

Notes on William Hay

(Great-great-grandfather of Daphne, Laurence, Glenys and Lynette Hay)

All newspaper references can be found at:

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast>

Born: 12 Aug 1811, (Kingston-upon-)Hull, Yorkshire, England.

Christened: 11 Oct 1811, Holy Trinity Church, Hull.

Married: (1) Mary (Marion) Shaw, widow, in or before 1833; Mary died at some time between 2 Aug 1843 and July 1844 probably in Greenock, Renfrew, Scotland.
(2) Euphy (Euphemia) Shaw, 15 July 1844, St John's Episcopal Church, Greenock and 25 July 1844, Church of Scotland, Greenock.

Children:

(1) **stepchild:**

Duncan Young, 1828 or 1829 (child of Marion and her first husband);

born to Marion:

Jane, 8 May 1834, Greenock;
William, 19 Aug 1836, Greenock;
Joseph, 27 June 1838, Greenock;
Thomas, 26 Dec 1840, Greenock;
James, 2 Aug 1843, Greenock.

(2) **born to Euphemia:**

*David, 2 Aug 1845, Greenock.

Arrived in NZ: probably 26 Oct 1860, Port Chalmers, Otago, on the 'Silistria'.

Died: 15 Sept 1889, Oamaru, Otago, NZ.

*Great-grandfather of Daphne, Laurence, Glenys and Lynette

William Hay's birth and parentage

William Hay was born in Kingston-upon-Hull (usually called simply Hull) in the East Riding of Yorkshire, England, on 12 August 1811, and was christened on 11 October of that year in Holy Trinity (Anglican) Church. The christening record gives his father's name as Joseph and his mother's as Jane. According to William's death certificate his father was a shoemaker.

In an old parish register (OPR) of Holy Trinity Church there is the record of a marriage between a Joseph Hay, cordwainer (i.e. shoemaker) and Jane Smith, widow, on 26 Dec 1808 – almost certainly William's parents. Jane was six months' pregnant at the time of this, her second, marriage.

As the marriage entry is found in an English and not a Scottish register, it can fairly safely be assumed that 'Smith' was not Jane's maiden name but the surname of her deceased husband. There is another record in an OPR of Holy Trinity, Hull, of a

William Smith, joiner, marrying a Jane Fleming on 24 January 1803, and a further Holy Trinity record documents the burial of a William Smith, labourer, on 10 April 1808. These details of name and date would fit well with our 'Jane Smith, widow' and could possibly relate to her and her first husband, however 'William', 'Jane' and 'Smith' are such common names it is impossible to be sure.

As to Joseph the shoemaker, the 1841 census tells us that he was born 'in the county', i.e. in Yorkshire. Fitting this, there is a record in an OPR of Holy Trinity, Hull, of the christening on 15 September 1777 of 'Joseph – S[on] of Joseph Hays'; the baby Joseph is probably the prospective shoemaker, though in the 1841 census this Joseph's age is recorded as 65 which would suggest a birth date between 1772 and 1776 (in the 1841 census adults' ages were rounded down to the nearest multiple of five). His parents are possibly the Joseph Hay and Mary Thomas married in Holy Trinity on 27 June 1773.

William Hay's siblings

It would appear from the records that there were no children of Jane's first marriage. The child she was carrying at the time of her marriage to Joseph was born in early April 1809 and christened Henry in Holy Trinity, on 22 May of that year. Our William was the second-born, then (according to the OPR) Joseph, born 11 April 1814, Sarah born 15 July 1816, and probably John, born 22 November 1818 at Sutton-in-Holderness (aka Sutton-on-Hull).

On 13 October 1828, Henry married Faith Akister (mistranscribed in the IGI as Ahister; the family name was also spelt Akester, Acaster) in Holy Trinity, Hull, but there seems to be no further extant record of him, or of Joseph, Sarah or John.

Death of his mother

Jane Hay, formerly Smith (née Fleming?), died in Hull on 17 August 1827, aged 50. She was, therefore, born in 1776 or '77, and was probably 31 when she married Joseph.

His father's second marriage

In *The Directory...of Kingston-upon-Hull, 1826* a Joseph Haye [sic], shoemaker, is listed as living in Winter's Alley, Land of Green Ginger. The 1841 census has Joseph Hay, shoemaker, still living in Winter's Alley, with Ann née Burr, aged 50 – his second wife, whom he married on 24 December 1827. From the Holy Trinity OPR it would seem that this marriage produced at least one child, Ann, born 3 March 1829, a half-sister for William and his siblings.

