ask us,  
From whence or in what ship we came,  
Shall we not be proud to tell them,  
The *New Great Britain* was her name<sup>11</sup>

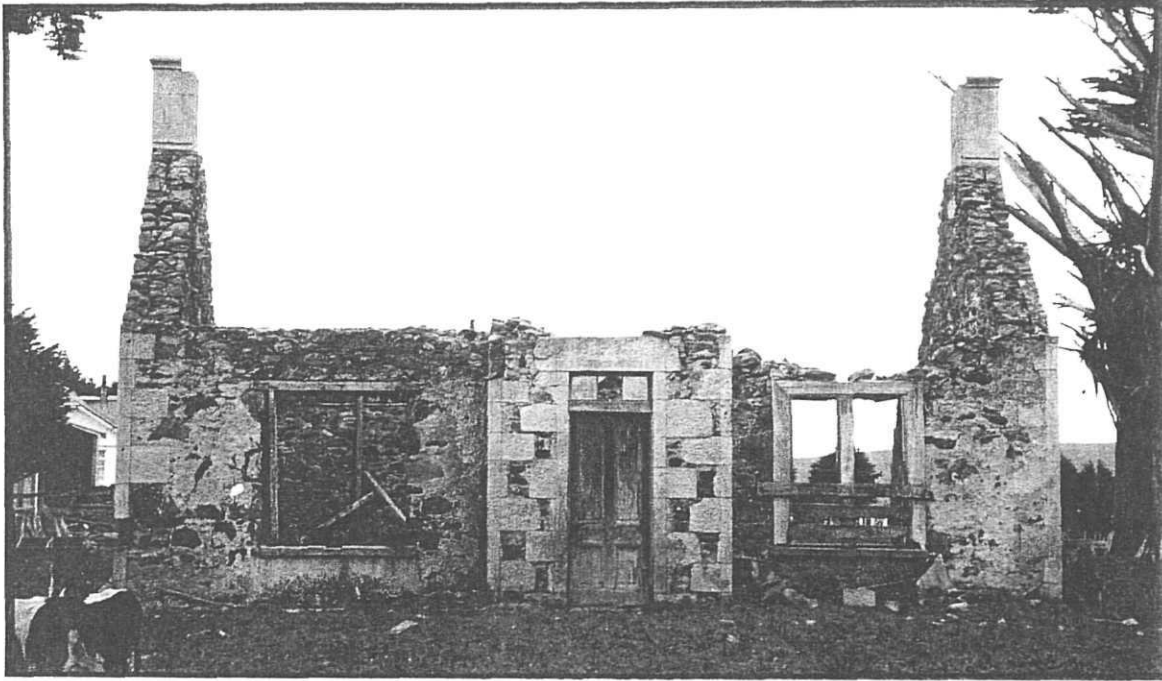
Undoubtedly many lasting friendships were made on board, but little did Archie know that fellow passengers John and Isabella Maher, would, in the future, link to his direct family line, when their grandson Frank married his granddaughter, Lena.

The records showed that Archie was 24 when he arrived in Southland. He was a true Highlander and throughout his life a supporter of all things Scottish. Family remembered him as a man of few words, who kept his feelings to himself, read a lot, was interested in things musical and deeply religious. He was well used to hard work, and had great physical and mental strength.<sup>12</sup> Once ashore, he wasted no time in finding work, taking on shearing and shepherding jobs and over the next few years is known to have worked on many different runs in Southland from Avondale to Blackmount, Burwood to Knapdale as well as Islay Station near Mataura.

Within a short period of arriving in Southland, **Archie** met his bride-to-be, young **Catherine Murchison** who was employed by her aunt, Catherine Watson, in the Riverton area.<sup>13</sup> Donald and Isabella Murchison, her parents, were well-respected early pioneers from Lochalsh in Scotland, close to Kintail where Archie had lived. They had left there for the Victorian

goldfields in 1852 when Catherine was just a small girl and had spent ten years in Australia, mainly in Morang, just north of Melbourne. After three of their children died, the parents decided to move, taking their remaining children to the Riverton area in Southland, where Donald Murchison's sister Catherine Watson and his brother Finlay Murchison had been since late in 1859.

Archie joined his bride-to-be at Stephen and Catherine Watson's home, before his marriage<sup>14</sup> in February 1867. This, too, was celebrated in the Watson's home, which was named "*Kintail of the Narrows*", after Catherine Watson's childhood home in Ross and Cromarty, Scotland. It was a beautiful stone house, and its ruins still stand today at the Narrows, Riverton, overlooking the Pourakino river estuary.



*The ruins of "Kintail of the Narrows"*

By 1869, Catherine's parents had bought a block of land called Jacob's Garden near Riverton, and it is probable that Archie and Catherine lived close by in the first years of their marriage. By 1870 Archie was able to take up a lease on the "*Pines*", which was a few miles north of Riverton, and quite close to the Murchison's Jacob's Garden. Whilst living here, he and Catherine had three children, **Kenneth, Isabella and John**.

The next moves for these two families, the Chisholms and the Murchisons, saw them once again living close to each other. When the lease on the Pines was up and the property sold in 1875, the Chisholms moved north to View Terrace, Hedgehope, and they were followed the next year by Catherine's parents who bought land at nearby Forest Hill. Archie later took out a mortgage on land at Hedgehope, with a Mr. William Wood, and by 1882 the 200 acres was valued at 800 pounds.<sup>15</sup> Mr. Wood died in 1884, and Mary Ann Wood, presumably his wife, took over the mortgage.

It was here, at Hedgehope that the younger of Archie and Catherine's children, **Donald, Donald, Alexander, Archibald, Catherine (Kate) and Janet (Jess)** were born. Sadly, the first Donald Murchison Chisholm died 16 days after he was born and it was a cruel blow for



the next born son the following year to be given exactly the same name.

But the family's happiness was short-lived. In July 1886 Archie's beloved Catherine died of peritonitis, 11 weeks after a miscarriage, leaving Archie with eight children, the youngest only two years old. It was the end of all the family being together. Kenneth, the eldest but still only 16, according to family story took off to Tasmania to shear. Catherine's parents were living near enough to have Alexander and Jessie to live with them, while other members of the Murchison family living in the area offered to share the care of Isabella and John. Donald, Catherine and Archibald jnr were the only ones to remain living with their father.



*Archie and Catherine with their two eldest, Kenneth and Isabella*

Despite all the moves, one positive thing for the family was that there were always country schools quite close to where they were living for the children to attend. Records that still survive show Kenneth their eldest son, registered at Forest Hill North School in August 1878, whilst Isabella, John, Donald, Alex and Archie were among the first day pupils at the Hedgehope School when the school opened the same year.

A story is told in the *Hedgehope School History* of Archie jnr. Evidently he was such a reluctant pupil that the other children had to drag him to school on the end of a piece of string. Poor Archie! Today his reluctance would have been seen to be linked to his mother's sudden death not long before, when he was just five!! This same Archie would turn out to be a top class wrestler and sawyer who, along with his brother Donald, who was also a well-known woodsman, beat the Double Handed World Champion sawyers at Queens Park in April 1905. In reporting this event they were described in the *Southland Times* as the “*young, brawny Chisholm brothers*”. The brothers still held this World Record for double-handed sawing of two-foot logs, the following year.<sup>16</sup>

Springhills School opened in 1888 and soon after a bridge was built across the Makarewa River, and those Chisholm children still young enough to be at school transferred. Whether they were by then living with Archie, grandparents or Murchisons, the Springhills School was now the closest and they stayed there until they had ended their schooling.

According to stories passed down by younger siblings, Isabella, the eldest daughter, after leaving school, spent some time back at home, “*mothering*” them, and they generally considered her a “*hard taskmaster*”. This could not have been a very permanent arrangement or for too long, as for at least the four years before marriage she spent time working as a “*general servant*” in Winton.<sup>17</sup>

The death of his wife and the breakup of the family with the extra responsibilities that brought had an impact on Archie's ability to tend his land successfully. The cost of bringing in such swampy, bush-covered land had been very high, the 1880 depression had meant very low prices, and Mrs. Wood, the holder of the mortgage, was pressing for it to be repaid. In 1892,

the View Tce. Farm became a mortgagee sale in the Supreme Court.<sup>18</sup>

It was while Archie was being faced with all these difficulties, that his brother John arrived in New Zealand<sup>19</sup> and it does not seem likely Archie was in any position to go to meet him or help him and his family of girls settle. As it was, John died in 1889 before Archie's troubles were over and, it seems now, that his family's arrival at this difficult time meant information on these close relatives was mainly lost by the Springhills Chisholms.

Archie was not a man able to publicly express his feelings. He felt it was a sign of weakness to show one's pain and suffering to the rest of the world and this trait he handed down the generations. To this day, many of his descendants deny their misery and shrug off the offered hand. As Archie was a deeply religious man it is hoped he was able to share his grief over his wife's death with his God.

In 1896, when he was without his own land, Archie was appointed by the Governor of New Zealand as Ranger for Southland under the Animals Protection Act. Whether this was a paid job or what his duties entailed are not known, but the certificate he was awarded, printed on quality parchment paper, is still cherished by his descendants.

Archie continued to aim to secure new land, and in July 1898 managed to get a mortgage from the Government Advances Settlers Office to buy 300 acres of rough land at Forest Hill, which he soon cleared and turned into a viable property.<sup>20</sup> By today's standards it was lightly stocked with just 150 sheep in 1900 and 200 in 1901<sup>21</sup> He had probably bought this farm with family in mind, as in May 1904, when he was beginning to have health problems, he sold the farm to three of his sons, Kenneth, Donald and Archibald jnr. Archie still continued to live there, doing light work, helping his neighbours and sharing his extensive knowledge with all and sundry. Two years later in July 1906, Kenneth and Archibald sold their share of the farm to their brother Donald who farmed it until February 1937,<sup>22</sup> when the farm was sold out of the family. It was during this period that a road off the Winton/Mataura Highway became known as Chisholm Road (*see p.141*) Catherine's parents had been similarly honoured with another road off the same highway being named Murchison Rd.

In the summer of 1908-9, Archie decided to take a holiday. Two of his daughters, Isabella Kennedy and Catherine Hilliard were now married and living in Oamaru. Catherine, who had grown up at home with her father after her mother died, had just had her first child, Isabel. Archie went south first to Woodlands to see his son John, who was at this time working as a surfaceman on the Railways, before catching the train directly to Oamaru. A few days later on his way to church, without any warning he suffered a fatal heart attack on the street, falling into the arms of his son-in-law.<sup>23</sup> His body was brought to Winton by train, and a huge number of family and friends attended his funeral. He was finally laid to rest at the Old Winton Cemetery, alongside his sorely missed and much loved wife, Catherine.

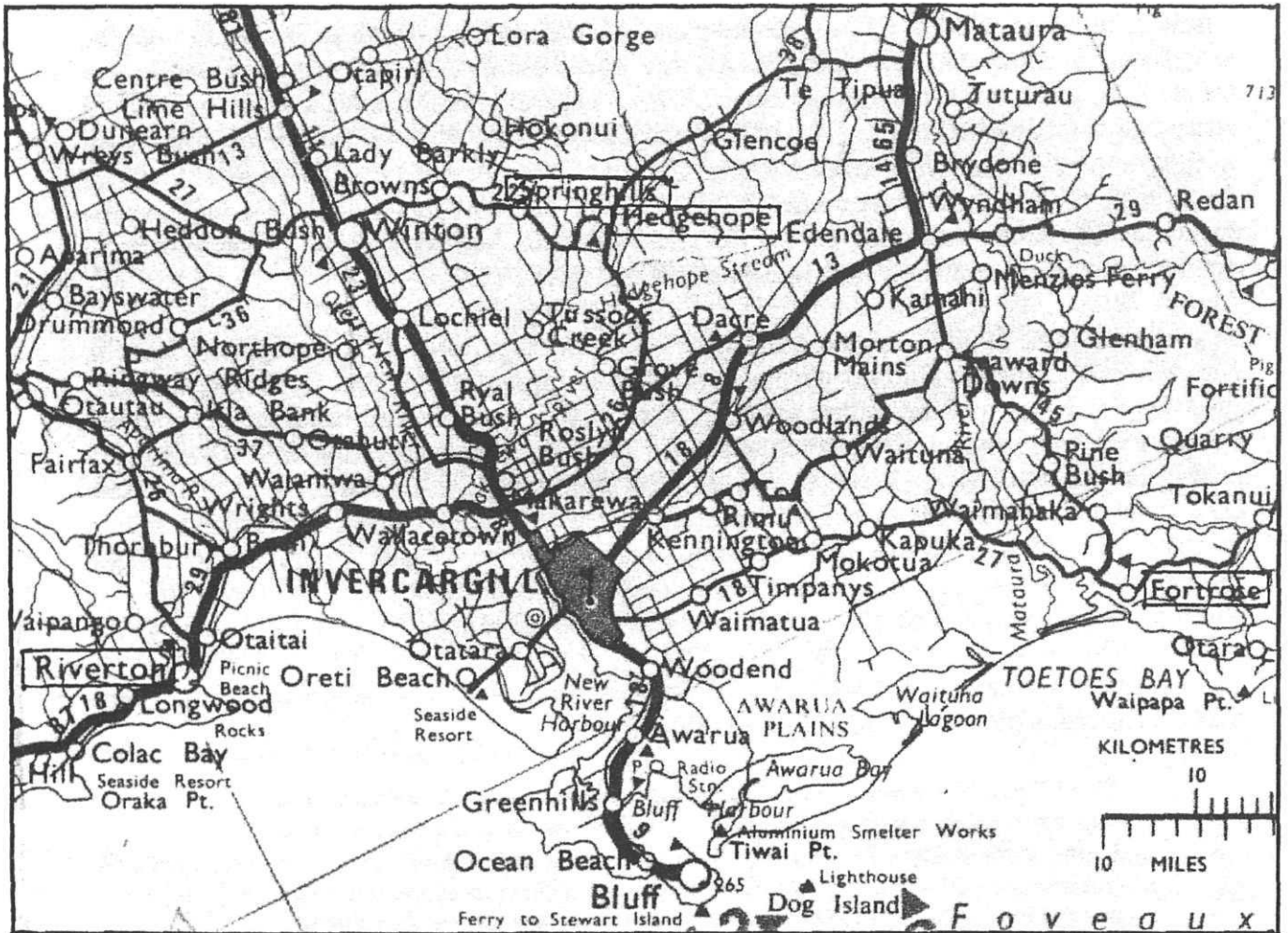
The esteem in which Archie had been held was well shown by the Obituary appearing in the Winton Record, which stated that: -

*"Mr Chisholm's house has been noted far and wide for its hospitality, and the deceased, being a well read and informed man was looked up to for advice by many of the settlers around him. He was a true Highlander, proud of the traditions of his clan and his family, and the influence he exercised on his family has made its members as universally respected as their late father."*<sup>24</sup>

Though the family had been separated by their mother's death, they all seemed to get on reasonably well, and in the early years after Archie's death, kept in touch with each other. Inevitably as the years passed and the number of descendants increased, the ties were loosened and much factual knowledge, if ever known about Archie and Catherine, was lost. The current generation believed that Archie and Catherine both had mothers named Isabella, only one was spelt Isobella; that Archie's father's name was Archibald; and Archie had a second name, Andrew.<sup>25</sup> In fact, detailed research has now shown that Archie's mother's name was Catherine; Archie's father's name was Kenneth and his second name Andrew only came into use in official documents at the time of his death. Only the story that he had a brother John who came to New Zealand appears to have been true and was pivotal in finding Archie's background.<sup>26</sup> So much for family stories.

For this granddaughter of Archie Chisholm, researching his life has been a fascinating and worthwhile journey into the past. To learn at first hand, the respect and esteem in which my grandfather was held by his family and in his community, the difficulties he overcame and the contributions he made, has left me very aware and proud of my heritage. His descendants should be grateful to him and the pioneers of his day for their contribution to the future of Southland's settlement.

**Margaret Whitford,  
Invercargill.**



## ***Surprising but true 4: Finding Archie Chisholm***

*The search for Archie Chisholm's background has been longer in the researching than any other Chisholm in this book. Details of the search have been included to show the length one sometimes has to go to verify a person's background.*

For so many of us, just who our ancestors were and where they lived in the "Homeland", is common family knowledge and so it was with the current descendants of Archibald Andrew Chisholm. It was a good story to tell that he was called after his father Archibald, and that his mother and his wife's mother were both Isabella McRae before marriage, except one was Isobella and the other Isabella, and one McRae and the other MacRae. But no one could ever remember seeing written down which was which.

Some of the current generation tried tracing his records back to Scotland and found a high brick wall. Just nowhere, in all their searches, which stretched over years, and included researchers in the Scottish Record Office in Edinburgh, could any evidence be found that there had ever been an Archibald Andrew Chisholm, born around 1838/9 to Archibald Chisholm and Isabella McRae in Strathglass. It was all extremely puzzling and frustrating, as no one else seemed to have such difficulties so late in the 19th century with their ancestors. This was all put down to the fact that at the time Archie was born, registering births was not compulsory. Archie's family was Catholic and Catholics, in particular, did not register their children's births as the parish ministers required to give this service, charged Catholics a 1/-. But then why wasn't he, or his parents, Archibald and Isabella, in any of the censuses for the Strathglass area, and where were the records of his parent's marriage, and their death or burial?

There was also a family story that he had a brother, John, who came to New Zealand. The creative searching in this family stretched to looking for him, too. They bought death certificates for New Zealand John Chisholms, in the hope of picking up a John with parents Archibald and Isabella, but with a name like John, the search was large and expensive and the work done yielded nothing to tie any John to parents named Archibald and Isabella.

In early 1999 Margaret Whitford, Archie's grand-daughter, and Audrey Barney decided to have one concentrated last effort at finding some written information in the Scottish records on Archie and his parents. We listed just what could be verified about Archie's background, and there the surprises started.

Neither Archie's death certificate filled in presumably by his daughters, nor the notice in *The Southland Times* showed him as Archibald Andrew. In fact the only written evidence that we could find of his being called Archibald Andrew was in his obituary! Hardly an official document. This didn't surprise Audrey who maintained second names didn't come into vogue in Scotland until round the late 1860s and then mostly only in the bigger towns. In New Zealand, by the end of the 19<sup>th</sup> century, most Scottish-born men had given themselves a second name, but almost without exception they had not been listed with two names in any Scottish birth records, or shown in any later Scottish official records. This is likely what happened with Archie, so looking for an Archibald Andrew was dropped in favour of looking for an Archibald.



The second surprise was that his death certificate was the only place discovered so far, that Archie's parents had been written on an official document. They were listed as Archibald Chisholm and Isabella McRae. Archie's wife Catherine had died 23 years previously when the eldest of the family was just 16, and since that time they had never all lived together. So the question is, which member of Archie's family would have had detailed information about Archie's parents which could be entered on a death certificate?

It is not known who filled in Archie's death registration, when he died suddenly in Oamaru. It could have been one of his married daughters, Isabella or Catherine, whom he was visiting on holiday, or it could just as likely have been a son-in-law. Would any of them have remembered or ever been told, that Archie's father was Archibald and his mother's maiden name, Isabella McRae??? Females usually entered into such family talk, but Isabella, his eldest daughter, had been only fourteen when her mother died and she had gone to live with her Murchison relatives. Catherine was but four. It is a topic that in all probability had never been raised.

Archie is remembered as a quiet man who found it hard to talk about his feelings. From what has been remembered by his descendants, he was quite typical of the Scottish males of that era, who would not have considered discussing their previous life on the other side of the world, with their young children. So it should not be surprising, as so often happened with the registration of a sudden death occurring outside the home area, that without knowledge of the correct detailed information required, an educated guess, or vague memories of family names was what the girls or their husbands provided.

This possibility was reinforced when Archie and Catherine's children's birth certificates were examined for Archie's birthplace. On Archie's death certificate, his Oamaru informants could give only Scotland as his place of birth. With his own children, for the eldest three he did not give his place of birth, but when registering the five youngest children, he gave his place of birth as Loch Ness, Strathglass, Beauly, Inverness and Invernesshire. If he was so vague and was not concerned about the detail as to where he had been born, what hope was there for his family registering their father's death? Is there any wonder there seemed to have been confusion - in particular giving Archie the same name for his mother as Catherine's mother? We began to feel there was a possibility a mistake could have been made with Archie's parentage.

However, the search went on in Scottish records for Archie's parents as Archibald Chisholm and Isabella McRae, starting with the 1841 census. Only one married couple that we examined, seemed to have possibilities in a series of parishes examined round "Strathglass": Archibald Chisholm (50) and Isabella Chisholm (40) living at Mulie, Kilmorack with two others, John Chisholm (20) and Mary Chisholm (15), who presumably were their children. There were no records for this family in either the IGI or the Old Parish records, which raised the possibility that this could be a Catholic family like the New Zealand Archie. Over the next six months we tracked them through later censuses, in Kilmorack, Kiltarlity, Glenshiel and Kintail. John, recorded in the 1841 census, married and was traced to Glenshiel, in Ross and Cromarty, but just nowhere was there a trace of an Archie. By the 1881 census, John was 65, and it did not seem possible that he might after this migrate to New Zealand. Archibald and Isabella had died, but their daughter and one of their grandsons still remained at Mulie. With the census covered and approximate dates for the death of Archie's supposed parents, the death indexes were followed through. Appropriate certificates were bought one by one - and it became patently clear from the certificates as they arrived that the Chisholms of Mulie

that we had been following all this time, were definitely not Archie's parents. Six months searching for nought.

About this time, in relation to another Chisholm search, Audrey borrowed the 1851 Ross and Cromarty census index. And for the first time ever, an Archibald Chisholm of approximately the correct age for Margaret's grandfather was found listed, - and his age was given as 12! But there was a lot of following up to determine whether this could possibly be the Archie who came to New Zealand. Trying to read more into the index by following registration numbers it appeared that this Archibald was living with a Kenneth Chisholm (40) and wife, Catherine Chisholm (35) and possibly a brother John (10) in Kintail. The full census was ordered and three weeks later we read that our "guessing" had been correct and that these four were a family, and they had all been born in Kilmorack! Could it possibly be "our Archie" with parents Kenneth, who was a shepherd in the Kintail area and Catherine as his mother? And was John the brother who had come to New Zealand??? This also was near where Catherine, Archie's wife had been born, so was some of the confusion on parents tied up with their both coming from the Kintail area??

