

Brief History of Mount Street Cemetery, Wellington¹

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By the end of July 1840, Captain William Mein Smith, the New Zealand Company Surveyor had laid out the town of Wellington. His plan showed land in Bolton Street for three cemeteries; Church of England, Jewish and Other. There was also a smaller plot along behind the town sections on the Terrace to be the site of the Roman Catholic Cemetery.

Bishop Pompallier consecrated the Cemetery on 6 January 1841 during his visit to Wellington. By the end of 1841 the local Catholic community had made a move to define the site and erect a fence. Over succeeding years there were attempts to verify the exact boundaries and finally on 27 July 1853 a Crown Grant was made defining the exact boundaries. The earliest surviving grave marker dates from 1851 and the latest is from 1954.

Though only 308 headstones were recorded in the 1988 Conservation Plan that same document estimated there could be as many as 750 burials in the Cemetery. Recent research has led to the staggering conclusion that there could be between 1,000 and 1,100 Catholics buried in this relatively small plot of ground. The website is: www.mountstreetcemetery.org.nz.

Mount Street Cemetery has had a chequered history. It operated as a Cemetery from the time of its consecration until it was officially closed in 1891, although burials took place in family plots up to 1954.

Graves were not maintained by families who died out or moved away and over the years there have been reports over time of goats, cattle and sheep running wild in the Cemetery.

The first Friends of Mount Street Cemetery was formed and obtained a Heritage Order in March 1996, by which the Cemetery was saved for posterity. Concern prompted in part by a visit of two busloads of Catholic pilgrims as part of the Bishop Viard Bi-Centenary in October 2009 followed by a visit by the French Ambassador on All Souls Day, again raised awareness of this relatively neglected part of Wellington Catholic history. In 2010 a Friends of Mount Street Cemetery was formed with the support of the Wellington Catholic Archdiocese. The Committee is made up of cemetery restoration experts, descendants, researchers and there is representation on the Committee from the Wellington Catholic Archdiocese and Victoria University of Wellington.

The Committee has already undertaken a number of projects including a Ground Penetrating Radar Survey of the various paths through the Cemetery and on some unmarked graves, fundraising for headstone repair and a successful application to the NZ Lotteries for a full Ground Penetrating Radar Survey of the entire Cemetery.

There have been a number of Working Bees involving the Bank of New Zealand staff, Bishop Viard College and St Patrick's College students and even members of the British Armed Forces as well as many willing volunteers.

Cemeteries are social history documents and they can tell us a great deal about the past in respect of how long people lived, where they came from, their ethnic origin, in some cases how they died, earned their living and related to that their social status.

Mount Street Cemetery is a wonderful example of a cemetery as a social history document. Between the early 1850's and the mid 1950's as many as 1,100 people were buried in the cemetery. They represented a cross section of Wellington Catholic Society, from a broad range of ethnic groups and across the socio-economic spectrum. In short, a microcosm of Wellington Catholic Society.

The first generations buried here included Maori and the first wave of immigrants to New Zealand from England, Ireland, Scotland, Wales, Italy, Germany, Austria and Poland. The names on the headstones give us clues to their ethnic origin. Being a Catholic Cemetery, there are many Irish and the Irish often put their County of origin on their tombstones. Examples of other ethnic names are Cimino, Cenci and Corrado all Italian and of course Fr's Petitjean and Sauzeau and Pilliet - French.

¹ See also Ken Scadden, *Maritime Memories of Mount Street Cemetery. A maritime historian uncovers some of the fascinating stories of those who rest in Wellington's first Roman Catholic Cemetery*, Wellington, 2014.

Causes of death recorded on existing tombstones include a number of drownings, an accidental shooting and even a 14 year old who was killed while travelling with a priest to serve mass at Makara when a horse and buggy tumbled off the road. Many younger women died in childbirth there are many infants and young children buried in Mount Street Cemetery. As many women were at home minding their children they did not have 'professions' as such. But for the men we find the conductor of St Mary's Choir, the Chief Steward of the *SS Rotorua*, the Commander of the ship *Opawa* and an Explorer and Surveyor. There are many prominent Wellington businessmen and their families buried at Mount Street and whilst few if any of these have their occupation on their tombstones, the location of their graves within the Cemetery and the quality of their headstones can be taken as some measure of their success in life.

There are a considerable number of ex-Military men buried in Mount Street Cemetery mostly from the 65th Regiment but also some men from the 14th, 57th and 58th Regiments, many of them Irish. There are also a number of Religious at rest, after serving the Catholic Community of Wellington for many years. They include: Father O'Reily (the 'Apostle of Wellington') and Marist Fathers Sauzeau SM and Petitjean SM and the Mercy Sisters Agnes Barry, Mary Maxwell, Theresa Walsh, Mary Cimino, Mary Golder, Mary McIvoy, Mary Dwyer and Mary Kennedy.

A number of prominent lay people are buried in the Cemetery. Several who deserve special mention are: Jean Francois Yvert who was Bishop Pompallier's printer at Kororareka, James Fryer who was a teacher at Wellington first Catholic School in Boulcott Street and Salvatore Cimino a local ship owner and businessman who loaned Bishop Viard the funds to build the Catholic Cathedral, interest free!

The Mount Street Cemetery Committee plan to undertake some analysis of the layout of the Cemetery graves trying to ascertain any patterns of where people were buried and by examining the dates determine how the Cemetery used over time. Further work with the Ground Penetrating Radar has identified the exact locations of the currently unmarked graves.

After an unfortunate history, the Mount Street Cemetery's time has finally come to be rehabilitated.

These are the stories of only some of the people buried there:

FATHER MICHEL BORJON SM (1811-1842) and BROTHER DEODAT VILLEMAGNE FMS (1815-1842) BOTH DIED IN 1842

Father Michel Borjon was born in 1811 at Arbigny in the Belley Diocese in France. He was ordained a priest on 16 July 1837 for the Belley Diocese. He Professed as a Marist Priest on 3 September 1839. He departed from London on 8 December 1840 in the *Mary Gray* together with 13 other Marist Priests, Brothers and Laymen. Also included in this group was Jean Francois Yvert (the printer for Bishop Pompallier) who is buried in Mount Street Cemetery. They arrived in Sydney in May 1841 and transshipped to the *Earl Durham* arriving in the Bay of Islands on 15 June 1841. The group travelled with Bishop Pompallier to Auckland, Coromandel, Tauranga and Maketu where Fr Borjon was left with Brother Justin. He was there for a number of months visiting several outstations and undertaking missionary work.

