

KAPITI BRANCH N.Z.S.G.
New Zealand Society of Genealogists
53 Donovan Road, Paraparaumu Beach

Meetings held at the Paraparaumu Public Library,
Rimu Road, Paraparaumu 4th Thursdays of months
January to November at 7.30 pm

PROGRAMME APRIL 2003

24th Apr. Bronwyn McFartane from the Salvation Army to speak on the Family Tracing Service

NOTICES

WELCOME to new members, Ada MacNamara and Robert Phillips. We hope you find help amongst our members. LAST CHANCE Please note for those of you who have not yet paid your subscription for the year, this will be your last newsletter!

SHERRY IRVINE'S TALK. If anyone was able to go over to the Hutt Valley Branch meeting on the 12th April, when Sherry Irvine (President of the Association of Professional Genealogists) from Canada met local genealogists, would they *please* write up something for the next newsletter?

1901 CENSUS VOUCHERS The index to the 1901 UK Census on line is free to search. From this you should be able to identify the person of family you are looking for. www.genealoav.net.nz gives information on free programmes to download which will help you to do as much as possible. Further information is available from ian@@aenealoav.net.nz. Then comes the time to pay!! Census Vouchers can be ordered from Beehive Books Sales@@beehivebooks.co.nz. Census Vouchers are the easiest and most straightforward method to use, as you do not have to try and purchase 6 images in 48 hours. If using a credit card and you only manage one, then that will cost £5 (instead of 75p.) When ordering a voucher from Beehive Books, please state if you wish to begin searching immediately.

HIRING FAIRS. A farm servant was hired at a local hiring fair. In order to be a farm servant you had to be single. The 'contract' stated this:- "If you married during the term of a contract, then it was deemed broken". The difference between a farm servant and a labourer was that 'a farm servnat' lived in - that is their board and lodging were found by their employer, they contracted for a wage, which was usually above the norm, but were expected to be 'on the spot'.. A 'servant' could move across parish boundaries and live beyond that of their residence, whereas a 'labourer' or 'worker' returned to their own parish at night. This is why 'single' persons seem to go missing in census as they could be up to 30 miles from their home parish.

During the 19th century there was a constant economic migration from Lincolnshire and East Yorkshire. Wages in agriculture were better in East Yorkshire and, of course, the growth of industry in Hull created many new jobs.

Thanks to the North East England Interest Group newsletter for this. I was wondering about these fairs.

DIVORCE, BIGAMY, WIFE-SELLING..... Divorce There were various ways to be rid of an unsatisfactory marriage partner, through church court, common law courts and through parliament - but only for those who could afford them. Between 1670 and 1857, you could petition Parliament, who would pass an Act, and - hey presto! - the deed was done, but for a hefty price. Private divorces acts are mainly found at the House of Lords Records Office.

Bigamy It should be noted that in ecclesiastical law, bigamy (literally meaning "twice-married") can be used in reference to a second marriage or of a marriage to a widow or widower, as well as the accepted understanding. Joan Willcock writes of her search for her husband's ancestor marriage to discover that in his Will he left everything to Jane LUN, Spinster, and on her death, all was to go to "her" nine children, named in his Will. This leaves the question of why they had not married. Was there another wife in the background?

Wife-Selling "The general procedure was for the husband to tie a halter round the woman's neck, take her down to the market gate, lead her several times round the market and eventually put her up for auction. If this procedure was followed as in the way that livestock was sold, they believed it to be legal. It is worth noting that, in every documented case of wife-selling in England, the purchaser was previously known by the husband and wife, and the price had been agreed; the sale was merely a legal formality, and a public declaration of intent." (*Tales from Aynuk's Black Country* 1978, by John Raven)

It would seem that this was a mutual arrangement - the wife would have to agree* and the practice seems to have died out during the early 19th century and the only references I was able to find all related to the midlands and, in particular, to Staffordshire! * *Can you imagine any woman agreeing to this nowadays?* Ed.

Thanks to the North East England Interest Group newsletter for this

FREE BURIAL RECORDS

Burial records are freely available from undertakers' records and sextons' records. In Wellington, many are

indexed and all are available to family history researchers (except those in private hands).

The Wilson Funeral Home, Newtown, has microfiche records of almost every individual funeral they have conducted since 1897. These alphabetical records usually show the deceased's full name, date of death, address of death, often cause of death, period of residence in New Zealand, name(s) of spouse(s) and age(s) at marriage, ages of children, parents' names, father's occupation and more; plus details of funeral arrangements.

The Lychgate Funeral Service (Wellington) records held in Alexander Turnbull Library contain: funeral registers of E. Morris, **jnr Ltd** (1897-1989) and financial journals (1953-1957); accounts paid (1953-1970) of J.E. **Taylor and Sons Ltd**; and alphabetical card index of funerals performed by **E.H. Shirley & Sons** (1964-1970)

I Clark & Sons' records from April 1943 to March 1970 have been deposited with Alexander Turnbull Library, as a separate collection (MS-papers-6648) Some of the earlier records of Isaac Clark & Sons are in private hands, and I have been advised that these have been indexed.

Some **Wesley Methodist Church** burial records (1847-1961) are at Alexander Turnbull Library (MS-papers-1185)

The Sexton at Karon Cemetery, run by the Wellington City Council, holds on computer databases the records of burials at Bolton Street Cemetery from late 1840s to 1960s, Karori Cemetery from late 1890s also Makara Cemetery from 1960s. The plans for the locations of plot numbers for Bolton Street Cemetery are held in the Chapel within this cemetery and not by the Sexton at Karori. Burial records for Bolton Street Cemeteries during the 19th century are incomplete. Karori Cemetery burial records typically show the deceased's name, address and often age and occupation, burial date and plot number, placement of coffin or cremated remains and name of undertaker. Placement of ashes by the family may not be recorded.

A countrywide reference list of undertakers is contained in "Undertakers in New Zealand, 1840 -1940, the first hundred years of funeral services" by Jack Ninness, in GRINZ Yearbook 1989, pages 83-122

Thanks to Pen Brown of the Wellington Branch NZSG

Did You Know? Those indexing the records of undertakers in Auckland found an entry for Zulu, who was buried in a lead-lined oak coffin at Christchurch in 1917 at a cost of \$20. His occupation was entered as "Dog" and his religion as "Dogmatic".

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Replacing blown bulbs? Microfiche reader bulbs and a very wide range of other less common bulbs are available from:
 Lightbulb Man, 1 Chews Lane, Wellington phone 499-9004 or
 Lamp Specialists, 80 Sydney Street Petone phone 568-5815

Endpiece: An Act was passed in 1663 providing for the employment of over a thousand watchmen or bellmen during the hours of darkness. These watchmen came to be known as "Charleys" because they were instituted in the reign of Charles II. True enough, the Charleys were object of mirth. As T.A. Critchley has written:-

"for the most part they were comtemptible, dissolute and drunken buffoons who shuffled along the darkened streets after sunset with their long staves and dim lanterns, calling out the time and the state of the weather, and thus warned the criminals of their approach, while attracting to themselves the attention of ruffians and practical jokers.."

>From Thieves' Kitchen, the Regency Underworld" - Donald A Low

One wonders if these Charleys were so dissolute, how did they manage to tell the time?

Another nickname on record is "peeler" or "bobby" for policeman, taken from their originator, Robert Peel.

Has anyone else further nicknames to add to this list?