This was a completely new concept to accept the likelihood that Archie's parents, as given in his official death entry in New Zealand nearly one hundred years ago, could possibly be inaccurate, and that for all this time we had been on the wrong trail?? Was it possible??

Following this, we closely examined the naming pattern of Archie and Catherine's children, for why did they call their oldest son Kenneth when with the naming of their other children they closely followed the traditional Scottish pattern? According to the Scottish pattern, their eldest child should have been Archibald, after his paternal grandfather. But he was called Kenneth!! So could it be that Archie's father was Kenneth rather than Archibald??? Could there be a similar pattern with the girls?? In Scottish naming pattern the eldest girl is called after her mother's mother. Isabella!! Correct! The second girl is called after her father's mother. Catherine????? Again correct!! It seemed as if we might be onto something, but it needed a lot more work before any decision could be made that we were right.

As mentioned above, Margaret had gathered death certificates of John Chisholms who had died in 19th century New Zealand, trying to find a John with Archibald Chisholm and Isabella McRae as parents. In relation to another request, Margaret sent all these death certificates up to Audrey, who immediately spotted a link. One of the death certificates was for a John Chisholm who had died in New Zealand in 1889 who Audrey had researched. The certificate showed that he had parents Kenneth Chisholm and Kathleen McLennan, and had been born in Kilmorack - all fitting the John of the Kintail 1851 census.

This John had died in difficult circumstances, and the coroner's evidence suggested his family was not around when he died in Wellington, so one can accept that the informant gave Kathleen McLennan rather than Catherine McLennan, as his mother. This is no more than a slip. So it did seem likely we had found the parents for Audrey's mystery John Chisholm, in the Ross and Cromarty census and also Archie's brother John, who, family story had coming to New Zealand. Audrey already knew this John was Catholic like Archie, and as well had the information on whom and when he married. So Margaret sent off for the marriage certificate and in time, back it came with his mother, as Catherine McLennan and the fact he had been born in Kilmorack.

With this John's mother being a McLennan, then, if we were on the right trail, Archie's mother

would have been a McLennan. One of Archie's sons had McLennan in his name. Is this why? The family had often wondered where the McLennan fitted in.

To date all this is circumstantial, but for the first time ever, there seemed to be a lead to the man known within the family as Archibald Andrew Chisholm. There seemed the likelihood that his parents could have been Kenneth and Catherine rather than Archibald and Isabella and that the family story that he had a brother John who brought his family to New Zealand was correct. There was never a doubt that John was the son of Kenneth Chisholm and Catherine McLennan who were living in the Kintail in the 1851 census and who had been born in Kilmorack.

There was no leaving it at that!! Even if the Record Offices closed for Christmas and it necessitated a break. It had taken a year to get to this stage. Over Christmas, Margaret talked to some of her relatives and they too, felt she had something "*within the realms of possibility*".

Obviously the next move was to order the 1861 census for Kintail, to see if Archie was still there. This Margaret did, and waited impatiently over Christmas. It did not come till February, and there were Kenneth (50), Kate (50) with Archibald (20), but no John, who Audrey knew by now was labouring in Kilmorack, and all born in Kilmorag (!) and still living presumably in the same place. This again was right for Archie, who had not left Scotland for New Zealand till 1863. In 1851 Audrey had deciphered the place the Chisholms lived as Corycuillan, and in 1861 with equal difficulty, Margaret and the Invercargill Mormon Church librarians had named it Corynacullain. So armed with that information, Audrey searched the 1881 census, now easily inspected on a CD-Rom - not to find Archie's family, but to see if she could find this house and found it called Corrynachulan. By following the enumeration areas of the census, we were pretty much able to pinpoint on a map just where Kenneth and Catherine had lived in the mountains of Kintail. It was in an area where there were just a few shepherds' bothies amidst the mountains, and not marked even on large scale maps.

So the next step? The 1841 census. If the Chisholms had not been in Kilmorack where the boys had been born, in 1841, were they in the Kintail? This might give us a better idea of Archie's correct age, so Margaret ordered the census and after a month's wait the census arrived. No Chisholms!! So they obviously moved somewhere else between John's birth in Kilmorack around the end of 1840 and arriving in the Kintail by 1851. And as we had checked, we knew it was not anywhere in Kilmorack, Kiltarlity, Glenshiel or Kintail. By 1871, the time of the next census, Archie was in Southland and Audrey already knew that John was married and living in Kiltarlity, so there was no need to order as it would prove nothing.

But Margaret thought of another approach. She wrote to the Parish Priest at St. Mary's Catholic Church in Beauly, asking him to check for Kenneth and Catherine's marriage, and the baptisms of the boys. And in no time, back came news of Kenneth and Catherine's marriage. It was in Kilmorack -- at a place called Deanie in Strathfarrar, Kilmarnock. It fits!! This was another very isolated area beyond the road's end, where Kenneth was a shepherd. But there was still no sign of baptisms for the boys.

By this time another of Archie's descendants, Tony Maher in Australia had got involved and had a researcher friend who was on his way to Scotland. What would we like him to do? To Margaret it was obvious - find a baptism for Archie and John and track the deaths of Kenneth

and Catherine.

This too, happened quickly and Margaret found that Kenneth and Catherine had died within two weeks of each other in Beauly in 1882, and John, their son was the informant. Yes - John was still in Kilmorack in 1882, but Beauly was a long way from the Kintail where they had been left in 1861. But what stood out for Margaret was that Kenneth's parents were Archibald Chisholm and Isabella!! So the names the Oamaru relatives had given Archie's parents were truly his grandparents' names. This really convinced Margaret that our searching was at an end.

No! Audrey suggested another move - the 1881 census, and yes, there they were!! Kenneth (71) which is correct and Catherine (81!!?) living in what appeared to be an area between Kilmorack village and Beauly. So now there was nothing for it, but to check that area in 1871. Fortunately Audrey had all the Chisholms in Kilmorack in the 1871 census in a file, and yes - there are the Kenneth and Catherine of the 1881 census living in probably the same place in 1871 in Enum 2, which is listed this time as Northside, Beauly. Kenneth (61) agricultural labourer, born Kilmorack, Inverness and his wife Catherine, aged 64 this time.

That did seem the end. Baptism details for the boys just do not seem to exist. By now, Margaret had shown our findings to many of her relatives and they all felt our assumptions were proven. But there was still a small concern that with Archie we had missed something that could prove us wrong in citing his parents as Kenneth and Catherine, whereas with John, the proof was clear. His parents were definitely Kenneth and Catherine.

Over this period Margaret had also been trying to find some present day descendants of John and his wife. Record after record was perused, ending with present day Electoral Rolls and telephone books. And yes - she found folk she was sure were descendants and made contact. Letters, memorabilia and photos followed.

Margaret opened the packet with the photos and gulped twice. Was this one of John's daughters in the back row as indicated or was it her eldest sister!! What a strong family likeness.

For Margaret now, she had a second proof - she accepted unreservedly, and so do other family members that Archie and John who came to New Zealand in the 1880s were brothers, the children of Kenneth and Catherine, not Archibald and Isabella, who she now knows were Archie's paternal grandparents.

I think I agree.

**Research help:  
Margaret Whitford, Invercargill.**



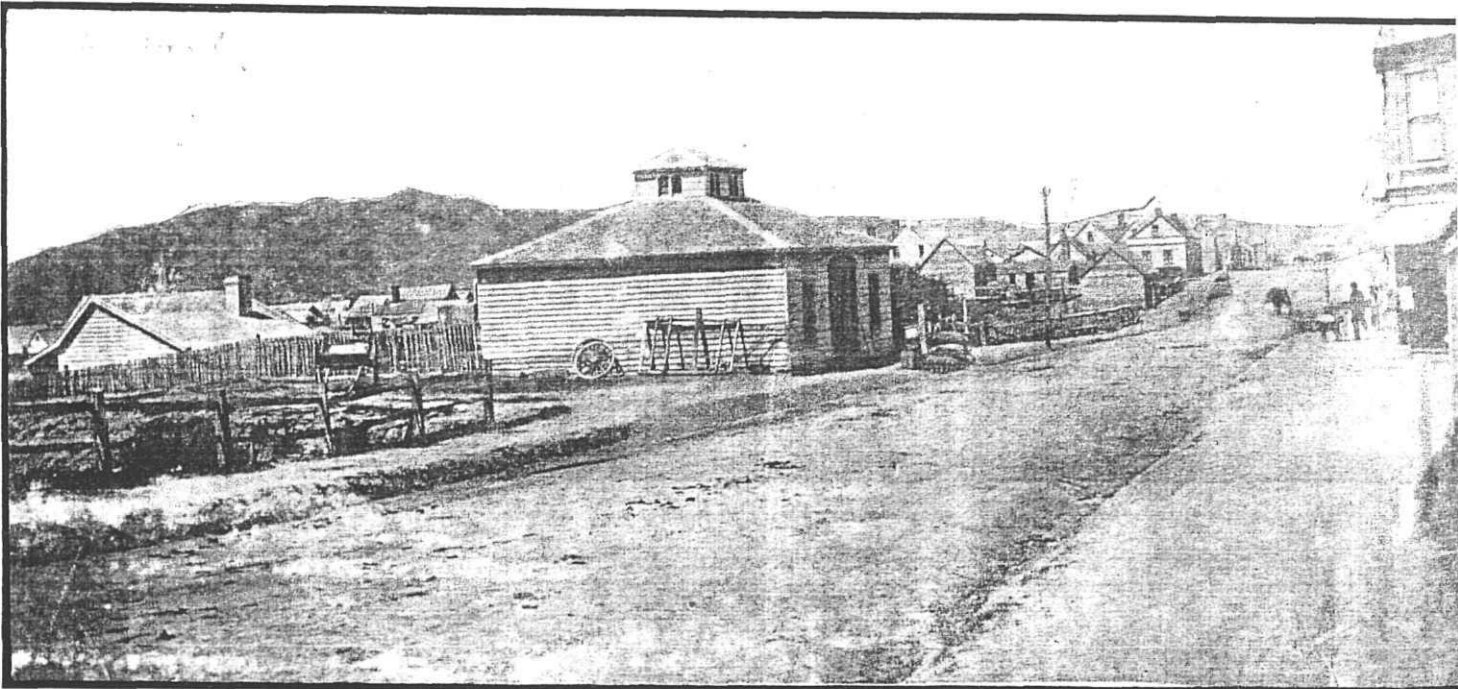
## 6 (b) 1865 DONALD: MOLESWORTH ST GROCER

*Donald Chisholm and his grocer's shop were part of the Molesworth St scene from the late 1860s until soon before his death in 1889. As was the usual practice at that time, he sold his groceries during the day at street level and went upstairs above the shop at night where his wife and children would have spent their day.*

**Donald's** life before he came to New Zealand is still unknown. If he was of Scottish birth, his parents did not register it, as was their right pre-1855, for his birth or baptism do not appear on either the pre-1855 Old Parish Records or the IGI for Scotland. Similarly in England, his birth or baptism does not appear on the IGI or relevant years on the Registrar Generals Office records. Even the National Archives does not have a list of the passengers on the ship on which he arrived, which could have helped place his origins.

However, from records we do have, it would appear Donald was born somewhere in the United Kingdom in 1840, and as a 25-year-old he was selected for an assisted passage to New Zealand.<sup>1</sup> The *Berar*, the ship on which he travelled, left Gravesend on February 4, 1865 with 200 assisted immigrants bound for Hawkes Bay.<sup>2</sup> The ship ended her voyage in Wellington on May 10, and Donald was one of those assisted to come to New Zealand who did not reach his proper destination, Hawkes Bay, but who stayed in Wellington.

Within a year he had started a Chisholm's store in Courtenay Place<sup>3</sup> and before five years had passed, he had established his grocery store in Molesworth St with living premises above.<sup>4</sup>



*Molesworth St. in the 1870s when Donald had a grocery store on the right hand side.  
(ATL G528 1/1)*

He was able to attend the Primitive Methodist church, which had been built in 1858 on the corner of Molesworth and Sydney St on the site where the National Library now stands. This was just a short block down from his shop, which was just above Pipitea St. It is likely that it was at church that he met his bride-to-be, **Sarah Elizabeth Overton**, who had arrived in Wellington in September 1871 at the age of twenty-three. The Rev. William John Dean, the minister for the Sydney St Primitive Methodist church, married Donald and Sarah at the home of William Skelton on August 8, 1872.<sup>5</sup> Sarah joined him to live above the shop and it was here that their eight children were born between 1873 and 1884. Three of the children died as toddlers, but the other five, **John, Cecilia, Grace, Alice** and **Edie** were later enrolled to attend Thorndon School.<sup>6</sup>

In the second half of the 1880s business at the grocer's shop was not successful for Donald and he was declared bankrupt in 1886. It is not known if trading continued at the grocer's shop but the family had to move, firstly to Featherston St and then to Brook St off Murphy St where they were living when Donald died soon after in October 1889.<sup>7</sup>

He was buried with his three small children in the Bolton St cemetery, and today their names are on the Commemorative Plaque, in the Memorial Park formed when the motorway was built.

It must have been very difficult for Sarah with the children still all at school. She moved to Thorndon Quay<sup>8</sup> where it was still possible for them to walk to Thorndon School. In 1897 eight years after Donald's death and when her children were into their teens or older, Sarah married George Broadfoot, a carpenter and widower of 63, who had long been in that trade in Onehunga, Auckland. The newly weds moved back to Onehunga.<sup>9</sup> Here they lived for twenty years before George died in October 1917, and was buried with his first wife, Susan at the St. Peter's Anglican cemetery in Onehunga. Sarah died in Onehunga, Auckland seven years later in 1924.

Cecilia, Donald and Sara's oldest surviving daughter, married Charles Fritchley in 1899, and also appears to have been living in Onehunga,<sup>10</sup> but whether the other children moved to Auckland as well, is not known, but it is thought distinctly likely that all were married to the persons listed in the footnotes.<sup>11</sup>

## 6 (c) SIMON AND ALLAN ARRIVE FROM BREAKACHY: Breakachy? Where's that?

*Breakachy in the mid 19<sup>th</sup> century was a well-populated rural district in the hills above the River Glass, about four miles southwest from the town of Beauly in Invernesshire, Scotland. Today there are just a few farm houses occupied.*

According to William McDonald in his Memoirs it "is one of the most charming districts in the North." <sup>1</sup> And from Audrey Barney who visited Breakachy in 1996: -

*"The Breakachy district sits high above Strathglass, an amphitheatre of pastoral and agricultural land, reached by a steep narrow road, with the Urchany Burn, hidden by trees, burbling away, far below. Today from the heights of Culour, a Chisholm croft for nearly 200 years, only one or two houses are visible. Yet in the middle of last century there were close to forty crofters' cottages dotting the area. Chisholm was a common surname in the area...and in the 1861 census, 42 folk or 28% of the population carried the name."<sup>2</sup>*

This is the Breakachy where both Simon and Allan Chisholm were born and grew up. Obviously it was a beautiful rural area, but in the second half of the 19<sup>th</sup> century, there was not the work here to support the population it had carried around the 1860s and like so many others Simon and Allan left for unfamiliar lands on the other side of the world.

Allan's descendants do not understand why Allan named the New Zealand home he had built on the outskirts of Featherston, "Beauly". And why on his death certificate did the informant give his birthplace as Beauly. As far as we know the family had no connection to the town of Beauly, so why did Allan not acknowledge his roots in Breakachy? From letters that have survived it is clear he never broke his ties with his siblings in Scotland. Perhaps Allan found it difficult to accept what had happened to his beautiful home area. Or was it just that too many people looked puzzled and asked the question: -

"Breakachy? - Where's that?"

*"An amphitheatre of agricultural and pastoral land, high above the River Glass", 1996*



So this is the story of Simon and Allan, the youngest children of John Chisholm and Abigail Forbes. They spent their early years in Breakachy, Inverness, left home to find work in local areas and then emigrated to New Zealand in 1871 when they were 25 and 22 respectively.

John Chisholm, their father, was born around 1796 in Kiltarlity parish, the son of Roderick and Catherine Chisholm (b. Chisholm). He married Abigail Forbes on December 26, 1828 at Kilmorack. John indicated on the marriage register that he was "*of Sawmiln*" a place not recognised by modern researchers<sup>3</sup> while Abigail was said to have been born around 1809 at Urray, Ross and Cromarty, the daughter of Donald Forbes and Ann Fraser. She was a Protestant, but the Chisholm family were at this time Catholic. The children of John and Abigail were all born at Breakachy and baptised in the Eskdale Catholic Church. They were recognised as Catholic in the Eskdale Church census of 1851, but as far as is known, none remained Catholic as adults.

**John and Abigail** had eight children, seven sons and one daughter.

**Donald Forbes Chisholm** (b. 1829), the eldest son does not appear in any census as living at Breakachy. He is recorded as marrying in Elgin in 1867, and by the time of the 1881 census was working in Glasgow as a baker.

**Roderick Chisholm** (b.1832), became a stonemason who worked on the stonework for the Caldeonian Canal, and was known as Rory Granite. He too was away from Breakachy by the time of his marriage in 1854 in Inverness. He worked there installing setts (cobblestones). One of his grandsons, Thomas, emigrated to the USA in 1908.

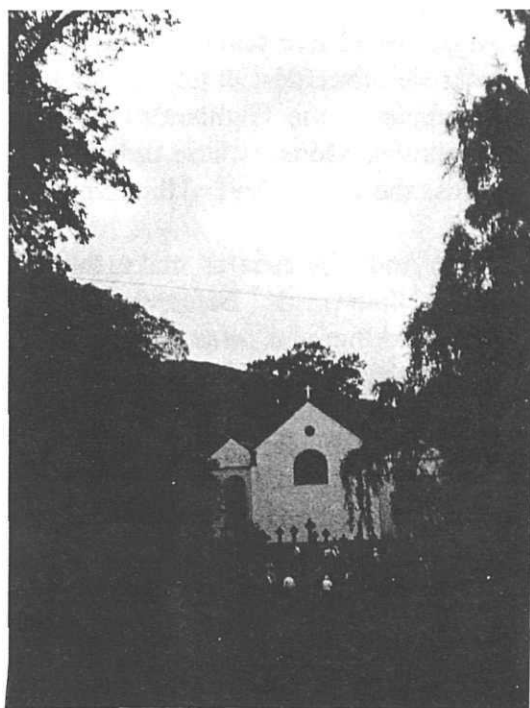
**Catherine Chisholm** (b.1837), married Donald MacKenzie in 1859 in Inverness and the family lived in Aldearn, Moray.

**John Chisholm** (b.1839), was also away from Breakachy working as a baker in 1861 when he married in Forres, Elgin, which is 30 miles east of Inverness.

**Alexander Chisholm** (b.1842), was also a stonemason and built a house at Gorthleck, Lochgarthside, Invernesshire, still occupied by his great-grandson, Alister Chisholm. He too, was away from Breakachy before the 1861 census, marrying in Inverness in 1867.

**Hugh Chisholm** (b. 1844), seems to be the only son who spent his adult life on the land in Scotland. As a teenager he found work at Breakachy as a ploughman but as an adult he had a croft at Bogbain near Daviot. He married at Culloden in 1874. He is recorded in both the 1881 and 1891 censuses as being Gaelic and English speaking.

The last two children born to John and Abigail at Breakachy, were **Simon** and **Allan** who



*Eskdale Catholic Church.*



both severed their ties with the family when they emigrated to New Zealand. Simon was born in 1846, and in the 1851 census is away from Breakachy with his sister Catherine (aged 13) living in Daviot with his maternal grandfather Donald Forbes. Allan was born around 1849, as his age is given as two in the Catholic Church census and one in the 1851 census.

John and Abigail lived all their married life in Breakachy and John is recorded in all census records as a labourer or agricultural labourer, so we may conclude that the family had no secure tenure on land and would have been hard pressed to support a large family. Evidence of this difficulty for our Chisholm family is shown over three census returns where in no census have all the family been present in one place. Keeping a family together was not just a problem for these Chisholms in the Breakachy area. In the Highlands during this time, emigration to the lowland cities of Glasgow or Edinburgh, to England, or to distant lands was a solution to the breaking up of crofts between children, and John and Abigail's children all found it necessary to move away from Breakachy to make a living.

John and Abigail died within a few years of each other. John died on November 18, 1864 and Abigail died five years later on October 27, 1869. Simon was the informant at her death. At least the six eldest children had left Breakachy before their parent's deaths, though they all remained in the Highlands. It was probably about this time Simon and Allan moved to Grantown, Moray, where they are recorded as farm workers before they left on their journeys across the world. And so the family's 40-year connection with Breakachy was broken.

Allan was the first to make the long voyage across the world. Before he left Scotland he was working as a farm servant at Achnughan, Grantown, Moray<sup>4</sup> He was listed as an assisted immigrant when he sailed from Glasgow on the December 3, 1870 on the *Agnes Muir*, which arrived in Wellington, New Zealand on March 7, 1871. What he did when he arrived and where he went is not known but he must have very quickly sent favourable reports back to Scotland as his elder brother Simon arrived in Wellington on November 15 of the same year, as an assisted immigrant on the *Edward P. Bouverie*. He, too had been employed as a farm labourer in the same area as Allan - Abernethy, Grantown, Moray<sup>5</sup> Interestingly four of their siblings appear also to have been in the Elgin/Moray area east of Inverness around this time.