Father Forest travelled down to Auckland accompanied by Brother Deodat Villemagne FMS. Brother Deodat was born in 1815 in St Etienne and joined the Marist Teaching Brothers aged 23. He was chosen to travel to New Zealand in the sixth group on Marists headed by Father Forest SM. This group sailed from London on 16 November 1841 and after a stopover in Wellington arrived in the Bay of Islands on 4 May 1842. Brother Deodat remained in Kororareka until July 1842 when he went down to Auckland ready to join Father Borjon to travel to Wellington where Father Borjon had been appointed to be the first Catholic Parish Priest and Brother Deodat was to assist him.

The pair left Auckland on 1 August 1842 on board the schooner *Speculator* which was last sighted off Mercury Bay on 12 August 1842. The *Speculator* was a vessel of about 40 tons, and carried several passengers and a general cargo. Concerns were raised when the *Speculator* failed to arrive in Wellington.

It was not until September 1843 however that the windlass of the *Speculator* was found off Cape Runaway by a whaling party belonging to Mr Webster. It was supposed that the *Speculator* had been lost on a reef off East Cape.

There is a painting and a plaque in the Marist Teaching Brothers holiday house in the Bay of Plenty dedicated to these two religious lost at sea on the *Speculator* but there is no public memorial to them anywhere and in particular none in Wellington.

Fr. Jean-Baptiste PETITJEAN SM (1811 - 1876)

Father Petitjean was born on 30 March at Mornant, Lyon, France. He was educated at L'Argentiere from the age of eight. He was initially ordained on 28 February 1836 as a Diocesan Priest and joined the Society of Mary on 21 September 1838. He professed on 19 May 1839. Fr Petitjean arrived in New Zealand on 18 December 1839. His appointments in New Zealand were:

1839– 1842 Maori Mission, Nth Auckland (including 1840 at Whangaroa)

1842-1850 Auckland (including 1848-1849 when he supervised the building of St Mary's College, North Shore)

1850-1876 Thorndon, Wellington (including time at Akaroa, Otago (1857) and Southland). He said the first Catholic Mass in Christchurch on 31 May 1857.

Fr Petitjean died on 21 September 1876 while kneeling at the Altar of the Wellington Cathedral and is buried in Mount Street Cemetery.

Fr. Augustine SAUZEAU SM 1834 -1892

Fr Sazeau was born on 18 April 1834 at St Hilaire, Vendee, France. He professed on 9 October 1859 but we do not know the date of his Ordination. He arrived in New Zealand in 1861 and was initially stationed at Kauaeroa (near Hiruharama or Jerusalem) with Fr. Lampila on the Whanganui River for 6 months. His appointments in New Zealand were:

1862 – 1864 Napier

1864 – 1881 Blenheim (First resident priest)

1881 Meeanee

1881 Timaru

1882, July – October 1883 at General Chapter in France

1883 – 1889 First Marist Vice-Provincial, based in Wellington.

He died on 24 December 1892 in Wellington and is buried in Mount Street Cemetery. He was a qualified medical man before he joined the Society of Mary. Fr Sazeau was an amateur entomologist and won a 'First Class Certificate of Merit' for a display of butterflies which he sent to the Sandhurst Industrial Exhibition (in Melbourne, Australia) in 1879. In 1887 he had a bad accident and his health began to deteriorate. At one time in NZ, he had a horse called 'Barney'.

Fr. Jeremiah Purcell O'REILY O.F.M Cap

Father O'Reily was born on 14 July 1805, Cork, Ireland. He was very well educated having studied the Classics, Latin, French, Greek, Italian and Irish. He also studied music and was a proficient boxer. He was ordained in 1828 and initially worked in France and Cork and in 1883 worked in Dublin. In 1839 he was appointed Guardian of the Friary, in Kilkenny. Fr O'Reily came to New Zealand in 1843 arriving in Wellington on 31 January on the 'Thomas Sparkes' as Chaplain to the Petre family. He said his first Mass in Wellington in Baron von Alzdorf's Hotel on the Wellington Waterfront. From 1843 to 1880 he was based in Wellington until his death but he visited the Hutt Valley, and crossed Cook Strait to Nelson and Port Underwood. Early 1844 'The Chapel of the Nativity of Our Lord' was built on the site where St Mary of the Angels now stands. In 1864 he traveled with Bishop Viard to Lyttleton, Port Calmers, Dunedin, Bluff, Invercargill, Queenstown, Arrowtown and Cromwell. The Archbishop of Manila, Philippines sent Father O'Reily 2,000 Francs to build a Presbytery. Before that Fr O'Reily had boarded with a Mrs Kennedy in Cuba St. A small cottage was built 'in a small hollow on the side of the hill on what is now McKenzie Terrace'.

In 1846 Fr. O'Reily moved in and began to lay out a garden. He won prizes for his fruit and vegetables at horticultural shows. Gooseberries were a particular favourite. He also kept goats

which he milked. Water was obtained from a stream which flowed down the hill and he formed a V shaped open drain (by nailing 2 planks together) and conducted water into a barrel outside his back door. Firewood was obtained from the bush on the hillside. He did his own housekeeping and cooking. The interior was described as ‘spotlessly clean’. He made the journey several times daily from the Presbytery down to the Chapel and back up the steep hill to home.

In 1866 he went with Bishop Viard to the West Coast where he was able to converse with the Irish gold miners in their own language. From 1867 to 1871 he visited England, Ireland, France and Rome.

Fr O’Reily was held in such high regard that on several occasions when the Presbyterian Minister was away, he conducted the Presbyterian Services in Wellington, an extraordinary occurrence given the prevailing religious attitudes of the day and probably a unique event in nineteenth century New Zealand religious history. In 1878 he retired as Parish Priest and died on 21 July 1880 and is buried in Mount Street Cemetery where he had officiated at the funerals of literally hundreds of his Parishioners.

In 1883 a public subscription was taken up to erect a handsome monument to Fr. O’Reily and among several eulogies was one from the former Governor Sir George Grey who said: “Gentlemen, put up your monument: it will decay and fall to pieces – that will go – but the good that Fr. O’Reily has done will not pass away”.

JEAN FRANCOIS YVERT (1796-1867) The Educator

When the Society of Mary began in 1836, the Founder, Father Jean-Claude Colin accepted a role in Oceania to not only build church’s in this new missionary area of the South Pacific, but also to open schools and colleges for native peoples of those far off lands of the Pacific Ocean.

The uniqueness and value of the individual person, the importance of education in every community and the involvement of parents and family were considered to be very important to the missionaries and those who joined them including Jean Francois Yvert.