I have found no record of Joseph Hay's death, but the last entry for him in a Hull directory (Stephenson's) is in an 1848 edition, where his address is given as 'Horner's Lane, Manor Alley'. His name doesn't appear in the 1851 census. Therefore, he probably died between 1848 and early 1851.

Kingston upon Hull in the early 19th century

During the 18th century, increasing trade as a result of agricultural and industrial developments in Yorkshire and the East Midlands saw Hull develop rapidly as a port. Hull's first dock was opened in 1778 and others in 1809 and 1829. The population of the town also increased: in 1801, at the time of the first UK census, Hull had a population of over 22,000. By the standards of the time it had become a large town.

The late 18th century saw the rise of the whaling industry in Hull, and the trade brought increased prosperity until over-killing in the mid-19th century led to a decline. By then, the fishing industry was beginning to take off in Hull. In the 1840s, the 'silver pits' – a very fish-rich part of the North Sea – led to fishermen from Devon and Kent migrating to the Humber, at first seasonally and then permanently.

William Hay's occupation and first marriage

According to the 1845 Register of Seamen's Tickets, William Hay first went to sea as an apprentice in 1823, when he would have been 11 or 12 years old. Contemporary Hull apprenticeship rolls do not confirm this, but possibly he had already moved to Greenock by this time. *[For notes on why he might have moved to Greenock, see endnote 1.]* Certainly he was in Scotland by 1833, the year in which he married Mary (known as Marion) Shaw, probably in Glasgow or Greenock; no record of this event has been found. Marion had been born on 15 June 1804 in the parish of Rothesay on the island of Bute, the seventh child of Duncan Shaw and Margaret Galbreath.

The entry for William Hay in the Register of Seamen's Tickets gives his birth date as 12 August 1808, the date found on all his subsequent seaman's documents. Possibly he wanted to present himself as older than he really was in order to be accepted as an apprentice sailor. The 1845 register describes him, at 34 years old, as 5 feet 7½ inches (1.71m) in height, with dark brown hair, brown eyes and a dark complexion; also, we are told, he could write.

The first evidence of William living in Greenock is found in *Hutcheson's Greenock register and directory for 1845-46*, where his residence is given as 5 West Quay Lane. This is confirmed by the 1841 UK census (6 June), which shows Marion Hay and children living in West Quay Lane; William was probably at sea. It would appear from later records that the eldest child, Duncan, was William's stepson; presumably Marion was a widow with a child when she married William. (Duncan used the surname Hay while in Scotland, but on migration to New Zealand reverted to using Young, his biological father's surname.) Marion had five children by William before she died at the age of 39. There seems to be no extant record of her death, which must have been soon after James's birth on 2 August 1843.

Greenock

The town of Greenock is situated in Renfrewshire, Scotland, on the southern bank of the Clyde River as it becomes the Firth of Clyde. The village became established as a port in the last third of the 17th century, with the first proper harbour being constructed in 1710. After the Act of Union, 1707, Greenock's facilities made it the main port on the west coast of Britain, and it prospered due to trade with the Americas, especially the importing of sugar. By the end of the 19th century, around 400 ships a year were transporting sugar from Caribbean holdings to Greenock for processing in its 14 sugar refineries. Historically, the town relied on sugar refining, shipbuilding and wool manufacturing for employment.

William's second marriage

William married his second wife, Euphemia Shaw, Marion's youngest sister, on 15 July 1844 in St John's Episcopal (i.e. Anglican) Church, Greenock, the church in which all of his children were christened. The OPR entry reads:

15 July 1844. William Hay & Elizabeth [sic] Shaw both of the Old Parish, Greenock, were married, having exhibited banns in St John's Episcopal Church, on 15 July 1844 by W.M. Wade, Clergyman of Paisley & Dean of Glasgow. Witnesses: Geo. Bradley; Robert Thompson

Strangely, the couple seem also to have gone through a marriage ceremony in the Church of Scotland (Presbyterian), possibly in deference to Euphemia's family, as there is an entry in an OPR of the Greenock West parish of that denomination which reads:

1844 William Hay, seaman and Euphemia Shaw both in Old Parish booked 12th married 25th July.

The 1851 census (30 March) records the family's address as Rodger's Land, 5 West Quay Lane, Greenock. Living with Euphemia at that time are five children: William, 14 years old; Joseph, 12; Thomas, 10; James, 7; and David, 5; all born in Greenock. William Snr's name is not included – presumably he was again at sea. Of the five children recorded in the 1841 census, Duncan and Jane are no longer living at home by 1851. William and Joseph are by then apprenticed as rope-makers, Thomas is described as a scholar, and James and David are newly included. *[For further information about Euphemia Shaw and her forebears, see separate essay.]*

William Hay's voyages

The first record of a voyage sailed by William Hay is in a testimonial dated 5 December 1835, when William was 24 years old and had been at sea for 12 years. It is a hand-written document signed by one John Neill, and states:

These are to certify that the bearer William Hay hath sailed two voyages with me in the Ship Robertson, & I can recommend him as a very Superior Sailor.

