

HMNZS NGAPONA ASSOCIATION INCORPORATED

LONGCAST

25 December 18 – Christmas Day

26 December 18 – Boxing Day

1 January 19 – New Year's Day

18 January 19 - Ngapona Assn Lunch at Swanson RSA

19 - 20 January 19 - Ngapona Assn Boating Weekend

28 January 19 – Auckland Anniversary Day

6 February 19 – Waitangi Day

8 February 19 – Navy Club Lunch, Remuera Club

15 February 19 - Ngapona Assn Lunch at Titirangi RSA

8 March 19 - Navy Club Lunch, Remuera
Club

15 March 19 - Ngapona Assn Lunch at Waiheke RSA

Hi Folks

Merry Christmas and all the best for Christmas Day - hope the weather improves!!

ASSN MONTHLY LUNCH

A fantastic lunch last Friday at the Orakei RSA. Over forty attended what can only be described as an excellent meal provided by the RSA and served by Cadets from TS *Achilles*. Many thanks to the RSA and *Achilles*, also to Terry Creagh for his organising skills.

The door prize, Fred Wilson's book *RNZN Diary*, was won by Bryn Walters who is a long-time friend of the Ngapona Assn.

Our next lunch will be at the Swanson RSA on 18 January 2019.

NGAPONA ASSOCIATION BOATING WEEKEND

We are planning to have a boating weekend on 19 - 20 January. Anyone with a boat is welcome to join us. We plan to meet at Waikalabubu Bay, at the northern end of Motutapu Island on Saturday afternoon and enjoy some relaxing time. Sunday a bit of fishing before departing around lunchtime. More boats the better, totally informal. Weather dependant of course. More details later.

MESSAGE FROM BLUE

I spoke to Cdr Graham Whitmore (Rtd), past CO of HMNZS Ngapona recently. Blue asked me to pass on his best wishes season's greetings to you all.

DID YOU KNOW?

On 25th December 1941, Lieutenant RB Goodwin RNZNVR of Auckland, Commanding Officer of *ML 10*, was captured and imprisoned when Hong Kong capitulated. He escaped from the Sham Sui Po POW Camp in Kowloon and swam to the Chinese mainland and later returned to duty, a feat for which he was awarded the OBE.

SURVIVORS OF THE ROCK – ANECDOTE #1.

(By Jack Donnelly)

INTRODUCTION: Both Gary “Kips” Houghton and I have decided to write a monthly anecdote about HMNZS *Tamaki*, Motuihe island in the hope that it will create an interest in the months leading up to the reunion to be held on 14 - 16 February 2020. We intend to cover a variety of topics such as, life as a trainee, “Do you remember?” The history of the island and Tamaki, of our instructors, humorous stories/dits and invite ‘survivors’ to post their stories if they so desire.

(This is the second in a series of anecdotes relating to Motuihe by Jack Donnelly.

Please send me any stories of your time on Motuihe and I will pass them to Jack for inclusion in the next article. – *Ed*)

SURVIVORS OF THE ROCK - MONTHLY ANECDOTE #2

HISTORY OF MOTUIHE ISLAND TO 1941

Many of the recruits from outside of Auckland, making their way there on the 'Red Rattler' or whatever other salubrious transportation had been arranged for them, to offer their services to the country in the RNZN, hadn't even heard of Motuihe Island, let alone knew anything about the history of the island. An island that had a varied and chequered history.

The north end of Motuihe Island/Te Motu-a-Ihenga had a long history of Polynesian settlement before the Europeans arrived, with research indicating that Māori first occupied the island from the 13th century. Two pā were constructed on the headland at Mangoparerua (located on the southwestern point of the headland) and Te Tumurae (located near where the cemetery now lies). Although little is known of the latter, Mangoparerua was a small refuge pā measuring about 20 x 30 metres and was noted as an important battle site. Little evidence now remains on the headland of Māori occupation.

Maru Iwi was the first tribe in the area, but the island was conquered by Te Arawa in the 14th Century. Ngāti Paoa later held possession of Motuihe Island and it was this iwi that was recognised by the Crown as the owners of the island subsequent to Europeans visiting the island. The island was said to have first been purchased by a Mr Butler in 1837, but no record exists of this purchase. The first recorded purchase of the island was on 5 November 1839, when William Fairburn purchased Motuihe from William Jowett, Ko Nuki and Te Manago: chiefs of Te Iwi Tutu, Te Ngatitai and Ngatiwaki respectively. The deed notes the payment for the island as being one heifer, twenty blankets, ten axes, ten hoes, ten spades, six gowns, two red blankets, 12 dutch pipes, six iron pots and one shawl. The following year it was sold to a Henry Tayler, who purchased it with the assistance of a Crown Grant for £200. Farming on the island started under his watch.

