Selected papers presented at the 6th annual conference of the Archives and Records Association of New Zealand, Taradale, Hawke's Bay, 26-27 August 1983.
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CONFERENCE PAPERS

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INTRODUCTION

At its meeting on 5 May 1984 Council resolved that the Association publish proceedings of annual conferences. This establishes a commitment, but also recognises a practice dating from 1979. That year saw the Association's third annual conference being hosted by the Otago branch in Dunedin, and the publication - for the first time - of papers delivered at such a conference. The following year, while there was no formal publication of papers delivered, in Auckland, a set of abstracts was given to each person attending. The 1981 conference theme was photographic conservation and selected proceedings of this were published in Archifacts no. 23 new series, September 1982. In 1982 the conference returned to Dunedin and again the organisers produced a separate publication of papers. At the May 1984 meeting Council decided to publish papers from the 1983 conference in the June issue of Archifacts.

The sixth conference was held in the Hawke's Bay Community College, Taradale, Hawke's Bay on 25-28 August 1983. It addressed two themes - 'Sources for the history of the East Coast/Hawke's Bay Region' and 'The individual in New Zealand history'. A useful and stimulating range of perspectives emerged, from both curators and researchers. Two thoughts which might come to those making a first acquaintance with the papers can be anticipated. First is the omission of a paper on the Hawke's Bay Art Gallery and Museum, so obviously seminal to local historical research. Annette Fairweather, the librarian there and the obvious target for anyone organising such a conference, was the organiser of the conference, a task incompatible with preparing a paper. (But those who were at Taradale had the opportunity to visit the Art Gallery and Museum on the final morning.) Second is the emphasis on the value of newspapers. The preservation of these records has been an open concern to the Association for several years, and one session of the day was turned to discussing this issue and seeking its resolution, particularly with the National Library.

What follows is not a complete proceedings of the conference, but rather selected papers. Papers delivered but not published here were by Tom Brooking, who reported on his historical study of Gaversham - the three booklets summarising progress to date are available elsewhere - and by Dennis Fairfax, speaking on Ministry of Defence personal records - who was out of New Zealand when the soliciting of written papers had to be finalised. Space in this issue precluded publication of two papers prepared for the conference but not delivered. The papers published here are essentially in the form in which they were presented to the editor, and on occasion - because of the tyranny of time on the day of delivery - are a more coherent statement than those present at Taradale heard - of course, publication serves a wider purpose than this for it provides a better record than memory or even note-taking allows, and those members who could not attend have the benefit of a rich statement about the country's historical resources. Yet it is a statement seeking to stimulate further thought, discussion and research, and reflecting the uniqueness of that one occasion in the year when those who tend to feed from the country's archival and manuscript heritage come together. The next such occasion is just one month away, in New Plymouth, 16-19 August, 1984.
THE 'STRANGE OCCULT FORCE OF PERSONAL INFLUENCE' EXPLORERS, SCHOLARS AND PEOPLE IN HAWKE'S BAY HISTORY

Just on 100 years ago, William Colenso sat down on Christmas Day 1883 to pen one of his regular letters to 'my dear botanical friend', Thomas Balfour. Colenso had spent another weary year 'steering our ship [the Hawke's Bay Philosophical Institute] through 1883'. That little Society had been formed only in 1874. Nearly 40 years after his arrival as a deacon of the Church of England to establish the first Ahuriri mission at Waitangi on the Heretaunga Plains, Colenso - who tenaciously opted to stay in a province he had effectively helped found and that in the face of, initially, a very strong reaction to his ex-nuptial indiscretions of the 1850s - still dominated the intellectual and cultural life of Hawke's Bay. The local philosophical society, which was to depend on his leadership for over twenty years, was, he concluded that Christmas a century ago, 'perhaps the worst off in Napier for want of federation' - clanship - Esprit de corps'. 'Were', he sighed, 'but some of the Country members residing here including yourself [Balfour], John Stewart, [Henry] Nairne, Tanner and a few others, we might do'!

But do they did! Colenso found some relief in the 1880s and 1890s through the efforts of Augustus Hamilton (Secretary of the Hawke's Bay Philosophical Institute 1884-90) and his close friend, trustee and fellow school-inspector Henry Hill, of whom we shall hear more later in this Conference from Mrs K. Mathews.

This Sixth Annual Conference of ARANZ is indeed unique in several respects, and not only by virtue of the fact that all its papers are being delivered in the 'country', as it were, at Taradale (intellect still resides, I feel sure, in Napier and for that matter in Hastings and environs too!) For ARANZ the uniqueness on this occasion lies in the fact that this is the first Annual Conference to be held outside a 'main-trunk' centre and to convene, moreover, in one of the recognised provincial hubs of New Zealand. We can see that as a growing sign of our Association's confidence and increased maturity. It is an indication, too, that we are concerned not only with the legacy of archives, manuscripts and records where the high-profile repositories are located - as for instance in Dunedin, Christchurch, Wellington and Auckland - but also with their use and preservation in situ where they were created in the smaller centres. That is why, for example, Nelson Provincial Museum, Taranaki Museum, the Gisborne Museum and Arts Centre, the Hawke's Bay Art Gallery and Museum play (and will continue to play) a vital role in the preservation of their provinces' archives. We will hear more in this Conference of awakening concern in these and other districts around the country. An example of one small local endeavour which is already arousing wider interest is that of the Tinui Historical Society in the eastern Waikarara. These and other enlightened efforts - and I mean enlightened by a willingness to learn and share with others (professionals, practitioners and amateurs) insights into the proper preservation, storing, processing and servicing of local history collections are another tribute to ARANZ's educational programmes since 1976 and, to some small degree, to the earlier educational efforts of the former Archives Committee of the New Zealand Library Association.

Our organisers at this Conference have presented us with two major themes sources for East Coast and Hawke's Bay region and, quite ambitiously, a consideration of the place of the individual in New Zealand society. Your programme in its titles of papers alone indicates the potential richness of both topics. It is my task as opening speaker somehow to try and place the Conference in the context of both major themes so set before us.

* * * *

Let us begin therefore with a consideration of a related set of phenomena dear to any researcher's, curator's, or genealogist's heart, i.e., the happy finding of unsuspected (or even suspected) links between individuals and institutions in history. The serendipity of research and curation, if you like to call it such. It is the re-creation of what the aforementioned William Colenso on 25 January 1882 called 'the strange occult force of personal influence'. Hence the somewhat unusual title of this address. Here I intend to limit my remarks to a brief consideration of Hawke's Bay exploration, scientific, intellectual and cultural history. You will, of course, be able to think immediately of other happy and unexpected historical, genealogical and documentary discoveries to prove Horace Walpole's belief in serendipity. Since Walpole flourished at Strawberry Hill from the mid-eighteenth century onwards, i.e., just at the time when Britain was asserting its position as an exploring nation in Pacific and New Zealand waters, it is perhaps fitting for us, too, to attempt to span the same period of Hawke's Bay history.
It is well known that William Colenso for many years dominated New Zealand botanical research. His taxonomic work was, of course, both contemporaneously and posthumously, subjected to severe criticism and not, let it be said, without ample justification. That, however, may be said to be the lot of any pioneer worker faced with an embarrassment of riches. For, as a field explorer and prolific writer, Colenso had few rivals in early New Zealand botany. Colenso’s *bête noire* after the foundation of the New Zealand Institute was that dominant, prolific individualist James (later Sir James) Hector, in a presidential address before the Christchurch meeting of the Australasian Association for the Advancement of Science in January 1891, Hector daringly placed the still flourishing Colenso firmly into 'the Old school' of New Zealand explorers. In a moment we will return to Colenso the botanist-explorer but first I wish to consider him as a much younger missionary-printer in Paihia, Bay of Islands, some fifty to sixty years earlier. For our Colenso was above all else a man of vitality, longevity and many parts.

He was in Paihia for ten years from 1834 to 1844 and, during that period, learned the rudiments of his botanical skills. The deepest debt he owed to any botanical mentor was to his 'dear friend, Allan Cunningham', the Colonial Botanist of New South Wales, who was in Northland from April to September 1838. What Cunningham was to botanical exploration on the huge continent of Australia, he encouraged and taught Colenso to become for the preliminary botanical explorations of the North Island. These two men enjoyed, too, a short but fruitful correspondence before Cunningham's all-too-early death from consumption on 27 June 1839. (They buried Cunningham in Old Sydney Cemetery, now partially occupied by Sydney Central Railway Station, neglecting his memorial for over sixty years. His disinterred remains were later reburied behind a monument more appropriately sited in Sydney Botanic Gardens.)

In the 1880s Colenso remembered his botanical teacher in an informal memorial address to the Hawke's Bay Philosophical Institute. This memorial was, alas, never published so far as I can discover. On 25 January 1882, Colenso, perhaps stirred whilst writing the memoir, made the following note on his copy of Robert Heward's *Biographical Sketch of the Late Allan Cunningham* (1842):

Thus strangely do bind together the present & the past. Through Allan Cunningham (& his brotherRD) we seem to be *en rapport* with Sir Jos Banks, Dr Solander, the 2 Forsters, Sparmann & Capt Cook, as we trace the modest annals of NZ Botany.

There is a strange occult force of personal influence. Such a gift constitutes men to be teachers of their fellows. They are born, not made, whatever subsequent training may have to do with their development.

That copy of Heward's biographical sketch on Cunningham, once safely housed on the library shelves of the Colenso's house in Milton Road, Napier (and, presumably earlier in the study of that mission house at Waitangi not far from the Hawke Bay foreshore) is now in the Library of the Royal Botanic Garden, Sydney, not several hundred metres from the reinterred remains of its subject. It forms part of the widely scattered library and personal papers of Colenso, the tragedy of which dispersal we will return to below. It is part, if you like, of the 'strange occult force of personal influence'.

My temptation here has been to dwell too long on the first European explorers to navigate Hawke Bay in 1769, 214 years ago. On board HMS "Endeavour" in October of that year as she coasted the bay were, of course, Cook, Banks and Solander, three of the explorers and scientist-scholars to whom Colenso refers in his 1882 note. The "Endeavour" was off the bluff and spits of Scinde Island and Napier on Friday, 13 October, when Cook noted in his journal that:

The land near the shore 15 of a moderate height with white cliffs and sandy beaches— inland are several pretty high mountains and the whole face of the country appears with a very hilly surface and for the most part covered with wood and halth all the appearances of a very pleasant and fertile country. Banks proved just as favourable in his description of the future exploration territory of William Colenso, noting the 'high mountains inland on the top of which the snow was not yet melted'. It was those same mountains, the Ruahines, which, of course, proved such a challenge to the inquisitive Colenso huddling on the plain below, a challenge which he was able legitimately to rise to, as it were, since the Ruahines and the rugged Kaimanawas in the north lay within the ambit of his pastoral care. It is a simple
matter of the North Island's exploration history to record that he conquered the Ruahine several times between 1845 and 1852

Until recent cartographic research by Dirk R Rinckes of the Department of Lands and Survey there had remained some uncertainty in the literature about the direction (i.e., clockwise or anticlockwise) of Cook's navigation in Hawke Bay on his two runs along the coast south-north and north-south in 1769. By reference to Cook's own 'A Chart of the East Coast of New Zealand' (British Library Add MS 7085 18) Rinckes conclusively shows that Cook sailed close to the coast of the Bay on his way south, standing out to sea on his return north again five days later.

It is a measure of the advanced state of Cook studies today - particularly after the massive definitive publications and texts reproduced over forty years of research by the late Professor John Beaglehole - that this is the fineness of academic detail to which we are driven back in our examination of and attempt to bring new information out of the Cook era of exploration. But William Colenso, who started in the 1870s a long tradition of New Zealand devotion to Cook studies with his papers before the newly-formed Hawke's Bay Philosophical Institute, had no such corpus of published texts and scholarship on which to draw (or even unpublished and accessible manuscripts to which to refer). To Colenso, the Cook scholar, we will return below. Now I propose that we should briefly follow the "Endeavour" of her circumnavigation of Hawke Bay and, more especially, to a fatal encounter at the southern seaward extremity of 'the great Bay' on Sunday, 15 October 1769. It was, of course, the encounter which led to the naming of the headland as Cape Kidnappers. But, more especially for the furtherance of one of the themes of our Conference, it was a most significant incident involving individuals at a most important 'moment' indeed for Māori-European contact

The main protagonist on the 'explorers' side' was not in fact a European but rather a Polynesian passenger in the "Endeavour", the twelve-year-old Taata, boy servant to the highly popular and intelligent Raritean 42.1 and priest Tupaaia. Both servant and master had embarked with Cook in the Society Islands. Both were indeed to die of malaria and other complications at Batavia in December 1770 on the "Endeavour"s disastrous visit to that pestilential port. Taata died first and, after him, the inconsolable loyal Tupaaia a few days later, crying out frequently and pathetically, "Tayota, Tayota!'

Taata must have been quite some character for a boy of twelve. His involvement in the encounter at Cape Kidnappers (wherein he was the kidnapped victim so to speak) resulted, as so often in many of the first meetings between Polynesians and other Pacific peoples with European explorers, in a violent, hostile affray, a dispute involving misunderstandings, deliberate and otherwise, over bargaining and bartering for trade. Somehow Taata was dragged into a canoe from the "Endeavour"s mainchains. Thereupon, in the words of that ship's surgeon, William Brougham Monkhouse,

We flew to our Arms - the Marines were ordered to fire upon them - a well aimed shot wounded the man who detained the boy on which they let go their hold and the boy instantly leaped into the water. Unwilling to give up their prize, another of the Canoes attempted to seize the boy again but the fire was too hot for them, and they retired in shore, but in no such haste as might be supposed after a great gun had been fired over their heads, and several muskets fired upon them. We saw them land and carry three men out of their Canoes.

As Banks himself wrote at the time, 'From this daring attempt the point was called Cape Kidnappers' - the modern preferred name for the ancient more apt Te-Matau-a-Mau (the fishhook of Mau). The encounter left two or three Māori dead.

