



# NEW ZEALAND SOCIETY OF GENEALOGISTS

## DUNEDIN BRANCH NEWSLETTER



Issue 133

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Website: [genealogydunedin.co.nz](http://genealogydunedin.co.nz)

### Dunedin Branch NZ Genealogists Committee

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**Meetings** are held in the Otago Settlers Museum, first Wednesday of the month unless otherwise notified. Starting time 7 pm, but doors are open from 6.30 until 9.30 for research.

**NZSG Dunedin Branch Library** at OSM: open hours Thursday, Saturday and Sunday 1 – 4pm

**June 3rd** **Heather Bray** - "Benefits of being an NZSG member."  
An over- view of the NZSG Services and Record Collections.



**June 5** **1.30 to 3.00pm** At Dunedin Public Library – How to use the Internet to search Ancestry.Com, Free BDM, and Family Search

**June 15** **6.30 to 8.00pm** At Dunedin Public Library – How to use the Internet to search Ancestry.Com, Free BDM, and Family Search. No pre booking required. Just turn up

**July 1st** **Dr Angela Wanhalla** "Interracial Intimacy in New Zealand: families, communities and identities"

Angela did her PhD on interracial marriages among Maori living on the Taieri Reserve (between Henley & Taieri Mouth).



Interracial intimacy encompasses a variety of relationships, including violence, prostitution, as well as tender and affective ties. In this presentation, examples of the kinds of relationships that existed in colonial New Zealand will be discussed, as well as the implications of interracial marriage for families and communities. Several issues related to cross-cultural relationships will be highlighted. To what degree to interracial intimacy forge a distinctive New Zealand family or identity, for instance? And what was the position of mixed descent children in nineteenth-century New Zealand?

**August 5th** **Dr Richard Walter** on "Archeology at the Lawrence Chinese Camp

### Prue's news and views

It was great to see so many of you at our recent meeting. We all managed to adjust to our changed surroundings, and although it may have seemed a bit squashed, it did seem more friendly. Kathleen turned out to be a very interesting speaker, and I think we all now realise just how much we owe to those early prisoners in Dunedin.

I have organised 2 workshops at the Public Library Computer Suite. They will be held during June on a Friday afternoon and a Monday evening. See the Programme for details.

Thank you to those who have volunteered for the new committee. We have nearly enough people now, but due to ill health our treasurer, Danny Batchelor, has resigned, so we would love to hear from someone who could take over that job. Danny has the books well organised on computer and can explain simply how to do it.

I look forward to seeing you all the the AGM.

**Prue Turnbull, Convenor, NZSG Dunedin Branch**

**LIBRARY ROSTER**

**JUNE**

**THURSDAY**

4<sup>th</sup> Ian Sime 453-6185  
11<sup>th</sup> Jennifer Hudson 454-4981  
18<sup>th</sup> Shirley Smillie 464-0405  
25<sup>th</sup> Shirley Hay 455-4169

**SATURDAY**

6<sup>TH</sup> Heather Bray 487-6558  
13<sup>th</sup> Stuart Preddy 476-4048  
20<sup>th</sup> Jack Ingram 456-2040  
27<sup>th</sup> Margaret Godfrey 487-6700

**SUNDAY**

7<sup>th</sup> Margaret Batchelor 477-5408  
14<sup>th</sup> Eleanor Morris 476-3320  
21<sup>st</sup> Heather Bray 487-6558  
28<sup>th</sup> Jeanne Gallagher 477-4543

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**JULY** NB: Volunteers needed for some Thursdays in July “ Please ring John Rutherford 489-8649 if you can help.