The first official record of Simon is ten year's later in 1881 when he is listed in the Electoral Roll as a carter of Waimate, South Canterbury, probably working with his brother Allan. We know that he had moved north by 1887 as he is recorded in that Electoral Roll as working as a contractor in Paihiatua. Sometime round 1890 according to his Intention to Marry form,<sup>6</sup> he



*Simon Chisholm maintained his interest in all things Scottish*

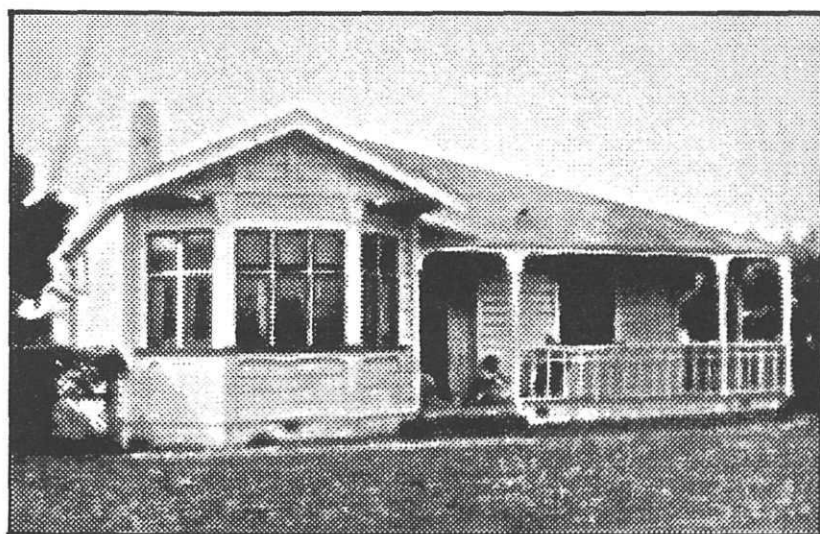
moved further north to Napier and on January 1, 1897 at the age of 51, **Simon** married at the Presbyterian Manse in Napier, **Catherine McDonald**, 16 years his junior. Catherine was born in Dunedin around 1863 and soon after their marriage, they moved back to Catherine's roots. Their address in the following Electoral Rolls is 8 Ann St., Roslyn, Dunedin. Their first child, **Hughina (Enie)** was born on March 5, 1899 in Dunedin, and a son **John Stanley (Stan)** was born January 12, 1900. Both children were enrolled and spent their primary school days at Kaikorai School. Seemingly both went on to High School.<sup>7</sup> Tragically, Simon was killed by a tram on February 20, 1914 aged 68. Records show he had spent his working life in New Zealand in unskilled jobs as a contractor, carter and labourer, and on one Electoral Roll<sup>8</sup> was a brewer's assistant. His wife died two years later, on May 30, 1916 leaving the two teenagers, Enie and Stan aged 17 and 16. Stan was sent north to be with his Uncle Allan and family. He was later married in Martinborough where he lived and owned a garage on the site of the present doctor's surgery. It is not known what happened to Enie when her mother died, but as an adult she spent some time in Christchurch before she married John Sugden.<sup>9</sup>

The first record for Simon's younger brother **Allan** is also Waimate, South Canterbury when he married **Christina McKay** at the Presbyterian Church on April 5, 1876. Christina was born around 1856 at Stornoway, on the Isle of Lewis, Ross and Cromarty. She is said to have come as governess to the Presbyterian minister in Waimate, but her date of arrival in New Zealand is uncertain. The most probable record lists three sisters, Barbara, Mary Anne and Christina McKay arriving in 1875 on SS *Lauderdale*.

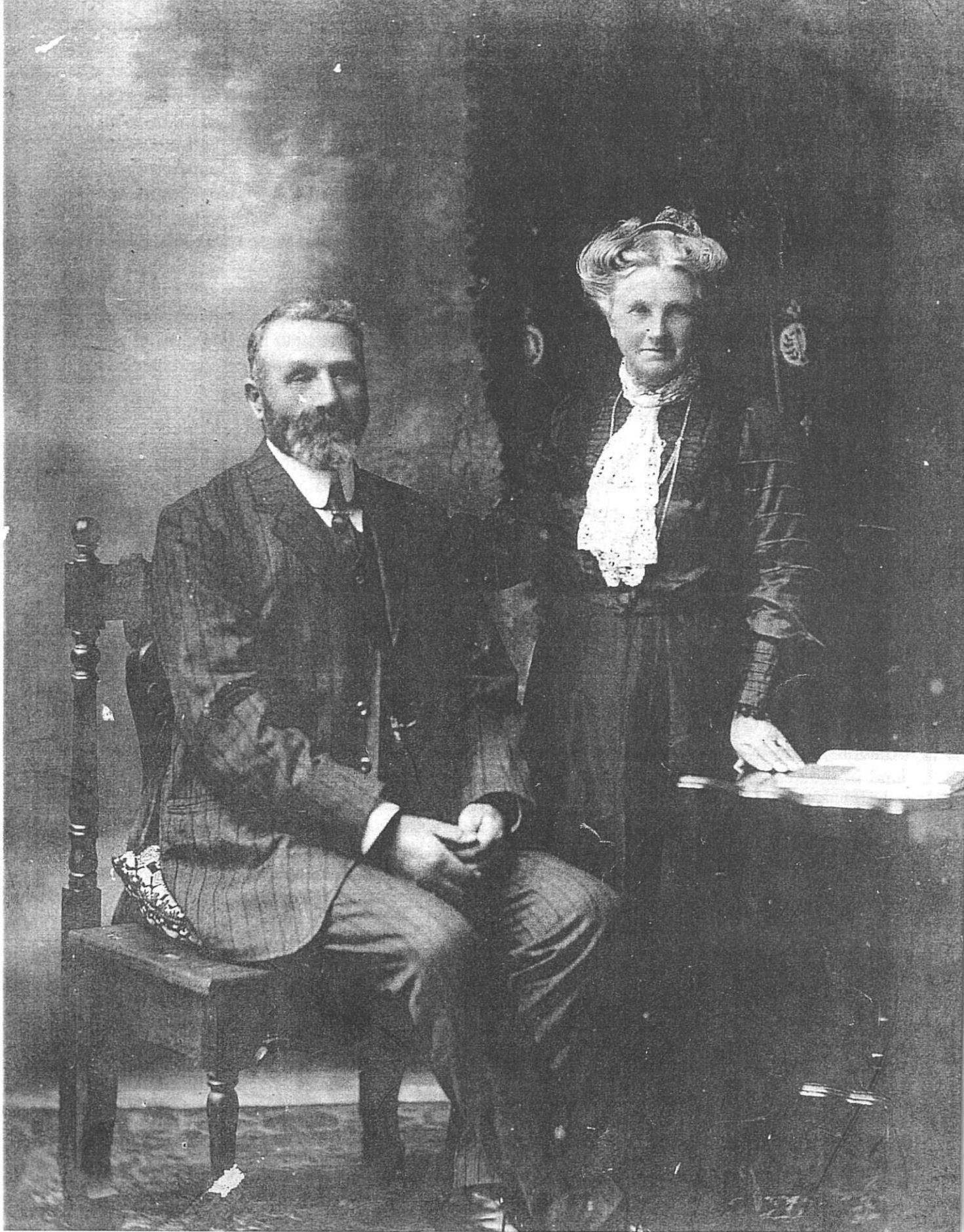
In the early days of their marriage, Allan and Christina lived in the South Canterbury area.<sup>10</sup> The birth of their first three children, **John Simon** in 1877, **Barbara** on December 16, 1880, and **Mary Ann** on December 18, 1882 were registered in Waimate, while the birth of **Alexander Allan** on March 17, 1884 was registered in Timaru.

Allan arrived in New Zealand with nothing, but in 1878 was able to take out a mortgage on land in the Waimate district, which he had discharged it by 1880.<sup>11</sup> It would appear that he sold this land, as he is not listed as a Landowner in the 1882 List of N.Z. Freeholders, and it is after 1880 that he is listed in Electoral Rolls as a carter.<sup>12</sup> In 1885 the family moved north to the beautiful Wairarapa and a daughter **Isabella** was born and died in September 1885 in Featherston, a few months later.<sup>13</sup> Allan and Christina's last child, **Robert Forbes** was born in Featherston on April 23, 1888.

The Chisholms became part of the fabric of Featherston. The children all received their education at the local school and the family became involved in the local Presbyterian Church. At this time, Featherston prospered because of its position on the railway line to Wellington and had developed as a distribution centre for this rich agricultural and pastoral district. Although the population was under 300, it had butter, cheese and dairy factories.<sup>14</sup> Allan purchased land in the Kaiwairarapa district very close to Featherston, on the low-lying but very



*Allan and Christina's retirement home*



*Allan Chisholm and his wife Christina*



fertile Lower Wairarapa plains that were being used extensively for dairying. These acres were later to be farmed by Allan's son Robert Forbes and after his death, partly sold and partly leased. Today, the family still has a small triangle on Murphy's line, opposite the house that Allan and Christina had built when they retired from the land. Their unmarried daughters, Barbara and Mary Ann, later lived in this house. It still stands today on the corner of Murphy's Line and the Featherston/Greytown Rd.

Early in the winter of 1914, Allan and Christina made the long trip back to the old country. World War I broke out just as they arrived and they turned straight round and travelled back to New Zealand, never having reached their families in Scotland.

The reuniting of the New Zealand family with the family in Scotland had to wait another generation until their unmarried daughters, Barbara at 77 and Mary Ann at 75, made the journey in 1957 to Lochgarthside, Scotland where Alexander, one of Allan and Simon's elder brother's descendants was still living.

Of Allan and Christina's children, John, Barbara and Mary Ann never married, but stayed living in the family home. Alexander married in 1915 and Robert in 1917, and as both lived locally, Allan and Christina experienced the joy of seeing and knowing their seven grandchildren before they died.



*The Reunion in Scotland, 1957. The Aunts with Alexander Chisholm and son, Alister*

Allan died on October 4, 1929 in Featherston at the age of 82, with Christina predeceasing him by three months dying on July 18, 1929. They were buried together in the family plot in the Featherston Cemetery. It is said that Allan died of a broken heart. Interestingly the cause of death on the death certificate is "heart failure".

The Featherston Chisholms were very proud of their rural heritage and did not break the contact to Scotland after their parents died. This is illustrated by the letter Mary Anne wrote to her cousin Alex in Scotland in 1940:

*"I was going to tell you about some wheat that my dear Dad grew the year he died. I used two sheaves of it to decorate our Church on our special harvest day. Once a year I used to make it into small bundles and tie it to each seat right up the aisle. And I have used the same wheat each year for ten years..My Dad was so proud of that crop and if he only knew how I preserved it all that time, I know he would be pleased...All the Chisholms are tillers of the soil".*

The Breakachy tradition lived on.

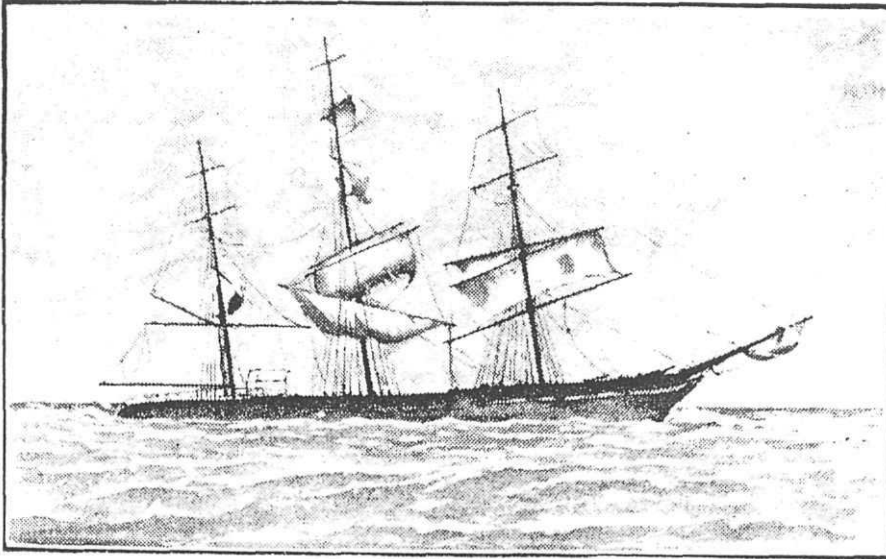
**Margaret Playle,  
Auckland**



## 6 (d) 1874 HUGH: SHEPHERD TURNED POLICEMAN

*Of all the single men who took advantage of an assisted passage, this Hugh Chisholm was the only one to take the opportunity in his new country to completely change his way of life, when he switched from being a shepherd to being a policeman. Or it could be that it was his marriage to a young wife who did not like the isolation of the shepherding life, which caused the change.*

Despite much creative searching, there is little to date that has led us to Hugh's early years. Our first verified information came from the Passenger List of the *Ocean Mail*, which arrived in the Port of Nelson on Nov 7 1874 with a full complement of 400 assisted immigrants. These immigrants were being brought to Nelson under the Vogel Immigration Scheme of the 1870s. It was the second voyage the *Ocean Mail* had made to New Zealand in 1874 for the NZ Shipping Company, and on this occasion, it made a record trip of 78 days from Gravesend to Nelson.



***The Ocean Mail about to sink off the Chathams on her return to Britain after her fourth voyage to New Zealand in 1877. (White Wings)***

Details of relevance to Hugh on the Passenger List of the *Ocean Mail* indicated that he was a shepherd from Inverness, and that he was 26. <sup>1</sup> However by the time he was contemplating marriage six years later, his Intention to Marry application indicates he was 29! Further knowledge of Hugh's background is gleaned from the Dunedin Marriage Register at St. Matthews Anglican Church where the information is given that Hugh was the son of Hugh Chisholm, a labourer and Ann Cameron and had been born in Scotland 29 years previously.

Unfortunately, a check of all known records for Hugh's parents, Hugh and Ann, find them equally elusive. As Hugh was born when it was not compulsory to register births, it seems that the farthest we can go, is to infer that he probably was born in the Inverness area to Hugh and Ann Chisholm in the 1840s, and as the 1851 census gives no married couple Hugh and Ann with a son Hugh, in all of the Western Highlands, it seems that either they had moved from the area before the taking of the 1851 census, or that our Hugh's parents had died. As indicated above, from the Passenger Lists, as a young man in Scotland, Hugh had been a shepherd. Shepherding had been his life too at the time of his marriage, when he was working at Wedderburn on the Maniototo Plains, in Central Otago.

At the end of 1880 **Hugh** came down to Dunedin, a few days before his marriage to **Annie Harriet Hadfield**, in the St. Matthews Anglican Church. Annie Harriet was an English lass who had come to Dunedin from England with her parents and siblings about 1876. She presumably went back to Central with him, but it seems Hugh's days as a shepherd were numbered. Although the Electoral Records show Hugh to be still shepherding at Wedderburn until 1884, the births of their first two children named **Ann** and **Hugh** (in good Scottish naming pattern) were registered in Dunedin in 1882 and 1883. By 1885, when their third child, **William Alexander** was born, they had moved back to the Nelson area where Hugh had begun his New Zealand life.

Whether Hugh was a member of the Police Force in Nelson is not known. But he is mentioned by Robert Gilkison in his book on "*Early Days in Dunedin*" as being the only Constable present at a spectacular and tragic Princes St fire at Guthrie and Larnach's factory in January 1887 when three men were killed and others narrowly escaped.<sup>2</sup> In the official report that followed, it is related how "*Constable Chisholm*" gave assistance in an unsuccessful effort to free one man trapped in the building. At this time Hugh was working as a Police Constable in nearby Macandrew Rd,<sup>3</sup> but soon after transferred to Port Chalmers<sup>4</sup> where his youngest son **Roderick George (Roy)** was born. The Chisholm's stay in Port Chalmers was not long and by November 1894 the family had moved back to Central Otago, at first to Clyde where Hugh gives his occupation as a "*gaoler*" and then Alexandra, before Hugh was transferred back to Dunedin to the Moray Place Police Station. With the turn of the century, his stay in police districts seem to become even shorter, being back in Central at Ophir in 1903, Westport in 1905 and Gisborne in 1906, before a final move to Auckland at the beginning of 1907. Hugh's duties here were short, as he was admitted to Auckland Hospital with heart failure on August 23, 1907. He died a week later and his death notice in the *New Zealand Herald* stated that he was 60 years old and that his illness had been "*short and painful*". He was buried at Waikareka Cemetery, Onehunga.

Annie Harriet with her daughter Annie moved to Wellington after Hugh's death, and for the next four years<sup>5</sup> they were living just across the road from Annie's eldest son Hugh John, who was a chemist in Tinakori Road. After 1911, NZ records for Hugh the chemist cease, and it is thought he went to Sydney where he married.<sup>6</sup> Annie Harriet left Wellington for Wanganui with her youngest son Roderick. (Roy). Her other son, William Alexander, was now married and working in Wanganui as a "*leadlight artist*" and Annie Harriet was able to find a house just round the corner from him in Victoria St<sup>7</sup> where she and Roy lived during World War I. According to records, from this time on, Annie Harriet seems to have divided her time, living sometimes in Wanganui close to William Alexander and his family, as well as in Auckland with her unmarried daughter Annie.<sup>8</sup> Roy by this time was living independently, and by 1925, still single, had moved to Frankton Junction and was working as a clerk in Lafferty's Hotel.<sup>9</sup> This was where Annie Harriet died in 1928, but the family took her body back to Wanganui where she was buried in the Aramoho Cemetery. It would seem that for Annie Harriet the 20 years she lived after her husband's death contained as many moves as the family had had in Hugh's years in the Police Force.

## 6 (e) 1875 JOHN AND HUGH : COUNTRY BLACKSMITHS

*Like in so many areas of the Highlands after 1850, the rural population in the lands round Inverness, had been dropping steadily. In Kirkhill, a small parish on the shore of the Beaully Firth, between Inverness and Beaully, the Chisholm population had dropped from 66 in 1851 to 24 by 1881. Amongst those who had left Kirkhill were the five children of Donald and Ann Chisholm.*

**Donald Chisholm**, who had married in Kirkhill in 1842, lived with his wife **Ann** in Groam, a small village almost on the shore of the shallow Beaully Firth near Kirkhill. He had seen his younger brother Hugh and wife leave for Geelong in Victoria. A few years later his elder sister Ann with husband and family sailed away to Tasmania. Before their family became adults, Donald's wife Ann died, and Donald had remarried a widow, **Helen Robertson**.<sup>1</sup> This may have had an effect on their children leaving Kirkhill, but Donald also recognised the lack of any prospects for his children in the Kirkhill area - and saw them all leave. Both his daughters, Ann and Catherine, had left the area before 1871. William, his eldest son who had been unemployed in Kirkhill in the 1871 census, went off to Edinburgh, whilst **John** and **Hugh**, the two youngest sons, aware of the current interest in, and opportunities for, immigrants to New Zealand, were contemplating their future far from Kirkhill.

They prepared their move well. After being accepted as assisted immigrants to New Zealand, they obtained a letter of introduction to Sir William Fraser of Earnsclough Station<sup>2</sup> that they were hopeful would produce a job on arrival. How this letter was obtained is not known. Sir William was a son of a Hugh Fraser, and it is quite possible that the letter to Sir William was given the young men by his father, the Hugh Fraser who owned Achnagairn House, less than a mile from where the boys were brought up in Kirkhill. It is just as likely William Fraser was a relative of the boys' maternal grandmother who was Catherine Fraser before she married William Chisholm. In addition, their Parish Minister, Ewen Mackenzie, wrote them a character reference, which certified that: -

At Kirkhill Inverness. N. B. the 12<sup>th</sup> day of June 1875  
It is hereby certified that John Chisholm, now  
about 22 years of age and Hugh Chisholm  
about 18 years of age. both sons of Donald  
Chisholm. Mason. in this neighbourhood  
were born in this Parish - and have been  
well known to me from their earliest years.  
that they always bore an excellent character  
as honest - sober - and trustworthy lads. and  
particularly distinguished for their mechanical  
expertise - and thus well fitted for being useful  
Colonists -  
Ewen Mackenzie -  
Minister of Kirkhill Parish  
Scotland -

They travelled to Greenock, where with 495 other immigrants they boarded the newly built sailing ship the *Auckland* on July 31, 1875. They were fortunate in having a very fast trip of just 87 days to Port Chalmers in “*admirable conditions*”.<sup>4</sup> As part of his report the Doctor spoke of the series of concerts that had been performed by the passengers<sup>5</sup> and undoubtedly Hugh Chisholm as an accomplished singer and musician would have been to the forefront in these performances.

After discarding much of the outfit that had been required as assisted immigrants, the boys set out on what proved to be an eventful<sup>6</sup> journey to Earnscleugh Station, near Alexandra, where they both, as they had hoped, obtained work with Sir William Fraser as a stationhand and blacksmith.<sup>7</sup> William Fraser had been at Earnscleugh about fifteen years and had become very involved in public life in the local council and his helpfulness to newcomers was well known. Hugh's stay on Earnscleugh was short, but he stayed on in the Central area for about seven years, engaged both on the construction of the first bridge over the Clutha River at Roxburgh and doing the iron work on the first spoon dredge there. Years later, Hugh was remembered in Roxburgh as “*the young blacksmith who built and rode the first penny farthing bicycle through Roxburgh. The spokes were of wood and the wheels shod with iron*”.<sup>8</sup>

Meanwhile John remained employed at Earnscleugh and waited for an opportunity to buy into a blacksmithing business with his brother. The auction of such a business in Russeltown, Fortrose, Southland, at the end of 1877 provided that chance and the two young men were successful in procuring a smithy which was to stay in the family for three generations.

Russeltown was just half a mile along the road from Fortrose on Southland's southern coast, near a clear fresh water creek, and boasted a single storey hotel with stables, and a general store as well as the smithy. However, buildings were being erected further along the sea front and the township of Fortrose began to flourish near the mouth of the Mataura River. It was Fortrose, not Russeltown, which became the centre of a busy seaport. At its height at the end of the century, and before the railway from Invercargill reached Waimahaka, Fortrose was a thriving township with close to 400 inhabitants. There were three hotels, two banks, a bootmaker, saddler, butchery, bakery, barber, three general stores and the Chisholm's blacksmith's Shop.<sup>9</sup> The first school had opened in 1876.

After procuring the smithy, Hugh came down from Roxburgh on horseback to join John, but in its first days there was not sufficient business for two men. So Hugh returned to Roxburgh, where for the next few years he had his own blacksmithing business and became very active in the community, even to being elected on to the Roxburgh Borough Council.

By the end of 1882, the Fortrose smithy was generating sufficient trade for Hugh to leave Roxburgh and join his brother in their firm, H. & J. Chisholm, Blacksmiths and Wheelwrights of Fortrose. Once together they began to plan for further expansion.

They urged their father Donald and stepmother Helen to come and join them, and although at 60 Donald was older than most immigrants, they agreed, were accepted and made plans to come immediately. They left Glasgow on the sailing ship, *Wild Deer*, early in January 1883, bringing with them their daughter Catherine's son, Donald, who was twelve and had lived with them since he was a baby.