These would have been voyages to Montreal, Canada.

The Register of Seamen, Series II, 1835-44, records three voyages by William Hay on the 'Lady of the Lake' (once as 2nd mate), and one each on the 'City of (or Queen) Adelaide', the 'Scotland' (to Singapore or India) and the 'Ardgowan' (probably to Gibraltar).

Then the 1845 Register of Seamen's Tickets shows that he sailed seven or eight round trips in the four years 1845-48, usually as seaman but sometimes as boatswain*, including several on the ship 'Canada' and one on the 'Christian'. Between Dec 1848 and June 1856 he set sail on two more voyages on the 'Christian' as boatswain or 2nd mate, one as 2nd mate on the 'Clutha' (to Montreal), two on the 'Actaeon' (to North America), and three as 3rd mate or boatswain on the 'Conway'.

A crew list is extant for a voyage of the 'Conway' from Liverpool to Sydney arriving on 31 December 1856. William Hay, aged 46, of Hull, is recorded as 3rd mate. The ship was carrying 333 adult immigrants and 121 children; the crew numbered 49 and included William Hay, sailmaker, aged 21, of Greenock, and Joseph Hay, sailmaker's mate, 18, Greenock.

As William Snr joined the merchant navy in 1823 and probably sailed his last passage (to New Zealand) in 1860, a span of 37 years, the above is clearly only a partial list of his voyages as a seaman.

Another hand-written testimonial dated 29 October 1847 and signed by John M'Arthur of the ship 'Canada' reads:

This is to Certify that the bearer Willm. Hay sailed with me several voyages in the capacity of Seaman and boatswain and I can thoroughly [*sic*] recommend him to any Ship Master as a steady good man.

A number of his discharge certificates include fields for 'Ability in Seamanship' and 'Conduct' – in every case the rating given for William is 'Very Good'. He was clearly a reliable man, skilled and able at his work.

* According to Wikipedia, a boatswain (bo'sun) in the days of sail was the officer in charge of the ship's anchors, ropes, flags, deck crew and the ship's boats; he was also in charge of the rigging while the ship was in dock.

Migration

The exact date on which William Hay arrived in New Zealand, and on what ship, can only be guessed at. However, it is likely that he came out as a member of the crew of the 'Silistria', the ship on which his wife and children (William, Joseph, James and David) travelled, arriving in Port Chalmers on 26 October 1860 and taking his discharge there. [*For other possibilities, see end note 3.*] Information provided in the register entry for William's death and in the obituaries for him in the two Oamaru newspapers supports 1860 as the year of his arrival. William would then have been 49 years of age. [*For extracts from a shipboard diary of the voyage of the 'Silistria' see separate essay on Euphemia.*]

Two of William's children, Jane and Thomas, did not travel on the 'Silistria' with the others. Thomas, William's third-born, may have died before the Hays migrated; he would have been 19 by then. Jane was William's eldest child. She had married in 1855, and moved from Greenock to Aberdeen at about the time the Hays left Scotland, but she, with her husband and children, later followed the rest of the family, settling in Dunedin. [*See separate essay on the Hay children.*]

Port Chalmers in 1860

H. Bowman in *Port Chalmers: Gateway to Otago*, describes the port as the Hay family would have found it on their arrival:

Port Chalmers in 1860 was still the primitive village port of the settlement, roads and streets were yet unformed, houses were still of the wattle-and-daub or pine tree variety. Some shops were comparatively pretentious, but others were very small, hut-like affairs of very simple type.

On arrival, the family would, no doubt, have been met by William's step-son (Euphemia's nephew) Duncan Young, who had been in Otago since about 1858, and who owned a 10-acre block on the eastern side of the upper harbour.

Otago in 1860

The Lay Association of the Free Church of Scotland had founded Dunedin at the head of Otago Harbour in 1848 as the principal town of its one and only settlement, the first settlers arriving in March and April of that year. In 1852, with the establishment of the provincial system of government, Dunedin became the capital of Otago Province – the whole of New Zealand south of the Waitaki River.