How, you might well ask, does this encounter so long ago relate to the 'strange occult force of personal influence' so highly prized by Colenso? It does so, I suggest, because of the impression the retelling of the incident made upon Colenso at Waimarama over seventy years later (1843-45). The episode was recalled by an aged Māori who remembered the affray. Colenso noted the story in his journal for 25 April 1851 and referred to it later in an address he gave to the Philosophical Institute on 15 August 1877 about Cook's first voyage artist Sydney Parkinson. (On the same day, incidentally, he also delivered a paper entitled 'Captain Cook the day on which he took formal possession of New Zealand'). These two addresses occupy 35 pages of close printed text in the Transactions of the New Zealand Institute for 1877. This fact bears testimony to Colenso
loquacity, the patience of his auditors and, perhaps most important of all, to his patient persistence in chasing up the limited sources available in New Zealand at that period for Cook studies, especially in a centre like Napier where good books were still rare and rare books (such as those on Cook's explorations) were gold.

The attempt to kidnap poor Taata off Cape Kidnappers in 1769, recalled so vividly seventy years later, may well have been one spark (apart from his botanical researches) to set Colenso off on a long pioneering road of Cook scholarship. Professor Beaglehole in a footnote to his "Endeavour" Journal (Vol 1, page 316), refers to Taata as 'this rather pathetic figure in history'. I must leave it to your judgement to decide whether 'the great Bay' into which Cook sailed (i.e. Hawke Bay) is better named after the 'great and humane' First Lord of the Admiralty, Sir Edward Hawke, or - as Cook apparently intended - Kidnapper's Bay in memory of Taata's momentary abduction. The study of the 'lesser' individuals of Cook's three great voyages (for example, sailors, midshipmen, etc) provides a fascinating insight into the sociology of the eighteenth century British Royal Navy, another rich topic would be the story of the young Polynesians who sailed in Cook's vessels as servants, guides or merely as passengers between islands. Eric McCormick's study of that Pacific Envoy Omai, the first Polynesian to visit Britain, is an excellent example of the type of biography of an individual Polynesian which can be written from the rich but scattered Cook sources.

Much to the disappointment of one explorer-scholar on Cook's second voyage - and also I may add to my chagrin as the one called upon to do this address - no attempt was made to put in at Hawke Bay in the "Resolution" in October 1773 when the ship was off that part of the coast. They came close enough to observe people, dwellings and activity at a distance but made no attempt at a landfall. The disappointed traveller was Johann Reinhold Forster, the German naturalist of the second voyage, whose published botanical work and that of his son, George, on the same voyage was to become well known to Colenso in his studies into 'the modest annals of New Zealand botany'. Anders Sparrmann was, of course, the Forsters' assistant on that same voyage.

I think we may dare conclude that the western and scholarly tradition which impelled Cook and his companions on three great voyages of discovery between 1768 and 1780 (which tradition also reached New Zealand and the Pacific via Spanish, French and other voyages) and was to be sustained by passing and then by more permanent resident investigators like Cunningham, Bidwell, Dieffenbach, Hochstetter, Buller and Monro - to name but a few - came finally and permanently to Hawke's Bay in 1844 with William Colenso. By then Colenso was making a name for himself in scientific circles in Britain and Australia (particularly in Tasmania) with his papers on exploration, the moa and New Zealand ferns. Yet the first two decades at Waikato, with their full round of land explorations, the need to establish working relations with Maori people and others through an extensive missionary parish, and the subsequent disgrace of the 1850s, certainly did not conduces to a continued research and scholarly output. In 1857, responding to the urban growth of Napier, Colenso offered both to preach (being still delicensed as an Anglican priest) and give a once-a-month scientific lecture at the Wesleyan Chapel. Nothing came of this but in 1859, a Mechanics' Institute was started and an Athenaeum erected in 1865.

In the 1860s Colenso turned more actively again to science and scholarship. Indeed many individuals and centres throughout New Zealand were caught up in the new enthusiasm engendered by the efforts of the New Zealand Institute and its affiliated societies. Hector, with whom Colenso now locked horns permanently over the former's alleged (and indeed actual) editorial interference with his manuscripts submitted to the Transactions of the Institute, cultivated himself as the king-pin in the formal organisation of New Zealand science. Since Colenso was the acknowledged leading practitioner of science in Hawke's Bay, it was inevitable that he and Hector should have much to do with each other. On 14 September 1874 the Hawke's Bay Institute was launched in the Provincial Council Chamber, Napier. Although many leading citizens of Hawke's Bay enrolled, including the Superintendent, His Hon. J D Ormond, it was Colenso who kept the society afloat through the inevitable storms and doldrums attending the fate of such a body at such a time and place. Coleno was secretary and treasurer until he resigned from the institute's governing council in January 1876. One historian of the Hawke's Bay Institute notes 'the Society was really William Colenso'.

I doubt if we can look at most centres of scientific activity in New Zealand at a comparative period and find any that were not governed in their scientific-culture life by one or two active and dominant (if not domineering) individuals. The moral is that in corporate intellectual enterprises, great or small, successful or mediocre, one or two individuals usually keep things going. (There may be
a moral here, too, for the founders of our own Association and their immediate successors?"

From the late 1870s until his death, Colenso was intensively busy producing historical, lexicographical, linguistic, botanical and personal publications and other manuscripts. He enjoyed an output in the last twenty years of his life which would have dismayed anyone 30 or 40 years younger. He displayed a sort of quixotic, devil-may-care attitude towards those like Hector who tried to stanch, temper or tone down his flood of words and observations. In January 1884 Colenso sent the faithful Balfour his Three literary papers (published by the long-suffering Coupland Harding of Napier) This trilogy consisted of work on nomenclature and on Macauley's New Zealander read earlier before the Institute. The papers had been rejected by Hector for the Transactions. The three papers in question were, Colenso told Balfour with some relish, the means of his disguising the 3 Noble Estates of Kirk, State and Science (the Wellington and the Southern Scientists) and yet I still dare to believe, that I, have only told the truth. Time will show! 19

We can now be grateful that as an old man Colenso became obsessed (or rather re-obsessed) with historical and scientific truths as he saw them. Colenso's writings are not today much remembered for anything beyond botany (and that often disparagingly) and his work on Foursic lexicology. But his historical researches, as we have seen, were his. His historical research by the standards of his times was of a reasonable level of competence. Indeed, Colenso's insatiable old man's desire to read omnivorously led him into direct conflict with his successor as secretary at the Hawke's Bay Institute, Augustus Hamilton. In July 1884 the latter gentleman wrote to Colenso demanding the return of J D Hooker's 3-volume Flora Australiensis to the Institute library. Greatly incensed, Colenso wrote to the Institute's council protesting at his treatment after all he had done for it. Hamiltons claimed Colenso, had known all along that he had Flora Australiensis in his possession to work up his references on new plants. Despite this Hamilton had noted in the library loans book that the Hooker work was 'missing'. Colenso 'annoyed and hurt', struck out the note and commented angrily to Balfour that 'All the years that work [Flora Australiensis] had been in the library I never knew a member to use it.' It would be easier, Colenso retorted, to send to Melbourne for a set of Hooker than to suffer indignities in a library partly of his creation'. Shortly afterwards 'Mr Inspector Wills commenced a friendly and fruitful intercorrespondence'. Rather than Hamilton - who remained as secretary of the Institute until 1890 before his removal to Dunedin - became Colenso's successor to the scientific tradition in Napier. 20

Reading Colenso's papers delivered in 1877 we see immediately the difficulties under which nineteenth century scholars laboured in trying to study the sources of the three circumnavigations made by Cook. It was a period long before the collecting and editing of Cook manuscripts had begun in earnest. In the Antipodes even the contemporary un-edited accounts were hard to find. Colenso relied most heavily on the dubious Hawkesworth edition of Cook's first voyage (1773). There were, of course, many later editions and variants but not until much later in the century was recourse made to manuscript sources.

Despite this difficulty, Colenso's first paper on Cook's taking possession of New Zealand in 1769 is a closely argued and critical treatise, using the limited sources available to a student in Napier in the 1870s. These were principally the Hawkesworth edition and Sydney Parkinson's A Journal of a Voyage to the South Seas (London, 1773). Colenso concluded his paper, however, with a remark which is of interest to us -

"If what I have herein advanced is considered to be of the least moment towards the defining of an interesting point of our history, it will not, it cannot end here and that is just what I wanted. Captain Cook's log-books and ship's papers are, no doubt, still in existence, and in safe keeping. But all of them - particularly of his sailing at Poverty Bay - the whole matter [i.e. the exact day on which Cook 'took possession of New Zealand'] I have little doubt, will be fully determined and for ever settled."

Colenso's second Cook-related paper of August 1877 was ponderously entitled 'Manibus Parkinsonibus: A Brief Memoir of the First Artist who visited New Zealand, together with some little-known items of interest extracted from his Journal'. Colenso dedicated it to "those dear fellow-labourers, those true disciples of nature, who preceded us in this country, worthies with whom in later life he felt such a close intellectual and spiritual
contact In this paper he paid particular tribute to Banks, Solander and Parkinson, and quoted extensively from the latter's *Journal* (1773) a work which he had spent more than ten years trying to acquire in New Zealand. It was Sydney Parkinson, we may recall, who left us a portrait of Taiata 'the hero of Cape Kidnappers'. Colenso by now was proud of his considerable stake in Hawke's Bay and reminded his audience in the paper on Parkinson that -

> It is a notable fact (though, perhaps, little known) that though Capt Cook visited New Zealand several times and spent many months altogether in the bays and harbours and on the coasts of this country, the only bay which he fully explored all round its shores was our Hawke Bay, and that on his first voyage when Sydney Parkinson was with him.

Colenso, like us, might have wished that Cook's stay in Hawke Bay had been longer. Many would agree that the above argument was taking Hawke's Bay patriotism a bit too far in the real light of time Cook spent, e.g., at Dusky Bay and Queen Charlotte Sound.

Similarly, as archivists, we might wish that Professor Edward Ellis Morris (1843-1902), occupant since 1883 of the chair of English, French and German at the University of Melbourne, had perhaps come earlier and stayed longer in Napier. He arrived in New Zealand on holiday early in 1900, on the tracks, as he put it in a later article for the Transactions of the New Zealand Institute, of Captain Cook. His work as a Cook scholar is not widely known.

Morris came to Napier to visit the Bishop of Waipau, W.L. Williams, himself something of a Cook scholar after publishing a paper in the *Transactions* for 1888 on the visit of the "Endeavour" to Poverty Bay and Tolago Bay. Morris applauded Williams for committing his locally gained knowledge to paper in the nick of time. The eager Cook scholar from Melbourne harboured, among all his many other excellent cultural qualities, a keen advocacy for the conservation of New Zealand's historic places, especially those with any Cook association. It was his aim to visit as many of these sites as possible during his summer holiday of 1900. In Wellington, Morris took time to visit Alexander Turnbull's 'splendid library' and 'saw two or three books of Cook literature unknown to me'. He also identified and reported on the 'Endeavour' log of Lieutenant Zachary Hicks held in Turnbull's Library. Morris died in 1902 before the publication of his planned and partially completed work 'Cook and his companions'. By this time Morris was developing as one of the leading Australian scholars on Cook.

Morris arrived in Napier just over twelve months too late to meet the man most learned on Cook in New Zealand. William Colenso. Colenso had died on 10 February 1899. ripe in years, scholarship, memories and controversies. Morris, whose own Cook interests were currently giving rise to a spate of articles, reviews and notes, recalled in his article for the *Transactions* a 'comic' (we might call it tragic) incident at Napier Wharf:

> On my leaving Napier an incident occurred which wears a comic aspect. Napier was the home of the late Mr Colenso, the well-known Maori scholar. Having seen sundry remarks of his about traces of Cook quoted in books, I made inquiry what had become of his papers, and found that the bulk of them had come into the hands of a friend and admirer. A visit to this gentleman won speedily from him a promise that he would look through the papers and send me any printed documents that might be of service. Most kindly he began the search at once.

Colenso's 'friend and admirer' was, we can safely conclude, Henry Hill, who searched out for Morris 'a mountain of material' for the auction price of five shillings. Hill was also one of the trustees of Colenso's estate, together with W.I. Spencer and J.W. Carlisle. But, although we can laud Hill as Colenso's scientific and intellectual successor in Hawke's Bay, neither he nor his fellow trustees were, to our archival way of thinking, very proficient as moral or physical defenders of Colenso's papers. Whoever searched out the Cook materials for Morris rushed down to the Napier wharf with the promised papers just at that time Morris went on board the steamer at 8 in the evening. There were cricketers returning northward, there was a crowd, there was cheering. After the
vessel had cast off, the gentleman it seems, came breathless to the scene
with a parcel of documents, and consulted the good-natured Irish policeman
on the wharf, who promptly volunteered to fling the parcel on board. He
flung, and it fell into the sea. "Oh! Mr Constable," one is tempted to
exclaim, "you little know what mischief you have done", nor indeed do
I, for I know not what was in the parcel that wasted its lore upon the
waters of "Hawke's Bay".

Nor, as yet, do we One thing we do know In 1900 there was no Conservation Labora-
tory in Napier! Hill's own documentary legacy to the Hawke's Bay Institute and Museum
was indeed small. His papers are now in the Alexander Turnbull Library but they contain
very little Cook-related and slightly more Colenso-related material. The dispersal and
destruction of Colenso papers is another complex story. The ten volumes of original and-
transcribed Colenso papers in the Hawke's Bay Art Gallery and Museum Library represent a
sterling effort by Miss A. Woodhouse and others to bring together in Napier again some of
the scattered collection. It is indeed reported that both Colenso and his son Ridley
Latimer burned papers. We must remain thankful that the later family and institutions
made efforts to preserve Colenso's manuscripts. The Hocken Library, for instance,
received many of his important journals, some letters went to the Mitchell Library in
Sydney and other letters temporarily to Thomas F. Cheeseman, the botanist, in Auckland
along with many of Colenso's specimens. Augustus Hamilton may have had a hand in the
dispersal and Hill certainly made sure that some botanical specimens went to Wellington.
Recently I heard of Colenso manuscripts in Italy. Such was the range and catholicity of
his correspondence and interests both botanically and anthropologically. As Bagnall and
Petersen point out in their biography of Colenso, 'It was undoubtedly a major but oft
repeated tragedy that such a unique collection of papers was allowed to be dissipated.'