But tragedy struck. After just a few hours at sea, the *Wild Deer* went aground on the North Rock bank near Belfast. Although all 200 immigrants were rescued, very few saved any of



their luggage. The Chisholms lost almost everything, but Donald had been carrying a compass and watch, which he was able to save, and these are treasured in the family till this day. The passengers were returned to Glasgow to await another ship, and while there Donald was summoned to Edinburgh to the bedside of his eldest son, William, who had suddenly taken ill and who sadly died after a few day's illness.

With this second tragedy, the Rev. Ewen MacKenzie of Kirkhill, again wrote to the family and had the right words when he wrote...

*"You will now be thankful that you were called back as it were from your voyage. That you might be with your son in his last days on earth and discharge the last duties to his remains. You will yet rejoice in meeting your sons in New Zealand... and your latter days will yet be better than the first" <sup>10</sup>*

Back in Glasgow there were several frustrating delays until finally the replacement ship the *Caroline* sailed on February 22, 1883 and after 92 days arrived in Port Chalmers. From here the parents with grandson Donald, were able to make their way south to Fortrose, where they were reunited with their sons, Hugh and John. Grandson Donald enrolled for a further year of schooling at the local Fortrose School.

Donald snr set to work immediately, helping his sons in the building of their new blacksmith shop. As an ingenious and clever tradesman, he was able to square and dress the local stone that formed the base of the two forges for his sons, as well as using his skills to make such items as milling cutters and bevel gears. After his extra year's schooling, grandson Donald left Fortrose to work in a sawmill further up river. He eventually married and lived in Invercargill.

Judging by the letters Donald sent home to his brother Alexander in Breakachy, he did not settle too well at first in New Zealand.<sup>11</sup> The 1880s were a time of depression and Donald was well aware of newly immigrated young farmers losing their farms to money lenders, the lack of work his sons were experiencing, and the way prospectors looking for gold on the beaches met with little success. He told Alexander that the only thing he could see that would turn to money was making whisky - a skill illegally developed by many of the early Scottish migrants in this area.

In the second half of the 1880s **John** married **Isabella Riddle** and built for them a new home in Fortrose. Two years later John's brother and business partner **Hugh** married **Janet Blair**. Donald snr and Helen made way for the second pair of newly weds, moving to a two roomed cottage across the garden from where they had first lived. Undoubtedly Donald continued his life-long practice and grew potatoes for all the family. They were also living close enough to be able to enjoy their young grandchildren who arrived in their last years. After eight years in New Zealand, Donald and Helen died within four months of each other, early in 1891 and both were buried in the Fortrose Cemetery.

Fortrose was now a very busy place, and like the good Scots they were, members of the Chisholm family were actively involved in the civic life of the district. Both the young men were for many years members of the Fortrose School Committee. In fact, John was first elected to this Committee before he was even married, and later Hugh became the Chairman. Their father Donald in his letters home to Scotland spoke of family involvement in the building of the Presbyterian Church, where Hugh for many years held the role of treasurer as

*The two blacksmiths of Fortrose, John and Hugh with their wives*

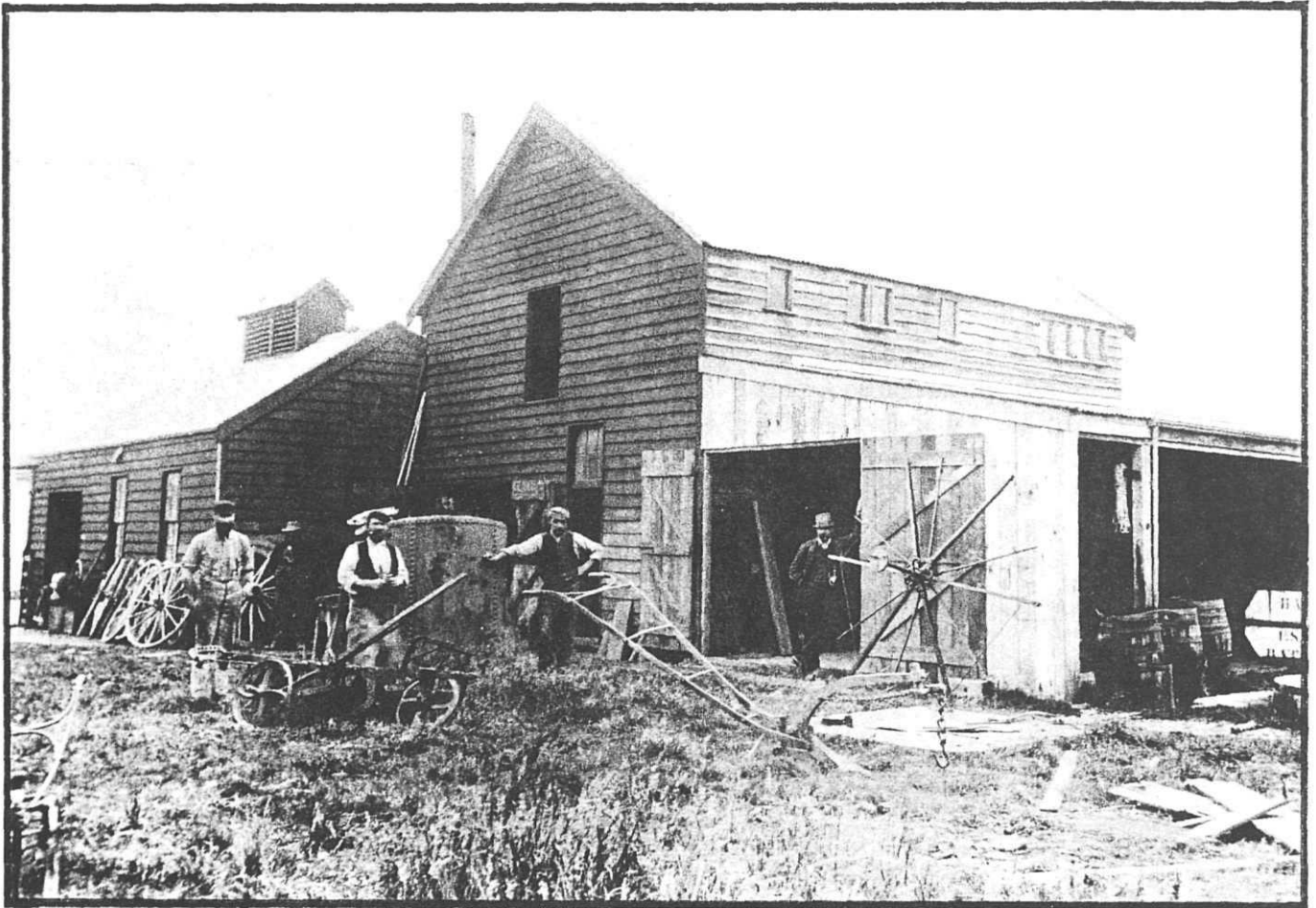
*John and Isabella*



*Hugh and Janet*

well as choirmaster. They were all fluent Gaelic speakers and were members of both the Fortrose Gaelic and Caledonian Societies. The latter Society held Sports Days and John was the starter for races, complete with starting pistol. Hugh's musical ability and his teaching others the joys of singing greatly added to the social life of the district over many years.

With such growth in Fortrose, John and Hugh recognised the increased business that would come by again extending the blacksmith's shop, and in 1891 a gabled building was added. The large room on the ground floor was used for the wheelwright, turning and engineering work. Here gigs, drays, wagons and water tanks were made and repaired. The big bellows were hung from the ceiling. Through the wall was the engine room that housed the large Blackstone engine and the main lathe, while upstairs was the loft where the seasoned round hardwood for hubs, spokes, fellies, shafts and handles were stored.



*The Fortrose Blacksmith. John and Hugh standing behind the plough*

Outside, adjacent to the paint shop where after painting, ornamental finishing touches were artistically added, there was a lean-to, where wood racks held another selection of hardwood and iron. Nearby was a cooling trough and bed used for fitting tyres on gig, dray, buggy and wagon wheels.

Expansion of the firm continued, and in 1901 John and Hugh opened a branch at Waimahaka and later in 1912, another in Tokanui when the demand for blacksmithing was at its peak. With the end of World War I, blacksmithing work began to decline, and the firm took on more repair of agricultural equipment. John at close to 70 recognised the time had come for

him to move on and make room for his oldest son, Billy and promoted him to be a senior partner in the firm.

John bought a 522-acre property about three miles from Fortrose, with the Mataura River running through the centre, and he named the two sections Fingask and Bogroy after an estate and village close to his Scottish home in Kirkhill. He and his wife Isabella had had ten children, and the younger ones had a role in milking the herd of cows, then carting the proceeds to the Fortrose Dairy Factory, at first by horse and cart and later by Model T Ford truck.

Whitebait, too was plentiful in the Mataura River and John used to catch it by the four gallon tin, supplying friends and neighbours, and feeding the surplus to the hens. This family pastime was a lifetime pleasure for his younger son Mac, who took over Bogroy in 1933 just before John's death.

The following year, after chasing a cow and attempting to yard it, John, who had previously had some heart trouble, collapsed and died. He was 82 years of age and had lived an active fulfilling life to the end. Isabella lived another two years and was buried alongside John at Fortrose.

After John retired from the blacksmithing business, his younger brother Hugh continued in partnership with John's elder son, Billy. Hugh had gained a wide reputation for his excellent workmanship, his mechanical skill and his ability to recycle discarded parts into what was needed. As well, according to his grand-daughter, Jess Larsen, when necessity arose he was known to turn his hand to extracting peoples' teeth at the smithy.

One big job he carried through was the salvage of the *Ino* that had run ashore in 1886 on the seaward slope of the sandspit at the entrance to Fortrose harbour. It was thought impossible to refloat her. The removal of machinery to lighten the wreck presented a difficult problem, for a long stretch of sand lay between the wreck and river, but in characteristic manner, Hugh solved the problem. He removed the fittings of the boiler, plugged all holes with wooden plugs and sawed away a portion of the hull and deck. Hawsers were attached to the boiler and made fast ashore. One long hawser was attached to the boiler and at low tide the other end of this line was fastened to an anchor carried well out to sea. When the flood tide came in around the vessel, the boiler was rolled over into the sea and allowed to float well out. It was then controlled to the mouth where the incoming tide floated it along to a convenient spot. Next day, the vessel itself, lightened by the removal of so much dead weight, floated inside the harbour where it still lies.<sup>12</sup>

Hugh obviously got enormous satisfaction from the life he and Janet, his wife, were able to lead in Fortrose, and the better opportunities New Zealand offered their seven children. He had well remembered how the landed gentry had treated the ordinary folk in his homeland when he was a boy and never wanted to return.

He was the sort of man who would never retire and was spending time in the smith most days right up to the time he died in 1927 at the age of 72. He had been involved actively with the Chisholm Fortrose smithy for 45 years. He had seen his four sons involved at some stage in the smithy, his three daughters married with children, and his beloved blacksmith business carrying on in the capable hands of his nephew Billy.

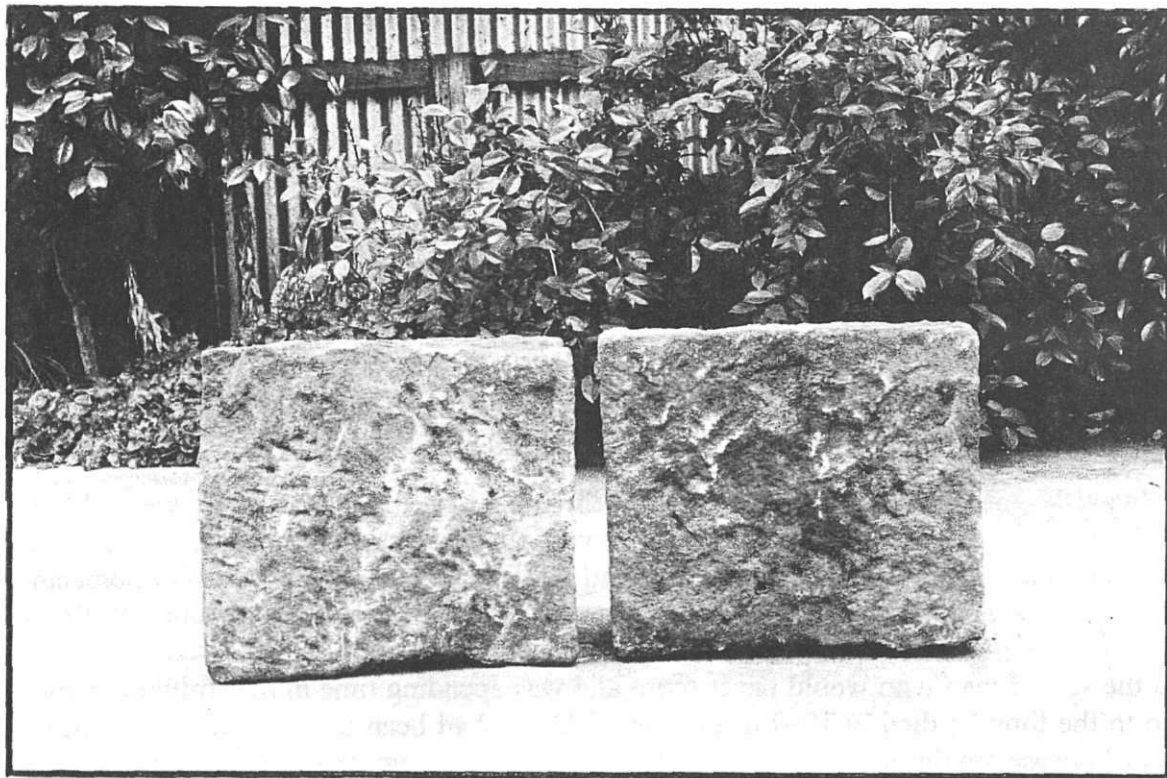


The firm of H. and J. Chisholm Blacksmiths and Wheelwrights of Fortrose had certainly been a most successful business and when Billy retired, his son Lloyd became the third generation of Chisholms to own the business. But after 81 years, with tractors and trucks having replaced horses and carts, the need for the skills of blacksmiths in a small isolated community had diminished and the shop closed for the last time in 1958.



A truly remarkable success story for two young Scottish immigrants, John and Hugh, the country blacksmiths from Kirkhill. They saw a New Zealand future as one much brighter than they could achieve in their own home land, and laid the foundation for the future of their many descendants still living in rural Southland.

**John and Edna Chisholm  
Menzies Ferry, Southland**



*Stone squared and dressed by Donald Chisholm*

**Bookmark 3: JOHN: “Bush country parson”.**

A most amusing small booklet, written by “Emeritus” and titled “*Anecdotes are the gleaming toys of history: some stories of life in a bush country parish over half a century ago*” was published in 1966. “Emeritus” was really the Rev. John Chisholm, son of the Rev. James Chisholm, and was born in Milton in 1878. Having qualified as a Presbyterian Minister, he started his life's work in Owaka, South Otago in 1903.

“*Being twenty-five years of age and looking for some adventure, I was inducted into a widely-scattered bush charge*”. Travelling was by foot and horseback and there is a photo of the author, which though of poor quality gives some idea of how he looked when suitably mounted. From the tales he relates, there was adventure and excitement enough. Many times he was called on to be the messenger for remote settlers, and at times even the doctor. On one occasion a farmer had gone into a paddock where a bull got the better of him. Result, stitches and sticking plaster courtesy of the visiting minister. The farmer recovered and was pleased to show thereafter “*the blessed leg the parson fixed for me*”.

His description of preaching in the old “*Chalmers Church*” in York Street, Dunedin, tells of the worshippers standing up to pray and sitting down to sing; “*and of course there was no organ, only a precentor with a tuning fork*”.

The Rev. John Chisholm “*thumped out*” his memories fifty years later, having “*oiled up my old typewriter*”. He was a tolerant man, recognising but not dwelling on human frailties and looking always to see the good in his people.

**Jocelyn Chisholm  
Eastbourne**

## 6 (f) 1888 HUGH MARSHALL: A CHISHOLM FROM THE ORIGINAL CHISHOLME HOMETLAND

*Hugh Marshall Chisholm is the only Chisholm known to have come directly to New Zealand from the original Chisholm area in Roxburghshire where Norman knights founded the House of Chisholme in the 12th century. Just a few miles from his Hawick childhood home, at Borthwick Brae, is the 18th century Georgian mansion, home of the Chisholmes till round the end of the 19th century, and since the 1970s, run as the Chisholme Institute for the Beshara Trust. In the 1993 Telephone Boom, Hawick, which is considered the largest border town and home from the 18th century of woollen manufacturing<sup>1</sup>, boasted only one Chisholm as resident - the Chisholm owner of Chisholm Antiques. Quite a change from 1881, when the census shows 41 Chisholms resident in Hawick!!*

**Hugh Marshall Chisholm** was the second son to be born to Thomas Stephenson Chisholm and Margaret Hamilton in Hawick, Roxburghshire in 1865.<sup>2</sup> To date, it has been possible to trace only Hugh's parents, siblings and grandparents but it is highly probable from the names that are used within this family, that further research would find they were part of the extended family of the Scott Chisholmes of Chisholme House - the descendants of the original Chisholmes in Scotland.

In such a town as Hawick, it is not surprising that, as a young man, Hugh found employment in the woollen industry<sup>3</sup> a career he was to follow most successfully in New Zealand. The reasons for his leaving Hawick, and how he came to New Zealand have not been discovered, but knowing something of his future life, it seems likely he was a restless and ambitious young man, ready for a chance to make his mark in a new country in an industry with which he was very familiar. He is known to have been in Christchurch working as a clerk by 1886<sup>4</sup> had moved to Dunedin by 1888<sup>5</sup> where he was able to continue his earlier work as a warehouseman. At age 26, on August 5, 1891 at St Andrew's Church in Dunedin, he married **Agnes Bilby**, who was five years his junior.<sup>6</sup>

During the next ten years the Chisholms lived just above the Dunedin Town Belt in a house called "Nevada" in Pacific Street<sup>7</sup> with Hugh continuing to do warehouse work. Four sons, **Reginald Thomas (Reg)**, **Hugh Roland Bilby**, **William Robertson** and **Gordon Scott**, were born in the first five years of their marriage, and were sequentially enrolled and attended Kaikorai School,<sup>8</sup> until December 1901 when the family moved from Dunedin to Auckland.

Here Hugh set up his own business - H. M. Chisholm and Co., Woollen Merchants and Importers, firstly in Eden Terrace, but moving later to Victoria St. The family at first lived in Grange Rd Mt Eden before moving to Prospect Terrace.<sup>9</sup> By 1907 the older boys were enrolled at Kings College and in the same year, **Douglas Hamilton** the fifth and youngest son was born.

Their Auckland stay seems to have been of similar duration to that in Dunedin - around 10 years. Once more on the move, the family set up house in Cameron Rd, Napier, where Hugh by 1912 not only had his own woollen textile firm but also was the Managing Director of the Napier Wine Company. The three eldest boys had now left school, and whilst the second son, Hugh was employed as a millhand in his father's woollen mills,<sup>11</sup> Reg and William had started

careers in farming in the Dannevirke area, and had a joint interest in land in Norsewood.<sup>12</sup>

Unfortunately World War I intervened and in the enthusiasm of the first week of war, Reg and William both enlisted in the Wellington Mounted Rifles on the same day in Dannevirke. William declared himself to be a year older than he actually was to get to the action.<sup>13</sup> That action came quickly and within six weeks of enrolling, in October 1914, the two young men were on their way to Egypt. Within six months, the third Chisholm brother Hugh enrolled.<sup>14</sup>

In April 1915, New Zealand troops set sail from Egypt for Gallipoli and Anzac Cove, and Lance Corporal Reginald Thomas Chisholm was amongst them. The authorities soon realised that this operation was a dangerous one where many men would be killed. All men were instructed to make Military Wills, with Reg leaving his estate to his mother Agnes in Napier, except for 10/-, which he left to a mate serving with him.<sup>15</sup> One month later a New Zealand group found themselves in a particularly bad position, dug in, on a very exposed gully, called Shrapnel Gully, which was surrounded by the Turks. The Wellington Mounted was sent in to relieve the post, and before night's end, the Mounteds sustained 26 killed and 65 wounded.<sup>16</sup> Reginald Thomas Chisholm was amongst those killed, and his name is on the Lone Pine Memorial on the hill above.



William did not accompany his brother to Gallipoli. At the age of four he had injured his right eye, which had left him with poor vision. The sun and the sand of Egypt must have irritated the condition as within a few weeks of the troops being sent to Gallipoli he was hospitalised with severe conjunctivitis and was soon on a hospital ship, bound for New Zealand. He was back in New Zealand within two months of Reg's death, and had been discharged as "*Unfit for Military Service*".

As William returned to New Zealand, his elder brother Hugh was leaving on his way to war. Hugh, who had been working in his father's woollen manufacturing firm, in Napier, had enlisted six months after his brothers in the 5<sup>th</sup> Field Artillery and the week after Reg's death in early June 1915 he was on a ship to Egypt. He must have been turned round almost as soon as he arrived and sent back to New Zealand, as he was home by Christmas 1915 and discharged as "*Medically unfit for active service*".<sup>17</sup> No reason was given on his records as to why he was "*medically unfit*" and as he worked his way as an orderly on the hospital ship, it is possibly a case of compassionate discharge. The boys' parents now had one son killed, two sons returned to New Zealand as unfit, and two younger sons still at home, with Gordon the fourth son having started work in his father's firm in Napier and Douglas the youngest still at school.

But before Hugh reached the New Zealand shore, the parents and two youngest sons left Napier and went back to Dunedin.<sup>18</sup> Hugh and William apparently did not follow but seem to have gone to Auckland after their discharge. At the end of 1916, from Auckland they both announced their engagements in the *Otago Witness*, before going off to work in Singapore.<sup>19</sup> As far as is known, neither marriage took place. Hugh appears to have only come back to



Auckland briefly after the war before working briefly in Shanghai and Singapore before going to Sydney. William who, is known to have been in New York and Sydney post-war, was back in Christchurch in 1921 working as an importer and exporter before marrying Dorothy McEwen in February 1922. It is not thought the couple stayed in Christchurch, nor was William in Wellington at the end of the year when his mother died.