On arrival in New Zealand, the French Marists worked hard to establish schools wherever they were able to, as they regarded education as vitally important.

The Marist view of education can be summed up in the following quote: “A school is an institution where young people gradually learn to open themselves up to life as it is and to create in themselves a definite attitude to life as it should be.”

Jean Francois Yvert was born in the village of Pleuville near the town of Confolens, France, on 10 June 1796. He married, but at some point Yvert and his wife separated and he lived apart from his family for ten years in the town of Caen in Normandy.

At 43 years of age, and encouraged by a Marist priest, in 1839, Yvert wrote to Father Colin, Marist Superior in Lyon, seeking to join the Mission to Western Oceania. He described himself as having great energy and offered his services in any capacity which he could be of use.

He applied to join the Third Order of Mary but was not accepted, probably because of the separation from his wife. However, by May 1840 Father Poupinel wrote to him stating that the Society of Mary considered him a Marist ‘in heart and sentiments’ and Yvert was recruited to set up and run the Catholic Mission printery in New Zealand.

After an accelerated apprenticeship in printing and book-binding he ordered all the equipment and supplies required to establish and run a printery at the other end of the earth. He was meticulous in his planning and the Marist Superior obviously had great confidence in him

We know little of Yvert’s own education but he was obviously a cultured man. Before he left he recommended the purchase of two hand organs (one of which was to be kept in reserve). He strongly recommended against the purchase of the smaller sort of organ as he felt they went too quickly out of tune and the sound they produced was “shrill and harsh and not conducive to the uplifting of our souls”.

The missionary printer’s luggage included four violins (in addition to his own) which he planned to use to teach Maori to play and form a small orchestra to perform at religious ceremonies. He also took three sketchbooks, pencils, colours and drawing paper in order to be able to give art lessons - though whether he used them or not has still to be established and their whereabouts (if they have survived) is currently unknown.

The missionary group arrived in Kororareka in the Bay of Islands, Northland on 15 June 1841, together with the printing presses, church bells and other cargo. While the printery building was under construction, energetic Yvert was also engaged in establishing a large vegetable garden to support the mission. He was also reported to be helping with the Mission Accounts in 1842.

In 1842 Fr. Jean Forest arrived in New Zealand and as part of his orientation to New Zealand asked each of the Marists then in the country to write down their views on the progress of the mission. Here we see a glimpse of Yvert as an educator in that there was a strong plea from him that everyone on the French mission should have lessons in Maori and English.

Yvert trained two of his confreres, Brothers Luc Mace and Emery Roudet, in the art of printing and by mid-1842, book production was under way. Together, between 1842 and 1847, they put out at least 12 Maori language publications, totalling well over 30,000 volumes. His view on the importance of printing can be summed up in his own phrase: "Books are Teachers".

Education was a cornerstone of the Marist mission philosophy from the beginning and Father Garin was moved down to Auckland from Mangakahia to look after the Fencible Pensioner settlements of Howick, Panmure and Howick, to the South of Auckland. By early 1848 Schools (which would also serve as chapels) were built in Howick and Onehunga followed shortly after by one in Panmure.

Bishop Viard, like Bishop Pompallier believed that education was just as necessary for his Maori Parishioners as for the Europeans and so he established a teachers college to train Maori and European teachers to teach at the mission schools

On 29 May 1847 Yvert began teaching classes at Kuwaru in Whangaroa and was in charge of the boy's school. Included in the classes were three Maori youths namely Matuharama ('a native of Opotiki'), Hohepa and Ruhia. At the same time, he trained two European women; Mary Ann McGarvey and Eliza Walsh (aged 15 years) and at least one Maori catechist as teachers. It was intended that these three would become teachers at the new St Mary's College at Takapuna on Auckland's North Shore.

In July 1849 Bishop Viard wrote in his letter book of three local young English girls: 'I have sent them to Whangaroa. Monsieur Yvert will train them to become excellent teachers for both English and Maori girls'.

In addition to teaching, text books on grammar, arithmetic, geography and history were prepared at Whangaroa for the new College by Bishop Viard with input from Yvert.

Governor George Grey in a letter to Bishop Viard, states that Mr Huntley together with Misses McGarvey and Walsh founded Mary's College in October 1849. Father Louis Rozet and Mr R.H. Huntley (a former Civil Engineer and an experienced teacher) also joined the teaching staff there.

In a letter from Bishop Viard to Sir George Grey he mentions 'Mr Yvert, a Frenchman familiar with English, whose life has been devoted to teaching'.

The creation of the new Diocese of Wellington ended Yvert's work in the North. In 1850 he sailed south on the *Clara* with Bishop Viard, and five priests. There were three Sisters, Mary Teresa (Elizabeth) Walsh, Mary Cecilia (Catherine) McCann, 19-year-old Mary Joseph (Agnes) McGarvey, her sister 12-year old novice Sarah McGarvey and two Maori women.

Yvert was accompanied by his Maori assistant Matuharama and the teacher Mr Huntley. There were also ten lay brothers and two Maori catechists, one of whom was the Kororareka woman Peata, who sponsored the first baptisms in the Wellington Baptismal Rolls.

Under the direction of Mr T.H. Fitzgerald, Yvert and the lay brothers constructed a Convent for the Sisters which for the first two years served as a school.

A school for boys was opened in Boulcott Street, Wellington in May 1851, and the teachers were Jean Francois Yvert and Mr Huntley. Yvert was strong on teaching mathematics and French as an extra. He taught at the school until at least 1864 while continuing to assist Bishop Viard in his work. He also gave private French lessons: his pupils included Lady Grey, the wife of Governor Grey.

In 1865 Yvert suffered a stroke which partly paralysed his legs and he was unable to walk without assistance and he suffered a fatal stroke on the evening of 6 July 1867. He is buried in Mount Street Cemetery, Wellington.

Jean Francois Yvert was a very pious man with a strong devotion to Mary and burning desire to be a missionary. He was a talented organiser, a musician, an artist, a highly skilled pioneer printer and a teacher. He spent 45 years of his life in France and 26 years in New Zealand.

Overall his contribution to Maori literacy through both his teaching of students and of teachers, and through his role as a pioneer printer, cannot be overstated.

JAMES “TERAWHITI JACK” McMENAMEN Died 3 August 1861

James McMenamén was born in Ireland around 1821 in either Donegal or the County Tyrone – most likely the latter. He migrated to Australia and then on to New Zealand. He is recorded as being at Terawhiti Station in 1847 but his descendants believe he arrived several years earlier.