Our wake over the papers and contacts of Colenso, the 'strange occult force of
personal influence', has brought us to the work and influence of Henry Hill who died in
1935 aged 84 steeped in Hawke's Bay geology and history. With him we could certainly span
two centuries of the scientific-scholarly tradition of this province. Some pride can be
taken in the Hawke's Bay Philosophical Institute's and its successors' history over the
last 110 years or more. The names of Cook, Colenso and Hill are but three associated
with the historical and intellectual records of Hawke's Bay. You will think of many more,
not least among them McLean of Maraekakaho and Guthrie Smith of Tutira.

It will be our task at this Conference to ensure that the 'occult force of personal
influence' in all fields of human endeavour presented for our consideration from the past
is carried over into active policies of documentary preservation. In the next two days
we will undoubtedly learn much about success, failure and future possibilities in this
task. We will also realise again the relevance of Colenso's note on 'how strangely do
bind together the present & the past'.

May I finish by commending to your attention two of the most patient and largely un-
sung individuals of our story. They are two women who, like many of all generations, sat
at home while their menfolk explored. These two individuals deserve to carry an equal
share of the fame and praise which came to their husbands James Cook FRS and William
Colenso FRS. They were Elisabeth Cook and Elisabeth Colenso, the wives behind the men,
the partners and preservers of the strength and sanctity of that 'strange occult force of
personal influence'. About them another address could be written.

Michael E. Hoare
Alexander Turnbull Library

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ON WRITING THE HISTORY OF THE HAWKE’S BAY COUNTY COUNCIL

I have been asked to speak about the sources for the history of the Hawke’s Bay County Council When I started that job it seemed as though there were no resources Everything had been lost in the earthquake The world for the County had ended in February 1931 I was not even sure what the County was A body of men sitting round a table? An area of land? The people who lived on the land? Before I started, I had to define the job, to make a statement to myself about what I was trying to do And that was not easy

I give the County full marks for the fact that they had made their minds up that if their centenary came and went with nothing done to track down their lost history, it would be too late And they made this decision at the 90-year mark — leaving plenty of time to get it done I only wish other bodies would come to the same decision and not settle for a rushed job in the year before the centenary The County were also very patient with me and never tried to hurry me along So, for a job like this, some kind of enlightened backing is the first necessity

So, where to start? I had to find some record of the County people and their doings so I went to the number one source in Hawke’s Bay — the newspapers I started reading at 1876, the year the counties came into being I worked backwards to find the background to the coming of the counties and the end of the Provincial system I used the history books to clarify it and the newspapers to throw light in odd places and on special people And I read forwards through the newspapers until 1931, the year of the earthquake After 1931 the County had full records I think people at the Daily Telegraph thought I was on the staff as I sat there getting more short-sighted and more round-shouldered as I pored over the newspapers If I was doing the job again, I would use a tape-recorder and read the required items on to it I did it the hard way, copying out what I needed I wasted time by not devising a more efficient method I went home and typed it all out and entered it on a card-index, using newspaper dates for reference Others with access to a computer could save all that hard work and effort

While on the subject of newspapers, I would like to tell you that we have an almost complete set made up of various newspapers. The Daily Telegraph bought them in from different sources after the earthquake and they house them. They have been our most valuable source but unless something is done soon we are going to lose that source Some of the newspapers are housed in a dry and accessible room, although inconveniently stacked Others are kept down in the basement and these are crumbling away to pieces The mice seem to be helping the process One wades through flakes of newspaper on the floor. If some firm or organisation is looking for a public service project, the saving of the newspapers would be a good one. The Herald Tribune in Hastings has a good newspaper library but the early papers are those in Napier
I began to get my lists of people and projects together. And I discovered that the County Council and its members were deeply involved in everything that went on in Hawke's Bay. I followed them in their business interests, their family connections, their political wheeling and dealing, their social and cultural commitments and innovations. It became clear that these people were the formative influences of the province. They were the leaders and their plans were breathtakingly visionary. I had started on what seemed a modest part of the Hawke's Bay story and it was turning into a history of Hawke's Bay.

At the start of County government, the County was more or less a string of big estates. The runholders, as though by right, became the county councillors. The newspapers were full of news about them and printed every word of their long public utterances. It became an interesting quest to find the real men behind the public men.

Again, the newspapers were a great help. So was their contentious, quarrelsome attitude towards one another. They were always at war with one another and they used the newspaper to deliver verbal attacks. They speculated cruelly about one another's motives. Even the newspaper reports of County Council meetings were fuller than ordinary meeting minutes would have been had they survived. The reporters managed to include every insult and innuendo at the meetings. Then each party would talk to the newspaper to present his side of the story. 'Letters to the Editor' would help things along.

They really were mighty men. They were ruthless men but they were giants, achievers, real entrepreneurs and daring gamblers. They were intent upon their own prosperity but, in working towards that end, they brought prosperity to the rest of Hawke's Bay. They were so wide-ranging in their interests that I found myself following many paths at once and reading widely to keep up with those interests. Reading the speeches of these men in the newspaper, I saw that they were looking towards America as a model and assuring themselves and one another that this new colony was an opportunity for them to roar away as America had into all kinds of new industries and mineral discoveries.

I read of mysterious financial syndicates and land rings, of overseas capital investment, of money men with finance to invest for unknown overseas interests. I read of endless legal action—damages claims, bankruptcies, etc. Hawke's Bay was a great place for lawyers. I found a reference in the newspaper to a series of articles by a Wanganui newspaper on the Land Wars. I followed up the reference and I struck oil. This paper had sent a reporter out with the Maori troops who went out against Te Kooti and this intrepid reporter gave day-to-day accounts and eye-witness details of the fights. It was fascinating reading.

Right through the Land War period the newspapers provided good background material to cold facts from history books. One of the most active of the County Councillors, Thomas Tanner, led his own cavalry troop—the Hawke's Bay Yeomen Cavalry. He led them proudly off to Poverty Bay to fight. He kept sending back reports to the newspapers and they were excellent backgrounderers to the military information we get from other sources. About an important Hawke's Bay chief who was killed in the action he wrote:

We met poor Karauria being brought away. He was wounded. He appeared to be dying. I gave him a drink of whiskey from my flask and it seemed to comfort him.

Then, running true to type, always the business developer, Tanner reported that a trooper had picked up a piece of coal as they crossed a stream and, as soon as the emergency was over, Tanner proposed sending a prospector back to the spot to see if a good seam could be found.

Newspaper reports of the Hawke's Bay gold rush that proved to be a mixture of fraud and wishful thinking make a good story in the papers and certainly belonged in the County story as most of the councillors were investors in the goldmining company and the County Treasurer disappeared when it was found that there was no gold-mine.

These are the kind of backgrounderers that bring cold stories to life.

Once I knew who my County people were and what they were doing, I could go to the libraries and see what was available on them. The Napier Museum has a number of good journals and day-books and station diaries. Some were written by County people or their
families. They rated a mention in many other people's records. We also had copies of various theses and information on the whereabouts of others.

Hawke's Bay is a district with a good sense of history. There are always people about who are working away, year in, year out, on a special project of their own. These people are digging at depth into one special area and the work they do is most valuable although not always recognised. They provide one good reliable piece in the general jigsaw. They are usually very generous about sharing their material, glad to see their piece fit into someone else's piece of the jigsaw. And I was part of that tradition. I spent a lot of time filling demands from others to keep a lookout for their special projects. I had several notebooks on the go with pieces of information for other projects.

The Museum also had copies of radio talks and talks to the historical section. All kinds of leads worth following came out of these. So did a few questions that could not be answered.

A former County Chairman in a radio talk said "Mr White brought the first sheep into Hawke's Bay." I never found any follow-up to that remark. We all know - or believe - that Tiffen brought the first sheep into Hawke's Bay. There is a Trust monument to mark the fact. So who is Mr White? Did someone bring in a handful of sheep by ship years before and leave no record of the fact? We know that a horse was shipped in, in the 1830s. It could have been a few sheep as well. Is history as we know it wrong? Or was Mr White simply Tiffen's drover? The question was thrown up but not the answer.

The big libraries were very kind to me, especially the Alexander Turnbull Library. For family reasons I could not get to Wellington often. I know it is the job of a librarian to direct people into the right channels, not to do the work for them, but I must admit that I got some really extensive replies to my queries and also good guidance on what to read and where to find it.

When I was not reading newspapers I was out interviewing. Casual remarks opened up many lines of enquiry. The Russell family told me that their family history was being compiled by Colonel Gambrill of Gisborne. It was not to be published but he did let me have a copy to look at. Here I found family letters speaking frankly about land-rings and financial syndicates and the doings of all the other councillors. The Russell letters gave a useful first-hand insight into the impact on Hawke's Bay of the army families. At officer level these people were well connected in England, Sandhurst-trained, experienced at making an instant home in a new country. They brought their own social standards and mores with them and Hawke's Bay was duly impressed and struggled to keep up. Perhaps because they had been travelling people they were great letter writers and letter hoarders. And I was thankful that they were.

On another occasion I thought I was on to a good thing with the diary of a grandmother. She was the daughter of one important man and the wife of another. She must have poured the tea many times through discussions of vital matters. I hoped for big things from her but it turned out that all she ever recorded in her book was the colour of the ribbon on her bonnet and similar things.

I found a good source of information in school centenary publications and church booklets. Women's institutes and sports clubs and other organisations put out booklets and some surprising bits of information can be found in amongst the lists of names and dates. I looked through many photograph albums and even though I was not collecting photographs, it was of interest to follow my people, see what they looked like, what their houses looked like, what recreation they indulged in, what vehicles they drove. I found gravestones very useful. They give a date and that date followed up can yield a good obituary with dates and places of birth and family information. Sometimes the deceased would merit an editorial about his life and service, sometimes an article, sometimes a description of his funeral with more information about his family and business acquaintances.

As a background to all this I read my way along the shelves of the Museum library. Many of the books in the collection were warty, opinionated, prejudiced. But they did allow me into the time of the writers. They helped me see my subjects as people of their day under the influence of the common attitudes of their day, to see that it was wrong to assess them on today's yardstick.
I found my information in unlikely places. The flax trade was of interest to me because it was Hawke's Bay first export trade — apart from whaling. I found a good romantic story of the start of the industry and I found it in a book on the proliferation of firearms — the last place I would have thought of looking for it. And I ought to have thought of it. I knew flax was paid for with guns. It should have been obvious to me. To finish off that section I went to the Parliamentary report of the Flax Commissioners but I had to go to Wellington to find that.

Every time I got a subject set up I discovered another story behind it and was not sure which was the true one. I worked very hard in the newspapers to compile details of river control and land reclamation and floods reports. When I spoke to people — usually former members of the Rivers Boards — I heard another story. They told me about the campaigns of the river war. I heard about rivers diverting after charges of explosives were laid in their banks and the ways the rivers had been tinkered with — legally and illegally — over a century of European occupation.

Among the stories behind the stories was a big question as to who really should have taken the credit for being the father of the frozen meat trade in Hawke's Bay. On the subject of the big land reclamation scheme of the early days of the century there is much evidence of the vision of the engineering syndicate and their great success. From George Nelson who worked on the scheme, his father's big investment, I heard another story of how they ponde the water up high above the town, held back only by a bank of earth and how it was just good luck that the bank held and Napier was not drowned.

One big area of the County story I finally had to get into was of the Maori influence on all the big dreams and schemes and the way in which the land that formed the County passed from Maori hands into European hands. Hawke's Bay land matters were under discussion all over New Zealand in the 1870s. The Otago Daily Times said:

Hawke's Bay is the headquarters of the land-rings, the scene of brandied mortgages and plundered natives — a by-word and a shame throughout the colony, the stronghold of wrong, the hot-bed of corruption.

It must be admitted that much of the spleen of the Otago newspaper came from the fact that it supported a different political faction. I set myself the modest task of recording the changes of ownership and I came to see that there was some truth in the accusations. I was particularly interested in Heretaunga block because this is the block that gave birth to Hastings city and I knew it had been the subject of various commissions and enquiries so would be well recorded.

The Repudiation Movement, which included most influential Hawke's Bay Maoris, was concerned to either invalidate land purchases or get a more equitable price for them. A Maori newspaper was started at Pakowhai. Its name was Waakanga and it presented the Maori view with great bitterness and thrust. The other local newspapers were strongly favourable to the runholders, the land-buyers. Most Europeans felt that if the province was to prosper it was necessary that the land should change hands and that any undue pressure applied to bring this about was necessary. On one hand, the Maori newspaper tells me one thing, the Napier newspapers tell me something quite different.

I soon found out at this time that there is a right way and a wrong way of going about looking for information from Maori sources. The practical pakeha way of asking straight out was quickly pointed out as being bad-mannered as well as unproductive. I had to learn to go about asking in a roundabout way — in one case I never met the knowledgeable old gentleman I was pursuing. I asked his wife and she chose her moments to ask and then rang back to tell me the answers.

On one hand I was talking to the families who still owned the big blocks about which there had been so much dissension. They point to the wonderful development of the property, the value to the national economy, the employment provided, the good work done in the community. They have no grievance against great grandfather who made it all possible. On the other hand I talk to Maori people whose people once lived on that land. I hear a different side to the story.

When I came to the legal opinions I hoped to be on firm ground. The Commission of Inquiry in 1873 filed hundreds of pages of evidence and we have it in the Museum library. For several weeks I read it carefully, going back to Maori people to check out names and back to Lands and Survey to check out land blocks.
Then I discovered that the human element is the thing that gets in the way all the time. There were four Commissioners. Two were Maori and they seem to have contributed little to the enquiry. The other two were Judge C W Richmond and F E Maning, judge of the Land Court. Both came to the Commission with firm fixed opinions and they left with their opinions intact after all the evidence. They did not like one another. Fortunately they were prolific letter writers and their letters survive in library collections. Richmond wrote comments and descriptions on the people involved and since they were largely County people his comments were valuable to me - and illuminating.

Maning wrote of his fellow judge:

Judge Richmond takes all the examining into his own hands and he makes such a bloody hash of it. He hates the Land Court worse than poison and is trying to make this Commission a means of finding accusations against it.

This tells us something of both men, these men who are to sit in judgement and give us an answer for history. One is a judge of the Land Court. One hates the Land Court. An even worse suspicion arises about Maning. H R. Russell of Hawke's Bay wrote in one of his letters:

"we shall soon bring in McLean's cases and then Ormonds. I think the Judges' eyes are opened now to the enormities that have been committed. This political fiasco must lead to a break-up of the McLean-Vogel faction."