Going back to Dunedin to live for a second time could not have been to the parent's liking. After little more than a year's stay, they were once more on the move, this time to Wellington, where they lived on the Terrace.<sup>20</sup> Once in Wellington, Hugh snr again set up a firm - H. M. Chisholm and Co. Industrial Agents, and according to Commercial Directories it was operational until 1923.<sup>21</sup> The family were already in Wellington when their fourth son, Gordon, attained an age when he could enlist, and he embarked in June 1917 with the 26th reinforcements on the *Willochra*.<sup>22</sup> Nothing is known of Gordon's wartime activities, but he did come back to Wellington, was working as a warehouseman and living in a boarding house on The Terrace in 1919.<sup>23</sup> During the time the family were in Wellington, their youngest son Douglas spent four years, 1918-1921 at Scots College.<sup>24</sup>

It appears that some time around the end of 1921, Hugh snr left his wife, Wellington and New Zealand, probably going to Australia and probably taking his two youngest sons, Gordon and Douglas with him. As mentioned above, son Hugh was in Auckland immediately post-war<sup>25</sup> and William was in Christchurch.<sup>26</sup> So it would appear that Agnes remained alone in Wellington and very soon after the family had left, at the end of 1922, she died. She was only around 50 years of age and seemingly had had no family support in the preceding months. Despite her husband's position as a well-known and successful businessman, there was no notice in the paper of her death and the memorial inscription in Karori Cemetery does not mention her husband, Hugh Marshall, but does give her children's names in rather a mixed up and incorrect form.<sup>27</sup> She died intestate and six months later the Letters of Administration from the Public Trust note that "*no person has taken out administration in New Zealand of the estate of the said deceased.*" Poor Agnes!

Further research indicates that the male members of the family eventually all found their way to Australia. Hugh's discharge papers give addresses post-war in Auckland, Shanghai, San Francisco and Sydney, and he died in Melbourne in 1959. He did not marry in NZ, NSW or Victoria. William, post-war was in Singapore and New York, before coming back to Christchurch in 1921 where he married. He was later in Sydney, where in 1960 he was a Company Director. Gordon must have married at some time as he had a son at Kings College in Auckland, during the early 1940s when he was a salesman in Apia, Samoa, but by 1960 he, too was in Sydney, working as an accountant. No records have been found to date for the youngest son, Douglas after he left Scots College in 1921.

As for father Hugh, whether his unsettled life continued is not known. He too, was in Sydney when he died at Marrickville, N.S.W in 1944.<sup>28</sup> This Chisholm who, left Scotland as a young single man, seems to have always had ambition, was always ready for new endeavours and while in New Zealand was able to succeed in successive businesses. Eventually both he and his sons found the grass greener on the other side of the Tasman.

## CHAPTER 7 TRAVELLING THE WORLD FOR A MAN

*It is often surprising for us in the 21st century to think back to Victorian days, and realise just how courageous and trusting some of our female relatives were, to spend months in single girls' quarters on cramped sailing ships, often ruled by autocratic matrons, before arriving in a new country. Usually, it was to a newly developing town with few amenities. Here, through newspapers or Employment Agencies, they would be eagerly 'competed' for by not so new colonists as servants to perform menial domestic chores. Usually the work was demanding and not well paid. Yet most girls who found themselves in this position quickly "found their man". Chisholm girls were no exception.*

*For many, conditions at home had been dire, and many parents, with too many mouths to fill would have heard about the chances offered by Assisted Emigration from talks given by visiting Government agencies or from posters on Village walls. They likely would have seen this as a chance for their daughters to start a new and hopefully better life in a new country - a chance to "find a man" and as an opportunity not to be missed.*

*The largest proportion of single women who came to New Zealand in the nineteenth century came under some scheme for assisted emigration. **Marion Chisholm** is recorded as being in this category. It is thought also that **Atalanta Chisholm** was assisted with her passage. As their brothers had come on assisted passages it is most likely that **Mary** and **Margaret Chisholm** (see Ch. 5 a) were also assisted but unlike the first two ladies who probably knew no-one on arrival, Mary and Margaret did have male members of family to meet them. **Catherine Chisholm** though listed on Ships' Registers as an assisted emigrant, literally travelled the world for her special known man.*

### MATRONS' INSTRUCTIONS GIVEN BY THE GOVERNMENT OF N.Z. IN 1874 INCLUDED: -

- Maintain order and propriety of conduct among the single women and see they clean out their berth thoroughly every day.
- Be on deck whenever the single girls are present and discourage communication and prevent familiarities with the cabin passengers. All communication with the Officers or Crew is strictly prohibited.
- Must not permit any man under any excuse whatsoever...to enter the Compartment of any single woman emigrant.
- Under no circumstances is a female emigrant to be allowed to act as a Nurse, or Servant or Attendant to the Surgeon, Captain, Officers or cabin passengers.
- Ensure that every woman is in her berth before dark every night, and lock the door, and keep the key of the women's compartment.
- Keep a diary, in which is recorded any insubordination or misbehaviour that must be reported at once.
- Having a separate cabin in the single women's compartment, and be supplied with food in her cabin from the Captain's table.

(From Millen, J. *Colonial tears and sweat: the working class in 19<sup>th</sup> cent. N.Z.*, p.12)

## 7 (a) 1856 ATALANTA CHISHOLM: VENTURES ACROSS THE WORLD

*Among the many attributes of the Reverend Thomas Burns, the founding Free Church minister for the new settlement of Otago, was one much appreciated by today's family historians. He kept a Visitation book<sup>1</sup> and in it he noted everyone and everything he saw as he regularly travelled around his large parish. This has been preserved and reading this in the Otago Early Settlers' Museum gave us knowledge of the first Chisholm in Dunedin - Atalanta.*

While visiting North East Valley one day to see James Paterson, who was a wood cutter, and who had come out on the *Strathallen* in 1858 with his wife and two children the Reverend Thomas Burns noted that **Atalanta Chisholm** was acting as a servant to the Paterson family. Young Atalanta had arrived in Dunedin on the *Strathmore*<sup>2</sup> in October 1856, and was said to be from Kirkcudbright in southern Scotland.

With the shortage of eligible women in the young colony, it was not long before Atalanta met her husband-to-be **John Murray**, a bootmaker from Sutherlandshire. He had travelled with his two brothers, Robert and James to Dunedin on the maiden voyage of the *Robert Henderson* in 1858, and both brothers played a role in the Murray/Chisholm marriage. The ceremony was held at James' home and Robert was the chief witness.

John and Atalanta started their married life in High St., fairly close to the Octagon, and it was here that Marrian Chisholm,<sup>3</sup> not known to be any relative to Atalanta was married to George Galloway in 1868. In the 1880s the Murray family moved from the centre of town out to Nevada in the Kaikorai area<sup>4</sup> for the children to attend Kaikorai School. Of their seven children, three died, as infants, while two of their daughters, **Isabella** and **Janet** and their only surviving son **Hugh**, never married. **Catherine**, the remaining daughter married **Charles Winter** in 1909 and it is not thought she had any children. After school days the Murrays returned closer to town and in 1899, Catherine and Janet were living at home in George St. with their parents and working as domestic servants whilst Hugh, the only surviving son also lived at home and was employed as a painter.

John Murray died at his home in George St. early in 1906. Atalanta went to Wellington, it is assumed to be with her only married daughter, Catherine and died there in 1917. Her body was returned to Dunedin, and she was buried in the family plot at the Southern Cemetery, along with her husband and children who predeceased her. Hugh, the bachelor and Janet, the spinster, spent their later days living together in Highgate.

## 7 (b) 1862 MARION CHISHOLM OF SKYE: WOMAN OF MYSTERY

*In a previous chapter<sup>1</sup> the story has been told of the conditions on the Isle of Skye in earlier centuries, and of the large-scale emigration from the area. It noted that both Angus and Marion Chisholm were from Skye families, but there was another Marion Chisholm from Skye who found her way to New Zealand in the early 1860s. She was in some way connected with the families of Angus and Marion, but despite considerable research, what the relationship was has not yet been discovered.*

**Marion** (also called Mearon) was the third daughter of Donald and Christy Chisholm and was baptised in February 1815 in Minginish,<sup>2</sup> a small fishing village, just south of Bracadale where Angus Chisholm and his family later lived. This made this Marion, 30 years older than Angus's Marion.

Her father Donald was a fisherman, based in the Minginish area when she was born, but by 1851, Donald and his wife, Christy, both in their 70s, were still on Skye, but living in the north of the island at Duirinish, near the McLeod's Dunvegan Castle. None of their family of five was on Skye on that census night. Their eldest daughter, also named Marion, had married Angus Beaton, also of Skye and in the 1830s had gone to Barrington in NSW, Australia. Marion and Angus Beaton's eldest daughter, Christina was later to come into the Chisholm's of Bracadale, fold, by marrying Kenneth Chisholm, Farquhar and Marion Chisholm of Bracadale's eldest son.<sup>3</sup> Where the other children of Donald and Christy had gone, is not known.

That is, except for the younger Marion who on October 31, 1862, set sail from the Clyde for Port Chalmers on the *Sevilla* with 298 other assisted immigrants.<sup>4</sup> From documents seen, she stated her age to be 40, the maximum allowable for an assisted passage. On the same ship was Euphemia Anderson, who was later to marry Andrew Chisholm in Dunedin.<sup>5</sup> Why Marion Chisholm came to Dunedin is not known, as she had at least one sister in Australia, nor is it known how she was occupied once she arrived. But when she married William Clark on June 18, 1867, it was from her home, Park House Cottage in London St.<sup>6</sup> William Clark was a widower, who had been in New Zealand for three years and was working as a dairyman from his home in Caversham, where Marion joined him. Nothing further is known of Marion Clark during her lifetime.

But her husband William did sponsor young Marion Chisholm, also from Skye to come to New Zealand as an assisted immigrant. Young Marion arrived in Dunedin on the *Margaret Galbraith* on December 6, 1871. Four years later in 1875 Marion married Angus Chisholm, widower with one small son, Ewan.<sup>7</sup> Again, it is not known, whether after young Marion arrived, she lived with the older Marion and William Clark, until she married Angus.

Marion Clarke died in 1883, again providing present day researchers with a mystery. For on her death certificate, there is no mention of William Clark, who was not a witness to her burial nor was there a notice in the paper of her death. And what is more she was buried, at the Northern Cemetery, where both Angus and Marion Chisholm later occupied her grave!!

A mystery lady indeed.



## 7 (c) 1871      CATHERINE CHISHOLM : WORLD TRAVELLER FOR HER MAN

*In the 19<sup>th</sup> century, two small rural parishes, Borthwick and Bonnyrig/Lasswade adjoined Crichton <sup>1</sup> just south of Edinburgh in what is now commuter territory. It was in these two rural parishes, that **John Lunn** and **Catherine Chisholm** were born and grew up, before travelling in completely different directions.*

John Lunn and two of his sisters immigrated to Dunedin, New Zealand in 1869, while in late 1872, Catherine accompanied her large family to Battle Creek, Michigan, America. In that late Victorian time, it would not seem likely that they would meet again, but after less than two years in the States, Catherine at just 20 years of age, travelled back to Scotland, was accepted as an assisted immigrant and came to Dunedin to marry John. She was not to see her parents again.

The Chisholm family's presence in the Borthwick area can be verified back to Catherine's great-grandparents who lived there in the early 18th century. This rural area south of Edinburgh was of considerable importance historically. Borthwick Castle with its double tower was built in the 15th century, and was still being lived in, but nearby were the ruins of Crichton castle that dated from the 14th century.<sup>2</sup> It was at Borthwick Castle that Queen Mary resided for three weeks after she married Bothwell.

It is entirely probable that there had been Chisholms in the Borthwick/Crichton area from this early period. Catherine's grandfather, **James Chisholm** (b.1800) and his wife Jean Turnbull had seven children in Borthwick, and of these seven, three, including his eldest son **Samuel** (Catherine's father) are known to have left Borthwick for Michigan. Samuel and his wife **Euphemia Bain**, were married in Haddington, about fifteen miles to the east of Borthwick in February 1849, but were back in the Borthwick area for the birth of their eleven children over the next twenty three years. All the children survived and all went to Michigan, America in late 1872 when Euphemia, the youngest was still a small baby, and James and John, the eldest two boys, were just into their twenties. Catherine at just on 19 was the eldest girl.

For the first nine years the family really struggled, turning their hand to any work they could find, while at the same time breaking in land around Battle Creek. Eventually, the three eldest boys took off by train and then wagon to Custer, one hundred and fifty miles to the west, to start the development of land all over again. This was real wilderness country where much clearing was necessary before a log house could be built, so that the parents and younger children could join them. But by this time Catherine was half a world away from her family. She had left her family in midsummer 1874, to travel to Scotland before migrating to New Zealand to join John Lunn. On arrival in Scotland, John had arranged she should go south to Langholm, in Dumfries county, where his younger brother James and his wife, Agnes were living. Langholm was a small town on the railway about 90 miles south of Edinburgh and would have been quite easy for Catherine to reach. It was known for its tweed mills and tanning works, but it is not thought James Lunn was occupied in the mills, as a few years later he was in Edinburgh as a clock and watchmaker.

Catherine was with James and Agnes for only two weeks, before going back by train to

Glasgow to sail to New Zealand. According to a letter James wrote to John, he had offered to take Catherine to Glasgow but she did not see the necessity, as all her heavy luggage had gone ahead of her a week previously. He also related Catherine's plans to John and how: -

*"We had the pleasure for a fortnight of the company of the subject of so much correspondence lately. I had very great respect for her for your sake before we saw her but now since we have become very intimate through her stay here, I can assure you my respect has turned into very strong sisterly love. I think by what I have experienced through her company and conversations that she will make a very suitable partner in life for you. It is my sincere desire that your union should turn out a happy one, dear brother"*<sup>3</sup>

Catherine joined the maiden voyage of the *Auckland*, and as a domestic servant she received an assisted passage to sail from Glasgow to Dunedin on August 26, 1874. Undoubtedly John Lunn would have been there to meet her in Dunedin on November 27, 1874 after Catherine had been at sea three months.

Six short weeks later on February 2, 1875, **Catherine Chisholm** was married to her childhood sweetheart, **John Lunn**. The Rev. John Gow, Minister of St Andrews Presbyterian church, officiated but as was usual at the time the service was held in a private home - the Princes St home of John's sister Elizabeth and new brother-in-law, Robert Forrest. His second sister, Jessie Hughes, along with her husband Daniel, who had been married in a joint ceremony with Jessie's sister Elizabeth in March 1874, were also witnesses to Catherine and John's marriage. The previous year it had been John Lunn's turn in the absence of his father, to have the pleasure of "giving away" both his sisters in their double marriage ceremony.

Not long after their marriage John and Catherine bought a house in the Kaikorai Valley, and it was here that their first three children, **Euphemia**, **Elisabeth** and **Jemima** were born. But with the depression of the early 1880s, work for builders such as John became scarce, and he left his young family in Dunedin in 1884, to join his brother William in Goulburn, New South Wales. William had written encouraging him to go, as work on construction jobs there for the government was plentiful and well-paid. A hard decision to have to make, but after his return to New Zealand life became much easier for the Lunn's.

The family had now increased to five with the birth of **Catherine** and baby **John**, the only boy. They moved to an old house in Lee St that John renovated and those children who were at school transferred to High St School. John also built what would today be called "spec" houses, to supplement his work renovating old homes. Some of the houses John built still stand in Dunedin today. There is a group of three, two storeyed houses in Dundas St that John built. The middle one, where the family lived for a while, has recently been renovated, repainted and looks most elegant.

John was also involved in some quite major works in the Otago area, such as renovations to the old Dunedin Post Office, the buildings on Quarantine Island in Otago Harbour and constructing high-level fluming for irrigation races in Central Otago. He eventually became foreman for a firm building a new wool store in stone in Rattray St and another large job in Serpentine Avenue.

John's energies were also utilised outside the building trade, with civic duties as a member of

the City Council and the Drainage Board, and he took an interest in his children's education by becoming a member of the High St School Committee. Professionally he was involved with the Builders' Association. A husband for Catherine truly to be proud of!

But her greatest pride and joy was the holiday crib<sup>4</sup> John built for the family in Portobello, on a large corner section of Seatoun Rd. Other than being repainted and tidied up, it still exists pretty much as it was prior to World War I. Catherine used to go there by ferry from Port Chalmers on Friday afternoons, and the family would follow after school or work to stay the weekend. After they all went back to work on Monday morning, Granny Catherine would take her time to close up the house for a few days before returning to Dunedin. A routine she evidently particularly enjoyed.

After leaving school at the beginning of the 20th century, John and Catherine's only son John became apprenticed to his father in the building trade and a workshop was built in Carroll St for their headquarters. However, the First World War caused many changes and affected all of John and Catherine's family. John jnr, who had been a member of the Dunedin City Guards, joined up and eventually left New Zealand in August 1916. Before the end of the year he was in France and six months later he was wounded at the Battle of Messines, which took the lives of 3,700 New Zealanders. For John Lunn jnr, it was the loss of a leg.

John was dangerously ill for quite some time and eventually sent back to hospital in England. During his long recuperation he realised he would never be able to return to the building business his father had developed and cherished, so managed to arrange to stay in England to retrain as a draughtsman. In the summer of 1920 after his course finished he married an English girl, Joan Davis before they both returned to New Zealand.

Fortunately John snr at 68 was a realist and knew his only son had made the only practical solution and could never follow him in the building trade so relinquished all his businesses. He set out to help in his only son's rehabilitation. John jnr got a job in Alexandra as a draughtsman in the Public Works Dept, so John sen. followed and built most of a home for the family in Tarbet St, Alexandra, still owned and lived in by the Lunn family.

None of Catherine and John Lunn's daughters had married, so having seen John jnr and Joan settled in Alexandra, he returned to Dunedin and the remaining family members moved once again to High St, and once again, John renovated the home. Catherine as she grew older had a strong desire to return to Michigan to see her brothers and sisters, and the family supported her decision to travel with Elisabeth, her second daughter on the long journey back to the States. From the numbers of letters that have survived between Catherine and her family, it is obvious that they had always maintained a close link.

The visit took place in the American summer of 1930 when Catherine was 76, and was obviously of great importance to both the American and New Zealand families. Catherine's parents had both died in 1895 within twenty days of each others, and three of her brothers, James, John and David were also deceased, but she still had seven siblings living, four brothers, all but one married with families, and three married sisters. They were all still living in the old home area of Custer.

Other than photographs, no personal memories remain of that special trip; neither knowledge of the ships the two women travelled on, nor how they finally reached the old Chisholm area of Custer far inland. Perhaps this is explained by the sudden death of John Lunn snr in

Dunedin after a brief illness while his beloved wife Catherine was absent in the States.

What a sad homecoming it must have been for Catherine, without John to welcome her. However she did have her four unmarried daughters to live and care for her in her old age, although Elisabeth, in her fifties, married George Campbell, a printer, who ran a small business in Dunedin. Catherine lived on another twelve years finally dying not long before her 89th birthday.

**Edited and rearranged for this publication from  
"Notes, Letters and Memory of Family Discussions"  
by the late William Albert Lunn, Catherine's grandson**



*The old Chisholm home in Custer, Michigan, still owned and lived in by the great-grandson of Samuel and Euphemia Chisholm. Catherine fourth from the left and Elisabeth, third from the right.*



## CHAPTER 8 OTHER CHISHOLMS KNOWN TO HAVE BEEN IN NEW ZEALAND IN THE COLONIAL PERIOD

*There are many Chisholms still not recognised and placed within a family context who are recorded in 19th century Shipping Records. By far the greatest number of these unknown Chisholms tried their hand at mining in Australia before beginning to come on to New Zealand when gold was first discovered in Nelson in late 1856. By far the largest numbers came to Central Otago and the West Coast in the 1860s. It is suspected many of the miners listed left New Zealand when their expectations of finding riches did not eventuate. These Chisholms who arrived from Australia in the goldrush years of the 1860s are listed in Appendix I.*

*As well there were Chisholms who came to New Zealand from England during the colonial period, who mainly were not coming because of the allure of gold. Quite frequently details have been found about the lives of these Chisholms, who seemed more likely to settle, but in all cases, there has been no present day contact with any descendants, and some aspects of their family and descendants have yet to be found. Not is it known from what family they came in Scotland. These unknown Chisholms who came from England are listed in Appendix II.*

*Appendix I*    **GOLD, FINE GOLD! :    Unknown Chisholms who came from  
Australia during the goldrushes**

- 1857 (Jul 15)    Jas Chishin (30) English *Gold digger* arrived in Nelson on the *Active*
- 1859 (Jul 22)    Mr C. K. Chisholm (29) English *Gold digger* and Mr. J. E Chisholm  
(21) English *gold digger* from Melbourne on the *Active* for Nelson
- 1861 (Sep 10)    J. Chisholm English *digger*, from Melbourne on the *Giants Causeway*  
for Otago (Vic.Out.)
- 1861 (Sep 14)    A.Chisholm (25) Irish and D. G. Chisholm (27) Irish, both single,  
from Melbourne on the *Lightning* for Otago (Vic.Out.)
- 1861 (Sep 25)    Andrew Chisholm (40) Scottish *miner* from Melbourne on the *Mary  
Ann Wilson* for Otago (Vic.Out)
- 1862 (Jan 4)    J. Chisholme (27) English *miner* from Melbourne on the *Asa Eldridge*  
for Port Chalmers (Vic.Out)
- 1862 (Jan 25)    J Chisholm (29) English *miner*, Wm. Chisholm (27) Welsh *miner* and  
Wm.Chisholm (24) English *miner* from Melbourne on *Laughing Water*  
for Port Chalmers (Vic.Out.)
- 1862 (Sep 15)    Donald Chisolm (26) Scottish from Melbourne on the *City of  
Melbourne* for Otago [Angus's brother??] (Vic.Out)
- 1862 (Dec 27)    J. B. Chisolm (30) Scottish *miner* from Melbourne on the *Dublin* for  
Port Chalmers (Ernest Blackmore Chisholm's father, Joseph??) (Vic.out)
- 1863 (Feb 7)    J. Chisholm (36) from Melbourne on the *Aldinga* for Port Chalmers  
(Vic.Out)
- 1863 (Mar 7)    J. Chisholm (20) from Melbourne on the *Alhambra* for Port Chalmers  
(Vic.out)
- 1863 (May 16)    J. Chisholm (27) from Melbourne on the *Omeo* for Port Chalmers  
(Vic.Out)
- 1864 (Jan 9)    J. Chisholm (29) English, single, from Melbourne on the *Aldinga* for  
Port Chalmers. Forecabin (Vic.out)
- 1864 (Apr 1)    Mr.Chisholm (25) English *farmer*, single from Melbourne on the  
*Hero* to Port Chalmers. Steerage (Vic.Out)
- 1865 (Oct 7)    W. Chisholme (27) English, single, from Melbourne on the *South  
Australian* for Hobson Bay, via Lyttelton and Otago for Hokitika  
Steerage. (Vic.out)
- 1865 (Apr)    Mr. Chisholm arrived in Dunedin on the *Geelong* (Could have been  
John, Jessie Main's brother ??) (DP)

- 1866 (Aug 1) J. Chisholm (24) English, single, , on the *Albion*. Hobson Bay for Hokitika direct. Steerage (Vic.out)
- 1867 (Jan 26) Donald (27) single, English *miner* from Melbourne on the *Tararua* for Port Chalmers. (Vic.out)
- 1867 (Sep 12) J. Chisham (29) Scottish *miner* from Melbourne on the *Rangitoto* for Buller (Vic.Out)
- 1868 (Jan 13) A. Chisholm (22) Scottish *miner* on the *Rangitoto* from Melbourne to Otago. Steerage (Vic.out)
- 1868 (Aug 7) Mr (26) English *miner* and Mrs. (20) CHUSTHOLM from Melbourne on the *Otago* for Otago (Vic.out)
- 1870 (Feb 7) J. B. Chisholm (25) Scottish *miner* came from Melbourne on the *Tararua* for Hokitika. Forecabin [Is this Joseph B. Chisholm who had a son Ernest Blackmore Chisholm] Also on same boat, J. Chisham (36) English *miner*, went on to Otago.(Vic.out)
- 1870 (Sep 22) Alexander (22) Scottish *miner*, single from Melbourne on the *Gothenburg* for Nelson, via Lyttelton, Wellington and Otago. Steerage. (Vic.Out)

Sources: AP Auckland Public Library  
 DP Dunedin Public Library  
 NA National Archives, Wellington  
 PH Patrick Henderson Shipping lists. (Fiche)  
 VM Verna Mossong, Shipping Officer, NZSG  
 Vic.out. An index of Ships outward bound from Victoria to New Zealand  
 1852-70 (Fiche)  
 WW White wings.

