

The Anglican Historical Society of New Zealand *Te Rōpu Hītori o te Hāhi Mīhinare ki Aotearoa*

The Rutherfords of Ramarama

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The Selwyn Cairn by the 'Three Sentinels', the original puriri trees under which Selwyn is said to have camped. Photo: B Owen.

The Challenge

Earlier this year it was suggested to me by the Revd. Andrew Beyer, priest in charge of the Anglican churches of Bombay-Pokeno, that I might like to research the Rutherford family connection to the Selwyn Cairn, by the Great South Road, Bombay, as well as the connection to Bishop Selwyn and the local district, and to present my findings to the annual Cairn Commemoration Service in May 2019. I happily agreed to do so, not realising the enormity of the task. As we all know, such research can be challenging, somewhat akin to sorting out a jumbled-up jigsaw with pieces missing and other pieces that don't belong. It was a challenge not

helped by the fact that two Rutherfords, father and son, were named James.

The story needs to start with the inscription on the Selwyn Cairn, by the Great South Road, Bombay, as it 'appears' to read today: This memorial, built of stone from the original buildings of St Stephen's School, Taurarua¹, is erected to mark the first stopping place of George Augustus Selwyn, Bishop of New Zealand, when walking on his missionary journeys. Here he rested the night, the puriri trees his only shelter. The land is the gift of the descendants of James Rutherford his friend 'in journeyings oft.'

It is all about the Punctuation



The Inscription on Selwyn's Cairn.

It must be said from the outset that the inscription on the Cairn has degraded over time and that the text is hard to read. The last sentence as it appears at present, reads as one sentence, implying that James Rutherford was a friend of Selwyn and further suggesting that James Rutherford accompanied Bishop Selwyn on his overland travels. It was this assumption which prompted the desire to find out more about the connection between the two. After many hours of checking out a variety of sources there seemed to be no direct link between Selwyn and Rutherford, least of all any evidence that they 'journeyed' together.

A breakthrough occurred. I came across two sources that showed how the inscription was originally meant to read. The original inscription,

before the ravages of the weather, has the punctuation marks clearly shown. The NZ Herald, October 1931, records the inscription on the Cairn, which at that time had just been constructed, in time for the opening of the school, in its original format. This article has the Cairn quote as it would have been at the time, before the weather degraded any of the inscription. It is the last two or three lines that need to be focused on:

**The land is the gift of
the descendants of
James Rutherford, his friend.
'In journeyings oft.'**²

The adjacent photo of the inscription was taken in the 1960's before it became too weathered to read. The last line quote is clearly in inverted commas and inscribed at the bottom.³ 'In journeyings oft', is a concluding quote, which in fact comes from 2 Corinthians, chapter 11, verse 26, where the apostle Paul is talking of the challenges and sufferings in his ministry. The King James version, the preferred version of the Bible at the time the Cairn was constructed, reads 'In journeyings often.' Further investigations into the use of the quote 'In Journeyings Oft' shows that it was used by more than just the occasional writer to describe their travels. In the context of the Cairn, the quote is a concluding statement, referring to Selwyn's travels and with no connection with the idea that James Rutherford travelled with him. This would fit in with the fact that there is a lack of any evidence to support the suggestion that James Rutherford tagged along with Bishop Selwyn. It would be true to say that in his 'journeyings' Selwyn would rarely, if ever, travel alone, but in the company of those who were familiar with the territory being covered. In many cases those companions and guides were local Māori.

In his 'History of St Stephen's School' Brian Old records: 'The puriri trees, sometimes known as the three sentinels, mark the place where Bishop

Selwyn (pictured below) and the Rev'd Rota Waitoa (pictured below) who accompanied him, spent their first night of their outward journey from Auckland, and their last night on their return journey to Auckland, during Selwyn's long missionary travels throughout New Zealand.'⁴



THE REV. ROTA WAITOA.

