

# HANANEIA / BUNDO FAMILIES

## HANANEIA / BUNDO FAMILY TREE

Descendants of Antony Elias HANANEIA (1830-1905)  
m Sarah AMBOOR (1845-1927)

*Saydeh (Sadie)  
Tannous*  
**HANANEIA**

*m*

**John Bosselli  
(Khanna Jack)  
BUNDO**

*Nicholas  
Anthony*  
**HANANEIA**

*m*

Katie  
MOCKFORD

*Kathereen  
(Kate)*  
**HANANEIA**

*m*

Salim (Sam)  
AMUNIE

*Selina*  
**HANANEIA**

*Annie  
(Helenee)*  
**HANANEIA**

*m*

Richard  
(Deab)  
IDOUR

*Rose (Rosie)*  
**HANANEIA**

*m*

Solomon  
(Slamain)  
GEORGE

Descendants of Saydeh Tannous HANANEIA (c.1862-1903)  
m John Bosselli BUNDO (c.1861-1929)

George BUNDO  
m  
Elizabeth (Lizzie) Emily  
DEANS

**Antony Elias HANANEIA** (1830-1905) was a 27 year old Stonemason when he married 17 year old **Sarah (nee AMBOOR)** (c.1845-1905?) in Tripoli, Syria. Antony Elias and Sarah had five daughters (**Saydeh Tannous, Kathereen, Selina, Annie, Rose**) and one son (**Nicholas Anthony**) before the family immigrated to New Zealand.

About 1890 the **HANANEIA** family came to Dunedin with Sarah coming ahead with a daughter and son-in-law. Antony Elias had been a Plasterer in Lebanon but was unable to work in Dunedin due to ill health.

Antony Elias had been in New Zealand for 8 months when he died at 95 Walker Street, Dunedin on 18 July 1905, aged 75 years. Records show the HANANEIA family still living in Walker Street in 1906, but listed as "HANNEAR, Nicholas" and "HANEER, Mrs Antonio".

Anecdotal <sup>1</sup> and oral history records<sup>2</sup> show the HANANEIA family as Traders or Hawkers. **Nicholas Anthony HANANEIA** travelled regularly with his horse and cart.

His mother **Sarah HANANEIA** established quite a reputation as “**Mrs Anthony**”, pushing her perambulator loaded with goods.

“Well when they went hawking, my father (**Nicholas HANANEIA**) had a horse and cart. He left that at Hillgrove and he would get the train backwards and forwards. Take all the stuff up by train and then he would collect his horse and cart. He’d leave it at some friends up there.”

“Then my great grandmother, **Sarah HANANEIA**, when she was doing it, she would go up Oamaru way. Well she would get the train right up to there. If she travelled to Port Chalmers around that way, she’d get the train to Port Chalmers and then she would take her perambulator with her and all the goods were in there. She’d sell pins and needles and everything, cottons and all sorts.”

The Weekly News, Wednesday September 2 1953, page 35. “*Meet Mrs Anthony, Otago’s itinerant trader*”. Her husband’s name was Anthony Nicholas HANANEIA but they couldn’t get the HANANEIA out and they just put Mrs Anthony”

“Oh and my great grandmother, Sarah, she did the travelling. She went, well that’s how she helped bring the family. It was her working, and her family were married, they were married here you see.”<sup>3</sup>

Sarah, her son Nicholas and his son-in-law **Jacob FACOORY**, continued the ‘itinerant trading’ business, travelling regularly in the Oamaru region.

With savings from their hard work, it is understood Sarah travelled back to Syria to bring out their remaining family, her son-in-law **John Bosselli BUNDO** and surviving grandson, **George BUNDO**.

When Sarah HANANEIA died at 11 Mafeking Terrace, South Dunedin on 13 September 1927, she was survived by her son Nicholas and daughters, Selina, Annie and Rose.