His first job was working for William Barnard (‘Barney’) Rhodes, an early New Zealand entrepreneur who had business interests in whaling, farming and many other ventures. It is possible that James had met Rhodes in Australia and was enticed to come over to New Zealand to work for him. James drove a herd of cattle around the Wellington South Coast and grazed them for Rhodes on Rhode’s land. From the outset however James was determined to have his own run.

On 26 November 1847 he married Hannah Wilkins who was 21. Hannah was born in Bath, England and had arrived with her parents and brother on the *Arab* in 1841. They were married by the well-known Wesleyan Minister Samuel Ironside. Hannah is believed to have been a servant and was illiterate as she signed her will with an X. She took up a job as a dairy maid at Terawhiti and that is how she and Jack met.

In 1853 James bought 2 lots of 50 acres of Crown Waste Land and continued to buy small blocks from his neighbours. By 1857 he owned 1,800 acres in his own right and in 1858 he applied for and was granted a Run Licence of 3,000 acres. This, and later purchases formed the genesis of the great Terawhiti Station.

James and Hannah had nine children between 1847 and 1861, the oldest of whom, William died in 1855 and is buried in Mount Street Cemetery in the same grave that his father would later occupy. In August 1861 tragedy struck the family. James, his mother in law and his daughter were in a rowing boat which was conveying them to the Schooner *Tyne* in Wellington Harbour due to sail for Wanganui. A sudden squall struck the boat and it overturned spilling the family and the boatman into the water. Boats were lowered from several vessels in the Harbour and all four were retrieved from the water and taken first to the Customs House and then to the New Zealander Hotel. Jack’s daughter and the Boatman were successfully revived but James himself and his Mother in law succumbed to their ordeal. The *Tyne* herself was wrecked at the Wellington Harbour entrance in 1868.

Terawhiti Jack was buried in Mount Street Cemetery alongside his son William. For his widow and eight surviving children and the mighty Terawhiti Station Jack left his family a wonderful legacy. His will bequeathed Terawhiti Station to his widow Hannah on the condition that she stay as a single woman- which she did. Hannah lived on Terawhiti Station well into her seventies. She then retired to Island Bay and lived as a widow a total of 56 years. She died on 25 October 1918 aged 92 and is buried in Karori Cemetery.

DANIEL O’DONNELL Died 23 June 1868

Daniel O’Donnell was born in Donegal and at his inquest was reputedly a temperate man, aged about 30 years at the time of his death. He had been working for nine months as book keeper for Mr Joseph F Byrne, a Draper of Hokitika. The pair was travelling Saloon Class on their way from Hokitika to Auckland. They were on board the *SS Egmont* which was berthed at Queens Wharf on 23 June 1868 and had just had dinner when they learned that the *SS Airedale* by which they were to go on to Auckland, was leaving. It was a dark and rainy night and few lights were on the wharf. They raced to get aboard the *Airedale* and Mr Byrne arrived to find that Mr O’Donnell was not there.

At the inquest held the next morning held at the Crown and Anchor Hotel the following evidence was given: Richard Drew, the Chief Officer of the steamer *Phoebe* was walking towards the end of the outer T of Queens wharf, when he heard the cry man overboard and he saw a man struggling in the water. A call was made for a heaving line or lifebuoy but it could not be got out

immediately. By the time these were obtained and thrown, the man had disappeared. Captain Jack of the *Egmont* had also thrown the lifebuoy and rope. Richard Drew went back to the *Phoebe* and fetched a grappling iron and after about three quarters of an hour dragging the body of Daniel O'Donnell was hauled onto the wharf.

William Simpson the Second Officer of the *Egmont* was in the Chief Engineer's cabin when he heard a cry and going on deck saw a man in the water struggling about 5 yards from the end of the wharf. He saw the man sink and did not see the body come up again until it was hauled up.

Constable McDermott deposed that in searching the body that he found a bank bill on the New South Wales Bank for £240, a one pound note, half a sovereign, eight shillings and sixpence in silver, a gold watch and chain, a scarf pin, penknife, two sets of studs, and other articles and papers. The watch had stopped at 7.30 p.m.

When Dr Grace was called to see the deceased, the body was lying in the stable at the back of the Crown and Anchor Hotel. The body appeared to have been just removed from the water and was quite dead. There were marks about the body which appeared to have been made with the grappling hooks used to retrieve it.

The evidence showed that the deceased fell overboard while going over the *Egmont* gangway at about 8 p.m., last evening. A verdict of accidentally drowned was found by the jury and a rider added to the following effect "that the accident might have been prevented had there been sufficient light on the wharf " and the jury wished that proper regulations be made with regard to gangways of vessels showing lights and being in a secure state.

CAPTAIN CHARLES SHARP Died 5 July 1880

On resigning his command of a vessel in the British East India Companies fleet, Captain Sharp sailed to New Zealand arriving in Wellington on 21 December 1841 on the vessel *Mandarin*.

A number of the passengers pitched their tents on the ridge which later became the Wellington Terrace. Some of the tents blew down in a storm but it was reported that Captain Sharp's tent which he shared with a Mr Robinson survived the gale. Captain Sharp became a merchant and soon became a prominent citizen in Wellington he was on the Burgess role for Wellington in 1843 at that time residing on the Terrace.

He became an officer in the Volunteer Corps after the Wairau affray in 1843 and the Militia Ordinance of 1845 had him as an officer for the Te Aro district. After the attack on Boulcott's farm in the Hutt Valley his military experience was put to good use and he continued to play a prominent part in military affairs.

A report on the 1848 earthquake stated that it his one story part-clay house on the Terrace was damaged and at this time he was listed as Acting Harbourmaster. His house was sited at 238 the terrace and was later the site of the home of Sir Robert Stout. In 1849 Charles Sharp is listed among the cast of dignitaries who attended a party in honour of the birthday of Queen Victoria.

Charles Sharp was Harbourmaster for the Province of the New Munster and then for the Wellington Provincial Council from 1 February 1848 until 1852. He was also appointed Boarding Officer for the Customs Department with a salary of £100. His appointment was in line with the policy of appointing pensioners from the Imperial Forces on the grounds that as they were already receiving an income their salaries could be kept low. At that time Captain Sharp was receiving a pension of £290 per year.