There needs to be a point of clarification here, that one could assume from the above quote, and indeed from the Cairn quote, that all Selwyn's forays into the New Zealand unknown, were by this route. In fact, many of Selwyn's 'journeyings' were by boat, travelling up and down the coast and walking inland from each port. Brian Old refers to the Rev. Rota Waitoa as being one such travelling companion. The New Zealand Dictionary of Biography records Waitoa's story. He was the first Māori to be ordained into the Anglican Church. The following

statement is significant: 'Waitoa attracted the attention of Bishop Selwyn on the latter's visit to Kapiti Island in November 1842. Waitoa volunteered to accompany Selwyn to Auckland, and was, for the next twelve years, the Bishop's friend and travelling companion.'⁵ Selwyn and Waitoa would no doubt have spent more than a night or two under the puriri trees in question.

So, who was James Rutherford?

A shipping list entry shows that **James Rutherford** (snr) arrived in the ship 'Elizabeth' in 1842. The entry shows that his parents were 'John and Margaret Rutherford, both dead.' He is listed as a married male immigrant, aged 22 which connects with other sources that list his birth year as 1819. He was a 'native' of Cookstown, County Tyrone, and was listed as a carpenter brought out by A. B. Smith and Co. Attempts to find details of the arrival of his wife Sarah, née Gillies, have so far been unsuccessful. Some of these arrival details are supported by a short biography associated with the Lindauaer portraits of James and Sarah in the Auckland Art Gallery. James married **Sarah Ruth Gillies**, also born in 1819, in Northern Ireland. We can assume by inference from the shipping list that James and Sarah married in Northern Ireland before they left. They had six children, the eldest Eliza, who died at the age of five, was born not long after their arrival in Auckland in 1842.

James and Sarah's six children were:

Eliza Anne	1842-1847
Samuel Gillies	(no details available)
Robert William	1848-1853
James Gillies	1849-1882
William Samuel	1850-1916
Sarah Selina	1855-1923

Only James, William and Sarah survived into adulthood. Baptism records show that Eliza Rutherford was born on 22 August and baptised on 25 December, 1842, at Auckland's St Paul's Church, Emily Place, as it was then located, by the Rev Churton. James Rutherford was born on 7

August 1847 and baptised on 15 August that year. William Rutherford was born on 7 July 1850 and baptised on 1 November, both by the same minister at St Paul's. Further evidence that the family had strong Anglican ties is shown by the Symonds Street Cemetery Records, Anglican section, showing that Eliza Rutherford, 1847; Robert Rutherford, 1852; James Rutherford, 1883 and Sarah Rutherford, 1883 were buried there.⁶

It is most likely through their early association with St Paul's church, Emily Place that James Rutherford and no doubt Sarah established a 'friendship' with Bishop Selwyn. The biographical details of the parents, James and Sarah, in the 1840's and 1850's are somewhat elusive. James' occupation was listed as a carpenter and we can only assume that he followed that trade with some success, as there was a demand for builders in the rapidly expanding town.

What we do know, from several sources, is that James and Sarah acquired land in various parts of the town and province, including South Auckland, Ramarama and the Waikato, near Te Awamutu. The NZ Society of Genealogists, Franklin, endorses this point: 'By virtue of thrift and hard work, Mr. Rutherford had acquired significant holdings in Auckland, Rama Rama (sic) and Te Awamutu.'⁷

Among several properties they owned in Auckland the Rutherford's chose a site on the side of Mt Hobson, in Market Road, for their town home.

Land at Ramarama

It is not clear exactly when Rutherford made his Rama Rama (sic) purchase. It would seem to be about 1856 or 1858. His land purchase was a block of just over 1000 acres and was located in the Rama Rama Crown Purchase, 1846. This Crown purchase consisted of a block of land extending from Papakura in the north, through Drury and what is now Bombay, to the Mangatawhiri stream south of Pokeno. In his

purchase, Rutherford joined other notable settlers in the area like Thomas Runciman, James Williamson, and his neighbour, John Martyn. There is no indication of exactly when the family moved to the property. This photo (below) was probably taken in the 1860's.⁸



The first home nearly completed on Pukewhau Estate.