Nicholas, Annie and Rose married in New Zealand. Through their marriages, the HANANEIAS are connected to the Dunedin Lebanese community through the **AMUNIE, IDOUR, FACOORY, GEORGE, HOWLEY, CORBAN, BARBARA, JOSEPH** and other families.

Several of these names appear in the 1907 Stones Directory as also living in Walker Street: Howley, Coory, Facorrey, Amuni.

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<sup>1</sup> Research by G L Thomas, NZSG Member, G H St John, NZSG Member and M E Woodford

<sup>2</sup> Caversham Project Oral History contributions by Olga BARBARA (nee FACOORY) and Zita RAMSAY (nee FACOORY)

<sup>3</sup> Oral History contributions to Caversham Project by Olga BARBARA (nee FACOORY) and Zita RAMSAY (nee FACOORY)

## John Bosselli BUNDO (Khanna Jack)



**John Bosselli (Khanna Jack) BUNDO**

Following the death of his wife **Saydeh Tannous (nee HANANEIA)** and three children in Syria, **John Bosselli (Khanna Jack) BUNDO** and their surviving 2 year old son **George BUNDO** joined his wife's family (**HANANEIA**) in Dunedin in 1904.

Anecdotal records say that Saydeh and three children died in Syria during a typhoid epidemic. **George BUNDO**, was the middle one of three boys and a girl.<sup>4</sup> A certificate translated from Arabic, shows he was christened at El Mina.

It is thought they travelled on the *SS OMRAH* as shipping records show embarkation at Port Said. It is not clear whether Sarah HANANEIA travelled with them and their surname in the passenger list appears to be BONDO, not BUNDO.

The name BUNDO is difficult to research. Translation of George's birth/baptismal certificate for social security purposes confirmed his date of birth and baptism. However, a letter returning the translated certificate on 4 February 1964, informed George the Department of Internal Affairs had advised that his surname was listed in this document as BUNDHU.

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<sup>4</sup> Notes made by G L Thomas, G H St John, M E Woodford from research and talks with George BUNDO

“Copy of translation of Certificate of Birth and Baptism, by Reverend Wehbe Maaz, Priest of the Greek Orthodox Community of El-Mina, Tripoli, Lebanon. Verified that George Bundo, spiritual son of Hanna Bundo and Saydeh Tannous Hanania, was born at El-Mina, Tripoli on 15th June 1901, and was given the secret of Holy Baptism on 14th July 1901. Testimony of above certificate given 13th day of March 1956, by above Priest.”

The BUNDO and HANANEIA families lived at 95 Walker Street and 11 Mafeking Terrace. **Jack BUNDO**, Hawker, appears in Stones Directories as living at 11 Mafeking Terrace from 1918-1924. The 1922 electoral roll listed him as “Hanna Basseala BUND”, Hawker, at 11 Mafeking Terrace.