**THURSDAY**

2<sup>nd</sup> Volunteer needed  
9<sup>th</sup> Volunteer needed  
16<sup>th</sup> Volunteer needed  
23<sup>rd</sup> Cath Grant 453-5192  
30<sup>th</sup> Volunteer needed

**SATURDAY**

4<sup>TH</sup> Jack Ingram 456-2040  
11<sup>th</sup> Pat Inder 477-4789  
18<sup>th</sup> Stuart Preddy 476-4048  
25<sup>th</sup> Margaret Godfrey 487-6700

**SUNDAY**

5<sup>th</sup> Trish Fleming 489-8808  
12<sup>th</sup> Eleanor Morris 476-3320  
19<sup>th</sup> Heather Bray 487-6558  
26<sup>th</sup> Heather Grimwood 476-2161

Ring John Rutherford 489-8649 if you can help

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*John Milnes is a student at the University of Otago, undertaking a part time doctoral thesis through the Department of History. He has had a long standing interest in the Great War. His Master of Arts thesis was on the New Zealand Mounted Rifles brigade in Sinai and Palestine, 1916-1919.*

**Dunedin War Memorials**

**By DJ Milnes**

Walk around any New Zealand city, town, or settlement and one is immediately struck by the sheer number of war memorials that dot our urban and rural landscape. From schools to churches, businesses to public amenities, memorials are as much a part of our landscape as roads and power poles. This proliferation began during and immediately after the South African War of 1899-1902, and was vastly expanded during and after the Great War of 1914-1919 and the Second World War of 1939-45. A fourth period of memorialisation occurred during the 1950s, 60s and 70s when the conflicts of Malaya, Malaysia, and Vietnam were added to existing memorials.

War memorials in Dunedin take a number of different forms. They include church windows, plaques, arches, gateways, trees, swimming pools, sport centres, even an art gallery and an orphanage. They were erected by a variety of different organisations, but most memorials fall into one of four categories – church, school, community, and business. Most memorials contain a list of names from those people associated with the institution who served and fell in the conflict. On these group memorials, it was rare to detail the rank of the people commemorated, and most list the names of the men and women in alphabetical order, rather than date of enlistment or by rank. Exceptions to this convention do exist, such as the Otago Boys High School memorial archway, but this is very much an exception that proves the rule. In many cases, this was a conscious decision on the part of the returned men and those compiling the lists. It was felt that it was unfair to those underage or unfit to include the date of enlistment, and that ranks etc should not be included. Fairness and equality of service and sacrifice were to be stressed, and those compiling the memorials believed that this was achieved through an alphabetical listing. This trend, begun during the Great War, continued through to the Second World War memorials.

The first conflict to be memorialised in Dunedin was the South African War. Extant memorials for this conflict seem to be located in either churches or in the community – only one school, Otago Boys’ High School, has an extant memorial, though records indicate the former Kensington school did have one. Church memorials include stained glass windows, such as at St Matthews Anglican Church, and plaques, such as at All Saints Anglican Church. Community memorials include the large memorial at the Oval and pre fabricated mass-produced

memorials, such as that contained in the Pukihiki Hall. These community memorials list the names of all the men from the Otago region who died while on active service. Otago Boys' High School contains two memorials to former students who fell in that conflict, both in marble. One memorial lists the six non commissioned officers and other ranks that fell, while the other lists the only officer from the school who fell.



*Otago Provincial Memorial Oval, Dunedin*



*Harvey memorial window  
St Matthews Anglican Church*

There was considerable debate within the community during and after both the Great War and the Second World War as to the form that memorials should take. As an outcome of this debate, Great War memorials tend to be memorials pure and simple – a sacred reminder of the sacrifice of men and women, with no other purpose than remembrance. Consequently, Great War memorials tend to be plaques, windows, cenotaphs, obelisks, gates etc. Second World War memorials, when not merely an addition to an existing Great War memorial, tend to be more utilitarian, designed for use rather than merely commemoration. In this way, schools gained swimming pools, and Dunedin gained the gymnasium that served the Caledonian Sports complex in South Dunedin.