It would seem that part of his land adjacent to the Military Road, now Great South Road and Bombay Road, was probably cleared in the late 1850's to early 1960's. The house was built, quite possibly by Rutherford himself and the property was called Pukewhau.

The Land Wars caused significant upheaval in the district in the early 1860's. The effects of the troubles in the wider Franklin District are well recorded and must have been very unsettling to the local communities living there at the time. Indeed, the Rutherford's property was literally a stone's throw from an ambush on the Great South Road and the attack on the stockaded Pukekohe East Presbyterian church. In mid-1863 the Rutherford's chose to return to Auckland until things were more settled, with the property effectively abandoned, whilst other neighbours chose to stay. A court case recorded in the Daily Southern Cross in October 1866 outlines what happened whilst the Rutherford's were absent. 'My farm', says Rutherford, 'is six miles from Drury on the Great South Road. I was absent for about 12 months of that period.' Rutherford then goes on to describe the farm, which gives us a good insight into what he had achieved before leaving: 'It consists of 1050 acres. The 150 acres in grass were enclosed with post and rail fence.

There were 10 acres cut for seed purposes. The farm was abandoned in July 1863.’ Rutherford then claims that an occupant caused some damage for which he was making a claim: ‘the fencing was destroyed and windows were broken. I lost eleven head of cattle which I was unable to take with me when I abandoned my farm.’⁹

Bombay Presbyterian Church Connection

Though the Rutherford’s appeared to have a strong Anglican connection they did become involved with the Bombay Presbyterian Church, which was literally on their doorstep. It is recorded in the Centennial History of Bombay,¹⁰ that the land on which the Presbyterian church was built in 1866 was in fact given by the Rutherford family, a year before the completion of the Anglican church of St Peter in the Forest (Bombay) in 1867. James Rutherford was one of the Church Trustees for a number of years, though it also has to be said that his son, James Gillies Rutherford, was also listed as a Trustee.

The Rutherfords are reported as hosting a social gathering of the local Presbyterian community just before Christmas in 1867 when the church was barely a year old. ‘On 12 December the children belonging to the Sunday School were examined in the church and suitable rewards distributed to those deserving, after which they together, with about forty of the friends interested spent a very pleasant day upon Spring Hill belonging to Mr. Rutherford.’¹¹

Pukewhau or Spring Hill?

This entry raises another query. Many of the references to the Rutherford property call it Pukewhau, but there are also several references to Spring Hill. As if this confusion is not enough there is some confusion between James Rutherford senior and James Gillies Rutherford (JGR), his son, especially as JGR began to take on more responsibility for the property, and James (snr) and Sarah spend more time in their home in Auckland.

Dodgy Dealings?

The two Rutherfords, father and son, became very familiar with the courts for one reason or another. The Daily Southern Cross in January 1870 reported a major court case brought before Chief Justice, Judge Arney, with noted early Auckland lawyer, Edwin Hesketh, representing the Rutherford family. Judging by the considerable length of reporting it was a significant case covering several days of hearing.¹² In short, the dispute which took place in Thames, and was centred on the payment of £46, by cheque, for the purchase of shares in the Middle Star Extended Gold Mining Company. The case seems to have revolved around the ownership and the authenticity of the shares. Both James Rutherford snr, and his son James, who was listed for the purpose of the hearing as ‘miner at the Thames’, are involved. The defendant, one David Troan, argued that the company in question was not properly formed at the time of the transaction and therefore disputed the validity of the shares. There was even a reported scuffle between James snr and Mr. Troan. The outcome of the rather protracted proceedings found in favour of the Rutherfords and for the £46 to be paid.

Community Connections

On a more positive note, the Daily Southern Cross¹³ reported, in the same year, that Mr. James Rutherford is named, with five others, as members of the Maungatawhiri Roads Board, the equivalent of the local Council in those days. Whilst James and Sarah Rutherford were very much involved in their Ramarama farm, they continued to have an interest in their properties in town, a real estate interest their family were to continue in later years.