Now we see that the Commission is being used for political in-fighting, not just for justice in a land matter. However, McLean's case never did come into court. I wondered why until I read a letter of Maning's written in the middle of the proceedings:

"I have this moment got a letter from McLean. He wants me to consult with him at Wellington. Do not say anything to anyone about this journey of mine."

So, here was one subject in the County story in which I had all the sources anyone could ask for. Good newspaper coverage at the time, lots of people with information gleaned from their grandparents on the subject, more than plenty of official government reports and then private letters giving honest opinions. About as good as one could expect. Yet it all uncovered a matter of such complexity and such political, personal and business manipulating that all one can do is marshall the facts and lay them out and leave everyone to draw their own conclusions.

There were a few subjects on which I felt obliged to state my own conclusion because it disagreed with the popular and long-held versions of history. One was that the true founding father of Hastings is Thomas Tanner and that the original name of the settlement was Karanu. I got together what seemed to me to be convincing evidence of these facts and am prepared to argue this one out even though wrong information continues to roll in every publication about Hastings. Another is the story that Te Kooti once passed through Waipawa and frightened everyone almost to death. Most central Hawke's Bay families have their family story of this incident and I doubt that they can ever be put to rest. There seems to be sufficient proof that Te Kooti was never there. It was probably a harmless Hauhau party that passed through that caused the scare. The third point, on which I disagree with the story sanctified by time and celebrated by a large monument, is that of the so-called victory against Hauhau at Omaramu near Napier. I believe that there is enough evidence to prove that this was not a victory but a massacre of people who had taken no hostile action. We have the history version presented by the perpetrators.

These are open questions. In the three cases I believe the wrong version is generally accepted. One can only draw one's own conclusions and leave a statement of the evidence that others may confirm of contradict.

It brings home the fact that these jobs never finish. We just record our findings and hope that someone else will come along and add to them or else correct them. It is all just a big jig-saw.

Kay Mooney
Hawke's Bay
SOURCES FOR A HISTORY OF HASTINGS

Four years ago the Hastings City Council appointed me to write and produce a history of Hastings to mark the hundredth anniversary of the constitution of a town district in 1884. We agreed that it should be a history of the origins and development of an urban community related to the surrounding district, primarily for a local audience and, of course, it had to be better than Napier's! The Council gave me free access to the city's archives and report papers, and the use of office facilities in the Civic Administration building whenever I needed them and local students to help with basic research for two summers employed through the Labour Department's Community Summer Service Programme. I have also had generous help and support from Council staff and many local people and organisations. In a very real sense, producing the history has been a community effort. Balanced against the disadvantages for Hastings of having a historian resident in Wellington, are the advantages of support from the Victoria University History Department and publication by the Victoria University Press.

My own roots in Hastings go back to 1874 when my great-grandfather entered and judged merino sheep in the First Hawke's Bay Agricultural and Pastoral Society's show held there. Like many other farming families in the surrounding country districts, my grandparents moved into Hastings to live in 1903 and their four sons and two daughters became day pupils instead of boarders at local schools. Familiarity with the local scene and local families is a great asset when you set out to write a local history. The wish to discover who you are and where you come from adds zest to your research work and you start with some knowledge of where to go for help.

I knew before I started that a history of Hastings would be a history of 'town with country' but I did not know that the area inside the city boundaries had waxed and waned over the years. In 1873 the township was laid out on two hundred acre blocks. In 1886 when Hastings was proclaimed a borough its area was increased to 5,760 acres. Indeed, it was the largest permitted in the Act. A severance movement led by settlers from the outskirts who were opposed to paying rates for works and services from which they derived little benefit led to the inclusion of more than half this area in the County in 1909. Much of this area was regained 1957-76 to accommodate fast growing industry and housing but, this time, boundary alterations were largely determined by the soil survey map rather than unwillingness to pay for urban works and services. Inevitably, therefore, the history of Hastings spills over into the Hawke's Bay County where the main industries it services are located.

For background reading on Napier and the country districts which provided men and money to establish Hastings, I had M D N Campbell's Story of Napier, 1857-1974; S W Grant's Havelock North 1860-1952; Kay Mooney's History of the County of Hawke's Bay and H K Stevenson's Story of the Port of Napier 1875-1975. The only Hastings history I S From swamp to city, a remarkable project undertaken by the pupils of Room 22, Heretaunga Intermediate School and their teacher, Re. Amundsen, in 1961. For inspirations about writing urban history I found three books most helpful - Graeme Davison's The rise and fall of marvellous Melbourne, Max Kelly's Paddock full of houses and Lewis Atherton's Main street on the middle border. The land boom in Hastings in the 1900s reminded Sir William Russell of Melbourne in the 1880s. The private subdivision of estates for housing and the controversy over drainage and sewage in Hastings had happened earlier in Paddington, Sydney, while Kelly's occupational groupings seemed more appropriate for Hastings than the Elley and Irving scale modified by David Pearson for Johnsonville. Despite the strength of its English, Anglican heritage, Hastings in the days when the horse was king strongly resembled country towns in the American midwest and shared their philosophy of progress.

CITY COUNCIL ARCHIVES AND RECORDS

Primary sources for a history of Hastings are the city archives and records housed in strongrooms in the Civic Administration building. Of central importance is a wall of leatherbound minute books in the town clerk's strongroom, handwritten until 1917 and well-indexed. Thirteen volumes numbered A-M cover the years 1884-1897 and fifty-eight volumes numbered 1-58 the years 1897-1902. Volume 1 includes all the minutes from 1897 to 1918. The bulk of material dates from the 1960s. The minute books are essentially a record of council decisions, not all of which have been implemented. Only recently has much additional material, such as minutes of council committees and reports to Council been included.

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My modest goal was to search through one daily paper for every year in the life of Hastings at least until my own lifetime. With the help of students in Hastings and a PEP worker in Wellington, I achieved this goal until the end of 1932 and, since 1979, I have read the Herald-Tribune daily. For the years in-between, I have had to depend on the City Council newscutting books, private scrap books, special issues and selective scanning.

For access to bound volumes of the Standard, the Tribune, some Heralds and the Herald-Tribune, also the Evening News and Hawke's Bay Advertiser, 1889, we are indebted to the editor of the Herald-Tribune, L. Anderson. Old volumes are kept in the attic and post-1940 issues in the library. We had neither the time nor resources to scan the Daily Telegraph in Napier, but Miss June Ebbett lent me cuttings of 'The Passing Show', a series of historical articles by her father, George Ebbett, published in 1948. The City Council has a bound set of the Hawke's Bay Daily Mail, a morning daily published in Hastings, 1938-41, which we scanned. A radical, dissenting voice in early Hastings was A A George who printed and edited the New Zealand Bulletin 1898-1913(?) and wrote for the New Zealand Farmer. I was lent a few copies of the Bulletin by Dr L. Cleveland and I would be interested to hear from anyone who knows of others that have survived. Had we been forced to read microfilm, we would have got little of the feel for by-gone days that you get from old newspapers themselves. Reading microfilm is tantalisingly slow, tedious and soul-destroying and scanning virtually impossible. The Hawke's Bay Herald-Tribune has a priceless heritage in its attic.

The magazine Saints and Sinners as Seen in Hastings, published by the Cliff Press, Hastings, 1923, contains 101 caricatures of local identities by one of the saints, presumably G. Hartshorn who offered to sell framed originals in colour. (A copy is in the local historical collection) The Borough Council, the Chamber of Commerce and local printers and publishers issued various promotional and advertising books in the days before the appointment of a public relations office, notably the following: Hastings its progress and resources, Hastings Borough Council, 1909; Hastings, the hub of Hawke's Bay, New Zealand, Hastings (1917); The official handbook of Hastings for tourists, sportsmen and settlers, Hastings, 1929; Hastings - health wealth and prosperity, Auckland, [1929]; Hastings: new story, pictorial review and business guide of the centre of the Heretaunga Plains, Auckland (1949); Hastings New Zealand, Wellington, 1950 A A George was apparently responsible for the first and most useful of them.

**LOCAL HISTORICAL COLLECTION**

In 1935, a Hastings branch of the Hawke's Bay Historical Society was formed to foster research into New Zealand history. One outcome was the local historical collection now boxed in a filing cabinet on the mezzanine floor of the Hastings Public Library. It is a miscellaneous collection which includes a few old almanacks, some jubilee publications, pamphlets, a directory, photographs, the odd map and sale plan. The rarest item is the minutes of the emergency meetings of the Hastings Borough Council and Earthquake Executive Committee, 3-13 February 1931. There are historical recollections of George Ebbett, lawyer and mayor, 1919-21, and letters about F W Hicks who laid out the first block of the township, and donated by his daughters Material collected and copied for the history of Hastings will be added to this collection. The Public Library also has four typescript volumes of 'The Russell Family Saga' compiled by Colonel R F Gambrell.

Appeals over Apple Radio and in local newspapers and personal approaches to individuals and local organisations for more historical material resulted in a good response. Gordon Boyle lent us plans, a letterbook and other documents relating to the subdivision and sale of the second 100-acre block in Hastings belonging to his grandfather, James Boyle, beginning in August 1873. Vyvyan Hill lent us the first town plan. Mr Robin Bell lent us a number of James Rochfort's plans. Copies of some of these plans have been deposited in the City Engineer's records. W Rainbow lent me historical reminiscences by his father, an ex-mayor, two other ex-mayors, Sir Edwin Bate and R V Giorgi lent me records, and the local historian, S W Grant, historical material he has collected. The Hastings Retailers' Association, the Hastings Returned Servicemen's Association, and the Plunket Society lent minute books, local schools gave jubilee publications, Watties Industries Limited gave me access to annual reports of J Wattie Canneries Limited in their library.

Interviews with retailers, school principals and old identities were helpful, but in many cases reporters from the Herald-Tribune had already obtained and published similar information.
A former long-serving town clerk, Noel Harding, compiled a useful chronology from the minute books and the Council approved the production of 75 copies but did not proceed with publication as it had originally intended. 'From Town Board to City', 4 February 1884 - September 1962 consists of 86 foolscap typed pages that summarize the most important decisions made by each Council and the main achievements during each mayor’s term of office but, as the dates of entries do not always coincide with the dates of Council decisions, it has some limitations as a working tool. For fuller accounts of council meetings, local newspapers are indispensable. Verbatim accounts of important debates were often published in the early days. Rather than attempt to read through all the minute books, I used the newspapers, Harding and the indexes to extract what I needed from them. From 1926 the town clerk kept newscutting books which included anything on Council affairs in the Hawke’s Bay Tribune (from 1937 onwards the Herald-Tribune), also later from the Daily Mail and Daily Telegraph and occasionally the Dominion.

The town clerk’s correspondence files date back to 1934 and are card indexed for 1946-52. The oldest surviving letterbook of outward correspondence is for 1918, followed by volumes 1-55 of outward correspondence 1 July 1934 - 22 June 1948 and General Letters 16 April 1935 - 1 August 1956. Searching through files and letterbooks is looking for needles in haystacks but, from them, I was able to piece together the history of unemployment relief in the later years of the great depression and, 1941-47, a history of the local war effort, and first attempts at district planning. The mayor, I might add, was A I Rainbow who was keenly interested in local history.

Some old rate and valuation books have survived, the earliest being for 1907-08. Until 1935 the trade or occupation of the ratepayer was entered so using several old rate books we attempted to survey the changing occupational pattern of ratepayers from before severance to after the first world war and after the earthquake. This warrants a fuller analysis than has been possible in the Hastings history.

In by gone years, town clerks kept a ‘Domesday’ book in which they entered election results which otherwise have to be tracked down in newspapers and, more recently, files and the newscutting books. Another useful source was the cemetery book which provided the best clue of how many died in the influenza epidemic. There are many other records of the town clerk’s department and city treasury which I did not use - rate books and correspondence, annual statements of accounts, annual statistical returns, objections to the town plan 1956, the antifluoridation petition, Fantasyland, the Nelson Park extensions, the swimming pool, and the use of the municipal theatre and assembly hall, etc. The town clerk’s department has been a depository for miscellaneous local historical material, some of which will go into the local historical collection in the Hastings Public Library.

Parks and recreation have their own records which include a useful historical file and a paper on the history and development of parks and reserves by a past superintendent, J G Mackenzie, 1947.

The City Engineer’s department have extensive records which are a veritable treasure house for an urban historian focussing on the growth of an urban community, and going to school with geographers, economists, sociologists and town planners. Engineers and surveyors preserved more old files than town clerks. The City Engineer discovered, for example, a Report on the Proposed System of Sewage for the Township of Hastings 1885 by James Rockfort and has ‘earthquake files’ which, together with the Council of Fire and Accident Underwriters’ Association of New Zealand annotated block maps of the central business area in the Alexander Turnbull Library, provide a full record of destruction, demolition, renovation and reconstruction of commercial and public buildings after the 1931 earthquake. In the map cabinet are some interesting nineteenth century maps and plans. In a basement strongroom are shelves of brown envelopes containing building permits issued since 4 May 1914. The first 947 permits issued, commencing 15 August 1910, were entered in a building permit record book. BP numbers are entered on the vertically-hung city record sheets located in the City Engineer’s upstairs strongroom. The city record sheets, first compiled during the second world war, are a complete record of everything that has been constructed above or below ground throughout the city, but there are snags in locating building permits from these sheets as only the number of the last permit issued for any site is recorded and often this is an alteration. Nonetheless, one can find out lots about the building industry as well as works and services from the City Engineer’s records.

Since 1947 records on extra-urban and town planning have rapidly accumulated -
Hastings is now in the process of revising its district planning scheme for the third time - fortunately for me the city planning officer has an historical file. The story of the origins and development of Flaxmere is of particular interest. To preserve rich, fertile land for orchards and cropping and prevent land speculation, the Council purchased and developed large blocks of poorer land to provide low and medium cost sections. Although Flaxmere is a self-contained village community with a shopping centre and urban amenities, it has not escaped the growing pains of new suburbs which are revealed in records of Parks and Recreation as well as newspapers.