**Appendix 2 OTHER CHISHOLMS KNOWN TO HAVE BEEN IN NEW ZEALAND IN THE 19TH CENTURY**

1858 (Feb 14) Alexander Chisholm arrived from London in Dunedin on the *Palmyra* (706 tons) as a steerage passenger (OW Feb 20) (DP)

1859 (Oct 19) Alexander Chisholm arrived from Liverpool in Auckland on the *Mermaid* (1326 tons) as an assisted immigrant (NA Misc 22) (AP)

1862 (Sep 9) John Chisholm arrived from London in Port Chalmers, as a crewman on the *Bombay* (937 tons). Mentioned in Doctors' report. Not thought he stayed.

1865 (Apr 4) William Chisholm (20) farm servant, arrived from Glasgow in Auckland as an assisted immigrant on the *Viola*. (AP)

The *Viola* left Glasgow on Dec.7 1864 with 340 assisted immigrants under the Waikato Immigration scheme. The passengers who settled at Clevedon, Ohau and Papakura, thought so highly of the Captain, they one and all signed a testimonial, which they presented to him the morning they landed. According to the Records of Crown Grant Lands, William did not take up land and nothing further is known of him. (NA)

1865 (May 15) James Chisholm (23), labourer arrived from London in Auckland as an assisted immigrant on the *Dauntless*. (700 tons) (AP)

White Wings gives a graphic description of the only voyage the *Dauntless* made to New Zealand. It was a very slow voyage, which encountered tremendous gales, mutiny of the staff before Cape Town because of the poor accommodation and poor food. The Captain was very sick, and died not long after reaching Auckland. There were 20 deaths on the trip, as well as seventeen births and two marriages. Most of the passengers were assisted immigrants coming out as part of the Waikato Immigration Scheme. (NA7/2)

c.1865 In 1940 Charles Bannister, a grandson of Joseph Masters, the original European settler of Masterton, put out for the centenary, a publication on the "Early history of the Wairarapa". In a chapter headed "*Masterton and district pioneers: arrivals before middle Sixties*" he lists in order of where they lived, 2 pages of pioneers of Masterton and district. Chisholm (no initial) is amongst them, living on the west side of Bridge St. We hope one day we may know who he was.

1876 (Nov 2) W. Chisholm arrived from London in Wellington on the *St. Leonard* (NA)

The *St. Leonard* was an iron ship that made 11 voyages London to NZ between 1872 and 1883. The 1876 voyage was the fifth one, taking 102 days coming round the Cape of Good Hope and then round Cape Farewell to Wellington.

1879 (Feb 17) J. Chisholm (25) Merchant of Perth, Scotland from Greenock to Port Chalmers on the *Wellington*. (PH fiche)



A Patrick Henderson boat. The boat left Scotland on Nov 29 1878 with 381 paying passengers and only took 79 days anchor to anchor. (VM)

1879 (Dec) John Chisholm arrived from Islay, Scotland.

He was a bank clerk and went to Waipukurau where he died from tuberculosis eight months later on Sep 8 1880. He was the son of John Chisholm and Hannah McGillvray of Bowmore, Islay, Argyll. John was not thought to have any relatives in New Zealand. He was buried at Waipukurau. His will was probated in England, with his uncle Peter being the sole executor. It was worth less than 200 pounds.

1884 (Apr 25) Donald Chisholm arrived from London in Port Chalmers on the 2<sup>nd</sup> voyage of the *Tongariro* via Suez, Perth, Hobart to Port Chalmers and then on to Lyttelton to load. Left London Feb 28 1884 (S1/2-102 film 5358) (NA)

1891 Mr. R. Chisholm arrived from London in Wellington on the Shaw Savill passenger steamer, the *Tainui* (WW)

1896 (Jun 2) Findlay Chisholm arrived from London in Wellington on the NZ Shipping Company boat the *Ruahine*.

This boat had been built for the New Zealand run in 1891. She carried 250 Third class passengers. Finlay went up to the Wairarapa where between the 1899 ER and 1908 ER he was rabbiting at Brancepeth. In the 1914 Electoral Roll he is married to Helen, (Ellen) but there is no marriage record in the NZ BDMs. He was now working as a labourer at Longbush, Wairarapa, but by 1919 he and his wife, Ellen were on Rokumoana station at Te Pohue where he was a station hand. No further knowledge.

1900 (Oct 26) David Chisholm arrived from London in Wellington on the Shaw Savill boat the *Tokomara*.

It is thought this is David Hill Chisholm who was born in Great Britain around 1884. After arriving in New Zealand, he went to Hunterville and set up as a bootmaker. He married Jenny Gates in 1903 and soon after they took off for Wellington, where he plied his trade in Brooklyn. However before World War I they were back in Hunterville. David was called up as a Reservist in 1917, and the entry indicated he and Jenny had one child, who has not been identified as yet.

Jenny died at 43 late in 1926 and was buried in the Hunterville cemetery. Once more David took off for Wellington where he remarried in 1933. His wife was Margaret Tee. They had one son, Ian David the following year, but David did not live to see Ian grow to manhood and marry and have children of his own. He died in Miramar, Wellington in 1943 and his death notice in the Dominion notes: "*A patient sufferer at rest*"

## CHAPTER 9 EPILOGUE.

### BIG BILL CHISHOLM OF MOLESWORTH: A LEGEND IN HIS LIFETIME

This book has been about 19th century Chisholm pioneers in colonial New Zealand, but there is one Chisholm who was definitely a pioneer, although he was a 20th century man and one of the third generation of his family in New Zealand. Mervyn Mackie Chisholm, (1913-1999) was the eldest grandson of Hugh Chisholm, the blacksmith of Fortrose who arrived in New Zealand in 1875 As a young man. <sup>1</sup>

**Mervyn Mackie Chisholm** or "**Bill**" as he became known, had an early love for the wild back country and an interest in its conservation. As a government employee he was involved not only with bush clearing, sawmilling, making tracks, building huts and cages to cross some of the wildest rivers, but also with working in the mountains with deer destruction teams.<sup>2</sup> He became known as a physically strong, able man, responsible and mentally mature, with knowledge and skill with cattle.<sup>3</sup>

In the early nineteen forties, the government was desperate to find someone prepared to take over the abandoned and desolate Molesworth Station. This 500,000-acre station, with mountains rising above 7000 feet lay between the Kaikoura Mountains and the Main Divide, in one of the most isolated backcountry areas in the country. It had become, through bad management and overstocking, hopelessly eroded. With slipped hillsides and bare mountaintops, it was overrun with rabbits and weeds and most men with any knowledge of the country considered it to be beyond rehabilitation. The Commissioner of Crown Lands saw Bill Chisholm as a temporary fill in, till decisions could be made on its future. In typical manner Bill agreed to "Give it a go". <sup>4</sup>

The rest is well documented. How Bill and his wife Rachel, just newly married, travelled to the Station at the head of the Awatere Valley by horse and buggy, over land deep in snow in the middle of winter. How they, forded the river fourteen times, before finding at Molesworth, a ramshackle building with leaking roof, broken windows, little furniture, no supplies and overrun with wild cats.<sup>5</sup> How Bill tackled the rabbit problem, the noxious weeds, began an era of tree planting, grass renewal and above all, replaced sheep with cattle, made environmental management history. How Bill managed through sheer hard work and innovative solutions, which he persuaded sceptical government officials to accept, to turn the crippling financial losses on the Station into a "break even" situation, within three years, and then increased the profits, year after year. And finally how his successes on the largest high country Station in New Zealand, made Molesworth not only economically viable but also a showpiece for the agricultural industry. One pioneering achievement, of which he was very proud, was in the 1950s, recognising how an airstrip on the Station would enable planes to be used as mustering tools and going ahead and building said airstrip.

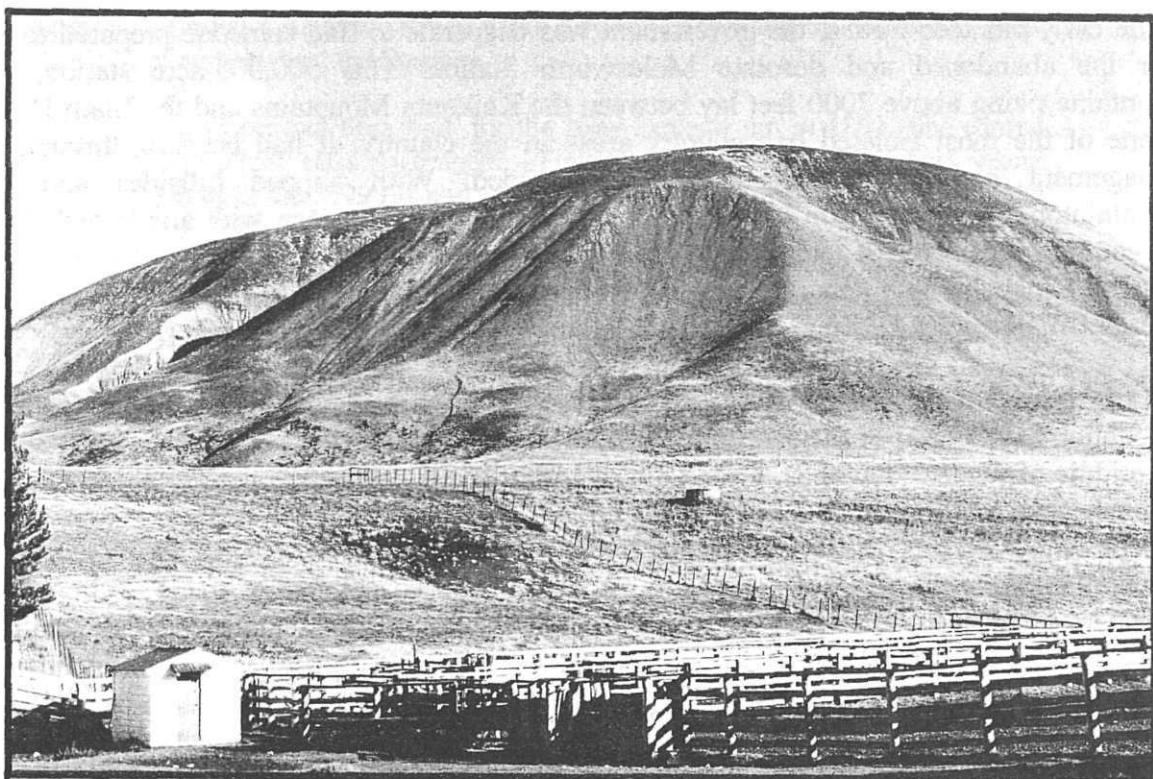
His achievements became widely recognised; he was awarded the Royal Agricultural Society's highest award - its gold medal and honorary life membership in 1960.<sup>6</sup> This was followed by an MBE in 1965,<sup>7</sup> and later a QSO. Before retirement in 1978 he was granted a Churchill Trust Fellowship, which took him on a speaking tour of the United States. By then he had worked and managed Molesworth for 36 years.

At a retirement function in 1978 the Director General of Lands spoke of his outstanding

pioneering techniques in the High Country and that “*Bill Chisholm was one of the few who really did become a legend in his own lifetime*”. Twenty years later it is still considered that the work he did in rehabilitating Molesworth Station was one of New Zealand's biggest conservation and farming achievements.

It is not surprising to hear that just before his death on Christmas Day 1999, another honour came his way. Looking down on Molesworth Station, with extensive views from the top of the Upper Awatere Valley is a large but bare rocky mountain, where his grandson Hamish Reid took Bill's ashes, on the Father's Day after his death. This mountain at the end of the Rachel Range <sup>8</sup> known previously as Mt. Baldy has now been gazetted Mt. Chisholm.

Bill truly was a Chisholm pioneer.



*Looking across to Mt. Chisholm from the stockyards*

# Tribute to Bill

A South Canterbury man, Erik Hall, who was away from home at Christmas, wrote to The Express expressing regret at not knowing about the death of Bill Chisholm in time to attend his funeral.

He submitted the following saga (he believes it was written in the late 1960s, or early 1970s) to The Express for publication.

## The Molesworth Saga

Away up the Awatere,  
Towards the setting sun,  
Lies the red-roofed homestead,  
Of New Zealand's longest run.

So let's sing a song of Molesworth,  
For, like Lazarus of old,  
It too, has risen from the dead,  
And the story should be told.

Everywhere was desolation,  
Utter and complete!  
Yet after thirty years of struggle  
It's back now on its feet.

From a state of desecration,  
On the hills and valley floors,  
Nature's sprung to life again,  
And is healing up the sores.

In a miracle of achievement,  
It really is a treat,  
To see the green grass growing,  
Sheer — nigh up 5000 feet.

Instead of rabbits by the million,  
There are now a million trees,  
And the bird-life is increasing,  
And the cattle love the breeze.

Beneath the shady willows,  
Yet many of them graze,  
High away up on those slopes,  
Half hidden by the haze.

Yes, the bird life's now returning,  
To whence they all but died,  
And a holding that's so spic and span,  
Shows a return also of pride.

For Molesworth is now a Millionaire!  
Give credit where it's due —  
From a pauper's state to something great,  
Seems too good to be true!

Congratulations, Lands and Survey,  
It is only fair to say,  
You have silenced all the brickbats,  
And deserve a big bouquet.

And the guiding hand behind the reins  
Has been M M Chisholm (Bill).  
His, the purpose single-minded,  
His, the never faltering will!

So let's sing this song of Molesworth,  
Let's sing it clear and loud,  
It's a story of achievement,  
That makes New Zealand proud!

*Marlborough Saturday  
Express, 15 Jan 2000*



## CONTRIBUTORS

**Audrey Barney** of Orewa, author, compiler and editor has been the NZ Clan Chisholm Historian since the inaugural meeting of the Society in 1994. Her interest in her Chisholm heritage stretches back to her teen age years, when her very deaf grandfather, Walter Chisholm (1862-1956), living in the past, used to tell endless stories of his parents, Joseph and Elizabeth Chisholm in early Wellington as well as telling repeatedly of his exploits when "*I was a boy in Johnsonville*".

**Jocelyn Chisholm** of Eastbourne, has a long time interest in pre-Waitangi New Zealand history and has two books to her name on seafarers - one her husband John's great-grandfather, Captain William Brind who was sailing in and out of the Bay of Islands in the 1820s. Other than writing for this book on her husband, John Chisholm's great-grandparents, she has been very involved as Audrey's mentor and proofreader.

**John and Edna Chisholm's** research into their New Zealand Chisholms resulted in their publishing "*The Chisholm family of Fortrose*" in 1989. This was a successful venture into writing a family tree type book before computers were available and research facilities were as easily available as they are today. Far removed from their usual endeavours, farming in Southland at Menzies Ferry.

**Michael and Fay Chisholm** can take full responsibility for the current interest in Chisholm family history within New Zealand. It was due to their work that the NZ Clan Chisholm Society was founded; Fay has been President since its inception in May 1993 and Michael a founding committee member. Their interest in family matters predates that time, by around 40 years and has been a strong common interest for them both. Though living in Gisborne, an area distant from main centres, they have managed to build an extensive and useful library of Chisholm resources.

**Yvonne Chisholm's** search for her Chisholm roots has been motivated by her curiosity about all her forebears. From her early teenage years, her Scottish heritage held deep appeal and she remembers clearly inveigling her parents into importing a Clan Chisholm badge for her as a Christmas present and soon after insisting her father buy and wear a Chisholm tartan tie. In recent years her Chisholm interest has had a special focus on trying to get to know about her grandfather,, who died before she was born and so was unable to spend time with and know personally.

**Caroline Chown**, the editor of "*The Clan Chisholm in Australia 1790-1990*", published for the Australian bi-centenary in 1988, has related a very special story of her great great grandparents and the reasons for their New Zealand adventure. One of her ancestors, James Chisholm, grandfather of William of her story, was the first Chisholm to arrive in Australia when he joined the NSW Corps and travelled to Sydney in 1791.

**Bert Lunn**, who died suddenly just before Xmas 1996, was an early member of the New Zealand Clan Chisholm Society. He had done a lot of research and writing on his Chisholm/Lunn families and taken a keen interest in other Chisholms who had lived in Central Otago. A highlight for him was stopping off in Michigan in 1989 on his way back to New Zealand from England to visit the Riverside Cemetery in Custer where he knew the graves of Samuel and Euphemia Chisholm, his great grandparents were buried. Quite by accident he discovered that descendants of his grandmother Catherine's family were still in

the area and as well were living in the old family home that Catherine had visited in 1930.

**Margaret Playle** has always had an interest in family history and began to research in earnest in the 1980s. At present, research competes with secondary teaching. She has written the story of her husband's ancestors, and in particular, his great grandfather Allan Chisholm and his brother Simon.

**Lorraine Salter**, while visiting Inverness in 1972 was given a letter written by her great-grandfather William in 1887 to his mother Mary. This rekindled an interest first set alight when as a child she heard family stories told by elderly relatives. Lorraine began her research whilst living in the UK in the 1970s and early 80s using original parish records. Since moving to Melbourne in 1983 she is much more dependent on the latest technology to access information from both the UK and NZ.

**Jessie Small**, at 90 years of age in June 2001, is truly the matriarch of the New Zealand Clan Chisholm Society. She has an incredible memory for the Chisholm family stories told her so long ago by her Granny, but better still an ability to write them down in a very readable manner.

**Margaret Whitford** in a career as a proof reader in Invercargill, read many Family Histories and always hoped that she would get the opportunity to produce her own Family book. The time for concentrated research came after she retired, and in December 2000 she published her "*CHISHOLM, Murchison, McRae*" book. Margaret and Audrey Barney were in frequent e mail contact whilst research was going on, and feel together they have unravelled much of the mystery surrounding Margaret's grandfather and his brother John.

## ABBREVIATIONS

<b>ACLRC</b>	Auckland City Library Resource Centre	<b>NA</b>	National Archives
<b>AJHR</b>	Appendices to the Journals of the House of Representatives	<b>NZBDM</b>	New Zealand, Birth, Death and Marriage Indexes
<b>APL</b>	Auckland Public Library	<b>NZCCS</b>	New Zealand Clan Chisholm Society
<b>ATL</b>	Alexander Turnbull Library, Wellington	<b>NZH</b>	New Zealand Herald
<b>Biog.</b>	Biography	<b>NZSG</b>	New Zealand Society of Genealogists
<b>CCJ</b>	Clan Chisholm Journal	<b>Obit.</b>	Obituary
<b>Cert.</b>	Certificate	<b>ODT</b>	Otago Daily Times
<b>Ch.</b>	Chapter	<b>OESM</b>	Otago Early Settlers' Museum
<b>CM</b>	Canterbury Museum	<b>Op.cit</b>	See the same author previously cited
<b>Corr.</b>	Correspondence	<b>OPRs</b>	Scottish Old Parish Records
<b>CPL</b>	Canterbury Public Library	<b>OW</b>	Otago Witness
<b>Dir.</b>	Directory	<b>PR</b>	Parish Registers
<b>ER</b>	Electoral Roll	<b>Pass.</b>	Passenger
<b>Hist.</b>	Historical	<b>Pres.</b>	Presbyterian
<b>Ibid</b>	Refers to the previous footnote	<b>Reg.</b>	Register or Registry
<b>IGI</b>	International Genealogical Index	<b>SCHI</b>	St. Catherine's House Index
<b>Jnl.</b>	Journal	<b>Soc.</b>	Society
<b>Marr.</b>	Marriage	<b>VPI</b>	Victorian Pioneer Index
<b>MI</b>	Monumental Inscriptions		

## FOOTNOTES

### INTRODUCTION

- (1) See Ch. 8 Appendix 1

### CHAPTER 1 THE EARLY COMERS

#### 1 (a) J. M. Chisholm

- (1) Land claim of Alexander Gray and George Cooper esq. (322/764) dated Kororareka, Dec 1826. "This is to certify that Alexander Gray purchased and paid me for a piece of land situated next to John Piner's house about 2 acres". (Signed Kiwi Kiwi his mark. Witnesses signed J.M. Chisholm; H. Johnson)
- (2) Lee, J. "I have named it the Bay of Islands" p.127
- (3) Dillon, P. "Narrative and successful result of a voyage in the South Seas" 2v. London, 1829. Quoted in Lee op.cit. p.125
- (4) Chisholm, J. "Brind of the Bay of Islands"
- (5) William Sedman Chisholm, the eldest child of Duncan Chisholm and Elizabeth Sedman, came to New Zealand as a boy of 15, on the Tamar, 1858. (See Ch. 3 b)
- (6) Dillon. op.cit.
- (7) Earle, A. "Narrative of a nine months' residence in New Zealand in 1827" Ed. by E. H. McCormick
- (8) Lee. op. cit. p 186. Lee names them as Alexander Gray, John Piner, J. M. Chisholm, M. G. Johnson, John Johnson, Donald McKay, John Matthew and John McLean
- (9) Earle op.cit. p.81
- (10) Ibid p.82
- (11) Lee. op.cit. p.123
- (12) Bawden, P. "The years before Waitangi" p.132
- (13) Richards, R. and J. Chisholm "Bay of Islands shipping arrivals and departures, 1803-40
- (14) Yate, W. "An account of New Zealand". p.103
- (15) Gary Clark, descendant of Alexander Gray. Telephone conversation. Has added names to the McDonnell list
- (16) Lee, J. "Hokianga". p.44 and Kitson, J." The British to the Antipodes". p 62
- (17) Mossong, V. Private correspondence.