The Otago Witness in its issue of 3 November 1860 includes a very full (and somewhat fulsome) survey of the progress made by the province up to that time.

'Immigrants have been arriving at a rate greater than at any other period in our history', the paper reports, and calculates the total settler population of the province to have risen to 12,026. 'The whole of our late arrivals have been absorbed in the community without materially affecting the rate of wages or lessening the demand for labour', it enthuses. 'We seem, in fact, to have arrived at a point at which it is almost impossible to overstock the labour market.'

Though the financial state of the provincial government seemed to be reasonably healthy, a significant decline in the value of both imports and exports during the first nine months of 1860 did not bode well. The paper remarks that the 'export of wool has very materially increased, whilst that of agricultural produce [*mainly wheat and oats*] has much diminished.' From 1 November 1860 the price of rural land, the sale of which provided the major source of income for the provincial government, had been doubled from 10/- to £1 per acre, the paper commenting rather ingenuously that this change was

most advantageous to those who, at first sight, appear to be injured by it; because, had the price not been raised, all the available land within miles of the various towns or shipping ports, would have been bought up for speculation, and the *bona fide* settler would have had to buy at second-hand at a greatly enhanced price.

We hear also that 'road-making gets on slowly in comparison with the increase of the wants of the community' – a telling admission. The truth is that Otago was not doing well and its prospects were not bright.

What saved the day for Otago was the discovery of gold. In May 1861 a gold field was declared in the Tuapeka. Dr Robert Fulton in a 1922 article in *The Otago Witness* describes the result:

In a few months Otago jumped from comparative obscurity to being the best known and leading province of the colony. Vessels incoming, 69 in number in 1860, increased within 12 months to 256; the population of the province leaped from 12 to 30 thousand odd; the revenue from £83,000 immediately trebled itself.

But to return to 1860, the *Witness* in its survey of the province remarks of Oamaru that it

is becoming a place of importance; the amount of trade carried on there being even now greater than the whole trade of Dunedin was a few years since. Some good and substantial buildings have been erected there, and a town is growing up with mushroom rapidity.

It is likely that William would have seen this newspaper survey and read it with great interest. Its puff for Oamaru as a progressive and wealthy town could well have influenced him in his decision as to where the family should settle in their strange new homeland.

Oamaru – early history

The session records of St Paul's Presbyterian church, Oamaru, commence with a summary of the history of the town up to the date of the opening of the church in November 1864. Following are extracts from this account, almost contemporary with the situation it describes:

In the latter end of the year 1859 the Township of Oamaru consisted of four dwellings belonging to Mr Henry France, Dr King, Mr James Hassell

and Mr Hertslet. The last mentioned was the residence of the landing officers, and Mr James Hassell occupied the original Station Hut near where the Court House now stands. Besides these there was a wharrie of Maoris who manned the landing boats in the Bay....

In February 1860 Mr Johnstone [*Rev. William Johnstone, Presbyterian*] preached in Mr James Hasell's Woolshed the first sermon delivered in Oamaru. There were between 20 and 30 persons present, being nearly the entire adult population.... Town sections now began to be built upon and houses to spring up rapidly.

[*In November 1862 a public meeting was attended by*] upwards of 80 persons belonging to different evangelical denominations. [*By November 1864*] the average attendance of the [*Presbyterian*] congregation at Oamaru is 200..., the number on the Communion Roll at Oamaru is 104.

The following excerpt from the website www.nzhistory.net.nz succinctly summarises the early history of Oamaru and its harbour.

European settlement at Oamaru began in 1853 when Hugh Robison built a musterer's hut on the foreshore. North Otago was good for sheep-runs, and in the 1860s the town grew rich servicing pastoralists and gold miners.

Oamaru, though, was no port. Cape Wanbrow, a stubby little headland, gave some shelter from southerly winds but none from easterlies. In the absence of breakwaters and wharves, ships anchored in the open sea, loading [*from*] and discharging cargo into surf boats. It was slow, sweaty work.

It was also dangerous. Cables guided the surf boats through the breakers in a hair-raising surge of foam. Once on the beach, the boat crews sledged them up to a cargo shed. Passengers received similar treatment. As the boats approached the beach, boatmen waded out, took the passengers on their backs and carried them ashore.

This was possible only in fine, calm weather. Ships' captains kept a weather eye on the horizon. At the first sign of danger or a shift in the wind, work stopped and they fled out to sea.

Oamaru's exposed beach made it one of New Zealand's most dangerous anchorages. More than 20 ships were wrecked there between 1860 and 1875, and many more were damaged and recovered. In the worst example, on the night of 3-4 February 1868, a huge storm wrecked a new jetty foolishly built out into the bay from an unprotected site, as well as the ships *Star of Tasmania*, *Water Nymph* and *Otago*. Four people drowned.