In using the City records I have had to be very selective and dependent on the staff for guidance. These records are the real stuff of urban history, subdivisions, roads, channelling, footpaths, water supply, drainage, and, initially, electricity, sewage, buildings, transport, district planning and inspectors to enforce building codes and prevent nuisances. Indeed, it is largely engineers, surveyors, architects, builders and town planners who shape and control the urban environment and determine the quality of urban life. The city records moreover reveal a surprising amount of information about life, work and leisure or people's history.

They also contain a great variety of visual aids, maps, plans, graphs, diagrams, photographs, portraits and paintings. The town clerk has a collection of historic photographs which Russell Orr culled and copied from prints and negatives lent by local people following a public appeal in 1959, also a number of Daily Mail prints. In the vestibule outside the Council Chambers hang portraits of all the former mayors of Hastings which include five by Lindauer and two by Peter McIntyre. On the first floor of the civic administration building are some paintings by local artists of local scenes. Among the Council's furnishings are fine examples of local woodwork and crafts. Temporarily housed in the vestibule are the restored Ebbett Maori carvings that were originally donated for an entrance way to Ebbett Park. Te Whare o Ngā Tipuna houses the Ebbett collection of Maori artifacts.

How far city records have been destroyed is hard to judge. The most serious loss to the district was the land deeds held in Napier in the 1931 earthquake and fire. Fifty years of research were needed to restore the district land records. Field note books, plans and tracings, etc., of the surveyor and engineer James Rochfort, preserved by his granddaughter Mrs Robin Bell in Hastings, were conserved to help as were lawyers' records. No record exists of what the city lost in the total destruction of its two-storeyed, brick library in the earthquake which had incorporated the Athenaeum library. In 1950, old borough records stored in a rarely-visited, disused furnace room under the municipal building wereransacked, apparently by children who were after EPS gas masks stored there. Current record practice was for the town clerk to hold files upstairs for seven years, then transfer them to the furnace room where they were kept for another twelve or fourteen years after which they were destroyed. When the unauthorized entry was discovered, everything on the shelves, six feet deep, had been broken open and ruthlessly tossed into a four feet high pile on the floor. The only serious loss noted at the time was the Emergency Precautions Service Records.

LOCAL NEWSPAPERS AND MAGAZINES

It has been said that the only true history of a country is to be found in its newspapers. Hastings has been the home of a liberal, independent, provincial daily, the Hawke's Bay Tribune which, in 1937, incorporated the Hawke's Bay Herald. It has clearly mirrored the changing activities and interests of Hastings people. Napier papers, too, have reported events in Hastings. About 1881, H. H. Murdoch became Hastings Own Correspondent and versifier in the Hawke's Bay Herald in the vein of Robert Burns and William Cobbett. J. H. von Daelensl, chairman of Hawke's Bay Newspapers Ltd has published an historical account of local newspapers in ArchifactS, March 1983. Suffice it to say that the first local paper, the Hastings Evening Star, 21 April 1886 - 28 March 1888, is preserved in the Alexander Turnbull Library and that its successor, the Hastings Standard, published from 1896-1910, is a matchless source for a history of the expansive years when J. N. Williams planted sixty miles of peach trees, opened the Frimley canner and pioneered commercial fruit growing in the district and a progressive clique on the Council adopted a combined scheme for water, electricity and sewage. James Wattie, Hastings forgets was a second J. N. Of particular value to a historical researcher are special feature issues of the Tribune, the Herald-Tribune, and the Napier Daily Telegraph that celebrate spring shows, jubilees, city status, the provincial centenary, parades of homes, progress of industries and manufactures and the like.
Hastings has over 450 local organisations and only a fraction of them will find their way into the history. A local historical society could do much to carry on from where we have left off.

HAWKE'S BAY ART GALLERY AND MUSEUM LIBRARY, NAPIER

The Hawke's Bay Art Gallery and Museum Library in Napier has some valuable historical records, maps and photographs for a history of Hastings and the district of which it is the centre. Of primary importance are two books of sale plans pasted up by C B Hoadley and Son Limited, 1885-1943, who auctioned many important blocks of land in Hastings. The records of the Napier Gas Company which, for many years, supplied Hastings are in this library. The librarian has kept a useful Hastings-Havelock North scrapbook.

* * * * *

I have concentrated on the local records we have used and I realise I have neglected others – for example, those of special purpose regional bodies such as the Hospital Board and the Education Board. Material on the Hastings Community Social Services was kindly provided by the local Director of Social Welfare. The Hastings rehabilitation files turned up where I least expected to find them, in National Archives. Help on railway history came from A C Bellamy in Tauranga. City of the Plains: A History of Hastings reflects the limits of my researches and my efforts to meet the publisher's target date. But I hope the people for whom it is written will recognise themselves in the looking glass.

Mary Boyd
Victoria University of Wellington

REFERENCES

1 Hastings City Council Minute Book, vol 39, p 561, Newscutting Book, 6 Dec 1963
2 Hawke's Bay Herald-Tribune, 2 and 4 November 1950

ANZ BANK — NEW ZEALAND'S FIRST

In 1840 John Smith opened a branch of the Union Bank of Australia, forerunner to ANZ Bank, at the New Zealand Company’s settlement of Britanna.

ANZ Bank Archives has an unbroken series of historical material beginning with John Smith's signature book.

Access for research can be arranged by contacting

The Archivist,
ANZ Banking Group (New Zealand) Limited,
P O Box 1492,
WELLINGTON

Telephone 738-622
SOURCES FOR THE HISTORY OF EDUCATION IN HAWKE'S BAY

Too few educational historians have ventured into provincial centres in pursuit of archival material. They have, in the main, tended to base their research in and around the four main centres where readily accessible resources abound. The users of Hawke's Bay educational archives have, therefore, tended to be the occasional salaried researcher, students whose papers include the province as part of a larger area of study and the writers of local school histories. In Hawke's Bay, however, there lies a relatively untapped source of school archives and records.

From the provincial period of Hawke's Bay's history, The Votes and Proceedings of the Hawke's Bay Provincial Council provide an insight into schooling in the province. For twenty years, educational provision in the province was the responsibility of the Provincial Council whose members were mainly large landowners. While recognising the need for educational facilities in the district, Council members firmly believed that as far as possible the provision of public schools should rest with the settlers. However, the Provincial Council was careful to enlist the support of the churches in the promotion of educational facilities and private individuals were encouraged to set up schools. As a result, the proliferation of church and private schools saved the Provincial Council considerable expense but did not produce an efficient school system.

Provincial Council proceedings, including educational legislation and Reports of the Inspector of Schools, are housed in the Hawke's Bay Museum Library. Hawke's Bay's first educational legislation in 1859, the year following separation from Wellington province, instituted government aid to public and private schools. Public schools were entitled to government funds for buildings, equipment and tuition for each pupil. Private schools received only tuition fees.

Council members had hoped that school trustees would be able to manage financially through the local rates on commercial and residential buildings they were entitled to impose under the Education Rates Act of 1868. Opposition to this Act was, however, so intense that rates were rarely collected and the Provincial Council was forced to reconsider its involvement in education. After lengthy debate within the Council and in the local press, it was decided not only to increase the level of funding to Hawke's Bay schools but to set down other requirements as was being done in the provinces of Nelson and Otago. The new legislation became the 1873 Education Act.

After 1872, the Reports of the Inspector of Schools include detailed accounts of individual schools. Invaluable, too, is the inspectorial correspondence kept so well by William Colenso, Inspector of Schools from 1872-1878. Colenso's last months as school inspector coincided with the implementation of the 1877 Education Act. Because clause 84 stipulated that all teaching was to "be entirely of a secular nature" the Provincial Council notified "all denominational schools that no [capitation] grant would be paid after the end of the year, 1878". Subsequently, seven provincial schools were passed back to their denominational sponsors and the Hawke's Bay Education Board watched as their schools dwindled to fourteen in number, only half of which were housed in permanent buildings owned by the board.

Consequently, much of Colenso's good work was undone and inevitably Henry Hill inherited a very disorganised school system when he assumed office as Hawke's Bay's Inspector of Schools in June 1878.

The annual reports of the Department of Education from 1878 contain a wealth of material in the Appendices to the Journals of the House of Representatives (AHR). These reports, until 1926, included edited versions of Hawke's Bay's Inspector's and secretary's reports and complete lists of state primary schools, names of teachers with details of each one's position, pay and grade of certificate.

Newspapers are a useful source of information for those gathering material on any aspect of schooling. Reports on the Inspector's "surprise visit", examination visits, school committee elections and meetings, prizegivings, school picnics, and settlers' attitudes to education can be gleaned from newspapers. A small number of the Hawke's Bay Weekly Courier are in the Alexander Turnbull Library but the more established earlier papers are housed in Napier. The Hawke's Bay Herald and the Daily Telegraph can be read...
at the Daily Telegraph Office, they are in a varied state of repair and although a classification exists, past methods of storage have resulted in some copies being no longer in existence. The Herald, the older of the two papers, has its earlier bound editions in the care of the Museum Library but those copies dated from 1877 are stored in the basement of the Daily Telegraph newspaper office. Volumes stored there are incomplete, often unbound and frequently unlabelled. The Daily Telegraph, housed in the library itself, is generally better bound but faded labelling does not make for easy identification of editions. Both papers focus on Napier school events and provide comprehensive reports on Hawke's Bay Education Board meetings.

Although the Waipawa Mail collection at the Hawke's Bay Museum is incomplete, editions are well stored and volumes are easily identifiable. This newspaper provides an excellent picture of schooling in central and southern Hawke's Bay as correspondents from nearby settlements wrote regular columns for the Waipawa Mail. As schools provided the focus for many social occasions, activities centred in and around them were reported in detail.

Although early Education Board records were believed to have been destroyed in the 1931 earthquake, some have been traced. There are, for example, minutes of the Educational Reserves Commission, the authority which supervised the province's education system between the abolition of the Provinces Act in 1876 and the institution of a Board of Education in 1878. Minute books covering many of the nineteenth century Education Board meetings, and Hawke's Bay Education District Reports for 1878, 1879 and 1885. Additional copies of the 1878 and 1879 Reports are in the Hawke's Bay Museum Library. Some Hawke's Bay Education Board records have been destroyed, but those recovered have been stored well, and arranged chronologically.

School records, including early registers, log-books and school committee minutes are still found in Hawke's Bay schools. Of these, school log-book entries can be traced to 1881, the year Inspector Hill instituted their daily use. Henry Hill's own entries in school logs made during his twice-yearly inspection visit over a period of 36 years (1878-1914) help complete the picture of how schools were run, what children were taught and to what standard. From such records, school histories have been written to celebrate jubilees and centennials, many of which contain valuable information and photographic records of district schools.

Henry Hill's autobiographical notes, held by the Manuscripts Section of the Alexander Turnbull Library, provide added insight to Hawke's Bay's educational history. One of his school visiting books outlines the inspector's method of covering his eight thousand square mile district so that schools could be inspected twice yearly. Accounts of the province's educational progress, plus Hill's ideas on and philosophy of education can be found within the vast collection of scientific scrapbooks (MS 77/142 - 172 Alexander Turnbull Library, Wellington).

Finally, the value of oral history must not be overlooked by the educational historian as those memories senior citizens can recall, help to complete a story of what it really was like to be a pupil at the turn of the century.

A full detailed history of education in Hawke's Bay has yet to be written. The resources are here and the keepers of the archives friendly and co-operative. With time, energy and financial support such a history could celebrate over a hundred years of effective, efficient and often innovative educational administration in this province.

Kay Matthews
Hamilton
ARCHIVES OF THE PROVINCIAL PERIOD IN HAWKE'S BAY

The Province of Hawke's Bay was set up under the New Provinces Act of 1858 which allowed for the Governor to create new provinces as he saw fit in addition to those already in existence. Hawke's Bay settlers were the first to take advantage of this opportunity and, in April 1858, petitioned the House of Representatives for separation from Wellington Province. They objected to the small proportion of provincial revenue which had been set aside for harbour development, public works, etc., in their area—especially as the lion's share of the £125,000 loan being raised by Wellington Province was raised on the security of revenue expected from land sales in Hawke's Bay. The moving force behind this petition was the Ahuriri Settlers' Association who got together and worded a petition to send to the House of Representatives.

Hawke's Bay Province was established on 1 November 1858. Its boundaries were defined as commencing at the Waimate stream near Cape Turnagain—running in a westerly direction along the Puketotara Ranges to the Manawatu Gorge, the Summit of the Ruahine Ranges being the western boundary and the 39th parallel the northern. In the east the boundary followed the coastline. As a new province Hawke's Bay differed from the already established provinces in certain constitutional ways. Previous superintendents had been elected by the people. The New Provinces Act set down that the election of Superintendent should be by members of the provincial council from amongst themselves. The new provincial superintendents were not able to act on behalf of the Governor to any Bills passed by the Provincial Council.

Provincial Councils were to legislate for peace, order and good government, provided that their legislation did not conflict with the subjects excepted under the 1852 Constitution Act. Their areas of responsibility were planning and construction of public works, procuring immigrants and settling them on land, maintaining a police force, schools, prisons and hospitals, administering public lands, health, financing of local bodies, disease prevention amongst livestock, noxious weed suppression, maintenance of ferries and harbour, supervision of purchase and survey of Maori land.

An Executive Council was set up from amongst the members of the Provincial Council but it rarely met and after Ormond was elected Superintendent in 1869, it was never called together. The 1859 Act to establish Executive Government for Hawke's Bay stated that the entire administration was to be vested in the Superintendent acting by or with the Executive Council. The Executive Council was to be made up of the Superintendent and two members of the Provincial Council chosen by him—not necessarily including the Provincial Solicitor. The four Superintendents of Hawke's Bay Province were

T H. Fitzgerald 1859-61
John Chilton Lamton Carter 1861-62
Donald McLean 1863-69
John Davies Ormond 1869-76

Both McLean and Ormond also held the post of Agent for the General Government.