During this time he was tasked with improving the pilot service. Sharp was ordered "to employ the crew consisting entirely of natives" with a European coxswain in order to save money. Captain Sharp was involved in a wide variety of duties. He supervised the building of a whaleboat for Wanganui and he was frequently called on to ferry sentenced prisoners out to vessels at anchor in the harbour for transportation to Tasmania. He also arranged the shipments of samples of art and New Zealand manufactured goods for exhibition in the United Kingdom. Furthermore he drew up specifications for a boat for Otago. He employed a master for a "Government decked vessel" to be sent to Port Victoria (shortly to be called Lyttleton). He was also required to row out to any vessels which were becalmed to collect mail rather than waiting for the vessel to come into harbour. In addition he supervised the signal station and checked anchor chains of vessels in the

harbour, issued instructions about where the vessels should moored and kept an eye on the Watermen. As if these duties were not enough, in 1856 he was also appointed Tide surveyor.

After retiring as Harbour Master he became President of the Marine Board. Subsequently he became Collector of Customs and Postmaster at Wanganui. After a long career in the New Zealand Service he retired and settled down again in Wellington on pensions both from the Colonial Government and the Company service. Captain Sharp's residence on the terrace was always one of the characteristic landmarks of the city and is interesting to know that the house stood on the very spot where he first pitched his tent when he arrived in Wellington.

Captain Charles Sharp died on 5 July 1880 at the age of 74. His wife Jane Maria Sharp died on 10 July 1896 aged 87 she, like her husband had arrived in Wellington in 1841 and died at her residence on Wellington Terrace.

Initially the family proposed to remove his remains to England so as to inter them in the family vault at Dover but both Charles and Maria Jane are buried in Mount Street Cemetery.

In a will dated for October 1879 Captain Sharp left to his wife Jane Maria Sharp all her wearing apparel and jewels, and ornaments of her person, all of his plate, linen, china, glass, books, prints, pictures, wines, liqueurs, furniture and other household effects and his carriage and four horses. Jane Maria was also to have full use of his dwelling house, offices, gardens, orchards, pleasure grounds and lands on the Wellington Terrace. They were not to be sold without her written consent. A sum of money was also set aside for his nieces and nephews both in Wellington and in the United Kingdom.

His Obituary stated that; "The good old gentleman in his stirring deeds and good heartedness will be much missed in Wellington."

CAPTAIN ALEXANDER MATHERS Died 4 January 1885

The New Zealand Shipping Companies ship *Opawa* arrived in Wellington Harbour from London on the evening of on the evening of 9 January 1885 and anchored off Kaiwharawhara. On learning of the death of her Master local reporters were supplied with the Chief Officer's report of the occurrence which reads:

On Sunday 4 January 1885 the Master Captain Mathers came on deck. He had a sextant and in his hand and remained talking with me until he had taken the sun for noon in the usual way. He had been ailing for several days and complained of pains in his chest. Later that same day he came and said he would lie down but was to be called at dinner time at 4 p.m. He stated then that he felt worse and told me to go to dinner without him. After dinner I went his cabin and found him worse, but he was up and dressed. I got him into bed and then left him in charge of the Chief Steward in order to get some medicine. At 7 p.m. he went forward, closely followed by the Steward; he reached the forecastle head and suddenly tried to jump overboard, but being prevented he said he would quietly go aft. Hearing that the captain had left his cabin, I ran out only reaching the after hatch in time to see him leap from the forecastle ladder onto the starboard pigsty and then over the side. The *Opawa* was going at a rate of five or 6 knots when the accident occurred. I immediately gave the necessary orders and rush to the poop, seized the starboard lifebuoy and threw it to within a foot or two of him. I then superintended the lowering of the lifeboat which was in the water in about 4 minutes. The captain was picked up about a quarter of a mile away, in about 10 minutes from the time he first went into the water. Mr Campbell the Second Officer, who was in the boat, stated that Captain Mathers was under the water head down when picked up. Everything was done to bring him round, but I consider life that was extinct when he reached the ship. In the faint hopes however, of restoring life, I had him rubbed with hot blankets over 2 ½ hours. At 10.45 p.m. being certain that life was extinct I had him washed and laid out. Captain Mathers was a gentleman long and favourably known in Wellington having made several trips there. No reason can be assigned for his jumping overboard, but it is believed that the illness had deranged his mind. It was noticed for a fortnight previously that the deceased was far from being his usual state of mind, though his condition was not considered to be serious. The body of Captain Mathers was bought brought ashore this afternoon and taken to the morgue. The inquest was held on 10 January 1885 at 10 a.m.

Mr John Calendar a passenger on the *Opawa* stated that towards the end of the voyage the deceased appeared to be in rather low spirits. There was nothing in his behaviour however indicating that he contemplated suicide. Mr Calendar stated that Captain Mathers was not violent during his illness nor was he under restraint but that he had command of the vessel the whole of the time. He was on good terms with his men and the witness could not account for his action. The deceased had not been drinking to excess on the voyage. George Banks the Chief Officer of the *Opawa* stated that the deceased seemed all right up to 10 days before his death. He was a 37 year old married man leaving a wife and two children at home.

The coroner expressed opinion that the deceased was suffering from irritation of the membrane of the brain which caused delirium in which state he committed the act. The jury returned a verdict of temporary insanity and commended the Officers for the promptitude displayed in recovering the body.

FANNY WORDSWORTH Died 29 November 1884

Fanny Wordsworth was born as Francis Young on 20 April 1825 into a middle class. Edinburgh family.

She married Samuel Wordsworth on 21 November 1844 and over the next six years she had five children. Samuel died on 24 November 1855 when Fanny was only 30 years old.

She embarked on the *Strathmore* in the spring of 1875 and at that time she was nearly 50 years old. She had been widowed for 20 years and her husband Samuel had left her well provided for. On the passenger list she was described as a Lady. Accompanying her was her youngest son Charles aged 23 and it is believed that it was his idea to emigrate.

Fanny could be direct and her language describing various fellow passengers as 'unreasonable', 'selfish', 'lazy', 'dirty' and 'loathsome'. Fanny described the two First-Class women passengers as "worse than commonplace under-bred women". Her cabin mate Miss Henderson was "a weak-minded pretentious idiot."

The *Strathmore* was a fully rigged ship carrying 50 passengers to Wellington and Otago and a mixed cargo on her maiden voyage. She left London on 19 April 1875. Her voyage was not straight forward, and about 20 of her mixed crew of English, Irish, Scots and Scandinavians broached the cargo and got drunk on alcohol. The normal crossing the line ceremonies went well and she headed around the Cape of Good Hope.

Fanny Wordsworth was ill early in the voyage but her health gradually improved and Captain McDonald playfully threatened to land her on the 12 Apostles, part of the Crozet Group some distance ahead if she did not make a full recovery soon.