There was also considerable competition among the groups commissioning memorials to have as many names as possible recorded. Churches would often accept names of men and women who had been part of the congregation, had been members of organisations affiliated with the Church, had had family members who were part of the congregation, or who had worshipped at that church for a period and then left. In this way, many church memorials contained the names of men and women who were no longer part of that congregation, but who had had a past connection, however tenuous that may have been. School committees would advertise in newspapers for names to add to the roll, and, in some cases, door to door canvassing took place. In part, these moves were motivated by a desire to commemorate the duty and sacrifice of as many people as possible. However, there was also an element of one upmanship, a desire by communities to prove who had been the most patriotic and who had made the biggest sacrifice. This can clearly be seen in the speech given by the Mayor at the unveiling of the North East Valley memorial arch. Given this degree of competition, it is quite common for a man or woman to be commemorated two, three, or even four times. A perfect example of this phenomenon is Frank H Statham. Statham was an officer with the New Zealand Rifle Brigade, killed on the same day as his brother, Clive H Statham, during the Dardanelles campaign on August 9 1915. Memorials to the two brothers can be found in St Pauls Cathedral (a window), St Mary's Anglican Church, Mornington, (a plaque and an entry in a memorial book), Mornington School, High St School, Otago Boys' High School, and the University of Otago, for a total of seven memorials. Clive H Statham, not having attended university, is recorded on only six of these memorials. There was also competition between the four main centres in New Zealand as to the size and cost of the city memorials. Dunedin experienced a great deal of criticism for agreeing to spend just £10,000 (ca \$800,000 in 2009 dollars) on its memorial (the Cenotaph in Queens Gardens) while Auckland had agreed to spend £100,000 (almost \$8,000,000 in 2009 dollars) on that city's war memorial museum.



*Caversham School Gates*



*Ritchie memorial window  
All Saints Anglican Church*

Most Dunedin residents are familiar with the memorials that are present in many of the city's older schools. For the Great War, these memorials are generally commemorative arches and gates (such as at Otago Boys' High School, Caversham School, or North East Valley School), but many schools also included additional plaques to be placed in classrooms and assembly halls. Due to space restrictions, memorial gates and structures usually list only the names of the fallen, but plaques and rolls of honour often contain a fuller list of alumni who served in the armed forces. St Clair School contains both a brass plaque listing the names of the fallen from the school during the Great War, as well as a card roll of honour listing all 98 men and 3 women from the school who went on active service. Trees seemed to be less common, but Forbury School did have a number of trees planted to commemorate the peace treaty of 1919. Sadly, these do not seem to have survived. The trees from the Upper Junction school can still be seen with plaques at their foot. Second World War memorials, when a new structure, tended to be utilitarian, such as the swimming pools at the Sawyers Bay and Caversham schools. Generally, however, Second World War memorials tended to be incorporated within the existing Great War memorial. In some it was merely an additional stone or tablet with the words 1939-1945, in others it was a full list of the fallen incorporated into some part of the existing memorial.

*Soldier's Memorial Window  
Roslyn Presbyterian Church, Dunedin*



Church memorials tended to be the most ornate and symbolic, especially when the fallen were commemorated in stained glass. Dunedin is very lucky in the quality and quantity of the glass contained in its churches, many of which are open for viewing as a matter of course. Examples range from the John Hugh Allen memorial window at All Saints Anglican Church (a window in two lights) to the huge diocesan and Presbytery windows of St Paul's Cathedral and First Church. Almost every church in Dunedin contained at least one roll of honour. These came in a range of shapes and sizes and were made in a variety of media. Some listed the names of only the fallen, but it was more common to list the names of all who enlisted, with stars, asterisks, or crosses marking those who died on active service. Second World War memorials were often a second plaque, but very few listed the names of all who enlisted. The vast majority listed only the names of those who died on active service. As with schools, some utilitarian memorials were also commissioned, of which the refurbishment of First Church's Burns Hall and the purchase of a new carillon are perhaps the best examples.