In 1900, a letter was written to the Colonial Secretary by Augustus Hamilton, later Director of the Dominion Museum, regarding the presence in an attic of the old Provincial Chambers in Napier of all the archives of the Hawke's Bay Provincial Government. As the building was wooden and had been fire damaged several times already, it was thought wisest to move them to safer storage in Wellington and they were stored in a cellar in the Parliamentary buildings. About 1906-07 an inventory was made (by persons unknown) of some archives were separated out—some being sent to the Commissioner of Crown Lands in Napier for use in his current work. The printed papers were sent to the Government Printer for distribution and some archives were destroyed as valueless. An application from the Secretary to the Treasury for more space in cellars for Treasury led to their removal to the cellar in the Police building. The papers had been water damaged. In 1919 when all the contents of the Police cellar were examined, the cases of Hawke's Bay papers were unpacked, arranged, parcelled and labelled. After the 1931 earthquake, copies of Hawke's Bay provincial Gazettes and Council Votes and Proceedings were sent to the Napier district office of Lands and Survey to give it as complete a set as possible.

These early inventories included what we now call the different groups, Hawke's Bay Provincial papers - Agent for the General Government, Commissioner of Crown Lands, Napier,
Civil Commissioner, Returning Officer, etc. After their transfer to the Dominion Archives between 1926 and 1945, an effort was made to restore the papers to something like their original arrangement. As a first step the papers were numbered consecutively and then further arranged into papers of the Council on one hand and the administration on the other.

Papers of the Agent for the General Government were removed - although it is difficult to distinguish between letters to the Agent or Superintendent in some cases where they are just addressed to Ormond or McLean not in their official capacities. The papers of the Receiver of Land Revenue and Commissioner of Crown Lands were placed in the district Lands and Survey (LS-Na) sequence and those of the Provincial Engineer and Surveyor with the district Works Department sequence (W-Na). The Civil Commissioner's papers were placed amongst the Maori Affairs holdings (MA-Na) and those of the Returning Officer among the Justice Courts material (JC-Na). The papers of the Provincial Engineer and Surveyor were removed as his functions were continued after 1876 by the General Government District Offices - in the other cases because the officials were General Government officials rather than Provincial. The remaining papers, termed the Hawke's Bay Provincial Government archives (HB) were divided into Council papers, i.e., minutes and papers of the Provincial Council and Executive Council minutes, and the provincial administration.

The Executive Council was seldom called and our holdings of minutes reflect this, for the period 1859-76, minutes for about 16 meetings survive. From these minutes we are able to deduce that the main function of the Executive Council was to promulgate business for voting on at meetings of the Provincial Council, deal with staff problems on occasions when the Superintendent felt he needed support and additional expertise to make the decisions.

The holdings of minutes and papers for Provincial Council meetings are complete as far as we are able to judge - the Council sat for only a short period each year and the dates of the papers indicate this. A large proportion of material presented at the Provincial Council meetings was printed in the Hawke's Bay Gazettes and Votes and Proceedings. The first volume of Provincial Council minutes is actually a rewritten next copy of the minutes for Session I and II and Vol II duplicates this and continues on from there.

The papers of the Provincial Superintendent are the most significant part of the Hawke's Bay Provincial papers concerned with provincial administration, i.e., those elements of administration which did not continue beyond the abolition of the province in 1876. And most notable are the inwards letters which are divided into subgroups - local letters, provincial letters (i.e., those from other provinces), General Government letters, letters to and from Maoris, letter on immigration. The survival rate for the letters is patchy - for some years it is complete, for other years there are substantial gaps.

Indexes exist for local, provincial and General Government letters. They are nominal (alphabetically by name of correspondent) and divided by years. Some have been constructed of a number of small volumes bound together. All the sequences (i.e., local, General Government) are registered separately and have the same patterns of registration - initially a somewhat unusual one.

No registers have survived to match these indexes nor are there any subject indexes, so to find papers relating to a particular subject it would be necessary to search through the index, reading the precis of the letters as you went through. The entries have the name of the person writing, date of letter, date of receipt and subject of letter. The first letters are numbered 1-100 then a suffix is added and the next section are 1/10-99/10 then 1/20-99/20 up to 44/60. In 1861 they begin a normal annual single number system. There was some back-dated registration in 1872-73 presumably to catch up with some clerical waywardness in 1870-71. There are copies of outwards letters (which contain the Superintendent's response to the letters received) in volumes indexed alphabetically by name of correspondent also.

Not all letters received were formally registered. For some of these, for example letters to and from Maoris, descriptive lists have been constructed. Such lists give a more detailed idea of some of the letters which exist - dates, who is writing and the subject - for the letters from Maoris especially it is the only way into the papers apart from reading as you search through. Immigration letters are not listed. Other
Her Grace the Right Hon. the Governor of New Zealand

We the undersigned, fifteen in number, residing in the vicinity of the Wairau, hereby present our petition to you with the solemn declaration of the facts contained in the same, and do humbly pray that the same be referred to the Executive Government for consideration and final determination.

We are, &c.

[Signatures]

The Petition of the Ahuriri Settlers to the Wellington Provincial Council 16th February 1857 in favour of separation (N.G.S. 5/9/44 National Archives Wellington)}
unregistered papers relate to various events like acquisition of land for the Taradale road.

The papers of the Provincial Treasurer include correspondence and office papers, like cash books and abstracts of expenditure. The correspondence is complete for 1860-69, then in patches for 1871, 1873-74, 1877. The outward letterbooks are complete from 1859-76. The office papers also contain a register of publicans' licences 1857-71 which gives the place and hours of opening, the price of spirit, receipts and returns for the hospital, and defence works. Letters and official papers for each year relate to the Provincial Auditor's papers, which consist of correspondence and office papers - the surviving correspondence is very incomplete but the ledgers reflect provincial expenditure well for the period 1862-76. There are small quantities of material for the Inspector of Police and the Inspector of Schools - very miscellaneous bits and pieces relating to subjects like complaints about teachers and school rolls and complaints about the local constabulary.

There is one group of Provincial officers' papers which is not held with the rest as his functions were continued by the District Office after the abolition of the provinces in 1876. That is the Provincial Engineer and Surveyor, whose papers are held in the Ministry of Works papers under W-Na - inwards and outwards correspondence, draft reports of works performed and office papers like accounts, tenders, census returns, etc.

During the provincial period, a significant number of General Government posts also existed in the provinces - returning officers, postmasters, people to pay the civil servants. Frequently, General Government posts were also held by people who held Provincial positions - this leads to some confusion over the records which survive.

Commissioners of Crown Lands were appointed for each province. They were responsible initially to the Colonial Secretary and, after 1858, to the Secretary for Crown Lands. The Commissioner was the General Government official who worked closely with the Provincial Government and whose salary was paid from Provincial funds. He was generally appointed by the General Government although nominated by the Provincial Government. The Provincial Governments framed their own land regulations and implemented them through land boards - the Commissioner being ex-officio chairman. Unfortunately, the Waste Land Board minutes for Hawke's Bay do not survive. The Waste Lands Act of 1858 set out the general conditions for the provinces dealing with Crown land and control of both land and revenue passed to the Provincial Council after this date. The duties however remained vested in General Government officials. The Governor's approval was required for provincial land regulations which allowed for some uniformity amongst the provinces. The financial aspect of land administration was controlled by the Provincial Council though the accounts were audited by the Secretary for Crown Lands.

After 1859, the Receiver of Land Revenue was a separate office from the Commissioner of Crown Lands, hence the division in papers held in the LS-Hb sequence. The Receiver of Land Revenue collected all rents, fees, assessments, on any land subject to transaction. Under the Crown Grants (no 1) Act 1862, no Crown Grant transaction was stamped as complete without a certificate from the Provincial Surveyor specifying the area, survey of title, etc., and another certificate from the Receiver of Land Revenue stating that all monies due had been paid. The Commissioner of Crown Lands issued all Crown Grants and kept registers of land sold or leased. His papers and those of the Receiver of Land Revenue include correspondence and accounting papers.

The Agent for the General Government in Hawke's Bay (AGG-HB) began his duties in early 1865. Donald McLean was the first Agent - a position which he held jointly with that of Superintendent of the Province and also land purchase officer for the colony until late 1865. The Colonial Secretary empowered the Agent to make any arrangements he saw fit with the friendly chiefs of the area to preserve peace, stop aggression and, if necessary, forcibly detain or remove any actively disloyal person. He was allowed to supply arms and ammunition to loyal natives as well as European volunteer corps and promise the chiefs substantial rewards for services rendered. The Governor empowered him to call out the militia to drill them in the use of their arms, etc., he was also able to form a volunteer cavalry corps from members of the late Defence Corps. John Davies Ormond was the second and final Agent also holding this position while Provincial Superintendent.

The duality of roles gave them wide powers to act in any emergency with Maori.
disturbances in the province. It has however led to the larger proportion of the Agent's papers during McLean's time being held with his personal papers at the Alexander Turnbull Library and also there being no definite line which can be drawn between some of the Agent's papers and those of the Superintendent. Some papers in the AGG-HB group are on topics more likely to be dealt with by the Superintendent but as they are addressed to the man and not the position, it is often difficult to be definite. The greater proportion of Agents' papers are from Ormond's term as Agent.

Letters received by the Agent were never registered with a numerical sequence (as those filed in the Superintendent's office). This fact, plus the presence of separate entry books for outwards letters, means that the distinction between functions was reasonably clear at the time. The Agents' papers include inwards letters and telegrams from Maoris, from field force officers, the commissioner of the Armed Constabulary, the Native Minister, etc., outwards letters and telegrams and various miscellaneous papers, for example, Kerop's farewell messages before his execution for the murder of Reverend Volkner, papers relating to Te Kooti, campaigns against the Hauhaus, etc.

Another important General Government appointment in Hawke's Bay was the Civil Commissioner (MA-Na). Civil Commissioners were first appointed in 1862 by proclamation of the Governor under powers allowed him by the Native Districts Regulation Act 1858. The Civil Commissioner's task was to help the Maori to regulate their own local life - each runanga was to assist in forming regulations for its own particular needs - with especial regard to problems relating to health, property rights, the suppression of native customs and substitution of remedies and punishments where compensation had previously been sought by such custom. The regulations applied only to those areas held of native title and were made with the consent of the native population. The regulations superseded any laws of the Provincial Council which were opposed to them. The regulations could cover such areas as boundary fences, dogs, cleansing of houses, enforcement of native rights, prevention of sale of liquor, etc. Surviving letterbooks (in particular) give good indication of difficulties in dealing with Maori-Pakeha relations in the provincial period.

And now for some papers which we could legitimately expect to survive but which do not.

The office of Sub-Treasurer prior to 1866 was primarily to pay salaries of government officers employed in the area and any contingent expenditures incurred by them in the course of their duties. In 1866 the Civil Service Commissioners reported that some of the sub-Treasurers (including the one for Hawke's Bay) were also employed by other government departments and therefore were not able to provide adequate cross-checking on revenue collection. The Commission recommended that payment of salaries and expenditure be made through the various departments and the sub-Treasuries be abolished. This was undertaken and the office of Sub-Treasurer was replaced by the 'Paymaster' who did substantially the same tasks.

In Hawke's Bay the office of Paymaster was combined with the duties of Collector of Customs and Registrar of Births, Deaths and Marriages, so it is perhaps easier for us to understand why none of this material has survived when we know that the three offices were combined in one person - not three lots of material have been lost but the papers of one individual. Some correspondence from the Sub-Treasurer/Paymaster to the Colonial Treasurer survives in the Treasury inwards correspondence. Also correspondence from the Secretary for Customs to the Collectors of Customs in various ports survive in an outward letterbook and give a picture of the activities of the Napier Collector.

The provincial period in records of Hawke's Bay is an important one. The Province of Hawke's Bay was not just like an early county council - its powers and responsibilities were numerous and wide-ranging. It carried out many functions which were later taken over by the General Government.

After 1876, we may hold material from district offices of government departments which deal specifically with the area but as a result of the 1931 earthquake, most records in storage in Hawke's Bay were destroyed, so there are big gaps. Material is available where officials and individuals in Hawke's Bay correspond with the head office sections of departments - for example, the Colonial Secretary's Office - but it requires a considerable effort to extract it.
were nearly annihilated and yet are now more obstinately bent on revenge than they were at first on war.

The friends having in an almost unapproachable country have little but their lives to lose, and were they pursued by force to these facemarina I cannot believe would be defeated for a very long time —けれど is a known warrior and under him probably some chance of punishing them might occur, but certainly I would advise, even before to carry his pursuit as little beyond the first rampes as possible even if he were not seen and drawn them out of the Wairau valley. The allusion in the native petition to European officers is not worse unnecessary. I think for as to their quarter would sooner tire of it, and if they tried to fight as we do would be but a feeble force.

The meeting to bury the dead at Chakau was going on when I left. It had lasted three days and was drawing to a conclusion without any approach to a reconciliation having been made. Sekera had listened to all that could be urged by his relatives and friends and towards a little for he was heavily worn of chum and discontent by the ill support he had received from the National Government in Wairau first as he had approached the Wairau and met the legal natives he became more and more doggy and sulky. He could not induce the Taunts and ridicule of some, the continual allusions to his.
The material in the provincial records and those of other officials in the provincial period provides a valuable insight into the affairs of Hawke's Bay - the relations between European and Maori, land dealing, the Hauhau troubles to name but a few areas. It is an important source.

Ruth Stoddart
National Archives

HISTORICAL RESOURCES OF THE GISBORNE MUSEUM

It is my aim to tell you what you can expect to find should you be wondering about visiting Gisborne for the purpose of historical or related research.

First, I can fairly safely assume that many, if not most of you, have never been to Gisborne, or visited its museum. Therefore I would like to tell you briefly about us first, before I explain the particular direction that has been taken to build up our historical reference and research section.

The Gisborne Museum and Arts Centre is a most successful combination of art gallery (with working studios for affiliated groups) and local museum, with associated historical archive and document section. It is under the guidance of a director who has a full-time staff of three, an education officer and other part-time staff, PEP workers from time to time and quite a number of volunteers who come in on a regular basis to work in documents, photographs or reserve store. I am on the full-time staff to which I was appointed three years ago as Local Historian. This title was deliberately chosen as being broader in its implication than librarian, archivist or researcher, or any of the half dozen other jobs that accrue to my department. I am no specialist, though perhaps a juggler and expert at coping with the multi-interruption.

Now, I am not going to claim that what we have at Gisborne is unique. There is nothing remarkable in having a combined museum and art gallery, nor in the inclusion of an archive and historical reference section within the complex. But there are several factors that have influenced the resulting blend of history, science and the arts. The first is our isolation, the second is our comparative newness, the third is that Gisborne was not planned - it just happened. Lastly we are not large, nor ever likely to be.