Gary Clark. Telephone conversation

- (18) Earle op.cit. p.33
- (19) Ibid
- (20) Ibid p.81
- (21) Margaret Chisholm, Australian genealogist has done a lot of work on this family and does not think John M.Chisholm was in Australia much before 1838, though she has not yet verified this. In addition John M. was not a skilled carpenter as was J. M.
- (22) A descendant of Captain Swain of the Vigilant in correspondence with Jocelyn Chisholm. See ATL MS-Papers-6729
- (23) Lee. op.cit. p.181
- (24) Sherrin, R. A. and J. H. Wallace. "Early History of New Zealand". pp.463-4

### CHAPTER 2 THE NEW ZEALAND COMPANY MEN

- (1) Golder, W. in Making New Zealand v.1 no.6

#### 2 (a) John Chisholm

- (1) NZSG Scottish Interest Group. Newsletter no.9
- (2) Ibid
- (3) Brett, H. "White wings, v2: Passenger ships from 1840-1885". pp.16-17
- (4) Brooking, T. "Milestones: turning points in New Zealand history". p.59
- (5) Ibid
- (6) Taylor, N . "The journal of Ensign Best" p.52
- (7) Ibid
- (8) Margaret Chisholm, Australian Genealogist from Ships' lists

#### 2 (b) Adam Chisholm

- (1) Brett, H. "White wings". v.2 p.129
- (2) Taylor, N. "The journal of Ensign Best" pp.52-3
- (3) Ibid
- (4) Monin, P. "The demon butcher of Okahuiti" in Island Times, 1993 pp.33-5. Walker, L. "The trials of Adam Chisholm." Unpublished manuscript
- (5) Walker op.cit p.5
- (6) Auckland in the fifties: some local characters. Waikato Times Feb 15



1924. Comment translated by Lloyd Walker as "Come in behind Beckham, you mangy cur, and don't move till I tell you" p.8

- (7) Monin, P. op.cit. p.33
- (8) Walker, L. op.cit. p.20
- (9) See Ch.3 a
- (10) Walker, L. op.cit. p.32
- (11) NA (Auckland) Auckland Hospital Records. ZAAP A475/2 p.4; p.29
- (12) Monin, P. op. cit. p.35
- (13) NZH. Apr 3, 1873
- (14) NZH. Apr 1, 1998

## CHAPTER 3 FAMILIES WITH TEENAGERS

### 3 (a) Robert and Isabella Chisholm

- (1) See Ch. 2 b
- (2) 1851 census has him still designated "flesher" and Isabella "flesher's wife"
- (3) In the Oxford English dictionary a yeoman is a "farmer of middle class" whereas Websters dictionary calls him "a freeholder, just below the gentry"
- (4) In 1851 census, five of them were designated "scholars," with Margaret (13) still receiving an education, and John (5) already in school. The boys had professional careers in NZ and the girls married professional men
- (5) "Log of Logs". On the 1854 voyage there were but 129 adults, 32 children under 14 and 6 infants
- (6) The girls later arrival is noted in the Victoria to NZ Outward pass's 1852-70; and St Andrew's Pres. Church. Roll of Members, 1852-70
- (7) The New Zealander, Oct 6 1852
- (8) St Andrew's Pres. Church. Roll of members, 1852-70
- (9) Land claim 1267, Jul 22 1855 (NA BAAZ4708/10 p.36)
- (10) "Challenge of the Whau: a history of Avondale, 1750-1990"
- (11) Land titles in the parish of Titirangi, County Eden. Allotments 5, 6, 7, 8, 14, 15 and 62, bought 1855-61, totalling 441 acres All land had originally been bought and settled in 1844
- (12) Steven and Bartholomew Dir. 1866
- (13) See Ch. 2 b
- (14) Stone, R. C. J. "Makers of fortune". p.121
- (15) NZ Gazette. 1875 LTN p.146
- (16) John Murray of the Bank of New Zealand, in a signed affidavit before the

Supreme Court in Oct 1877 indicated the value of the estate to be under 46,000 pounds

- (17) "Challenge of the Whau"; NZH. May 25, 1882 p.8; Jul 6, 1882 p.4 (illus. of ad)
- (18) St Andrew's Pres. Church. Roll of Members, 1852-70
- (19) ODT Mar 31 1868; Knox Church Regs
- (20) McDonalds index, Christchurch
- (21) Ibid
- (22) See Ch. 2 "Surprising but true 1": for details of his career
- (23) AJHR 1864 D.10 9
- (24) 1882 Freeholders. Land title
- (25) CP index; Monumental inscription, Bromley

### 3 (b) Duncan and Elizabeth Chisholm

- (1) CCJ no. 43, 2000
- (2) Marr. cert. Duncan and Elizabeth Chisholm, St Anne's Church Limehouse Jun 10 1841
- (3) Death cert. Duncan Chisholm. NZ BDM Reg.
- (4) IGI confirmed. Dr. Andrew Chisholm Apr 20 2000. Duncan's death cert
- (5) Pigot's Commercial Dir. 1839. London PO Dir. 1846
- (6) From Dr. Garry Sedman, 33 Greensleeves Ave Broadstone, Dorset
- (7) NZCCS Archives; SCHI 1843-58
- (8) Weinreb, B. and Hibbert, C. "The London Encyclopedia" p.253
- (9) SCHI show that Margaret died, Islington, 1850. No confirmation of death of Elizabeth
- (10) The New Zealander Jan 30 1858. Pass. list and report
- (11) The New Zealander Jul 10 1858 and subsequent issues
- (12) ACLRC. NZMS 595 Sess. 12. See also "The forty acres scheme" in Ch. 3.(d)
- (13) NA (Auckland). Land transactions. Advised of a gap in indexes of Crown Grants and Cert. of title, 1860-3
- (14) NA (Wellington). NP 23/7 Nov 1874; NP 9/8 Dec 24 1874
- (15) Cyclopedia of NZ, v5 (Nelson) p.92
- (16) ER records show the family in Patea, Napier, Masterton and Wanganui
- (17) Sharland's Magazine, April 1887 in ATL
- (18) ER 1903; Wise's Dir. 1923
- (19) Broad, L. "The Jubilee history of Nelson, 1842-1892" pp. 170-1
- (20) Nelson Daily Examiner Jul 9 1873 et seq.; Nelson Daily Mail, Dec 8, 1874

- (21) Chisholm J. "Miss Kate Brind, Governess", *ATL MS-Papers-4205*
- (22) 1881 census has Catherine Salmon, head of household with 2 sons living at 21 Argyle Rd Mile End, Old Town, London. Folio 41, p.75
- (23) Allen Family papers. *ATL MS-Papers-0441*
- (24) NA (Wellington). Intention to marry
- (25) NA (Auckland). Land titles, Remuera and Papakura, 1915
- (26) W. S. Chisholm obit. *The Colonist*, Jun 26, 1919. Mrs. Kate Chisholm, *ATL Biog. index* 1946 v.32 p.16
- (27) Eunice Burlinson "Burl" Nees, nee Chisholm
- (28) Darry, G. "Remember Griffins" in *Jnl. of Nelson/Marlborough Hist. Soc.* v.2 no.6, 1995. (Griffin Archives now with Nabisco, Auckland)
- (29) Obit. *Hawera and Normanby Star*, Oct 26, 1915
- (30) *NSW Indexes*. Duncan's second wife died in 1924 in NSW

### 3 (d) William and Margaret Chisholm

- (1) Pickmere, N. "Whangarei: the founding years." p 68; *NZ Encyclopedia* v.3
- (2) Reed, A. H. "The story of Northland". p.229
- (3) *Ibid*
- (4) Pickmere *op.cit.* pp.69-70
- (5) Reed *op.cit.* p.68
- (6) Reed *op.cit.* p.236
- (7) Reed *op.cit.* p.347
- (8) Pickmere *op.cit.* p.132
- (9) See also Ch. 5 b which traces the story of some of the children and grandchildren of John's brother, Alexander, who came to New Zealand
- (10) Census; William's death cert.; IGI
- (11) *Clan Donald Centre, Corr.*; 1794 *Statistical Account*
- (12) Censuses; IGI; *Scottish OPRs*; Jenny Signal, Perth
- (13) Ian McNab, present owner of Kildun. *Corr.* Apr 2000
- (14) Carol Staples. *Corr.* Dec 1, 1998
- (15) 1861 census; Carol Staples. *Corr.* Nov 12, 1999
- (16) *Victoria unassisted immigrants. List of passengers 1852-95*
- (17) Ian McNab. *Corr.* *op.cit.*
- (18) William from Maryburgh's father John (b.1775) and William from Morayshire's father, Alexander, (b.1779) were brothers. Both born in Culduthel, of parents Archibald/ Marjory Loban. See

also Ch. 5 b

- (19) Carol Staples. *Corr.* Dec 15, 1998. Was embossed to "Mr and Mrs Chisholm by their friends in and around Kildun, 1862"
- (20) Reed *op.cit.* p.384
- (21) Brett, H. "White Wings"; *NZH* Jan 8, 1863
- (22) Lesley Allan, Hikurangi. *Personal reminiscences*
- (23) *VPI*
- (24) From Letter written by T. Finlayson on his history, to Mava Isabella Finlayson Nicol (granddaughter) in 1939. Found in Salt Lake City, by Ann Shepherd (Gt.granddaughter), Dec. 1999
- (25) 1865 ER for Marsden. Had 51 acres of Lot 78
- (26) NA; Intention to marry; Documents
- (27) William Jnr's obit. *Whangarei Herald*, Aug 22, 1935
- (28) Pickmere. *op.cit.* pp.69/7.; also Hale, S. "Two hands and an axe"
- (29) William sen's death cert.

### 3 (f) John and Barbara Chisholm

- (1) *IGI Marr.entries*
- (2) 1881 census
- (3) Brett, H. "White Wings"
- (4) *Combers Shipping Index*; Brett *op.cit.*
- (5) Brett *op.cit.*
- (6) 1882 Freeholders
- (7) 1886 legal title: Ongo survey district, Sect.13, 137 acres, Sec 14 163 acres, 300 acres in all in Lambert, R. "Progress in our district". Also Laing, D. M. comp. "Huntermville: the first 100 years"
- (8) Laurenson, S. G. "Rangitikei" p.66
- (9) 1884-90 ERs for Rangitikei
- (10) Managed a farm on Nga Ruru Rd
- (11) Lambert: "Progress in our district"
- (12) *Ibid*
- (13) George Walker. *Corr.* Jun 1999
- (14) *Weekly News*, Oct 5, 1916

### 3 (g) John and Ann Chisholm

- (1) For story of John's brother, Archie of Springhills see Ch. 6 a
- (2) Death certs for Kenneth and Catherine Chisholm, Beaulu, April 1882
- (3) Haldane, A. R. B. "The drove roads of Scotland"
- (4) "Statistical account of Kintail, Ross and Cromarty" 1791
- (5) *Ordinance Gazetteer of Scotland*", 1885. Also *Statistical Account.* *op.cit.*

- (6) 1871 and 1881 census, Kilmorack
- (7) Catherine had not been born by the 1871 census
- (8) CCJ 1975 p.3. "Kintail to Glen Cannich and Glen Affric"; Also 1988 letter from Kathleen Hawke to her niece Maureen Baker
- (9) 1881 census Kiltarlity
- (10) "Dictionary of National Biography". 2<sup>nd</sup> supp. p.569
- (11) Coroner's report
- (1) Ibid; NZ death cert.
- (13) ERs, 1893; 1896
- (14) Women on the 1893 ER
- (15) AT Biog. Index 1930 v.16 p.575
- (16) Karori Cemetery MI; NZ BDM rolls
- (17) Evening Post. Death notice. Oct 12, 1943
- (18) 1988 letter from Kathleen Hawke to Maureen Baker. In addition Ann does not seem to appear in any ER 1899-1908
- (19) P & T staff lists 1913 denote Margaret as telephonist, Hastings. Also mentioned in Kathleen Hawke's letter, 1988
- (20) MacGregor, M. "Early stations of Hawkes Bay" pp.182-4
- (21) Death cert.; The Southland Times
- (22) The Southland Times
- (23) ERs; Death notice
- (24) Death cert. Burial record
- (25) 1988 letter. Kathleen Hawke
- (26) See Ch. 6 a
- (27) To read of this search see Ch. 6. "Surprising but true 4"

## CHAPTER 4 THE AUSTRALIAN CONNECTIONS

### 4 (a) Joseph Wilson Chisholm

- (1) Rotherham PR
- (2) Silkstone PR
- (3) Denby Dale Non Denominational Reg. 1795-1837
- (4) Prince: "History and topography of the parish of Silkstone/ Penistone"
- (5) Sheffield Smelting Co. "Bicentennial booklet, 1745-1945". Excerpts
- (6) Sheffield City Museum. "Information sheets"; Vickers, J.E. "A popular history of Sheffield"
- (7) SCHI and Certs
- (8) 1851 census. Attercliffe
- (9) Victoria PRO. Pass's on the Ladyhead, 1852
- (10) NZ Reg. Office. Application to marry

- and Marr. cert
- (11) Early ER, 1865 death certs
- (12) Joyce Ross. Personal communication
- (13) Pilcher, E. G. "Cuba St. in the sixties"
- (14) ERs
- (15) Children's birth certs and BDM indexes
- (16) Joan Bishop (Annie's daughter) Personal reminiscences, 2000)
- (17) "Methodism in Wellington, 1839-1989"
- (18) Pearson, D. "Johnsonville: continuity and change in a NZ township"
- (19) Ibid
- (20) ERs; Wises Dir.
- (21) McMorrin, G. "Some schools and schoolmaster of early Wellington". p.85; Morley, G. "History of Methodism in NZ"; NZ Encyclopedia. (Wellington) J. A. D. Chisholm p.758
- (22) Morley. op. cit.; Freeman, C. J. "Centenary of Wesley Church, Taranaki St. Wellington, 1840-1940"; J. A. D. Chisholm. op. cit.
- (23) Wanganui Museum. Shipping files
- (24) Wanganui District Council. Valuation rolls. 1875-80
- (25) Stan Chisholm. Personal reminisces to his daughter Joyce Ross
- (26) Wesleyan-Methodist Chapels. Wanganui circuit. Baptism reg.
- (27) NZ Encyclopedia. (Wanganui). William Watt & Mosston; Smart, Mac & Bates, A. "The Wanganui story" Stan Chisholm. Personal reminiscences to Joyce Ross; Wesley-Methodist Chapels. op. cit.
- (28) Florence's birth cert; June Stewart personal reminiscences, 1998
- (29) "Mosston School centennial booklet"
- (30) NZ Educ. Dept. Mosston Public school, Examination schedule, 1879-81
- (31) NZ Encyclopedia. (Wellington) J. A. D. Chisholm op.cit.
- (32) PO Staffing lists, 1878-82
- (33) Maureen McLeod-Smith. Personal communication, 1997-8
- (34) PO Staffing list op.cit.
- (35) Wanganui Museum. Shipping index
- (36) PO. Staffing lists 1881
- (37) Smart, M. & Bates, A. op. cit.
- (38) Scott, D. "Parihaka"; NA.(Wgtn) Military records; Walter Chisholm. Personal reminiscences
- (39) Joyce Ross. Personal communication, 1997
- (40) Peg Dunne and Wendy Tasker. Personal communication
- (41) Freeman, C. E. op.cit.
- (42) Joyce Ross. Personal communication, 1999
- (43) NZ ERs; Wises Dir 1899 and 1902

- (44) ER.Hawera. Confirmed by Joan Bishop
- (45) NZ ERs; Wisers Dir.
- (46) Dominion Death notices

#### 4 (c) James Chisholm

- (1) James Death cert.
- (2) From age at death in Australia.; Shipping records
- (3) From Shipping Records. No primary references found
- (4) "Log of Logs v.1"
- (5) Matt Tompkins, Personal correspondence, August 2000
- (6) Magpie had a population of 300 in 1856; Info. from Neil Chisholm, Doncaster Vic.
- (7) VPI
- (8) Memorandum of agreement to lease, signed in Wellington, Dec 13 1860, in possession of the Tompkin's family
- (9) Bull's Wellington almanac 1864
- (10) Intention to marry, Apr 14, 1862 indicates William in Picton 3 months and Julia 3 weeks when they applied to marry at the Reg. Office
- (11) ERs 1866/7 through to 1877. Town acre 287
- (12) The five who lived were James Alfred (b.1858); Cissy (b.1860); Emily Florence (b.1862); Arthur Henry (b.1864); Ernest Walter (b.1866)
- (13) Harriet's death cert. gives cause of death as uterine haemorrhaging.
- (14) Australia and NZ Gazette listed her death on May 15, 1865
- (15) ERs 1867-81
- (16) Reg. of NZ teachers, 1907
- (17) NZ Gazette 1871 and 1875
- (18) Holcroft, M. H. "Line of the road". p.148
- (19) Ibid. p.149
- (20) Death cert
- (21) James' will probate 5 Dec. (WN3141 8642)

#### 4 (d) Angus, Donald and Marion Chisholm

- (1) Nicholson, Alexander "History of Skye" p.274
- (2) Invernesshire. Statistical account, 1794. On Strath.
- (3) Withers, C. "Gaelic Scotland: the transformation of a culture region" p.189
- (4) Invernesshire. Statistical account, 1794. Bracadale parish
- (5) Scottish Interest Group. Newsletter. No. 33, Jul 1998

- (6) Their children were: Kenneth, Anne, John I, Angus, Donald, John II.
- (7) Withers: op.cit. p.243
- (8) Highland and Island Emigration Society. List of emigrants, 1852-7 (Mormon film 0404437)
- (9) Ibid
- (10) Ibid
- (11) VPI
- (12) Angus on his Intention to marry statement in 1875; Donald on statement at death that he had been 18 years in NZ
- (13) It was indicated on Sarah's death cert. that she had been in NZ 10 years
- (14) Waikouaiti Museum records
- (15) Sarah's death cert.
- (16) OESM records p.328
- (17) See Ch. 7 b Marion Chisholm
- (18) School Regs (Geelong)
- (19) School Regs (three schools)
- (20) School Regs (Angus's illnesses)
- (21) Hugh Chisholm. Personal reminiscences
- (22) Information from Alan Chisholm, Nov 15, 1999
- (23) BDM indexes; Wisers Dir.1928

#### 4 (e) Australian Goldminers

- (1) Brooking, T. "Milestones: turning points in NZ history". pp.74-6
- (2) Ibid
- (3) Salmon, H.M. "A history of gold-mining in New Zealand". p.137
- (4) See Ch. 4 d
- (5) See Ch. 4 g & Ch. 4 f
- (6) See Ch. 3 c
- (7) See Ch. 5 a
- (8) See Ch. 4 d
- (9) Paterson, A. "A Cornish goldminer at Hamiltons"
- (10) Summarised from the Coroner's report
- (11) Salmon, H. M. op.cit. p.137
- (12) Matthews, H. "Mark of Honour". A review
- (13) W. Duggan, Fernleigh Farm, Glen Huon, Tasmania, 7109. Apr 2000
- (14) Victoria Record Office. Transcripts of BDMs
- (15) Coles "Hotels of Melbourne"
- (16) Ibid
- (17) Kumara Times Dec 5, 1884
- (18) NZ Probate Records
- (19) W. Duggan. op.cit
- (20) West Coast Times Jun 24, 1921
- (21) ERs. 1911; 1914; 1919
- (22) Westland Chronicle May 4, 1918
- (23) Wisers NZ Guide 1952
- (24) May, P. "West Coast gold rushes" p.328
- (25) Victoria to NZ Shipping List



- (26) ERs; NZ Gazette, 1922. p.699
- (27) Salmon, H. M. *op.cit.* p.188
- (28) NZ Gazette 1869. Gold mining claims p.91
- (29) See Ch. 3 c

**4 (f) John Chisholm and Jessie Main**

- (1) 1679 Phillimore's Parish atlas
- (2) Gazetteer of the British Isles, 1968 (fiche)
- (3) Margaret Chisholm. Observation <sup>to 8 years</sup> on visit, 1998
- (4) Hanks: "Dictionary of surnames"
- (5) "Collins Encyclopaedia of Scotland". ed. by John and Julia Keay
- (6) *Ibid*
- (7) IGI; PR.s
- (8) *Ibid*
- (9) Crichton PR.
- (10) The youngest daughter Agnes probably died as there are no further records for her.
- (11) Margaret Chisholm. Personal communication
- (12) *Ibid.* Tynehead in the 19th century had a railway station
- (13) Pass. Lists; Public Record Office, Victoria; Early newspaper reports
- (14) *Ibid*
- (15) Robert Purdie is said to have brought a herd of stock with him
- (16) Chalmers, B.A. "From Broxburn to Ballarat and beyond. p.36
- (17) *Ibid* p.37
- (18) *Ibid*; VPI
- (19) Chalmers, B. *op.cit*; Outward bound, Victoria to New Zealand. Index 1861-1865
- (20) ODT Aug 20 1864 The Studholms were early runholders and squatters, in both Canterbury and Otago
- (21) Cowan, J. Down the years in the Maniototo"
- (22) The late Bert Lunn, Alexandra. Personal communication
- (23) Cowan. *op.cit.*
- (24) Personal inspection, 1995, AJB
- (25) NZ Gazette 1869. Goldmining claims
- (26) Scholefield, G. "Dictionary of NZ biography. v.2
- (27) *Ibid*
- (28) NA (Dunedin) Will
- (29) ER 1881 has John enrolled with address, Dundas St. Occupation, mariner