Rates and Asphalt

In 1872 James Rutherford is back in court again. The Daily Southern Cross¹⁴ reported his appearance before the Resident Magistrate’s Court with the Waiuku District Board claiming for

unpaid rates to the value of £1.7s.9d. Not only did the rates have to be paid but costs of 15s were awarded against Rutherford. Though Rutherford may have been tardy in paying his rates, on another occasion he challenged the City Council for over-charging an account for laying asphalt in front of one of his properties. This time it would appear that the Council asphalted the footpath in Hobson Street affecting one of Rutherford's properties. However, at the time of the asphaltting Rutherford had sold part of the property and so was claiming that he should not be charged for that part of the footpath that no longer belonged to him. It was left to the Town Clerk to resolve the disputed charge.

Sudden Death

James Rutherford died at his Market Road home on 24 May 1882. His obituary is reported in the New Zealand Herald as follows: 'An awfully sudden death occurred at Remuera yesterday. Mr. James Rutherford went out at half past 9 o'clock in the morning to chop wood for household purposes. A few minutes afterwards Mrs. Rutherford noticed him lying on the ground, and so going up to him, found that he was senseless. She gave the alarm, and the neighbours were quickly present, amongst others being Mr. J. P. King, chemist. On examination he found that life was extinct. The matter was reported by the police to the coroner, but as Mr. Rutherford was over 60 years of age, and that Mr. King was aware that he was subject to heart disease, it is not thought an inquest will be necessary. Mr. Rutherford was a very old settler and had been nearly 40 years in the province. He was a carpenter by trade and formerly worked at it in Auckland. By dint of thrift and industry he succeeded in acquiring a handsome competence, having valuable property in Auckland City, Remuera, Ramarama, and Te Awamutu. He lived for many years at Remuera and then went farming at Ramarama, subsequently returning to Remuera, where he

resided till the time of his death. Mr. Rutherford was a native of Northern Ireland.'¹⁵

It was subsequently reported that no inquest would be held, and probate matters were promptly attended to with 'probate being granted to the executrix named in the Will.'¹⁶

Sarah Rutherford died a year later in Te Awamutu. After James' death she had moved south to Te Awamutu where her son and daughter, William and Sarah and their families farmed. She died on 16 November 1883, with her body being taken to Auckland by train to be buried with her husband at the Grafton cemetery. In later years the Rutherford family gravesite, as with others, had to be moved to allow for the motorway development.

Another Generation Follows On

As one generation of Rutherfords passed, so another came to the fore. James and Sarah's son, James Gillies Rutherford (JGR), was no exception. He was born in 1849 in Auckland and was educated at Wesley College, which in those days was based in Upper Queen Street. Following that, he attended Mr. Farquhar McCrae's High School, which was based in Symonds Street, near Saint Andrew's Presbyterian Church. After his schooling JGR farmed at Ramarama and Te Awamutu and spent time at the Thames goldfields before returning to the Ramarama farm.

JGR married Rebecca Jane Simms, oldest daughter of Nicholas and Mary Simms, themselves immigrants from Ireland, of Newton Road. They married at the Simms residence on 25 January 1882. James (snr) and Sarah lived long enough to see their son James married. JGR and Rebecca had three children: William James (1883-1958); Charles Gillies (1884-1974); and Kenneth McKinley (1886 -1936).

He was very much involved in the farming community, being actively involved in a number of agricultural and pastoral associations and

later, when he and Rebecca retired to town, became very much involved in a variety of committees, boards and commissions where he was highly respected. One of his side-lines was horse racing, owning at least one racehorse in his time. His horse 'Sportsman' was listed in the hurdles race at the Autumn Race meeting of the Auckland Racing Club.¹⁷ There is no mention of any results. His interest in horse racing continued. He was a member of the Auckland Trotting Club and for a time one of their Stewards.¹⁸ His brother William also had an interest in 'Sportsman.' Perhaps it was a joint ownership?