In the *North Otago Times* of 5 September 1889, William Falconer looked back to the town as it was in those early days:

Oamaru, though small, was at this [*time*] a very lively place; the runholders on the Waitaki, a jovial lot of fellows and thorough gentlemen ... were frequently in town. Bullock teams were arriving from, and departing to the different sheep stations. Stock riders and shepherds often visited the town. Bullock teams were employed carting stone for the bridge and other purposes, drawing goods from the beach and firewood from Otepopo. Then during the wool season, long strings of them might be seen, generally towards the evening, wending their way slowly into town. It was always a point of emulation with the drivers who should enter the town with the greatest *éclat*, so that the cracking of whips, the woe,

gee-off, and come-hither, the shouting to 'Billy' and 'Damper', to 'Punch' and 'Strawberry' was immense!

The year 1860 drew to a close without anything remarkable occurring. Christmas day was held by the English part of the population in orthodox fashion – roast beef and plum pudding being the order of the day, washed down with no mean supply of British ale; the Scotch settlers of those days keeping the New Year's day with as much interest as when in the land of cakes. The New Year was ushered in, and welcomed with all the usual demonstrations of joy.... Yet how strange it all seemed – New Year's day in midsummer! a calm beautiful morning, followed by a bright warm summer day; while our friends in the Old Country, from whom we had so lately parted, were tramping through deep snow, and crossing rivers on the thick ice

Oamaru was, indeed, very new: it had been surveyed only in July 1859 and did not have a town board until December 1862; however, it grew quickly and was proclaimed a borough in April 1866. Gavin McLean in his *Oamaru: History and Heritage* (2002) states that by 1864 the population had grown to 730, 'most earning their living by servicing the gold rushes and the pastoralists, whose wool and grain (mainly wheat), built the commercial heart of the historic precinct that you see today'.

In Oamaru – William's occupations

The arrival of the Hays in Oamaru at the end of 1860 added appreciably to the town's then total of 200 residents. William was placed in sole charge of the hulk 'Thomas and Henry' moored in the roadstead off the beach as a receiving vessel [see endnote 2 below]. This job lasted only a few months as the vessel proved quite useless for its intended purpose. K.C McDonald records in *White Stone Country* that 'more than once the hulk broke loose and had to be chased about the bay'.

It is interesting to note that the *Votes and Proceedings of the Otago Provincial Council* for Session XII record (p.27) that Major Richardson, the Superintendent, recommended that the Keeper of the Hulk, Oamaru, be paid £120 per annum. On 2 January 1861 the council agreed to add this item to its budget – but at the reduced salary of £60. Whether this was a factor in the rapid demise of the hulk plan can only be guessed at.

However, for whatever length of time and rate of pay that William Hay was in charge of the 'Thomas and Henry', it seems that he earned the respect of his peers. William Falconer recalled, in his 1889 newspaper article, that during a particularly vicious storm, with the hulk 'swinging at her anchors, rising and falling on the waves like a cork', William Hay was the only person on board, but that 'he was one of those men with iron nerves, that nothing could upset, and stuck to his post without flinching'.

With the termination of his responsibilities on the 'Thomas and Henry', the provincial government offered William the opportunity to run the landing-boat operation at Waikouaiti, loading and unloading ships moored in the bay. However, he apparently preferred to stay in Oamaru, and so joined the landing-boat service there (along with at least two of his sons) under the direction of Captain William Sewell. This was particularly heavy work (as described above), and by about 1865 William had found alternative employment as a grain storeman, first for Traill, Roxby & Co., then, in turn, for Dalgety & Co., H. Aitken, Anderson & Mowat, and ultimately for his son David when he set up as a grain merchant in 1880. W.H.S. Roberts in his history of

Oamaru (published in 1890), after listing William's employers states that Mr Hay was 'highly esteemed by all for his trustworthiness and determination to do his duty'.

Land purchases

According to the *North Otago Times* of 8 December 1864, Section 9, Block 1 ('together with the two roomed Cottage thereon'), with a frontage on Tyne Street, and Section 14, Block 1 on Tees Street, were both up for auction. These sections were back-to-back on a prime site, and it seems that both were purchased by William Hay, Senr. Twenty-one years later, on 7 March 1885, William put Section 9, Block 1 on the market, 'together with the Four-Roomed COTTAGE and other Buildings'.