First, our isolation just how far we are from everywhere else can only be fully appreciated by travelling to the place. Drive for two hours out of Gisborne and where have you got to? Ruatoria or Opotiki - or somewhere in the sticks, past Wairoa. We are at the end of the longest plane or train ride without refreshment in N.Z. It is 6 hours to the nearest university, town, 8 or 10 to Wellington and Auckland. Roll on the telecommunication revolution! But until it reaches us, or until we can afford it, we make the best use we can of copies of all those original documents which embody so much of our history. We have followed a policy of collecting such material as relevant reports from gazettes, MacKay's notes on our Early Settlers, military despatches, extracts from gazetteers, missionary journals, etc., some on microfilm, some photocopied. The advantages for local researchers and visiting students are obvious.

The second factor I mentioned was our newness, and by this I mean both settlement and museum. Gisborne may have had the honour of the first western shoepoint on its foreshore sand in 1769, but there were no white settlers until the 1830s, and then very few for many years - the borough did not celebrate its centennial until 1977. Although a library was one of the earliest institutions in the district, no manuscript collection was ever started, and though there is evidence of a museum of sorts in the late nineteenth century run in conjunction with the library and later the school, it seems that it was largely an assortment of curios. Our present museum has its origins in the 1950s, but it was not until 1970 that a full-time professional director was appointed. By that time, quite a collection of photographs had been started, but only a rudimentary haphazard collection of written material. Only when Sir Robert Hall appeared on the scene as a volunteer in 1974 did the collection I look after today begin to take shape and be given direction. I shall say more of Sir Robert's contribution shortly.
The third factor that helps mould the present situation is the unplanned nature of the settlement of Gisborne. Our early history may be old and rich but it is Maori history - no written archives there. There was no immigration scheme to Poverty Bay, no Victorian planners or dreamers to produce a wealth of records, no nineteenth century benefactors with scholarly interests to leave, for the benefit of his district, a nucleus of written material for twentieth century academic perusal. Apart from a few journals and letters, too few, and official government reports, we must rely for our early history on what can be gleaned from the newspapers - and that is only from 1872 on. Fortunately we have reasonable access to several runs of Gisborne newspapers, all of which are in usable condition if treated with care. Unfortunately very little indexing has, as yet, been undertaken, and I do not have to tell you what a time-consuming obstacle that presents. One glorious summer, I had a number of university students working at the museum, who made some headway on what is a huge job. I thought I was on to an excellent thing with that summer job scheme - we all know what became of that. The indexing of newspapers has come to a halt. However from the newspapers, thanks largely to special jubilee issues, have been extracted the highly valuable reminiscences of the early settlers. They are indexed and quickly available.

Mention of early settlers brings me to the fourth factor influencing the nature of our collection of resources - our size. Gisborne is not a large city - the population is little over 30,000 - and the surrounding district is totally rural and sparsely populated. Our history reflects this, it is not the history of extraordinary people in great institutions and places of power. It is the history of ordinary people in small settlements. But it is also a history full of strong human interest and insight - qualities not easily found in the wording of official reports. So the museum has embarked on a project of its own. We are encouraging the district's old people to record their memories either on tape, or by writing, which some of them do remarkably well. This sort of local history project is one whose goals seem happily attainable when you live in a 'small place'. Because everyone knows everyone, it is easy to get a slot on the local radio news and an article in the local paper, publicising your idea. The volunteers come rolling in - to interview and be interviewed, to type and make transcripts. Our oral archive may be small as yet, but it has had a healthy start in our education officer's success in taping Maori material. I think we will be able to generate steady accumulation of oral material in a way we cannot manage with written material.

Being small has other positive advantages too. From the museum one need walk for only five minutes at the most to be at the library, the City Council, the Lands and Survey or Lands and Deeds departments, Maori Affairs Department, or the Courthouse. We know what records are held in each of these places and who to see about them. We cooperate particularly closely with the library, making frequent use of their reference section, while they turn over to us most manuscript material that comes their way.

I hope I have conveyed some idea of what effects being isolated, comparatively young, unplanned and smallish has had on our collection and our policy over enlarging it. But there is one other secret ingredient in this mix, and that is my remarkable predecessor, Sir Robert Hall. He came first to the museum as a volunteer, having had considerable experience in administration and in English county records offices. He came shortly before the time when the museum went into temporary premises for two years while the new building was going up on the site of the old one. It was a time for much sorting - decisions to discard, decisions about the need to acquire. The museum was tremendously fortunate that a man with Sir Robert's clarity of vision and breadth of understanding arrived at that time. As he set about to bring order to chaos, he had of necessity to learn as much of the district's early history as quickly as he could. Almost immediately he became aware of the need for some sort of reference guide to local historical sources, since neither of the region's two major histories had footnotes or bibliographies. As he devised a cataloguing system for the photographs, and presided over the preliminary filing of maps and written material which had not previously been undertaken, the idea of finding out for himself the primary sources which the historians must have used for their books grew, until it became a reality in the publication - Gisborne and the East Coast Local History Sources. It was published in 1980 with the help of funds administered by the library, who print it to request for about $8.00 a copy. It contains all the major reference sources for local study which can be found in the library and the museum, with more information in footnotes than other local institutions hold. It is a guide to the chief sources of local information outside the Gisborne district. Let his own words from the foreword explain his intent:

This compilation is designed for East Coast students, of all ages, of their own history. Some may be contemplating particular research, while others may
wish for further, more detailed reading than is available in J A Mackay's
*Historic Poverty Bay and the East Coast*. Thirty years after it was published,
this book is as important as it was when it first appeared. Any such work
requires selection and compression of material to remain of manageable size
and the stringency was greater in this case because of the amount of space
allotted to an encyclopedic record. Mackay himself would have been the first
to agree, not merely that he had to exclude, but that he had much more to learn
his personal copy of his book has an immense quantity of insertions, mostly by
marginal note. This was mainly of information new to him, gained after his
text had gone to the printers, only a little over two years before his death.
The book is now thirty years old. Besides sources for research open to him,
there are new ones, notably in the National Archives. There are therefore
new opportunities, but fresh scope cannot diminish the value of the first
wide survey. One source no longer remains, the personal knowledge of early
settlers, whose memories were sought out and recorded by Mackay and others.

Nearly twenty years after the publication of *Historic Poverty Bay*, the
East Coast Development Research Association commissioned what it was hoped
would be an authoritative regional history, as background to the series of
economic research reports issued by the Association. This, written by
W. H. Oliver with the aid of an able researcher, J. N. Thomson, for the early
period 1865-1920, was published by the Association with the title *Challenge
and Response* in 1971. Unfortunately, circumstances prevented the inclusion
of references and a bibliography, so that there was no visible foundation
for future research. This lack provided the initial stimulus towards the
assembly of material, which has now taken form in this list of sources.
When the Association was finally wound up, the hope for a bibliography for
*Challenge and Response* was included when its modest funds were handed over
to the Gisborne City Council, and though this aim could not be realised,
the present work was deemed as falling within the spirit of the Association's
intentions. This, then, is the place to acknowledge the source from which
presents costs have been met.

The nature of the present work represents the pooling of the resources
of the H. B. Williams Memorial Library and the Gisborne Museum, with an
excursion to Government offices and other places where records are held in
Gisborne. The opportunity of making a start arose in 1976, when the whole
of the documentary collections of the Museum came under review, as it was
prepared for housing in the new building. By coincidence, the Museum
received a large private collection at the same time, within a month or two
of a major accession to the Library, an almost complete set of the official
*New Zealand Gazette*. During this early period, the idea arose that the use-
fulness of the Museum collections would be increased if photocopied were
procured of some of the sources in national institutions. The idea led to an
experiment, to see to what extent documents could be brought to people who
might otherwise be denied access through considerations of time and expense.
Almost the whole of what follows has been procured without any problems.

Since this book lists the main historical sources for my area, within its covers
you will find everything this talk could have been about. But that sort of material
cannot be absorbed in one hearing. Instead I have chosen to tell you about the circumstances
which brought it into existence. I ask you to be aware of it and draw it to the attention
of anyone who wants to know what is available for study, as they wonder whether or
not to undertake an expedition to NZ’s 'Far East'!

Should that step be taken, the bold traveller will find, in my room at the museum
a table where he can work. Within that room he will have close at hand all the most useful
references that we have been able to amass in the way of-

1. Records and documents, copies of documents and printed material that are relevant
   to our district’s history - about 75 metres of (largely boxed) records and documents,
2. About 10,000 photographs, all of local content,
3. A selection of maps, both old and recent, largely local,
4. A set of *Gisborne Times*, 1901-1937,
(5) A small oral archive of about 70 tapes,
(6) A library of Maori and local historical material

And I am particularly pleased to be able to offer the use of an index to the information we have stored. It is not yet complete, but a PEP worker is immersed in the job and though it is one of those jobs that never will be finished, we should have an excellent working nucleus when she leaves us at the end of the year.

I must confess that I have trouble in finding an appropriate name for this room over which I preside. My predecessor called it the documents section, but it is more than that nor is it simply a library, nor a history department, nor an archive. (There was once talk of becoming an official repository, but we have neither the space nor the expertise.) I am inclined to think we are more of a resource centre than anything else. That label does betray my teaching past, I know, but it does help to describe the function of my department. When students of history come to us, if we cannot supply what they are looking for, then we can point them in the right direction. We know what they can expect to find in the City Council or Cook County strongrooms, what records the Courthouse holds and what got burnt in its fire, who is the best local person to talk to about Maori tradition for the Ngati Porou or the Rongowhakaata, how many local cemeteries the Genealogical Society have completed full records of, and what ones are being done now, etc. The Museum acts as the hub for the local Historic Places Trust activities, and we run a column in the Gisborne Herald through which we often solicit information with considerable success.

We can never be a large repository — not even a sort of mini-Turnbull. We started too late, and besides there is no need to aim for miles of holdings —

as long as we are on good terms with all the local bodies and institutions who hold records,

as long as we can keep ourselves in the mind of the interested public through articles and our regular column in the newspaper,

as long as we can regularly report our activities to the thousand members of the Gisborne Museum and Arts Society through the newsletter and annual report,

as long as we can enthuse a group of museum volunteers to be our eyes and ears in the community (I recruit intelligence agents from the most unexpected quarters!),

and above all —

as long as we can provide a service for the researcher or student that he or she would find difficult to get in another place,

then I believe we are doing a worthwhile job.

We hold little that is of intrinsic value, and I dare say that one day, maybe 2003, all we now look after will be recorded on the head of some computer pin. But I believe that what has been set up in the Gisborne Museum is a very workable model for regional centres with similar problems of isolation and so on.

Sheila Robinson
Gisborne Museum and Arts Centre
A typical rural community, the Waitahora district lies some twelve miles to the south-east of Dannevirke. Essentially it is the valley of the Mangatoro stream and its tributaries, from one of which the district takes its name. With a range of hills to the west, even higher ground to the south-east and hilly country to the east, it has a distinct geographical basis. Within its bounds there are today twenty-five land holdings, ranging from about four acres to some 5,000 acres with an average of from 500 to 1,000 acres and devoted primarily to the production of wool and fat lambs. As with most rural communities, the school provides a focal point, though of less significance than in the past.

There are five phases or aspects of Waitahora’s history—the pre-European and diminishing Maori background, the European experience in the nineteenth century, which dates from 1861—a close settlement phase lasting for a decade and a half from 1890, a period of about two decades in which the settlers established themselves and their community, and, finally, a ‘post-establishment’ phase encompassing the last seventy years. This pattern would be typical of many other Hawke’s Bay rural communities, no doubt, and there will for them be corresponding sources for the material I have used.

The most useful sources on the Maori background are the records of the Native Land Court, more particularly the judges’ notebooks. The Waitahora area consists of parts of two distinct blocks—the Puketoi Block and the Mangatoro Block. The former, divided into five sub-blocks, was considered by the Court in 1870 and Crown grants were made to various members of the Rangitane tribe. A disputed 3,000 acre area in the north-east had to be set aside as the Puketoi No. 6 Block and was eventually sub-divided. The Mangatoro Block, encompassing the greater proportion of the Waitahora district, was the subject of three major hearings of the Court—in 1867, to determine the ten persons to whom the Crown grant was to be made, in 1891, to ascertain the respective interests of the grantees, and in 1900, to define the geographical location of those interests. For the historian, there is a bonus in that controversy over ownership ensured more extensive hearings than might otherwise have been the case. Mangatoro was claimed by members of two tribes—Ngatikahungunu and Rangitane—but the Court in 1867 was in favour of the former. The claimants claimed descent from the Ngatikahungunu chief Te Rangi Whakaaewa. The Lands and Survey Department in Wellington has in its possession the Crown Grant for Mangatoro.

The Waitahora district does not appear to have been extensively settled by Maoris. It is unlikely that there were any inhabitants at all in the Puketoi area—a surveyor found no population less than five acres remaining in the whole 100,000 acres block in 1870—and the main settlements of the Mangatoro Maoris lay to the north-west of Waitahora. There were, however, numerous places of significance to local Maoris in Waitahora, including bird and eeling places. The Native Land Court had before it in 1891 a map of the Mangatoro Block on which these places were displayed, each number and listed in the judge’s notes of proceedings. Without the map, which has not survived in the Court’s records, the site of most of these places cannot be located.

Maori ownership of the Puketoi Block, less the disputed No. 6 sub-block, came to an end in 1871 when it was purchased by the Provincial Government. The Waitahoro portion was subsequently designated Forest Reserve and Education Reserve. The No. 6 Block did not pass into European hands until the 1890s. A majority of the owners of Mangatoro also sold their interests during this decade. However, it was not until 1900 that a further Native Land Court ruling determined that these interests were all in the Waitahora area. Once this question of title was clarified, the Government quickly acquired the Waitahora district for close settlement. On the termination of the Maori interest, there is useful material in a Native Land Purchase Department file, now in the Maori Affairs Department records in the National Archives.