In 1864 Governor Grey issued an edict requiring all Health Boards and Port Boards to establish quarantine facilities. Stations were established at the four main centres: Somes Island in Wellington, Quail and Ripapa Islands in Lyttleton, and Quarantine and Goat Islands in Otago Harbour. Auckland was the last to establish their facility and it was not until 24th December 1872, following the arrival of a ship with cases of small pox on board, that Motuihe was purchased from the then owner for £2500 and the entire island set aside as a human quarantine station by the Board of Health of the Port of Auckland. Work on quarantine station buildings began in 1873, including two large barrack buildings, hospital wards, a brick fumigation building with a tall chimney, stables and a cemetery.

The first ship to be quarantined at Motuihe was the 'Dorrette' in April 1874, with scarlet fever onboard. However, the first use of the cemetery

on the island was not until 6th November 1874, when Mary Long, a 16-year-old passenger on the '*Hydaspes*', died of scarlet fever the same day that the vessel arrived at Auckland.

Motuihe also hosted an animal quarantine station that was set up by the Department of Agriculture on the southeastern end of the island in 1892 and which continued to operate until 1930.

In World War 1 the quarantine station was taken over as a POW internment camp. Amongst the first guests were 41 Germans from Samoa (then a German colony) and German New Guinea, captured when NZ occupied those places in 1914. The internees included the Governor of German Samoa, officials from the German Samoan Justice, Customs, and Post and Telegraph Departments, and Telefunken engineers who had been working on the Apia radio station. Life on the island for the internees was not too arduous; they also had 'free to roam' during the day and were able to go fishing, collect fruit or swim. They were also allowed visitors. Some even accompanied the camp commandant on trips to Auckland to buy supplies not available at the camp canteen.

In 1917 Motuihe Island made the news headlines, but not necessarily for the right reasons. The captain of the German raider *Seeadler*, Lieutenant



Von Luckner (L) and Lt Kircheiss

Commander Count Felix von Luckner (known more by his title than his rank), and his navigation officer, Lieutenant Kircheiss, were interned here after their capture in Fiji in October 1917. On the evening of 13 December 1917, von Luckner, Kircheiss and nine others made an escape from Motuihe. The plan to escape had been in place before von Luckner arrived, but his status as a commanding officer and his experience as a raider made the escape more likely to succeed. After earthing the telephone wire at the wharf to prevent communication with Auckland and destroying the dinghy to delay pursuit, the escapees stole the camp commandant's launch

and set off into the night. They reached the Mercury Islands by the following morning. From there they commandeered the scow *Moa* and got as far as the Kermadec Islands; they had planned to get provisions from the depot there, commandeer another larger vessel and make their way to South America and eventually return to Germany. However, they were recaptured on Kermadec Island on 22 December by New Zealand authorities. Von Luckner and Kircheiss were then interned on Ripapa Island in Lyttelton Harbour, before being returned to the Motuihe barracks in June 1918, where they remained until the November armistice. In December 1918 those who had been interned at Motuihe Island were transferred to Narrow Neck Camp.

The quarantine station had been reactivated in 1918 to deal with the outbreak of the influenza epidemic that came to NZ through, amongst



others, servicemen returning from the war in Europe. Five graves at the cemetery date from the period of November - December 1918, including the only official War Grave on the island, that of Private Frederick Donovan Bradbury, Home Service Section, NZ Military Forces, a guard on the island who died on 12 November 1918 aged 30.

Other graves are from people who had been on board the RMS *Makura* that was placed in quarantine there.

As the quarantine station was seldom used from the 1920s, in 1929 the Community Sunshine Association was permitted to use the quarantine station buildings for the establishment of a children's health camp on the island. These camps had been introduced in NZ in 1919 to care for children at risk of malnutrition and diseases such as tuberculosis. They were aimed at improving each child's health by providing lots of sun, rest, fresh air, exercise and nutritious meals. The camps multiplied during the economic depression of the 1930s. The facilities on Motuihe were also used to house and care for a large number of children evacuated from Napier after the earthquake there in 1931.

When NZ entered the Second World War it was realised that a steady stream of trained men would be required by the Navy. The naval base at Devonport did not have the space or facilities to accommodate the



Quarantine Station in 1936. Newspaper photo via BIC NZ 20

increased training requirements and a new location close to Auckland was sought. In December 1940 the government approved the use of the quarantine station for this purpose. Motuihe Island was considered an ideal site

for the new establishment as it was close to the naval support facilities at Devonport, but separated from the 'distractions' of Auckland.