**4 (g) Walter and Rachel Chisholm**

- (1) Quoted in May, P. "The West Coast gold rushes". p.106
- (2) *Ibid.* Cover blurb
- (3) From Statistics of NZ, 1865-7 quoted in Appendix to May: *op.cit.* pp.528-9
- (4) Walter's death cert.
- (5) *Ibid*
- (6) Lyttelton Times in May: *op.cit.* p.315
- (7) Freeholders, 1882; ERs
- (8) Discrepancies in Rachel's age amount between age at arriving in Australia, coming to NZ and death
- (9) ERs
- (10) Jul 2 1910
- (11) Quoted in a letter of March 14 1994 from the Methodist Church of NZ. Office Chch
- (12) NZ Methodist May 26 1894
- (13) The Outlook Jul 1 1905
- (14) *Ibid*
- (15) NZ Methodist Times, Jul 2 1910

**4 (h) William Farquarson and Martha Chisholm**

- (1) William's birth was before compulsory registration and no records have been found. From other records where age is given his birth is 1850
- (2) 1881 census Aberdeen
- (3) Dec 4 1858
- (4) Alford, Lumphanan, Kincardine O'Neil, Echt - all rural villages with populations under 3000 in 1964 in Bartholomew's Gazetteer
- (5) 1881 census
- (6) June 14 1883 at St John's Parish church, Bethnal Green, Middlesex
- (7) Marr. proclamation, Parish church, Echt, Jun 11 1883
- (8) Queensland Shipping records. A Bounty migrant is one who has been approved and often sponsored by someone already in the country
- (9) Tasmanian Pioneer Index
- (10) *Ibid*
- (11) Dunedin school records
- (12) Dunedin City Council records
- (13) Personal correspondence: Yvonne Kerin
- (14) Dunedin school records
- (15) Letter to Dunedin Council 1902, asking them to give "attention to some very necessary and pressing requirements at the St Clair baths and dwelling house". Also 1902 ER
- (16) 1914 ER Gardener of Parnell
- (17) 1928 ER for Christchurch Nth

- (18) 1908 ER Dunedin West. Supp.
- (19) Marr. at Chalmers Church, Timaru, May 16, 1912; 1914 ER
- (20) NA (Chch) Probate.
- (21) ER 1911; 1914
- (22) ER 1925; 1928
- (23) Otago Boys' High School. List of Old boys, 1960
- (24) Australian Expeditionary Force Lists. (Fiche)

## CHAPTER 5 CHAIN MIGRATION

### 5 (a) The Glenurquhart seven

- (1) Statistical account of Invernesshire. Parish of Glenurquhart and Glenmoriston p.267
- (2) Urquhart PR's, 1739-1854
- (3) Hugh Barron, Inverness. Personal communication Nov 1999
- (4) Ibid.
- (5) Urquhart PRs; IGI
- (6) Val Maxwell Shipping index; Brett, Sir H. "White wings" 1928; Comber Shipping index. Pass. list, Silver Cloud
- (7) William's obit. ODT
- (8) NZ Reg. Office. BDM indexes
- (9) John, James and Alexander; Agnes, Margaret and Eliza
- (10) Pine, B. comp. "Faith and Toil: the story of Tokomairiro"
- (11) Tuapeka claims, Jul-Nov 1861
- (12) Val Maxwell Shipping index; Knox College Marr. indexes
- (13) 1882 "Freeholders of NZ"
- (14) ERs
- (15) Coroners' report
- (16) Val Maxwell Shipping index
- (17) Margaret, Elsie, Polly, Sophia and Jessie; James, William and Lachlan
- (18) NZ Encyclopedia. (Otago) Article on Duncan Edward.
- (19) Les Taylor. Personal communication and photos 1995
- (20) NZ BDM indexes; ERs
- (21) OESM. Shipping lists & "Lists of debtors"
- (22) 1882 "Freeholders of NZ"
- (23) ER 1882 "Freeholders of NZ"
- (24) ACLRC. Shipping lists; Papakura Museum
- (25) Book compiled on the Helenslee by descendants.
- (26) ERs; "1882 Freeholders of NZ".
- (27) Otago Museum records. Waikouaiti Museum archivist. Personal letter

- (28) Knox College Marr.Reg. Intention to marry form
- (29) Donald Ross's obit. Bruce Herald, Oct 10, 1910
- (30) IGI
- (31) Knox College Marr. Reg. Bruce Herald index
- (32) Bruce Herald Index 1873-82 indicates Peter McAlister as a host for a marriage while he was living in York Place in 1874
- (33) Wises "Every Place in New Zealand."; Scott, D. "Parihaka"
- (34) Taranaki Land Claims. Fiche
- (35) ERs. NZBDM indexes

### 5 (b) Pleasant Point multiple migration

- (1) See Ch. 3 d
- (2) William (b.1772); John (b.1775); Kathrinie (b.1777); Alexander (b.1779); and Archibald (b.1781)
- (3) Inverness PR
- (4) Mary was the daughter of Archibald MacPherson and Margrat Mackintosh of Wester Leys
- (5) Inverness PR
- (6) Scottish Census
- (7) Daviot PR; Alexander (b.1813); Mary (b.1816); William (b.1818); Mary (b.1821)
- (8) Jeannie Helen Laing marr. Ellison Metcalfe Halstead of Pleasant Point in 1905
- (9) Jane was the daughter of James Grigor and Isabel McDonald of Dallas, Moray
- (10) Urquhart PR
- (11) OESM
- (12) Brett, H. "White Wings"
- (13) Harbett's Dir. 1863
- (14) ER 1868/69
- (15) Telford, R. "From the days of our glory"
- (16) NZ Gazette
- (17) Death cert.
- (18) Ibid
- (19) Telford, R. op.cit
- (20) Marr. Cert.
- (21) Jane Grigor (b.1877); Agnes Catherine Allan (b.1881); John Alexander; William Chisholm (b.1885); David and Oliver
- (22) Telford, R. op.cit
- (23) John Sinclair, son of Hugh Sinclair (meal miller) and wife Isobel McIntosh, Lodac, Petty
- (24) Inverness PR
- (25) Petty PR and 1841 census
- (26) Hugh (b.1835); Alexander (b.1837);

- Mary (b.1840); Angus (b.1842);  
Isabella (b.1848); Margaret (b.1849);  
Male (b.1851); and Joane Grigor  
(b.1855)
- (27) See Footnote 8  
(28) Marr. Cert.  
(29) ERs  
(30) Return of NZ Freeholders  
(31) Mary's sister Isabella had two sets of  
twins  
(32) OESM  
(33) Brett, H. *op.cit*  
(34) Mary MacBean was the daughter of  
Donald MacBean and Mary Mackintosh  
(35) Daviot PR  
(36) Elizabeth (b.1835); James McPhail  
(b.1838); Mary (b.1841); Donald  
(b.1844); William (b.1848); Catherine  
(b.1850)  
(37) Scottish census  
(38) Death cert.  
(39) *Ibid*  
(40) Pass. Lists CM  
(41) OESM  
(42) Diary of Robert Jefferson, OESM  
(43) Death cert.  
(44) Donald Chisholm. Will  
(45) Cert. of title  
(46) Marr. cert.  
(47) Cert. Of Title  
(48) Family Bible. Archibald (b.1875); John  
Sinclair (b.1877); Donald (b.1878) ;  
Hugh (b.1880); James (b.1882);  
William and Alexander (b.1884); Gillies  
and Margaret Catherine (b.1885);  
Aeneas Sinclair (b.1888); and Mary  
Isabella (b.1890)  
(49) Cert. Of title  
(50) Barley, A. V. "Peninsula and plain".  
(51) J. C. Wilson index, CM  
(52) NA. Coroner's Report  
(53) Death Duties index  
(54) Supreme Court, 1899  
(55) Jessie was the daughter of David  
Anderson and Barbara Raeburn  
(56) Marr. cert  
(57) Vida Agnes, Reta Elsie and Eric Sinclair  
(58) ERs  
(59) Marr. Cert.; Wilhelmina was the  
daughter of James Thompson and Jane  
Riddell  
(60) Francessa born in Paisley, Scotland was  
the daughter of Thomas Ellwood Lyle  
and Jane Welsh  
(61) Marr.cert.  
(62) Jeannie Francessa; John Sinclair;  
Thomas Lyle; Alister William; Dougal  
Gavin; Bruce Kenneth Kennedy and  
Agnes Mavis (Nancy)  
(63) "Pleasant Point: a history"
- (64) NZ Army re0cords  
(65) Pinney, R. "Early South Canterbury  
Runs  
(66) Kathleen was the daughter of George  
Edwin Gibson and Mary Kelly  
(67) Marr. cert  
(68) Marr. Took place in 1951 at Chch  
(69) Death cert.  
(70) NZ Army records  
(71) "Pleasant Point". *Op.cit.*  
(72) Evans, A. "The silver tussock".  
(73) Marion Isabella, William David and  
James Maxwell  
(74) Daughter of schoolmaster Richard Potts  
Pole and his wife Alice Chisnall  
(75) Marr.cert  
(76) Frank, Ronald, Keith, Eoin, Shona  
Elsie, Vivian Theodore, Richard Peter,  
Bernard St0ewart and Colin Murray  
(77) Mary Magowan was the daughter of  
David Magowan and Ellen Wallace  
(78) Marr. cert.  
(79) Death cert.  
(80) Will  
(81) Margaret and Mary entered examples of  
their farm produce and needlework in  
local fairs and shows and they were  
awarded 1<sup>st</sup> prize on more than one  
occasion.  
(82) Death cert.  
(83) Timaru Herald  
(84) Death cert.

### 5 (c) Haddington Chisholm Family

- (1) Their children were Margaret (1792-3);  
Thomas (b.1794); James (b.1796); John  
(1798-1875); Elizabeth (b.1800); Mary  
(b.1803); and Margaret (1805-50)  
(2) Ordinance Gazetteer of Scotland  
(3) Register of the Haddington Parish  
Church  
(4) Haddington Burgess Ledger Records  
Jun 1841  
(5) Catherine, daughter of Mary's eldest  
sister Marrion and husband Robert  
Wight  
(6) St. Mary's Haddington give his name as  
Andrew Cruickshank, all other records  
give name as John  
(7) Not known what loan was to be used for,  
who made it nor why repayment stopped  
(8) Sheriff Court of Haddington. Register of  
Hornings, Inhibitions etc. Book 26, Mar  
26, 1833 – Nov 22, 1850  
(9) Listed among the bad debtors when the  
Testament of Robert Richardson,  
Grocer and Wine Spirit Merchant was  
proved in 1847  
(10) Haddington Churchyard Burial Records

- (11) One of Marrion's grandsons has suggested she came to NZ because of ill health
- (12) Arrival date based on Intention to Marry.
- (13) Rutherford, A.M. "The Inch: the story of Stirling and Inch Clutha p.61
- (14) See Ch. 7 a
- (15) ERs; NZBDMs; Wises and Stones Dir.
- (16) Death cert. States in NZ 43 years
- (17) Letter from Mary Darling Chisholm to Yvonne Chisholm May 1, 1966
- (18) Euphemia Anderson (1855-1928) was the daughter of Richard Anderson (1808-74) shoemaker and Euphemia Williamson (1815-80) who came to New Zealand on the Sevilla in 1863
- (19) 1881 census
- (20) The drowning is extensively reported in the Southland Daily News, and the Southland Times at the time. His body was never found
- (21) Otago School Records show Euphemia at school in Port Chalmers in May 1882
- (22) Certificate of Title for Roseneath House. The mortgage was discharged in 1908
- (23) Their children: Richard Andrew James (b. 1909), Jane Macey (1910-87), Brian Anderson (1912-81), Kathleen Mary (1915-19), Charles Beagley (b. 1917), Janet Euphemia (1919-99) and Dorothy May (b.1926)
- (24) Don, A. Memories of a golden road. p.366
- (25) Appendices to the Journal of the House of Representatives 1914, H-15, page 70.
- (26) Their children Mary (b.1922) and George (b. 1928)
- (27) Their children Lester Redward (1910-33) and Euphemia Annie (b. 1912)
- (28) Their children Margaret Lilian (1912-88) and Jean Stewart (b. 1917)
- (29) Their children Bettie McIntosh (1916-95) and Ian Hutchinson (b. 1918)
- (30) Story told at Chisholm Family Reunion 1985 and confirmed by a couple of their children in 2001
- (4) Statistical account of Scotland. Ross and Cromarty Kintail, 1791
- (5) 1851 and 1861 census for Kintail. By 1881 census there were only 13 houses in this Enumeration area, 6 of them unoccupied, the rest housing shepherds and none of them Chisholms
- (6) 1861 census, Kilmorack
- (7) It is thought that Archie still spoke some Gaelic in his home in NZ as most of his children were also Gaelic speaking
- (8) Southland Daily News, Aug 22, 1863
- (9) Southland Daily News, Aug 26, 1863
- (10) Southland Daily News, Aug 29, 1863
- (11) Southland Daily News, Aug 26, 1863. See also Margaret Whitford's recently published book on the family of Archie and Catherine Chisholm
- (12) Family stories. Obit. in the Winton Record, Jan 29, 1909
- (13) Intention to marry declaration, Feb 1867 indicated Catherine had done domestic work at the Watson's for 2 years
- (14) Archie's Intention to marry indicated he was in residence at the Watson's for 5 days
- (15) A survey was published of all men holding freehold land in 1882
- (16) The Southland Times, Apr 16, 1906
- (17) 1893 and 1896 ERs for Awarua
- (18) Southland Land Reg., New Zealand
- (19) See Ch. 3 g
- (20) Southland Land Reg., Section 311, Forest Hill Hundred
- (21) Journal of the Houses of Reps. Sheep returns, 1900 and 1901 (fiche)
- (22) Southland Land Reg.
- (23) Winton Record Jan 29, 1909
- (24) Ibid
- (25) This is what was filled in on his death certificate
- (26) See Ch. 6 "Surprising but true 4" for how these family stories were turned from myths and into what is now accepted by interested family members as truth

## CHAPTER 6 SINGLE CHISHOLM MEN

### 6 (a) Archibald Chisholm

- (1) For fuller account of this research see Ch. 6 "Surprising but true 4"
- (2) See Ch.3 g for Archie's brother John's story
- (3) Marr. Cert. St Mary's Catholic church, Beauly

### 6 (b) Donald Chisholm

- (1) NA (Wgtn) Pass. Shipping index
- (2) Combers Shipping Index
- (3) 1866 Stevens and Bartholomew Dir.
- (4) 1870/71 ER and later rolls
- (5) Primitive Methodist Church records 181/3, 1872-80
- (6) Thorndon School records
- (7) NZ Mail 11 Oct, 1889 16 b
- (8) 1893 and 1896 ERs
- (9) 1899 ER Manukau Supp.2



- (10) 1899 ER
- (11) Not proven but NZ Marr. records show marriages that would be appropriate dates and do not fit any other known Chisholms: 1903 Alice m. James McAneny; 1904 Grace m. Frederick Harry Bush; 1905 Edith m. Frederick Charles Collecut; 1907 John m. Annie Frith

### 6 (c) Allan and Simon Chisholm

- (1) McDonald, W. *Breakachy*. p.5
- (2) CCJ 1998 p.30
- (3) Alister Chisholm a Scottish descendant who lives in Inverness and is immersed in Chisholm Family history thinks that this should be Culmill
- (4) 1871 census for Grantown, Moray
- (5) *Ibid*
- (6) Simon's Intention to Marry form indicates he had been in Napier 6 years
- (7) Dunedin school records show both children left Kaikorai School for High School
- (8) 1907 ER
- (9) Family story has Hughina marrying John Sudgen but this has not been verified
- (10) Written records indicate Allan was at Waimate, Pleasant Point, Makikihi, Timaru
- (11) J.C.Wilson index CM
- (12) ER 1881 at Waimate; 1884 ER at Pleasant Point
- (13) Featherston school records show John and Barbara at school by late May 1885
- (14) *Cyclopedia of New Zealand* Wellington country volume

### 6 (d) Hugh Chisholm

- (1) Coulthard, J. "Tracing Vogel's Immigrants to Nelson" in NZ Genealogist. Jan 2001 pp. 34-5; *White Wings*; *Comber's Shipping Index*
- (2) Gillison, R. "Early days in Dunedin", pp.130-3
- (3) 1887 ER for Caversham
- (4) 1890 ER for Port Chalmers
- (5) 1908 and 1911 ER for Wellington Central
- (6) NSW Marr.Reg. show a Hugh J. Chisholm marrying a Susan E. Wilson in Sydney in 1916. Has not been verified
- (7) 1914 ER
- (8) 1919 & 1925 ER Auckland; 1922 *Wises Dir.*

- (9) 1925 ER Wanganui; 1928 ER Hamilton (supp.)

### 6 (e) John and Hugh Chisholm

- (1) Ann died on Jan 20, 1868 from typhus. Donald remarried on Dec 20, 1870
- (2) *Wyndham Farmer*. Sep 20, 1927. Hugh Chisholm's obit
- (3) Letter in possession of John Chisholm, Menzies Ferry, Wyndham
- (3) OW Oct 28, 1875
- (4) *Ibid*
- (6) *Wyndham Farmer*. op.cit. What made the trip eventful has not been discovered
- (7) Earnsclough station is just outside Clyde on the far side of the Clutha River and was owned by Fraser for 30 years. Beautifully landscaped with English trees. Gold was found here in 1861
- (8) In correspondence from Mr Geoff Jeffrey, Roxburgh citing letters his father had received from J.Ormond of Gisborne in 1945
- (9) Expanded in 1883 and again in 1891
- (10) Chisholm, J. and E. "The Chisholm family of Fortrose" 1989. p 27
- (11) Op. cit. pp.30-3
- (12) *Wyndham Farmer*. op.cit.

### 6 (f) Hugh Marshall Chisholm

- (1) *AA Illustrated guide to Britain*
- (2) IGI
- (3) 1881 Scottish Census
- (4) 1887 ER (Christchurch North)
- (5) Intention to marry indicated he had been in Dunedin 3 years
- (6) *St Andrew's Church*. Marr. Reg.
- (7) ERs 1893, 1896 and 1899
- (8) *Dunedin School records*
- (9) ERs; *Wises Dir.* 1903-9; *Land titles*
- (10) *Kings College list of past pupils*
- (11) *Defence Dept papers for Hugh Roland Bilby Chisholm*
- (12) *Defence Dept papers for William Robertson Chisholm*. Revocation statement made by William Robertson Chisholm, Nov 8, 1915 in *Reginald's will talks of the property in Norsewood*.
- (13) *Defence Dept papers*
- (14) *Ibid*.
- (15) *Probate: Napier* 2177
- (16) Pugsley, Christopher. "Gallipoli: The New Zealand story". p.233
- (17) *Defence Dept papers*
- (18) In a sworn statement on Nov 23, 1915, witnessed by a Dunedin solicitor both Hugh Marshall and Agnes say they are

now "of Dunedin". A crossed out address on Hugh Roland Bilby Chisholm's discharge papers gives their address as Clifton House, off High St Dunedin

- (19) OW Oct 11, 1916
- (20) Address given for Gordon's father as Next of Kin on his Enlistment papers
- (21) NZ Expeditionary Forces. Lists
- (22) 1919 ER Wellington North. No father or mother on the roll
- (23) Wises are always slow at deleting entries and very likely the firm had closed by the end of 1921. There are no entries at NA (Wellington) for "Dead Companies"
- (24) Scots College Reg. of Past Pupils
- (25) 1919 ER (Auckland Central)
- (26) William Robertson's "Intention to marry"
- (27) "Erected by her sons and daughter Reginald Roland, William Douglas, Lena and Douglas. A great mother"
- (28) NSW Death index, 1919-45

## CHAPTER 7 SINGLE CHISHOLM LADIES

### 7 (a) Atalanta Chisholm

- (1) The original copy is in the Hocken library in Dunedin
- (2) The Strathmore left the Thames June 27, 1856; arrived Otago Harbour with 184 pass's Oct 2
- (3) See Ch 5 c
- (4) School admission Regs; 1886 Wises; 1899 ER.

### 7 (b) Marion Chisholm

- (1) See Ch. 4 d
- (2) IGI and Bracadale PR
- (3) See Ch. 4 d
- (4) Timaru Museum index
- (5) See Ch. 5 c
- (6) Hewitson library, Dunedin; First Church Regs
- (7) See Ch. 4 d

### 7 (c) Catherine Chisholm

- (1) See Ch. 4 f
- (2) Ibid
- (3) Brother James letter to John, written from Laingholm, August 24, 1874
- (4) The South Island name for a beach

cottage or bach

## CHAPTER 9 EPILOGUE

### Bill Chisholm

- (1) See Ch. 6 d
- (2) McCaskill, L. Molesworth. p.140
- (3) Ibid p.141; Obit. Marlborough Express, Dec 30, 1999
- (4) Ibid p.142
- (5) Ibid p.143; Marlborough Express, op.cit.
- (6) Ibid p.148
- (7) Ibid
- (8) Called after Bill's wife Rachel

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Victorian Pioneer Index

## CHISHOLM NAME INDEX

This index includes the names of spouses mentioned in the text. As well there are ancestors of NZ families, so not all those mentioned came to New Zealand.

The following abbreviations have been used:-

Aft After that date  
Bef Before that date  
c. around that date  
fl. Flourishing. Alive at that time  
SL Contemporary person – as far as known living in 2001

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*"My Heart is in the Highlands "*  
*(Robert Burns)*



*Angus Chisholm*  
*"On the march*  
*in the 1930s"*  
*(Founding Member*  
*in 1898 of the*  
*Dunedin Pipe Band)*

AULD LANG SYNE\*

*Should auld acquaintance be forgot*  
*And never brought to min'?*  
*Should auld acquaintance be forgot*  
*And days o' lang syne?*  
*(Robert Burns)*

\*Former days and friends





**Areas Settled by Early CHISHOLMS**

CHISHOLM PIONEERS IN COLONIAL  
NEW ZEALAND