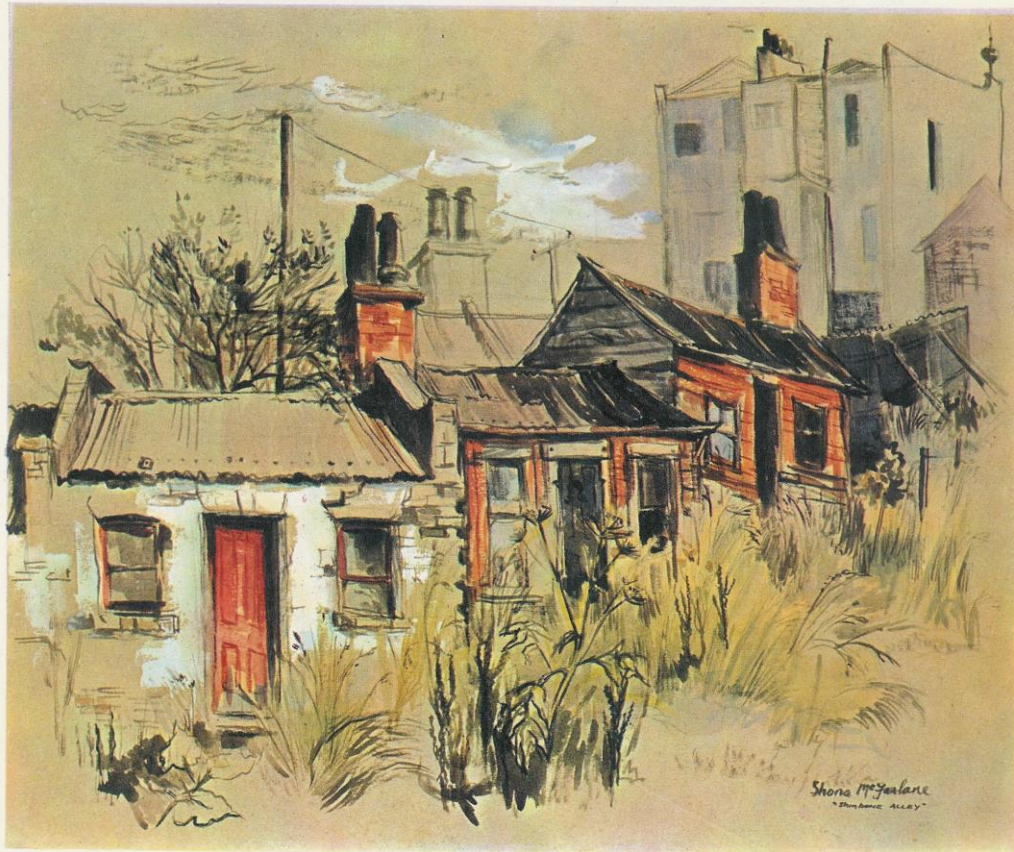
When he died on 10 June 1929, he was living at 133 Carroll Street.

Shona McFarlane’s painting “Shin Bone Alley 1961” was displayed at the Shirakee Exhibition, Dunedin, in 1991. This painting includes the wee house where Khanna Jack lived.<sup>5</sup> It was a small cottage next to a big house on the street frontage (first on the right-hand side).

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<sup>5</sup> Page 79, Dunedin Portrait of A City Shona McFarlane, By courtesy Dunedin Art Gallery

*And so has Shinbone Alley.*



[By courtesy Dunedin Art Gallery]

The Otago gold rush of 1861 brought many Chinese prospectors, who afterwards settled in Dunedin to become laundrymen, market gardeners and greengrocers.

These two-roomed cottages, little more than head high, are believed to have been built for the Chinese at this time. Originally they made a complete U-shaped terrace in Carroll Street. The name was given because of the habit of the residents of throwing their meat bones into the centre space.

When sick or in need of meals, Khanna Jack often went down to the COORY's at 67 Carroll Street. Even though they had 12 of a family he was always welcomed and played a lot of bridge and 500 there. The photo of Khanna Jack (c1920) was taken in the backyard of **Marie COORY's** family home, 67 Carroll Street.

He always went out to trade as a Hawker, sick or not, to make enough to pay his rent. The alley way where they lived, ie Chinese, gold miners, etc., only had two toilets and running water from outside taps.

"He was a gentle man, well spoken of by all, for his kind manner. Consequently he was the butt of the youngster's jokes, one being the trick of placing a bucket of water on top of a door, often drenching him with the result he would march up to the offenders parent's door, knock and say "Look what your children have done," then return peacefully to his home."

"I wasn't one of the cheeky ones but some of them used to rub foreign matter on the door handles of Khanna Jack and one or two others, to tease them. I know one chap who was chased all round the town because he rubbed some foreign matter on Khanna Jack's door handle. Albert Farr"<sup>6</sup>

## **George BUNDO (1901-1985)**

**George BUNDO** was raised by his father (Khanna Jack BUNDO) and his mother's HANANEIA family. With his father frequently away working as a "Hawker", it is believed George spent his time with his grandmother (Sarah HANANEIA) and his Aunts (Kathereen, Selina, Annie, Rose) and Uncle (Nicholas Anthony). His grandfather Antony Elias died 8 months before George and his father arrived in Dunedin from Syria.