Farm Manager

To enable the Rutherfords to have more freedom to move back and forth between farm and their town residence in Orakei Road, they employed William Flay, son of Charles Flay, of Bombay. William Flay, born in 1874 entered their employ at the age of 13 or 14. In 1895 he was appointed manager of the estate. 'Under his skillful care the estate reached its present high-class condition.'¹⁹ The Flay family name is acknowledged by the naming of Flay's Road, formerly part of the original Great South Road, Ramarama. Flay family members still farm there.

Typical Settler

In 1898 the New Zealand Herald ran a lengthy article describing life in the Franklin district. A visit to the Rutherford farm was included under the heading 'Typical Settler.' The text is worthy of inclusion here as it describes the farm in detail: 'Mr. Johnson and myself presently drove into 'Pukewhau' the farm of Mr. J. G. Rutherford, the finest farm in East Pukekohe, the entrance on the Pukekohe side being some two miles from his front door. It is over 800 acres in extent. This farm is in fine order and is principally used for sheep breeding, mostly Lincolns. The flock was started 25 years ago by the late Mr. Robert Graham of Ellerslie and Motutapu. Mr. Rutherford has also sent rams and ewes to the

Sydney sheep sales since the market has been opened for New Zealand sheep. On no farm during my trip did I see such fine sheep and such strong healthy lambs as on Mr. Rutherford's place. He also breeds horses, and has a fine heavy draught stallion, and also a pony stallion. He has some sections of puriri bush, from whence sleepers are got for the railway department. Mr. Rutherford has an engine and a bench saw, and the requisite plant for cutting sleepers and other timber. He is the son of the late Mr. Rutherford, a very old pioneer settler at Remuera, and is a typical settler, one of a class of which there cannot be too many in our agricultural districts, middle class, intelligent, practical farmers. There is a small herd of deer that are becoming somewhat of a nuisance, in injuring the crops. We called at 'Pukewhau' and to our regret, had just missed Mr. Rutherford, who had gone down the Great South Road, but Mrs Rutherford gave us a hospitable welcome.'²⁰

Rural Life not without Challenges

Even the best managed properties were not without issues. It was reported in the Auckland Star in January 1894 that a fire resulted in the destruction of the stables and an implement shed to the value exceeding £100. The property was not insured. Six months later another fire was reported in a flour mill erected a few years before. The water wheel was saved but a quantity of wheat was lost.²¹

Community Involvement

As mentioned, JGR became involved in Auckland's community affairs. He was, until his rather ignominious resignation in 1903, a member of the Auckland Education Board. His resignation was based on a matter of principle in which he declared the Chairman had unfairly ruled him out of order and refused him the right to speak. The Chairman refuted JGR's claims stating that the Minutes did not support his complaint.²² He was also a member of the Remuera Roads Board, holding the position of Acting Chairman in

1912.²³ He was also appointed to the Auckland Land Board.²⁴ The Land Boards were set up to administer Crown Lands and consisted of two to five Commissioners duly appointed. It was perhaps his experience on the Land Board that was the catalyst for JGR's appointment to a Commission 'to inquire into and report upon certain matters relating to the valuation of land in New Zealand.'

The purpose of the Commission was to investigate a number of discrepancies in the application of land valuation in New Zealand and to make appropriate recommendations. The Commissioners filed their very detailed report in February 2015.²⁵

The death of James Gillies Rutherford

James Gillies Rutherford died in March 1922 at the age of 73. His obituary recorded in the Auckland Star describes him as: 'one who gave a lot of time to honorary work for the public. He was esteemed by all who knew him, not only for his kindly manner but to the honesty and integrity of his character.'²⁶

Reference was made to his agricultural interests, including those of the Franklin and Auckland A & P Societies. In fact, the Auckland A & P Society awarded him the honour of Life Membership in 1921, an accolade he was to enjoy for only a short time. Of the other organisations he supported, reference is made to the Maungatawhiri Road Board, the Bombay School Committee, where his children attended at least for a time, the Auckland Education Board, as well as the Auckland Land Board previously mentioned. Mention was previously made of his racing interests which included being a member and Steward of the Auckland Trotting Club.

Mrs Rebecca Rutherford died in April 1934 and was buried at the Otahuhu Anglican cemetery, further affirming the families' connection with the Anglican church.