The 1866-67 Electoral Roll for Oamaru shows William owning land in the town (Section 14, Block 1 and Section 21, Block 2), and his sons James and William likewise. By 1876 he owned Sections 18 and 19, Block 1, with David also owning land and Joseph leasing his father's sections. The official *Return of Freeholders* of October 1882 lists William Hay, labourer, as owning land in Oamaru to the value of £650 – a substantial sum.

Church and community involvement

K.C. McDonald in *White Stone Country* (1962) states that an Anglican curate was appointed to minister in Oamaru and district in early 1862, a parish established in 1864 and a church, St Luke's, built and used (though incomplete) from late 1865. Concurrently, the Presbyterians inducted a minister, Rev. Charles Connor, in November 1863, and completed the building of their church, St Paul's, in April 1865.

Although William had been staunchly Anglican before his migration, in Oamaru he chose to be admitted as a communicant member of the Presbyterian Church, this in September 1867, some six months after his wife. The Hays remained loyal to that denomination for the rest of their lives, despite the strife that Rev. Mr Connor managed to engender as K.C. McDonald explains:

[By 1868] the Presbyterians had fallen into sad division. The minister, Charles Connor, had estranged a part of his congregation to such a degree that a considerable section conducted its own services in the Masonic Hall. The dispute went so far that the Otago Presbytery sanctioned a second charge, but Connor accepted a call elsewhere in 1868, and his successor, the Rev. A.B. Todd, healed the rift. A revered and devoted pastor, he was to remain at St. Paul's for twenty-six years.

The 16 February 1872 issue of *The North Otago Times* reports that at the annual meeting of the Presbyterian congregation William Hay was amongst the men nominated to be managers for the 1872-73 year.

William's obituary suggests that he was not actively involved in public affairs. However, newspaper reports of meetings of the Blue Ribbon Army mention the participation of 'W. Hay, senr'. The Blue Ribbon Army was a Christian organisation promoting abstinence from alcohol, members signing a pledge to this effect and wearing a blue ribbon pinned to their coat as testimony to their commitment. A branch of the Blue Ribbon Army was formed in Oamaru in January 1883 – (and seems to have self-destructed in late 1889). When William signed the pledge is not known, but during a tense episode in the branch's history he was one of the 'good impartial men' selected to sit on an investigation committee to help sort matters out.

Reports in the *North Otago Times* of 15 and 29 September 1885 record his participation.

William's death

In his late 70s, while working at his son David's store, William fell from the roof breaking both his legs. It is said that he never fully recovered from this accident, and he died on 15 Sep 1889, aged 78 years, of 'Chronic Cystitis, Diabetes Insipidus and Exhaustion'. (His death register entry, followed by the two local newspapers, gives his age as 83, implying a birth date in 1806, but the date of birth given in his christening record – 12 August 1811 – is to be preferred.) William is buried in the Oamaru Cemetery in Block 6, plots 1 and 2, along with his wife, 10 of his children and grandchildren, and the ashes of two further family members. The longstanding minister of St Paul's, Rev A. Bruce Todd, officiated at William's funeral.

The session minutes of St Paul's church memorialise William's death as follows: 'Mention may be made of Mr. William Hay, who as long as he was able regularly took part in the Prayer Meetings, and by his consistent Godly life, commended the gospel to others around.'

Both local newspapers speak warmly of William: *The North Otago Times* calls him 'one of our most respected citizens', and adds that 'although he took no prominent part in our public affairs he had a wide circle of friends, who recognised his sterling worth', while *The Oamaru Mail* tells us that 'Mr Hay has a wide circle of friends whose respect and esteem he commanded and who will learn with regret of his decease'.

Strangely, William in his will left his entire estate to his wife Euphemia and their only child David; his other sons, by his first wife Marion, received nothing!

Endnote 1: Why Greenock? or, Is there a case for the Hays being Scottish?

It is a mystery why William, sometime before 1833, moved from Hull in Yorkshire, England, to Greenock in Renfrewshire, Scotland. Both towns were ports on busy sea ways, each equally able to provide steady work for a reliable and competent sailor. To add to the mystery, while William made the move (probably in his teens), his parents remained in Hull. Possibly a prior question that needs to be answered is why the son of a shoemaker should choose to become a seaman. And it may be that these two questions are related.

The International Genealogical Index reveals that a William Hay married a Jean Hill in Greenock in October 1755 and went on to father a family of six boys and three girls, the last child being born in 1773. Could it be that Joseph Hay, the father of our William, was the offspring of one of William and Jean's six sons? If so, William, in moving to Greenock, was returning to his ancestral home, and would have been received by a bevy of uncles, aunts and cousins.