His grandmother, Sarah HANANEIA and his Uncle Nicholas were also independent traders. They too would have been away from the family home at various times. Nicholas HANANEIA's son-in-law, Jacob FACOORY continued the family tradition of "hawking".

"Our grandfather (Nicholas HANANEIA) and father (Jacob FACOORY) would do trips up to Oamaru and back, oh it would be every six weeks. They'd be away for about four, five weeks. They used to sleep in the cart.....it had a centerpiece open....He'd have a mattress up there and they'd sleep in their cart on these people's farms you see..... And then other lots of families, they did all the South and Central..... And there was one family, a HOWLEY family. His cart I think is still in Arrowtown.....Probably there in the Museum."<sup>7</sup>

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<sup>6</sup> Caversham Project, Oral History comments by Albert Farr, 26 February 1991

<sup>7</sup> Caversham Project Comments by Olga BARBARA (nee FACOORY) and Zita RAMSAY (nee FACOORY), page 35

“The Lebanese or 'Assyrians' were another 'alien' group. Like the Chinese they maintained an entrepreneurial role on the fringes of southern Dunedin life, hawking wares around rural Otago. As succeeding generations learned English, however, they were better able to blend in with the dominant population. The church they built, St Michael's Orthodox Church in Fingall Street, was a symbol of their cultural and religious distinctiveness.”<sup>8</sup>

With his father and mother’s family frequently working away from home this inevitably would have affected George’s childhood. Was it a childhood of changing faces, places and a supportive and close-knit family?

School records show George entered High Street School in July 1906 and also for a month at South Town Belt School, Christchurch in 1908. His Auntie Rosie’s husband **Solomon GEORGE** was recorded as his guardian for his Christchurch schooling.

At 16 years of age, his education included admission to Dunedin Technical Classes on 16 April 1918. He was an evening student and it is assumed the trades classes he took were in house-painting, etc. as he went on to work in the Painting and Paper-hanging trade.

George never talked to his children about his childhood although there is a family story that he was sent home from High Street School on his first day as he had sworn at the teacher in Lebanese. This suggests he had some language skills!

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<sup>8</sup> [http://caversham.otago.ac.nz/resource/people/people\\_race.html](http://caversham.otago.ac.nz/resource/people/people_race.html)

George met and married Elizabeth (Lizzie) Emily (nee DEANS) in 1922. He worked as a Painter while raising his family. The BUNDO family lived in South Dunedin at 28 Atkinson Street, 181 Surrey Street, 14 Prendergast Street, 57 Bathgate Road, 71A Prince Albert Road, 12A Prince Albert Road and 12 Phillip Street.



**George BUNDO m Elizabeth Emily DEANS –1922**

During the Great Depression years (late 1920s-1935) George lost his job as a Painter, like so many other hard working people. He was Caretaker of a Billiard Saloon in the Stock Exchange in the early years of marriage (1931-35). He had no permanent work, but found some just before the war.

It is known **George AMUNIE**, his 1<sup>st</sup> cousin was listed as a Billiard Saloon Proprietor when he died on 21 August 1948. Was this the same Saloon where George BUNDO worked in the early 1930's?

George worked for Love Bros and the Railways as Leading Painter but badly gashed his hand on a broken pane of glass, whilst at Love Bros. He later worked as a Maintenance Officer for McLeod's Soap Factory in Castle Street, Dunedin.



He enjoyed playing cards and held many positions at the St. Michael the Archangel Greek Orthodox Church, 72 Fingall Street, South Dunedin. His grandmother, Sarah HANANEIA, along with other Lebanese women, made and sold goods to help erect the Church in 1911. After each service, his 1<sup>st</sup> cousin **Lottie AMUNIE** would repeat the service in Lebanese for the older people.