For several days the captain was unable to take a sighting with his sextant and with rain and fog he was unsure exactly of the ship's position. Some of the crew sighted seaweed in the sea a sign of close proximity to land but at 3 am she slammed into a reef off Grande Ile in the Crozet Group. Within 15 minutes, 39 people would drown.

Fanny later gave a graphic description of what happened next:

"Bump! Bump! Bump! That was all, and the brave ship shook and shuddered like a human being as if she foresaw her doom. I hope none of my readers ever experience that awful feeling. To wake in the dead of night in a small cabin with that awful sound grating on your ears and every vibration of the timber is repeated 10 times in your body. Oh the very recollection of that night brings back all its horrors and misery."

Fanny had no time to fully dress herself simply putting on her dressing gown and a tweed tunic, her sealskin jacket was in the hold but she did manage to pull on her shawl which she later lost when it was used to try and stop the leak in the lifeboat.

Full details of the wreck of the *Strathmore* are the topic of another lecture. All the women and children were placed in the starboard lifeboat. Although though there was room for her in the lifeboat she refused as if she did not want to be separated from Charlie. They boarded a lifeboat which floated free when the ship sank. She and others spent a cold wet night until they found a place to land where the sheer cliffs were less steep.

Fanny later wrote: "I'm not very clever at climbing at the best of times, but weak and ill, stiff with cold and dripping wet, I felt I had no lift in me and could not do it and told Charlie that you must leave me."

Charlie and another man sat Fanny and a looped rope and she was hoisted up the cliff. Charlie later wrote that the knot was a bowline - a knot which now Fanny firmly believes in.

Fanny was landed safely, the only woman out of seven on board the *Strathmore* to make it to shore. The men quickly began hunting seabirds and killing them. Within minutes Charlie came with reeking hot skins of two albatrosses and wrapped her feet in them "Oh how delightful it was!" she later wrote. Someone knocked down a white pigeon which was cooked on some sticks and given to her and she thought she had never tasted anything so good.

Soon after the wreck, Black Jack Warren the unofficial leader of the crewmen pulled off her stockings and gave her his own, showing quite a disregard for decorum of the day in favour of practical kindness.

Even after their terrible trauma there were lighter moments, one of the Saloon passengers killed in albatross and upon returning to the camp asked the steward have you got a knife and fork anywhere?

Initially the survivors huddled together under a rock overhang hungry wet and freezing cold covered only by the cover of the ship's gig. Fanny at least was given some planks to lie on and the sailors covered her with their coats. She stated later that the crew were unfailingly kind to her.

The crew managed to light a fire and all huddled together in the wet clothes. The first of the survivors died that night. The men threw his body over the cliff as they did not want to upset Fanny. The men constructed a wall of stones on a ledge beneath the overhang and built a wall binding the stones together with turf and mud.

There was not room for all 48 survivors in their shelter so a number of passengers and crew sought other holes in the rock to find shelter. Unfortunately the three boats saved from the creek will swept away in a storm when the crew members watching them got drunk.

The group held a Council of Ways and Means taking into account the situation that 40 of their shipmates had died and their three small boats were gone destroying any chance of getting off the tiny barren rock on which they were stranded. They had managed to salvage some provisions, utensils, clothing and of particular importance on a sub Antarctic island 2 parasols.

Fortunately the Crozet Islands attracted large numbers of penguins, albatrosses and other seabirds which came to breed. These were the main source of food for the *Strathmore* survivors the survivors killed and ate literally many thousands of albatross penguins, mollymawks, penguins, mutton birds, ducks and petrels.

There were times when all went hungry due to the lack of birds. Their diet was reflected in the seasons with different species of birds and later on eggs. Charlie believed that the eggs were what saved his mother's life. The eggs made a welcome addition to the diet and caches of eggs were made by the various groups in case of shortages.

There were sub-antarctic herbs growing on the island including including the Kerguelen cabbage, sea carrots and by eating these, the survivors managed to stave off worst effects of scurvy.

The group quickly divided themselves into hunting parties and each day the Hunters went out with a quota of birds to bring back. Many of the men had to borrow boots in order to go hunting and there was competition between the various groups of Hunters. They also built a series of primitive shelters of rocks, mud and guano.

Fanny had a small mattress salvaged from the ship but no mattress could spare her from the stench of unwashed bodies and rotting feet or the unstoppable plagues of lice which kept the survivors scratching day and night. Because of the shortage of water and the cold cleansing was done by using birds skins rubbing themselves with the greasy side first softening the dirt and afterwards rubbing it off with the feathery side. Their clothes were black with smoke and filthy and crawling with vermin which they could not get rid of. Though she was the only woman on the island the sailors were unfailingly chivalrous towards her. One day when food was scarce Old Jack a crew member brought Fanny a small roasted duck. Though starving himself he freely gave her this delicacy insisting on her taking it.

Later Penguin eggs became a very good substitute for soap. The Fanny later wrote:

“When Penguin eggs were plentiful they used about a dozen or so for washing but when they could not get any we cut a penguins throat over a piece of rag and scrubbed ourselves with the blood and then washed it off with water.”

Fortunately the penguins were plentiful as with 10 men each killing 300 penguins a week up to 3000 penguins were dying each week and as many as 15,000 penguins per month. Penguin skins were also used as fuel for the fires and to make clothing including hats and trousers.

Rules of conduct were established but there was considerable tension between the groups which established themselves on the island. There was some fighting, allegations of food theft and arguments over clothing.

The survivors could see seals and sea elephants on the rocks below but had no way of catching them. There was little of the birds which they did not find a use for, even the entrails were roasted in eaten and the large guts were stuffed with chopped up meat and they tried to imagine them as sausages.

Now for a commercial break – here is recipe you won’t find in Jamie Olivers, Nigella Lawson’s or Anabelle Longbein’s cook books: “*Describe how to make Crozet Island pancake. If you are ever cast away on a sub-Antarctic island... Remember you heard it here first!*”

By early in 1876 the morale of the survivors was at a very low ebb. By then they had seen three vessels and were contemplating having to spend yet another winter there having already been six months on the island as a number of ships had passed it and none of them had sighted their signals. Since the wreck five of the survivors had died including 4 year old Wattie Walker, the only child to survive the wreck who died on Christmas day only three weeks before they were rescued. In January 1876 their signals were finally spotted by a ship, she was the *Young Phoenix*, a New Bedford, Massachusetts whaling ship under Captain Gifford. Fanny later wrote:

“No one could imagine what it felt like at that moment. Charlie took off some of his clothes and gave them to me for my wardrobe which consisted of a flannel shirt and petticoat which was much the worse for wear. I was dirty and smelt horribly fishy and as the quickest bath possible Charlie cut a penguin’s throat over my head and shoulders and shampooed me with the blood. What moments of delight were these!”