*Sawyer's Bay memorial*



*St David's Presbyterian  
North East Valley*



*First Church, Otago  
Bible Class Shield*

Communities were also active in commissioning and erecting memorials. In many cases, community memorials were combined with schools, such as the North East Valley memorial gates at North East Valley School, but there are plenty of examples where this was not the case. These include Sawyers Bay, Highcliff, Ravensbourne, and Port Chalmers. Community memorials took many forms, with obelisks and cenotaphs common. Perhaps the most evocative are the Highcliff soldiers memorial on the Otago Peninsula, and the South African War memorial at the Oval. The Oval memorial features a soldier standing over a wounded comrade, bayonet raised and ready to defend him against the enemy. The Highcliff memorial has a soldier atop a tall cairn of stones, visible from most places in Dunedin. Again, the change from sacred to utilitarian for Second World War memorials can be seen with these community memorials. After much public and private debate, the Dunedin City memorial was commissioned as the Caledonian sports facility in South Dunedin.

Only a few of the business war memorials are still extant in Dunedin. These include the bus depot by Market Reserve, the two railway memorials at Dunedin railway station, and the memorial by the entrance to the railway workshops on Hillside road.

One form of memorial that no longer remains in Dunedin are war trophies. At the end of the Great War, the Otago Military District was allocated a number of war trophies for distribution as memorials. These comprised captured German machine guns, trench mortars, and field guns. War memorials committees could apply to the military authorities for an allocation from the pool of these weapons. It is unclear how many were actually distributed throughout Dunedin, but evidence has been found for the Mornington School and Port Chalmers schools both receiving an allocation, as did the Oval. Mornington School received a trench mortar which sat atop its memorial arch, Port Chalmers School's standard six class room contained several machine guns, and a number of field guns were placed alongside the South African War memorial at the Oval. It is unclear when these trophies were removed, but it seems likely that the pacifism of the late 1920s and 1930s played a large part in their demise.

How do these memorials relate to genealogy and genealogical research? Due to the Military Service Acts of both world wars, any person with male family members of military age in Dunedin during the 1914-1919 and 1939-45 periods will have forebears who served during these conflicts. If the service was during the Great War, and if the forbear died while on active service, it is almost certain that the name of that person is recorded on at least one memorial. For many

people, the name will be recorded on two, three or more memorials. While the number of names recorded for World War Two is less than the Great War, there is still a high probability that the name of forebears who served during that conflict will be commemorated on at least one memorial.



*Mornington School memorial gates (since demolished), showing trench mortar on top.*

The story of the memorial, its unveiling and the symbolism used in its construction, together with records from the Commonwealth War Graves Commission and service records from Archives New Zealand, provide a fuller story of the journeys made by young men and women from New Zealand overseas during the great conflicts of the 20<sup>th</sup> Century.

There are a variety of sources that those interested in finding out more about war memorials can consult. Most school and church publications from immediately after both world wars would usually include a roll of honour. For the fuller stories of commissioning and unveiling memorials, school committee and church minute books contain a fuller story, and local newspapers often contained articles on the unveiling ceremonies. The Otago Witness would often publish photographs of the school and community memorial unveilings, as well as some of the large church memorials, such as

The author first became interested in war memorials in 2002 after having travelled through Oamaru and seen the avenue of trees, each commemorating an individual from the town. The intention was to produce a publication documenting the memorials within the city of Dunedin. Over the course of his research, the author uncovered hundreds of memorials containing the names of thousands of men and women from Dunedin. Due to other research commitments, the publication has been put on hold for the time being, but it is hoped that work will recommence in the near future.

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*The database of memorials contains the names of all the men and women recorded on them, and covers the South African War, Great War, and World War Two. John is happy to help members of the public locate people of interest on the database.*

*I was surprised to find my great uncle listed on five memorials.*

*Shirley Jack*

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This newsletter is shorter than usual to accommodate AGM agenda, minutes, financial report, and Convenor's Report.

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