“Yeah., they'd go there and Canon Webb, you know, it's hard to say of him, you know, he was a gentleman. Even though he came once a month on a Sunday, the church was packed. And then, after it was all over, Lottie Amuni, she would give the service in Lebanese with the older people. They really loved, you know. Yeah “<sup>9</sup>

“I well remember Lottie AMUNI, a very formidable lady, waving and prodding with her walking stick. She used to visit Marion and Tony BARBARA on a regular basis and I would meet up with her usually there. She also used to take the place of the Orthodox Priest when there was not one present at the Church in Fingall Street, South Dunedin. She could rattle off the service and readings with great gusto. George BUNDO, on the other hand was a very quiet man, a true gentleman.”<sup>10</sup>

George was Treasurer and Past President, of the Caledonian Bowling Club and held positions in the NZ Federation of Painters and Decorators, eg Conference President, 24<sup>th</sup> Biennial and Golden Jubilee Conference 1956.

**Elizabeth (Lizzie) BUNDO** (1904-1979) was known for her hospitality. The door was always open and visitors warmly welcomed. There would be an extra plate set at the table and a seat on an apple box or a painting plank provided, in their tiny dining area. Her plate-size pikelets, with raspberry jam and cream, were a legend! It was not uncommon to see her ready and stirring the mix when you arrived at their door.

Lizzie enthusiastically embraced the culture of Lebanese cooking. When the basic ingredients (olive oil, pine nuts, cracked wheat and rice) arrived from Auckland you were guaranteed a taste of *Kibbeh* (Lebanese stuffed meatballs), *Mihsheh Malfouf* (stuffed cabbage leaf rolls), *Fassoulia* (Lebanese beef and kidney bean casserole) and other Lebanese dishes. This enthusiasm has been inherited and adopted by grand and great-grand children who delight in experimenting with and exploring Lebanese cooking.

The five BUNDO children (**Margaret, George, Ian, Walter, Barbara**) all married (**Thomas, Bundo, Meehan**) and raised families in Dunedin. They were well known in the community through their work as a Painter, Shop Assistants, and a Farm Worker.

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<sup>9</sup> Caversham Project Oral History comments by Jack Barbara

<sup>10</sup> Comments by Grahame HOWLEY, cousin of Marion BARBARA, 26 July 2011

The grand-children remember weekly walks down to 12 Phillip Street and then catching the tram and cable car home. In return Lizzie made regular visits up the hill to their home. The delicious raspberry buns she brought to enjoy with a cup of tea, were a family favourite. In addition, George (Pop) and Lizzie (Nana Bunny) were usually in the audience at school concerts, fairs and other events.

When the grand-children worked in South Dunedin, lunch-time visits to 12 Phillip Street and latterly 87 Reid Road, maintained this family contact.

Like many others, the BUNDO family struggled through difficult financial times but Lizzie had good household management skills. The story is told about her saving to buy a Hoovermatic washing machine. When the Salesman asked how she would be paying for the machine, she told him "with cash". She then produced a man's handkerchief laden with her savings. The exact amount in half-crown coins!!

George and Lizzie, moved to 87 Reid Road when their Phillip Street property was acquired for a proposed motorway expansion. When Lizzie died, 'Pop' went to live with his eldest son and wife, George and Kay BUNDO in Bay View Road.

George and Lizzie's 14 grand, 22 great-grand and 8 great-great-grandchildren (**Woodford, St John, Charles, Thomas, Bundo, Balchin, Scurr, Bryant, Leishman, Ralfs, Fitzgerald, Snow, Johnson, Fife, Meehan**) live in New Zealand, England, Australia, Ireland and the Czech Republic.