The establishment was commissioned as HMS *Tamaki* on 20 January 1941, under the command of Commander Dennistoun, DSO, RN (Rtd), who came out of retirement to take up the position. The first trainee was Ordinary Seaman Norman Ambler, who joined on the same day the establishment was commissioned. On 1 October 1941 the title was changed to HMNZS *Tamaki* with the forming of the Royal New Zealand Navy.

At the time the quarantine station facilities consisted of about 22 buildings and was able to accommodate up to 287 internees. Establishing it as a Navy training base cost £53,350 and involved building 15 new buildings including a provision store, a gymnasium and chapel, a naval and clothing store, a signal instruction building, a hospital, a dental centre and four large dormitories. The accommodation was now almost doubled to 517.

Motuihe Island's next phase in its history would last for 22 years and have a bearing on the lives of the greater majority of personnel who joined the Navy in New Zealand.

RNZRSA CEREMONIAL GUIDE

Former Gunnery Instructors Warrant Officer Jack Donnelly, BEM, RNZN and Chief Petty Officer Tony Lewis, RNZN have written a Ceremonial Planning, Procedural and Protocol Guide for the RNZRSA.

The fifth chapter is reproduced below:

6. The NZ veterans badge (NZVB) is worn on the right lapel and takes precedence over the RNZRSA lapel badge, i.e. it is worn above the RNZRSA membership badge. The NZVB may only be worn by the family member wearing the medals of their deceased returned veteran family member.
7. The RNZRSA membership badge may only be worn by financial & members of the RSA. It is positioned on the right lapel below the NZVB.
8. Try to be conservative by selecting only those badges that are important to you and the occasion.
9. The wearing of head dress for veterans has become a lot more popular in recent times and there are a few options available to them after years of being bare-headed. In order to try and standardise head dress guidelines here are two alternatives you may wish to advocate to your members
 - (i) The appropriate coloured beret of your service (Navy, Army or Air-Force) with corps, unit or rank badge or,
 - (ii) A black or grey beret with the NZVB veterans badge.



Our veterans, servicemen and women have always been meticulous in their "dress" for ceremonial "dress" for ceremonial occasions. There is no formal protocol However, they should "dress" out of respect for the occasion. Smart, semi-formal/formal attire is the norm.

THE VETERANS SALUTE



"We cover our honours, to honour them"

In London on Armistice Day 1920, during the ceremony to unveil and dedicate the Cenotaph in Whitehall, a funeral procession accompanying the remains of The Unknown Soldier, which had arrived from France the previous day, was to halt at the Cenotaph during the ceremony before proceeding to Westminster Abbey for interment.

The official party included the Empire's senior soldiers, sailors and politicians and as many Victoria Cross winners as could be assembled. The ceremony was to conclude with a march past. The Regimental Sergeant Major of the Guards Regiment conducting the ceremony, faced with a gathering of highly decorated and high ranking military men (including Victoria Cross winners), all wearing rows of medals, decreed that all would salute the Cenotaph as they marched past by placing their hand over their medals signifying that,

"No matter what honours we may have been awarded they are as nothing compared with the honour due to those who paid the supreme sacrifice".

Advocate to your RSA veterans to carry out this salute to honour our dead by placing their right hand over their medals (not their heart) during a march past, wreath laying ceremony, playing of national anthems or 'Last Post' By understanding the history and what it means will give your veterans that additional pride and fulfilment when completing the highest personal honour, they can give a person.

CONCLUSION



"We will remember them"

To bring about tangible changes and developments to our military ceremonies it is essential that we believe and trust in the concepts and scope that this booklet presents. Our RSA planning committees must have the *courage* to make changes that they believe are required to be realised, have the *commitment* to plan these ceremonial concepts and follow through to achieve them, and to develop *comradeship* in sharing knowledge and supporting our veterans.

Ceremonial to our Veterans, Sailors, Soldiers, Airmen and Women is that every-one of them at some stage of their military career undertook parade training which prepared them for formal ceremonial occasions in which they participated in. Today, they still retain those life-time skills on such solemn ceremonies as ANZAC Day's, Remembrance Day's and funerals. You can see it with their pride, dress, bearing, and marching. Our veterans will always perform to the maximum of their ability provided they are given clear direction and strong leadership which has always been the military way.

Finally, to the "wake" soiree on completion of your service. It can best be described as a services whanau (family) reunion, an opportunity to meet up with old and new comrades, reminisce, relax and raise a 'toast' to honour and remember those who are no longer with us. And you know what? If we are here, we'll do it all again next year.

Take care

Jerry Payne

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Editor

HMNZS Ngapona Assn Inc

"There are good ships, and there are wood ships, the ships that sail the sea."

"But the best ships are friendships, and may they always be."

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