However, there are a number of circumstances that make this plausible scenario an unlikely one:

1. According to the 1841 census, Joseph, William's father, was born in Yorkshire, not in Renfrew.
2. Also, the most likely candidate for William's father would seem to be the Joseph Hays christened in Hull on 15 September 1777, in which year the only

- son of William and Jean Hay old enough to be this child's father was James, but the 1777 christening record gives the name of Joseph's father as Joseph.
3. In religion, William seems to have remained a staunch Anglican after moving to Scotland – not a stand that would have endeared him to Scottish relatives, or that would be expected of a man of Scottish stock.
 4. William was obviously proud of having been born in Hull, rather than of any Scottish roots; even his gravestone proclaims him to have been a 'Native of Hull'.

On the other hand, general support for the family-connection hypothesis is provided by the fact that the spelling H-A-Y for the surname is confined almost entirely to Scotland. In England, that surname, while common in Yorkshire (especially around Bradford, Huddersfield and Halifax), is almost always spelt H-E-Y.

Also, to return to the question of William's choice of occupation, a Greenock West OPR contains the names of a David Hay, seaman, married in 1828, and a James Hay, shipmaster, who fathered a child in 1851. While there is no evidence that these men were related to our William, they do show that Greenock Hays were involved in the occupation that William chose for his life's work.

However, it must be said that, attractive though it might be, the case for Joseph Hay having a family connection with Greenock is not strong, given the evidence for and against set out above – so the possibility of the Hays being originally of Scottish stock is a rather distant one. However, our Scottish lineage is still significant – we have Highland heritage through Euphy Shaw, and Lowland through David Hay, Jane Kinnear, William Hamilton and Janet McKissock.

Endnote 2: William Hay and the 'Thomas and Henry'

An advertisement in the *Sydney Morning Herald* of 1 September 1853 informs us that on the next day, Mr Mort, in his rooms, Pitt Street, Sydney, would be selling by public auction the brig 'Thomas and Henry'. Mr Mort's advertisement goes on to describe the 'Thomas and Henry' as:

The well known and favourite packet brig..., 235 tons register, 350 tons burthen.

She was well and faithfully built, at the Manning River, in 1850, by those skilful shipwrights the "Scotch carpenters" whose workmanship is universally allowed to be very superior.

Her cabin accommodations are excellent, perhaps not surpassed by any vessel in the colony, and have always been the theme of praise with her passengers, during the time she has been in the Adelaide and Port Phillip trade....

Her steerage is comfortably fitted for thirty passengers.

She is well found in every particular, is coppered and copper fastened.

At the auction on 2 September 1853 the successful bidder was Mr Johnny Jones of Waikouaiti [*now Karitane*], East Otago, New Zealand.

The first record of William Hay being in New Zealand is in connection with the 'Thomas and Henry'. In 1860 the vessel had been purchased from Johnny Jones by the Otago Provincial Council. The intention was to moor the ship as a hulk in Oamaru harbour to act as a receiving vessel for cargoes, in default of a wharf or

breakwater. K.C. McDonald explains in *White Stone Country* that when the surf was too high for the boats of the landing service to ferry goods to the beach ships would instead unload into the hulk and so not be delayed in the dangerous Oamaru roadstead. In his history of Oamaru published in 1890, W.H.S. Roberts states that William Hay was placed in charge of the hulk, but there is some disagreement amongst local historians as to when this event took place – and this date is important in our family's story.

Roberts says that the 'Thomas and Henry' was purchased by the provincial council during the last quarter of 1860. References in the Dunedin newspaper, *The Otago Witness*, allow us to refine this dating (unfortunately, the Oamaru newspaper, *The North Otago Times*, did not begin publication until 1864):

- In the issue of 20 October 1860, the paper reports that the 'Thomas and Henry' had arrived in Port Chalmers from Newcastle on 16 October with a cargo of coal and cedar.
- The issue of 3 November reports that the 'Thomas and Henry' was still in Otago harbour – along with the 'Silistria' and other ships.
- The issue of 22 December states baldly: "December 18...The 'Thomas and Henry' left for Oamaru at 7:30 a.m".

The 'Thomas and Henry' was not, then, in Oamaru before 18 December 1860 – though some versions of the story, probably misled by the inaccurate memoirs of William Falconer written and published in 1889, have her there by November or even mid-October of 1860.