**Margaret Sadie BUNDO m George Leonard THOMAS – 26 January 1944**

## **Sarah Hananeia (c1845-1927)**

### **Pioneer Lebanese travelling merchandiser (hawker)**

Sarah Hananeia was born in Tripoli, Lebanon, and married Antony Hananeia there when she was seventeen. The couple were to have six children. In about 1890 the Hananeias emigrated to Dunedin, Sarah coming ahead with a daughter and son-in-law. Antony had been a plasterer in Lebanon but was unable to work in Dunedin due to ill health.

After his death in 1905, and with her children all grown up, Sarah went on the road as a hawker. Carrying her goods in a suitcase, she took the train north and then walked around Waikouaiti, Palmerston and Oamaru selling buttons, needles, socks and stockings, handkerchiefs and embroidered aprons. Customers knew her as 'Mrs Anthony'.

Sarah was a tiny woman, always dressed in black. She became a well known sight around Otago, pushing her wares in a large pram as she walked long distances on her sales route.

There were two communities of Lebanese in Dunedin. One group, who were Catholics, settled in the inner city around Carroll Street. The second group was Eastern Orthodox in religion and joined the Anglican Church in Dunedin. They were concentrated in South Dunedin. Sarah Hananeia was a matriarchal figure among this second group. Along with other Lebanese women she made and sold goods to help erect St Michael's Orthodox Church in Fingall Street in 1911. She died in 1927.

## People: Diversity

'The Flat' was the most ethnically diverse area of Dunedin and has often been described as Dunedin's 'melting pot'. There were fewer Scottish migrants and more people of English origin than in other parts of Dunedin. Irish Roman Catholics were more numerous in South Dunedin than anywhere else in the city. There were also the 'Assyrians' -Lebanese - who formed a small but distinctive community. In addition, there were the Chinese market gardeners, a hard-working group who kept pretty much to themselves on their carefully cultivated vegetable plots at Forbury.

Some of Dunedin's poorest people lived on 'the Flat'. The miserable hovels of Mafeking Terrace and Maria Street (the poorest street in the Dunedin) were the worst side of the densely packed working class neighbourhoods of Kensington and South Dunedin. However, not everyone was poor. Caversham was a stronghold of skilled tradesmen and their families. At Kew and St Clair wealthy Dunedin merchants built their mansions, complete with orchards and tennis courts.

The South Dunedin 'Flat' was predominantly a working class area. It remained so throughout the period 1890-1940. But it was also socially mixed. Even in 'wealthy' St Clair, researchers have found at least one labourer living in most streets. This 1902 photograph shows three labourers' cottages built by William Ings behind his market garden along Forbury Road. They faced beautiful mansions on the hillside across the road. (Otago Settlers Museum Collection)



Southern Dunedin abounded with children. In 1901-1904 Caversham Borough had one of the highest birth rates in greater Dunedin. These children were photographed at the Rachel Reynolds Kindergarten, the first purpose-built kindergarten in Dunedin. It opened in Macandrew Road in 1914. Another kindergarten was established at Rutherford Street in Caversham in 1926. (Otago Settlers Museum Collection)

In 1936 'the Flat' was the most densely populated urban area in New Zealand. This photograph illustrates the tightly packed housing areas of South Dunedin and St Kilda. Virtually all of the available land to the north and east had been developed. The remaining open spaces south towards St Clair were also rapidly filling up with housing. (Otago Settlers Museum Collection)



Caversham's male workforce was characterised by skilled tradesmen with British origins. They brought with them strong craft traditions and ideas about the organisation of work. There was a strong correlation between these skilled workers and Protestant religious identification. They played a major part in the development of unions and the rise of labour-oriented political parties on 'the Flat'. This photograph shows the tangled clutter of the south-west end of the Hillside Workshops machine shop in 1925. It was a dangerous place to work, because of the poor conditions. In addition, the turners faced the most serious threat as the years marched on. Although the muddle probably strengthened the turners' control of the shop floor - only those with an intimate knowledge of the workshop could find anything, new machines, together with the fact that a growing proportion of the turner's time was spent on simpler tasks, made it possible for semi-skilled men to challenge for control on the job. (Timeframes Online Collection, Alexander Turnbull Library, National Library of New Zealand Te Puna Matauranga o Aotearoa)

The long beaches at St Clair and St Kilda were the playgrounds of the southern suburbs. People flocked to the seaside on summer weekends and public holidays. In the 1890s 'decency' laws prohibited bodily exposure.