William Rutherford

James' brother, William, moved to the Waikato to the Rutherford farm in the early 1870's and later moved to Lichfield, near Putaruru. This move was interesting because the farm would have been located on the pumice soils of the Volcanic Plateau, which at the time were notorious for their bush sickness. It would not be for another couple of decades after William's death that bush sickness, which caused stock to become emaciated, was solved by the inclusion of the trace element cobalt to fertiliser.

William was killed in 1916 by an injury caused by an accident on his way home from Putaruru to his farm at Lichfield. The Waikato Times gives some background. 'Mr. W.S. Rutherford was driving a manure disc to his home at Lichfield, yesterday afternoon, when the three horses drawing the implement bolted and threw him heavily to the ground. He was picked up in an unconscious condition suffering from severe injuries to his head and legs. He was conveyed to the Putaruru station where he was placed on the train at 5.30pm enroute to the Waikato Hospital.'²⁷

A Matamata doctor met the train and declared William Rutherford dead. It was reported that one of the horses also died in the accident having sustained a broken leg. As well as leaving his widow Mary, William left a large family.

Sarah Westney

Searching some of the records of property held by the Rutherford family in Auckland showed that as well as William Samuel Rutherford being listed, there was the inclusion of the name Sarah Selina Westney. Sarah Selina was born in 1855 to James and Sarah. She was married to Stephen Nichol Westney in 1881. The Westney family were farmers in the Mangere district, a name which is continued with the naming of Westney Road off Massey Road. Stephen and Sarah ended up farming at Te Awamutu. Sarah died in 1923 in Queensland but was buried at Waikaraka Cemetery and Stephen died in 1932.

James and Rebecca Rutherford's Children

James and Rebecca had three children, William, Charles and Kenneth. Kenneth, the younger son was awarded the Military Medal for his part in action at Messines, France, in 1917. He returned to become a land agent but came to an untimely death by a shooting accident in 1936. He was apparently out pheasant shooting at Silverdale, when he accidentally touched the gun, which was between his knees, inflicting a terrible head wound causing almost instant death. William, the eldest, who died in 1958 at the age of 75 gave the Lindauer portraits to the Auckland Art Gallery, whilst Charles lived to the age of 90.

The St Stephen's School Connection

After the death of James, his wife Rebecca remained in Auckland at their Orakei Road residence, with the farm being looked after by son William. It is unclear whether the other brothers Charles or Kenneth had any part of its running at this time. What is clear is that by the 1920s it was time for the property, which had been in the family for about 75 years, to be sold off, at least in parts. The Anglican General Trust Board had been concerned for some time that the St Stephen's school property in Parnell, on the corner of Gladstone Road and St Stephen's Ave, on which the school had been located on for some 80 years, was inadequate for a boarding school and that the buildings were becoming unsuitable for modern education. There was also strong pressure by the Auckland Education Board to use the site for a local primary school. Others in the community wanted the property to become a reserve. In the end it became the site of the current Parnell Primary School.

Brian Old, in his history of St Stephen's School, records that in July 1928 the General Trust Board of the Anglican Church advertised for a site for the future development of St Stephen's School:- 'Not more than 30 miles from Auckland and at least 250 acres, with a fair bit of flat.'²⁸ Out of an astonishing 140 properties that were offered for

sale, the General Trust Board in November 1928 visited the Rutherford property by Great South Road, Bombay. Having made their inspection they decided that it was ideal for the purpose of the new school. Purchase was arranged for 210 acres at £35 per acre, with a total value of £7350.²⁹ In April 1930 the New Zealand Herald announced that construction is about to start on the new school.³⁰ 'The school is designed to accommodate 150 scholars and will be constructed in brick and concrete. It will be two storeys with six classrooms, including a laboratory arranged about an assembly hall. Attention has been given to the latest designs in heating and ventilation. In addition to the main building, there will be built two double-storey blocks for dormitories, a kitchen and dining room block and a home for the headmaster. The buildings were designed by Mr. B. Patterson.'