Fanny was lowered down the cliff face into a boat using the same rope and bowline which had been used to haul her up six months earlier.

On board the *Young Phoenix* was Gifford's wife Eleanor or Nellie who had greatly missed female company. Mrs Gifford was the first woman that Fanny had seen since the night of the wreck. Fanny wrote:

“I was taken downstairs by an Angel. She took me dirty, wretched, sick in her arms and immediately got a tub of water to wash me for I could do nothing I was so ill and weak. She washed and clothed and fed me with the tenderest gentleness. The best of everything was given me a bed was arranged on a sofa with pillows, sheets and blankets. It is almost being shipwrecked to experience such kindness.”

During their stay on the islands, five people had died. Their sojourn lasted from 1 July 1875 until 21 January 1876. Of the crew of 38, nine drowned in the wreck and one died on the island - 28 being rescued. Of the passengers, 30 drowned on the wreck and four died on the island, leaving 16 to be rescued, exactly 44 out of 88 - half the people who started out on the *Strathmore*.

Fanny and Charlie travelled via Burma to Liverpool and Fanny travelled to Tunbridge Wells where this photo was taken and she spent the next four years travelling between England and Scotland before migrating to New Zealand in 1880. She lived for some time in the Manawatu and by 1884 she was living in Wellington on the Terrace. She died on 29 November 1884 possibly from meningitis and no doubt the effects of the time spent on the Crozet Islands. Charlie was drowned in Taranaki in 1896.

SALVATORE CIMINO Died 12 August 1899

Salvatore Cimino was born in Capri on the coast of Italy, the third son of a Captain in the Royal Italian Navy and it is possible that his mother was English. Salvatore came to New Zealand in 1840 reputedly as a crew member on *Olympus*, by which Dr Isaac Featherston came to the colony. Being a skilled seaman he obtained the eight ton cutter *Fidele* and voyaged in her mainly along the West Coast of the North Island supplying settlers and Maori with stores from Port Nicholson. In December 1841 he sailed the *Fidele* to Palliser Bay and retrieved store from the wreck of the American Whaling ship *Elbe*.

In January 1844 a regatta was held in Wellington Harbour to commemorate the fourth anniversary of the first European settlement. Salvatore's vessel the *Fidele* came first was declared the winner and the prize winning cheque was made out in his name. However when he went to claim his prize a dispute arose and Salvatore was accused of fouling two others vessels during the race and he lost the prize. An outraged letter to the newspaper on his behalf by one Robert Hart protested about the Race committee 'depriving an industrious Foreigner of the prize he had fairly won' and urging this must not be allowed to happen again.

In 1846 Salvatore bought the 18 ton cutter *Catherine Ann* which was built on the Waiwhetu stream, Petone and named her after his daughter who sadly died at the age of ten years and four months, apparently as a result of being seriously disturbed by the 1855 earthquake. Catherine Ann was the first of the Cimino clan to be buried in Mount Street Cemetery in 1855. Her namesake the cutter *Catherine Ann* was wrecked a year later in 1856 at Port Levy.

Salvatore also purchased the *Fly* which soon had the reputation of being the smartest sailor along the colonies coasts. From his first trip in her Captain Cimino established speed records whereby he left Wellington landed of a cargo at Lyttelton, took on board another load and was back at anchor in Port Nicholson again within eight days, the owner clearing £300 profit as a result of one such voyage. That was in the 1850's when a voyage to Lyttelton and back frequently occupied some 16 days.

For 10 years he was a partner with Mr John O'Meara (a former whaler and boat-builder) in pastoral pursuits first on Kapiti Island and later in the Wairarapa.

Mr Cimino afterwards set up business in Wellington but retired from active commercial life in the 1870s.

Papers Past tells us that on 29 October 1882 Salvatore was fined one pound plus costs for having allowed the chimney of his house to take fire. He was twice married, first to Rebecca who died in 1861 and afterwards to Margaret who died in 1883. Both of his wives rest in Mount Street. Like many immigrant families the Cimino family had their share of good and bad fortune.

Mr Salvatore Cimino the son of Salvatore Cimino's senior became a hotel keeper at the Central Hotel but filed for bankruptcy on 9 May 1881. At that time he owned owed his father about £2400 plus a further £800 for a mortgage on a cottage in Turnbull Street. There were other small amounts to other creditors totalling about £400 he was declared insolvent on 18 May 1881. He was well-known in Wellington music circles and was particularly active in the Savage Club's orchestra for which he was member for over 20 years. He was also Bandmaster of the Garrison Band and was also for a period of time Conductor of the Choir of St Mary of the Angels. He died in Wellington in October 1934 aged 81 years.

It was reported in May 1887 that among the passengers on the *Manapouri* bound for Sydney en route to Italy were Mr Salvatore Cimino and his two youngest daughters on a pleasure trip. Mr Cimino had been absent from Italy for about 40 years his daughters. The misses Cimino were described as being 'natives of New Zealand'.

Mr W.K. Cimino third son of Mr Salvatore Cimino died of heart failure at his parent's house in Tinakori Road on 20 February 1907 he was only 27 years of age and was well-known in music circles.

His fourth daughters by his second marriage became Sister Mary Agatha of St Mary's Convent. She is buried in one of the two Mercy Sisters graves in Mount Street.

His grandson Lance Corporal Francis Atholl Cimino commonly called Peter was killed in action at the Dardanelles on 8 August 1815.

Another grandson Don Cimino became a long-serving Director of the Whanganui Museum.

Salvatore Cimino died on 12 August 1899 aged 91 and was buried in Mount Street Cemetery with his two wives and daughter.

ANNIE HOPE Died 12 February 1909

On 13 February 1909 a shepherd left the McMenemy shearer quarters on Terawhiti Station and rode along the beach. There he was met with an extra ordinary sight. The beach was littered with hundreds of pieces of wood, broken and damaged life boats and rafts, ship's deck fittings and miscellaneous pieces of cargo. There had obviously been a terrible shipwreck and it turned out to be the wreck of the *SS Penguin*, New Zealand's worst 20th-century maritime disaster.

The *SS Penguin* was a steamer operated by the Union Steamship Company and ran a regular schedule between the Wellington on, Picton and Nelson. On that fateful evening 34 of her passengers embarked from Nelson and a further 27 from Picton.