Swimmers were restricted to the St Clair baths, where men and women bathed at separate times. By the 1930s such

modesty had disappeared. Men and women swam and sunbathed together while beauty contests were the latest fashion at the beach. (Otago Settlers Museum Collection)



### **Poverty: Hardship on 'the Flat'**

Poverty was usually the fate of those without access to a male's wage because it was assumed that family incomes would come from this source. Women were especially vulnerable since their paid employment was not supposed to sustain a whole family- just themselves. Widows and abandoned wives faced difficulties making ends meet. They almost always had responsibility for children as well. Men who could not work were also at risk. Even in families with a working father access to his wages was not guaranteed. Some men drank or gambled away their earnings. Elderly people of either sex also faced the spectre of poverty in their declining years.

Between 1890 and 1910 Maria Street in South Dunedin (later renamed Glasgow Street) was southern Dunedin's poorest street. It was a dismal area with one of the few examples of 'row houses' in Dunedin - a brick terrace smothered by black, sooty pollution from the nearby Hillside Workshops, the railway running sheds (where steam locomotives were housed) and the gasworks. Maria Street's households figured prominently in the casebooks

of the Benevolent Institution. This section of map shows Glasgow Street running from the upper right to bottom right. The tiny sections of present-day Fox and Reid Streets are a prominent part of the centre left area. (Otago Settlers Museum Collection)





## El Mina

**El-Mina** (ءانيملا), which means "harbour" in Arabic, is a coastal city in Northern Lebanon, located 85kms north of Beirut. It acts as the harbour city for **Tripoli**, situated 5kms to the east.

**El-Mina** is the site of the ancient city of **Tripolis** that dates back to the Phoenician era, and is one of Lebanon's oldest cities, alongside Byblos, Tyre and Sidon. The site of **Tripolis** moved inland after the Islamic reconquest from the crusaders and **El-Mina** became the harbour district of **Tripoli**.

Just offshore is a string of seven small islands, the only islands of Lebanon. The closest, the 'Abdul Wahab' can be visited by crossing a bridge over the sea. The farthest island, 'Ramkin' is 10kms away from the coast and has a lighthouse. Four of the islands have been declared natural reservations, to help breed fish and preserve their natural habitat. The city's seashore extends 3-4kms and its famous seashore sidewalk, the 'corniche', is a popular site. The city is mostly flat and has a diameter of 10kms that extends from the seashore to the border of the city of Tripoli. Due to expansion, El-Mina and Tripoli are almost attached, except for a roundabout that indicates the separation between the two cities, close to 100 meters distant.

**El-Mina** traditionally was a walled city, with five outpost towers to protect the city:

- 'Lions or Barsaby' (Bourj Al-Siba'a) which is the only tower still standing today
- 'Arabay' which was partially demolished and a new building resembling a castle built on top of its ruins
- 'Al-Dewan' was built by Prince Seifeddine Aytamash al-Jarkassly during the Ottoman rule (demolished)

- ‘Sheikh-Affan’ on top of which two of El-Mina’s oldest houses stand today
- ‘Ezzeddine’ built by Prince Sefeddine Jalaban 1442 (rubble still remains)



*El Mina Port around 1900*

# *SS OMRAH*



## **SS OMRAH 1899**

The **OMRAH** was built by the Fairfield Shipbuilding and Engineering Co, Glasgow in 1899 for the Orient Steam Navigation Company for passenger service between the United Kingdom and Australia. This was a 8,130 gross ton ship, length 490.6ft x beam 56.6ft, one funnel, two masts, twin screw and a speed of 18 knots. She could carry 350 in the first and second class and 500-3rd class passengers. Her maiden voyage from London via Suez to Melbourne and Sydney started on 3rd Feb.1899 and on 3rd Nov.1916 she commenced her last London - Australia sailing. Converted to a troopship, she was torpedoed and sunk off the coast of Sardinia on 12th May 1918 by German submarine UB-52. One person aboard **OMRAH** died in the attack.