Daniel Patterson was a noted Auckland architect, responsible for a number of heritage commercial and residential buildings in Auckland. The design of the new school was along the lines of the Spanish Mission style that had some popularity at the time.

The school was completed in 1931 and officially opened on 17 October that year. The New Zealand Herald gives an account of the occasion. The opening was performed by the Primate of New Zealand, Archbishop Averill. 'While a procession of clergy, led by the primate, moved towards the door of the assembly hall, Māori students at the college gave a spectacular welcome, flourishing green sprigs of welcome in their hands.'³¹ In attendance were the Chairman of the School Board of Trustees Mr. A. B. Robertson, Sir Apirana Ngata as Minister of Native Affairs, the Mayor of Auckland, Mr. G. W. Hutchinson, and Sir George Fowlds, President of the Auckland University College.

Return to the Beginning

This account finishes, as it started, with a clump of ancient puriri trees made notable by the

chance decision to use them as a place of rest by an intrepid traveller and Bishop. Fortunately, those puriri trees that Bishop Selwyn camped under have survived, having been preserved by the Rutherford family and subsequent authorities responsible for their care. William Rutherford generously donated the land on which the trees stood, to St Stephen's School, thereby making the re-connection with Selwyn, the founder of the school. A monument, made out of stones from the Parnell school, was designed by school architect, Daniel Patterson. It became the custom of the school to have an annual ceremony at the Cairn to honour Bishop Selwyn, founder of the school. This custom has recently been resumed by the Anglican Churches of Bombay-Pokeno with a simple service at the Cairn on the last Sunday in May each year.

There is a challenge for us to consider. The Cairn inscription is badly weathered, making its reading almost indecipherable. Perhaps the legacy of this article is for the Cairn inscription to be repaired to enhance the punctuation and clarify the words. The Cairn connects with the story of Ramarama and of Bombay and the part the Rutherford family, over three generations, have given to the district. It also connects with the story of Bishop Augustus Selwyn and the school he founded so long ago, for Māori Boys, St Stephen's School. But let us not forget the place of tangata whenua, whose lands were forcibly taken from them. They deserve to be acknowledged too.

Endnotes

- 1 Taurarua, the Māori name for the pa site at Parnell
- 2 NZ Herald 19 October 1931
- 3 *They Came by Ship*, Centenary of Bombay, 1865-1965, p111
- 4 *'History of St Stephen's School'*, Brian Old, p 60
- 5 GJ Dempsey, Rota Waitoa, Dictionary of NZ Biography.
- 6 Symonds Street Cemetery Records
- 7 NZSG Franklin Suffrage 125, Vol 2 Entry 295, Rebecca Jane Rutherford
- 8 *ibid*, p 181
- 9 Daily Southern Cross, Issue 2868, 4 October 1866
- 10 *They Came by Ship*, Centenary of Bombay 1865-1965, p75
- 11 Daily Southern Cross, Issue 3264, January 1868
- 12 Daily Southern Cross, Issue 3860, 5 January 1870
- 13 Daily Southern Cross, Issue 3903, February 1870
- 14 Daily Southern Cross, 30 July 1872
- 15 New Zealand Herald, 25 May 1882
- 16 New Zealand Herald, 14 June 1882
- 17 Waikato Times, 18 April 1878
- 18 Auckland Star, 22 March 1922
- 19 Quote from papers supplied by Franklin Historical Society.
- 20 New Zealand Herald, 5 November 1898 Supplement
- 21 C Madsen and L Muir, NZSG Franklin, Suffrage 125
- 22 New Zealand Herald, 22 October 1903
- 23 New Zealand Herald, 15 October 1912

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- 24 Waikato Independent, 28 April 1914
- 25 National Library Appendix to the Journals of the House of Representatives 1915.
- 26 Auckland Star, 22 March 1922
- 27 Waikato Times, 23 September 1916.
- 28 Brian Old, History of St Stephen's School, p55
- 29 Auckland Star 6 November 1928
- 30 New Zealand Herald, 14 April 1930
- 31 New Zealand Herald, 19 October 1931