Obituaries for William Hay published in the two local newspapers in 1889 both state that William arrived in Oamaru in the 'Thomas and Henry'. No doubt his wife, children and worldly possessions were also on board – at this time there was no other way than by sea for a family to travel from Dunedin to north Otago. It can be said, therefore, with some certainty that by Christmas of 1860 William Hay, his four sons and his wife Euphemia were established, even if rather primitively, in the new settlement of Oamaru.

The 'Thomas and Henry' very soon proved totally unfit for its intended purpose. The termination date of her duties in Oamaru is not so crucial for the Hay family story but is, nevertheless, of interest. W.H.S. Roberts says that the ship was removed from the harbour in February 1861, which would give her a stay there of not much more than two months at most. However, *The Otago Witness* reports in its issue of 13 April 1861 that on 5 April "the 'Geelong' [*a steamer*] returned from Oamaru towing the 'Thomas and Henry' at 4:00 a.m." This makes it clear that the ship must have remained at Oamaru (whether serving its intended function or not) for about three and a half months.

To add to the sad story of the 'Thomas and Henry': in late October 1861, Major John Richardson, Superintendent of Otago Province, informed the provincial council that he intended to proclaim the 'Thomas and Henry' 'a gaol for the safe custody of prisoners'!

H. Bowman in his book *Port Chalmers: Gateway to Otago*, published in 1948, states that the keel with part of the ribs of the 'Thomas and Henry' were still to be seen in Deborah Bay, Otago Harbour, 'twenty yards south of what is known to the old-timers as Georgeson's shed'. He describes these relics as 'a mouldering portion of the skeleton of what was possibly the best known Otago ship'. Bowman's summary of

the history of the 'Thomas and Henry' adds interesting (though somewhat conflicting) detail to the story:

This 234-ton vessel was purchased in Sydney in March of 1854 by John Jones for £2,500 and immediately placed on the run between Otago and Australia. About this time, Captain William Thomson became perhaps the best known master of the brig. So enthusiastic were her passengers that even in the late 'fifties annual reunions of Thomas and Henry passengers were held. Captain Thomson was a deeply religious man and religious services were often held on his ship.... The brig continued to carry passengers and mail between Otago and Australia throughout the 'fifties. In 1860 the Thomas and Henry was used at Oamaru as a store ship for wool, but although special moorings were laid for her she frequently broke away. The brig was brought back to Port Chalmers and moored off where the Export Wharf now stands, in which berth she was utilised as a store ship for many years. In 1864 she was fitted up for use as a prison hulk, but was never used for the purpose, although she occasionally served for a temporary lock-up for refractory sailors. Possibly between 1868 and 1870, she was purchased by Captain Charles Clark, refitted as a brig, and resumed her former running in the Newcastle-New Zealand trade, making many trips to and from the Port of Otago. Her last voyage was in 1875 after which she was condemned, dismantled and purchased by John Mill & Co. for use as a hulk, in which capacity she was extremely well-known for many years. She was often used in her first period, and sometimes in her second period, as a hulk to lighten ships of their cargo, and was then towed up to Dunedin and unloaded. She was frequently used as a wool store, but finally became a coal hulk.

The mention of John Mill & Co. adds another point of interest, as Frank Hay, William's grandson, joined that firm in Timaru as their head storeman in 1917, remaining with them until his retirement 27 years later. Norman Ledgerwood in his 2006 history of Deborah Bay states that the 'Thomas and Henry' was not broken up until April 1924. So it may well have been that on visits to Dunedin Frank Hay could have worked aboard the very vessel that his grandparents and their family (including his father) had sailed from Port Chalmers to Oamaru in 1860, and that almost took his grandfather's life when it tossed 'like a cork' in the dangerous waters off the Oamaru beach in 1861.

As a matter of interest, in 2012 the mouldering remains (keel, bottom boards, some ribs and copper sheathing) of the 'Thomas and Henry' could still be seen beached in Deborah Bay – the first ship skeleton past Rocky Point .

Endnote 3: William Hay's arrival in New Zealand; other possibilities

There are three records in *The Otago Witness* of the arrival in Port Chalmers before 1861 of men named William Hay travelling alone from Glasgow:

- in the 'Jura', arriving on 23 September 1858, steerage – but no sailors, sail-makers or similar are listed in the occupations of the passengers;
- in the 'Robert Henderson', arriving on 3 September 1860, as an assisted immigrant -- but it is unlikely that William would come as an assisted immigrant when his wife and family paid their own passage; and
- in the 'Bruce', arriving on 12 September 1860, steerage.

It is possible that William might have come on one of these vessels ahead of his family in order to make necessary preparations for their arrival, but it seems more likely that he travelled as one of the crew in the Silistria with Euphemia and his sons.