## **Orient Steam Navigation Company Routes:**

- 1877 London - Plymouth - via the Cape (no call) - Melbourne - Sydney - Adelaide - Suez Canal - London.
- 1878 calls at Cape Town introduced.
- 1881 Outward sailings to Australia were alternately via Suez and Cape of Good Hope.
- 1883 Cape voyages discontinued and the route became London - Gibraltar – **PORT SAID** - Suez - Colombo - Albany - Adelaide - Melbourne - Sydney
- 1890 Naples added as port of call.



## HANANEIA / BUNDO FAMILY TREE

**Descendants of Antony Elias HANANEIA (1830-1905)  
m Sarah AMBOOR (1845-1927)**

Saydeh ( Sadie)  
Tannous  
**HANANEIA**

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Nicholas  
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m

Katie  
MOCKFORD

Kathereen  
(Kate)  
**HANANEIA**

m

Salim (Sam)  
AMUNIE

Selina  
**HANANEIA**

Annie  
(Helenee)  
**HANANEIA**

m

Richard  
(Deab)  
IDOUR

Rose (Rosie)  
**HANANEIA**

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GEORGE

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m  
Elizabeth (Lizzie) Emily  
**DEANS**

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Margaret  
(Peggy) Saydah  
**BUNDO**

m

George Leonard  
**THOMAS**

George  
James  
**BUNDO**

Ian Stanley  
**BUNDO**

m

Patricia (Pat)  
Dawn  
**O'CONNELL**

Walter  
Lewis  
Waldron  
**BUNDO**

Barbara  
Isabella  
**BUNDO**

**Descendants of Margaret Saydah BUNDO  
m George Leonard THOMAS**

Margaret Elizabeth  
**THOMAS**

m

Robert (Bob) David  
**WOODFORD**

Gaylene Helen  
**THOMAS**

m

Kevin James  
**ST JOHN**

Graham George  
**THOMAS**

m

Ursula (Sue) Suzanne  
**BRAXTON**

Peter Leonard  
**THOMAS**

**Descendants of Margaret Elizabeth THOMAS  
m Robert David WOODFORD**

Amanda Elizabeth  
WOODFORD

**Descendants of Gaylene Helen THOMAS  
m Kevin James ST JOHN**

Jacqueline Elizabeth  
ST JOHN  
m  
Alexander John  
CHARLES

Stephanie Anna  
ST JOHN

**Descendants of Jacqueline Elizabeth ST JOHN  
m Alexander John CHARLES**

Kaleb John CHARLES

**Descendants of Graham George THOMAS  
m Ursula Suzanne BRAXTON**

Matthew George  
THOMAS

Christian Daniel  
THOMAS  
m  
Nicola Carol  
DIXON

**Descendants of Christian Daniel THOMAS  
m Nicola Carol DIXON**

Zac Christian  
THOMAS

Chloe Nicola  
THOMAS

**Descendants Ian Stanley BUNDO  
m Patricia Dawn O'CONNELL**

Paul George  
BUNDO  
m  
Katerina (Katka)  
STANCOVA

Suzanne Patricia  
BUNDO  
m  
Ronald Gary  
BALCHIN

Ian Christopher  
(Chris) BUNDO

**Descendants Suzanne Patricia BUNDO  
m Ronald Gary BALCHIN**

Daniel John  
BALCHIN

Marcelle Ellen  
BALCHIN