The voyage began promisingly, as she left for Wellington in fine weather. The ship was quite a small vessel only 749 tons and quite old as she had been launched in 1864 but had been rebuilt subsequently. Captain Francis Naylor knew the route across Cook Strait like the proverbial back of his hand. By the time the *Penguin* entered the open waters of Cook Strait however, it was dark and the weather had closed in obscuring every landmark. Unable to see Pencarrow Lighthouse, Captain Naylor set a course which he believed would take his vessel clear of any danger. He later changed course again intending to ride out the rough weather until daylight. At about 9:45 p.m. a grinding crash was heard. The ship struck heavily with "a noise like the rending of a giant piece of calico" a seaman later recalled. The *Penguin* began to settle rapidly in heavy seas off the rugged isolated stretch of the Wellington South Coast.

A dangerous sea was running and the iron bound coast meant that she couldn't be beached. There were five lifeboats carried on board the *Penguin*. Annie Hope was a fore cabin stewardess on the *Penguin* and she and her fellow stewardess Alice Jacobs knew their duty and rose to the occasion.

Both women were described as 'angels of mercy' by survivor Gerald Bridge and this view was also endorsed by other survivors. No one on board the ill-fated *Penguin* played a more heroic part. All the surviving passengers were in perfect emphatic testimony to their cheerful coolness and devotion to duty. After the vessel struck, they dressed the children and put the lifebelts on them. These women never manifested the slightest concern for their own safety until all the women and children passengers had been placed in the boats.

The practice of placing women and children first in the boats proved disastrous as the lifeboats when they were placed in the water quickly capsized in the rough seas. Number One lifeboat carrying women and children was launched but it was smashed to pieces when it hit the water. Number two lifeboat was launched but it capsized as soon as it hit the water. Two life rafts were launched carrying a total of 23 people and eventually they made it to shore although one overturned three times during the journey. Only three of the *Penguin's* lifeboats made it to shore and they carried a total of only six survivors from the *Penguin*.

Although Annie and other crew members and passengers managed to get clear of the ship in the Number Five lifeboat, it is assumed that the lifeboat overturned as Annie's body, together with her fellow stewardess Alice Jacob's was found washed up on the beach. Both Annie and Alice were still dressed in their uniforms of service complete with their white aprons.

A quote from the New Zealand Freelance of 20 February 1909 poignantly stated that "their names ought to live in fragrant memory".

The bravery of the two stewardesses was commemorated by the establishment of the *Penguin* Stewardesses Memorial Fund. This fund was subscribed to by a number of Wellingtonians and the money subscribed went to fund the Hope-Jacobs Bed which was placed in the Home of Compassion in Island Bay. A bronze plaque which now resides in the Archives of the Sisters of Compassion read "Hope-Jacobs Bed in Memory of the Brave Stewardesses of the *SS Penguin* 12.02.09." Mother Aubert retained the letters concerning the Hope Jacobs Bed and they are still extant in the Sisters of Compassion Archives.

Only 30 of the 102 people who set out from Picton that night lived to tell the tale. All but 13 of the victims of the *Penguin* disaster were eventually recovered. A public funeral was held in

Wellington on 16 February 1909. A half-holiday was declared to mark the event which saw thousands lining the street as the cortege of cabs and lorries left the Drill Hall and thousands more met the cortege at Karori Cemetery Cemetery.

Annie Hope (though her employment card with the Union Steamship Company gives her name as Alice) was born Ann Chisholm, the third daughter of John Chisholm and Jesse Chisholm, Nee Park of Inverness Shire Scotland. She came to New Zealand aged 10 and in 1896 married George Hope who died in 1906. Annie's father had died in 1888 and at the time of the wreck, her widowed mother was living at Ongaonga in Hawke's Bay. Annie also had an unmarried sister living in Napier, another sister a nun Sister Winifred of the Waipawa convent and a third sister Mrs Dean who lived at 42 Buckle Street Wellington.

Annie Hope lies in an unmarked grave in Mount Street Cemetery, although members of the Friends Committee feel confident that they know the actual location of her final resting place. It is hoped in time that a suitable memorial can be placed there to the memory of this heroic woman.

The *Penguin* remains Cook Strait's worst shipwreck and hopefully that will always be so. I believe that the impact of the wreck of the *Penguin* had more of an effect on Wellington, Nelson and Picton than that of the *Wahine* in 1968.

CAPTAIN THOMAS NORTH Died 24 September 1914

Captain Thomas North was born at Jours Hill, New Ross in the County of Wexford in Ireland and went to sea an early age. In 1848 at the time of the Irish potato famine he was the Chief Officer of the ship *Abby Donbrody* engaged in carrying immigrants from Ireland to America. Weakened by famine and disease the death rate among these emigrants was appalling and these vessels were commonly known coffin ships. Following this, Captain North was attracted to Australia by gold discoveries and arrived in Melbourne in the famous clipper *Marco Polo*. He was seized by gold fever and was present at the big gold-rushes at Bendigo. He arrived in Wellington in 1854 and entered the service of the Panama Mail Company. He afterwards became the owner of the Prince of Wales Hotel in Tory Street Wellington – colloquially known as “the Old Lady of Tory Street”. Lionel Terry the infamous murderer of an innocent Chinaman in Haining Street in 1905 to publicise his paranoia about the “Yellow peril“ of Asian immigration calmly entered the Prince of Wales hotel after the murder and explained what he had done. Further research may indicate that Captain North was possibly the Proprietor of the Hotel at that time.

He died on 24 September 1914 at his residence at 1023 Tasman Street at the age of 87. An inquest into the death of Captain North by the Coroner Mr Cooper returned a verdict to the effect that death was due to heart failure. He left behind a family of five sons and two daughters. Captain North died intestate but left an estate valued at £3000. He and his wife are buried together in Mount Street Cemetery.

To me, one of the most intriguing things about his headstone is that of all he had achieved in his 87 years – seafaring, gold mining, and hotel ownership, the event of his life which was chosen for his tombstone were the voyages of the *Abby Donbrody* sixty years before. They obviously had a lifelong impact on him as a young man. I like to think that he would approve of the replica famine ship the *Donbrody* which is berthed New Ross in the County of Wexford, Ireland and recreates the story of that terrible period of Irish History.

There is one maritime person buried in Mount Street Cemetery I have yet been unable to find much about – that of James Carson Late Chief Steward of the USSCo *Rotorua* who died in 1885.

Finally, publicity about this talk has resulted relatives in Australia sending this photo of her ancestor John Sheil who was in the Royal Navy emigrated to New Zealand, owned properties in Tinakori Road, Cambridge and Kent Terraces and Cuba Street and died in 1878. His grave was found during restoration work and further research is needed on this man.