The second phase of Waitahora’s history—the initial European activity—was dominated by George Douglas Hamilton, an adventurous Scotsman who leased the Mangatoro Block from 1861 until 1889. Reputedly descended from the Scottish royal house, he had come to New Zealand in 1857 as a twenty-two year old. After a brief sojourn at Dr Featherston’s Akaroa run, he went north to Ashton St Hill’s Tuki Tuki run, apparently as manager with a stock interest. While at Tuki Tuki, he negotiated an informal lease with Maoris who...
claimed to own the clear land at Mangatoro which he had seen on an expedition inland from Akito. In 1861 he occupied the run, driving in 900 merinos through a narrow track in the bush and becoming, in the process, Southern Hawke's Bay's first resident. Following the Crown lease of some twenty-one years (later extended by forty years) was signed, Mangatoro was one of a number of open spaces in the Forty-Mile Bush and Hamilton was soon joined in the area by other sheep graziers, including, briefly, Thomas and William McDonnell of later Colonial Defence Force fame.

Hamilton built his first residence in the Waitahora area, but the headquarters of the run soon shifted several miles northwards to the area which now takes the name Mangatoro (The original house was destroyed by one of Hamilton's employees later in the 1860s - all except the chimney slab which my uncle eventually pushed into the Mangatoro stream some fifty years later) Waitahora became known as the 'back' or 'cattle' station. From about 1876 it was managed by Robert ('Kiltie') Smith, a former gamekeeper and enthusiastic Highlander whom Hamilton had met on a visit to Britain in 1872-73. Smith brought out to New Zealand for Hamilton a flock of carefully chosen Cotswold sheep which were to become the basis of the Mangatoro flock.

On Hamilton and his activities at Mangatoro, my chief sources were a series of interviews printed in the local newspaper in 1909,7 evidence which he gave before the Native Land Court in 1891,8 a memorandum on management now in the Napier Art Gallery and Museum,9 a long note on his military activities which he wrote in 1911,10 and his entry in the 1908 edition of Who's Who in New Zealand and the Western Pacific. There are also two publications by Hamilton, one on gamekeeping,11 the other on the financial aspects of farming,12 These sources must be treated with caution. Hamilton was not averse to exaggerating his role and in later life was out to prove something. The truth, on occasions, became a little blurred. This is particularly so in regard to his military activities. Hamilton was always known as 'Captain Hamilton' and was described as a 'stalwart military figure.'13 He was in fact never more than an Ensign in the Napier Militia during his active service, which included participation as one of Gordon's Volunteers in the 'Battle of Omaramu' in 1866 and several scouting missions to the Taupo area in 1869. Contrary to a common assumption, he sometimes did not disclose, he never held a commission in the Imperial forces14

Hamilton fell victim of the depression which came to dominate the New Zealand economy in the 1880s. Before its onset he had embarked on a major programme of development at Mangatoro, including the replacement of the tussocky native grass with English grasses. In the course of these proceedings, he became heavily indebted to the Bank of New Zealand, some £44,000 by 1884. In June of that year, he was suddenly confronted with a demand for repayment within twenty-four hours. Upon his inevitable default, the Bank took possession as mortgagee. Hamilton remained at the Station and, in 1886, was appointed manager by the Bank. Three years later the property was put up for sale and, when no bids were forthcoming at the auction, the Bank itself bought it for £5,000 - an amount substantially below its real value (even with the debt included). Moreover, the transaction was illegal at the time it was made, though soon validated by an Act of Parliament. To Hamilton it was a 'sneaking theft'15 and he subsequently sought redress through the courts and at the Bank - all to no avail. Although a Parliamentary committee brought down a favourable finding in 1910, the Government was not moved to action Hamilton's death the following year finally ended his struggle.

Hamilton was poorly served by the Bank, which had encouraged him to undertake the expensive improvements in the first place. More important, there was never any default on the interest payments and even in 1889 the income adequately covered the debt servicing requirements. The Bank claimed to have acted because it saw no way of Hamilton paying off the debt, but the sale did not bring any immediate return of capital. The property, which the Bank was soon describing as one of the finest in New Zealand, was adequate security for the mortgage. The evidence tendered in the Parliamentary committees16 and the Supreme Court17 provide the best sources on the controversy. Much can be gleaned from them about Hamilton's financial situation. No Bank of New Zealand records relating to the affair have come to light, it may be assumed that the records of the Napier branch perished in the Napier earthquake. It should be noted that the account of Hamilton's financial problems given in V G Wilson's History of Hawke's Bay is wrong on every point.

The pivotal events in Waitahora's history, leading to the close settlement of the area, began just as Hamilton's interest in Mangatoro was being terminated. The first phase of this process occurred in the south-west, in the areas originally designated...
Forest Reserve  The reserve having been lifted, the land was opened for settlement in unsurveyed sections in April 1890. These isolated, heavily forested lands did not attract great interest, leaving the way open for the Napier-based firm of Williams and Kettle to acquire a significant holding. Of the twelve sections on offer, six were taken by Frederick Williams, Nathaniel Kettle, their respective spouses and T.H. Gardiner, who was either a dummy for Williams and Kettle or immediately sold out to them with the lease (and later purchase) of 3,000 acres of adjoining Maori land (Puketino No. 6 Block), as well as a small totara reserve which Kettle had acquired earlier. Williams and Kettle established what is now the largest landholding in the district - the Waewaepoa Station. Perhaps because their tenure was relatively brief, this activity at Waitahora finds no mention in the centennial history of Williams and Kettle. In 1897 they sold out to the cousins, Godfrey and Harold Pharazyn, both grandsons of C.J. Pharazyn of 'Longwood' in the Wairarapa.

The next opening of Waitahora land - in 1902 - also attracted limited interest, in contrast to the great rush for sections in the nearby Ngapaeruru Block four years before. Twenty farms and six small grazing runs, totalling some 19,000 acres in all, were offered for selection under the terms of the Land for Settlements Act. The requirement that applicants pay a substantial deposit, the provisions of the ballot whereby the applicant would forfeit this deposit if he did not take the section he drew, the requirement that the selectors post their sections and restrictions on the amount of land that could be held - all discouraged speculators and prevented the aggregation of holdings. Even genuine settlers found the ballot provisions unsatisfactory because of their lack of flexibility. Applications were forthcoming from a mere thirty-one people, with one being rejected. Ironically, the limited number of applicants ensured that the full provisions of the ballot were applied to only six of the twenty-six sections on offer. Only fourteen of the thirty applicants took up sections as a result of the ballot. Although the remaining twelve sections were soon taken up, the Mangatoro experience reveals a lack of enthusiasm for the Land for Settlements arrangements. The settlers were soon demanding the right to purchase the freehold of their sections, which were leased in perpetuity.

The final settlement of Waitahora land - three sections of twelve put up for ballot in July 1905 - took place under much less restrictive terms. Sections were available for either outright purchase or lease, selectors did not have to reside on their sections, and no deposit was required from applicants. 'It is nothing more or less than a gamble', commented the Dannevirke Advocate, 'just as attractive as a Tattersall's sweep'. With this great difference that the person who wishes to join in the transaction has not to buy a ticket. No less than 825 persons put their name in the hat for the twelve sections, with 273 seeking one section alone. One of the Waitahora sections was drawn by a furniture maker from Dannevirke, who promptly sought a partner to run it, the other two were drawn by a fencer and the son of a local farmer.

Of the sources available on the settlement of Waitahora, the most useful are the Lands and Survey head office files on the 'Manga-a-toro Settlement' and the 1902 settlement handbook. These include reports from the Commissioner of Crown Lands in Napier on the 1902 and 1905 ballots, as well as material on an unsuccessful attempt by Hamilton to obtain part of his former run for 'troutraising purposes'. The records of the Lands and Survey Napier office relating to Waitahora were lost during the Napier earthquake. Among this material there were presumably the application forms which had to be submitted by those entering the ballots. For the 1902 ballot at least, applicants had to furnish such details as age, means of stocking and cultivating the land, financial means, farming experience, present occupation, marital status and land holdings - information that would have been invaluable in analysing the type of people who bought Waitahora farms. Apart from the documentary evidence, the local newspaper carried full reports on the selections, including the number of applicants for each section in 1902 and 1905. For the 1890 settlement, the newspaper report is, in fact, the main source because of a lack of material in the Lands and Survey head office records. A controversy over the extent of the area being opened - a Maori claimed that it included part of the Puketino No. 6 Block - did however generate some material, the file included a settlement map.

The settlers who moved into the Waitahora area had three main priorities: First and foremost, of course, they had to establish themselves on the land. In the case of the 1890 settlers, the initial task was to clear the bush. Their experience was similar to that of the majority of forty-mile bush settlers in the Forty-Mile Bush, with the hazard that land clearance was a much less onerous task for the later settlers, as apparent from a series of photographs taken to illustrate the 1902 settlement handbook as a...
guide to prospective applicants. The striking feature, compared with today, is the absence of trees. All the settlers faced the problems of fencing and stock yard construction and other farm buildings, such as shearing sheds, hay barns and implement sheds. The best sources of information on such activities are no doubt personal and farm diaries - the Waewaepa Station manager's diary from 1897 and notes from the diary of one of the 1902 settlers were useful for Waitahora - supplemented by the very detailed reports in the local newspaper. Inspection reports on the 1902 settlers would also have been useful, but they do not survive in the earthquake.

Some settlers soon sought greener pastures elsewhere and a number of sections changed hands at regular intervals in the early years. On changes of farm ownership, the best sources are the Rate Books of the Waipawa County Council and, from 1904, the Valuation Rolls for the Mangatoro and Kumeroa Ridges. Also useful are the sheep returns which each farmer was obliged to submit annually and which were published in full detail in Parliamentary papers until the 1930s. The local newspaper also noted sales of farms, as well as reporting the proceedings of the Hawke's Bay Land Board, the approval of which was required for the transfer of leases.

The settlers had as their second priority the provision of some means of schooling for their children, actual and prospective. The local member of Parliament was soon being actively lobbied. The pleas were answered, the school building was duly constructed and the Waitahora School opened in April 1903 with nine pupils. It survived with some difficulty, for teacher turnover was considerable, there were problems with accommodation and the attendance of the children was often affected by the weather or farm chores. Complaints about the irregularity of attendance are common in the teacher's day book, which, with the minutes of the school committee and the roll book (from 1909) provide a fairly complete record of the school. There is, in addition, among the Education Department records a file on the establishment of the school - as for most other Hawke's Bay schools. Finally, there are the periodic reports on the school by inspectors of the Hawke's Bay Education Board, which are held in the Board's records in Napier. From the outset, the school building provided an important focus for the community and was used for diverse purposes ranging from church services, meetings of the local branch of the Farmers' Union, political meetings and, in particular, dances and other social functions (sloping floor and all).

The settlers' third priority was to reduce their isolation from Dannevirke by securing improvements to road communications and a telephone connection with the Waitahora Post Office, which was established in 1902 with one of the residents as postmaster. The original road into the district, with six fords of the Mangatoro stream, was often hazardous and sometimes impassable after rainfall. The Farmers' Union branch, established in 1904, assumed the role of lobbyist for the district's requirements, which had been substantially met by the outbreak of the First World War. Not only was the telephone connection established but two alternative routes to the district were also provided and bridges constructed at the two remaining fords. On these developments, the most useful sources are the minutes and correspondence of the Farmers' Union branch and the local newspaper. The latter carried extensive reports on the meetings of the Waipawa (later Dannevirke) and Woodville county councils, within the bounds of which the district lay.

While sources for these developments are relatively abundant, there is a lack of material that throws light on the everyday activities of the settlers. They were not in the habit of recording their impressions on paper, though presumably they wrote letters describing the district and its activities to friends and relations elsewhere. Particularly useful in this regard would have been letters or diaries by some of the wives of the settlers. There is a lack of evidence on the problems they faced in setting up and running their households.

By the outbreak of the First World War the district had assumed a shape which persists to this day. Changes since then have been in degree rather than substance - the aggregation of land holdings, replacement of houses (five after fires) and farm buildings, further reduction of isolation through straightening and tar-sealing of roads, replacement of bridges and the school building, party and later individual telephone lines, provision of electric power, mechanisation of transport and machinery and the growth of shelter belts. Throughout it all land use has remained essentially the same as in the first decade of this century and there has been a notable stability of population. Of the twenty-three farms in the district today (excluding the Waewaepa Station and a four
PRESIDENT’S REPORT

INTRODUCTION

The year being reviewed has again been a generally productive one. Patricia Olliff, Membership Secretary, has been most assiduous in maintaining our membership records and in supplying details where needed. Computerisation of membership records is not yet a fact, but is steadily proceeding towards implementation. A full Council has been active since the 1983 AGM in Napier. We have been most fortunate in the calibre of those elected, with representatives from Auckland, Gisborne, Wanganui, and Dunedin, as well as Wellington. Elected were John Angus and Jack Churchouse (Vice-Presidents), Anne Bromell, Rosemary Collier, Brian Henderson, Richard Hill, Hugh Price, Sheila Robinson and Ken Scadden, with Cathy Marr as Secretary and Tim Lovell-Smith as Treasurer. Michael Hodder, as Editor of Archifacts, is also an ex officio member of Council.

Council has met three times so far, in October, February and May, with a further meeting programmed in July - all in Wellington. I should like to record my personal tribute to all councillors for their contributions and service. Some very important matters have been pursued with vigour and the knowledge, abilities and contacts of councillors have enabled us to tackle them with confidence.

Committee Convenors and Spokespersons have generally kept Council informed of their activities. Committee Convenors and Spokespersons are: Michael Hodder (Archival Education and Training), Kevin Bourke (Business Archives), Cathy Marr (Labour Archives), Louise Bevers-Hely (School Archives), Ellen Ellis (Women’s Archives), Rosemary Collier (Records Management), Beverley Booth (Religious Archives), Robin Griffin (Architectural Archives), Brad Patterson (Cartographic Archives) and Graham Butterworth (Oral Archives).

An Archives Training Seminar was held during the week 21-25 November 1983, in conjunction with the Centre for Continuing Education, Victoria University of Wellington (special thanks in this regard to Donella Moss). The course was over-subscribed and 17 had to be disappointed from the 57 applicants. It is hoped to arrange another course later this year or early next. On 20-21 February 1984, a two-day Records Management and Business Archives Seminar was held at Turnbull House in Wellington. Both of these were significant successes and particular thanks are due to Michael Hodder and Rosemary Collier in respect of these seminars.
ARCHIFACTS

This publication is a tribute to Michael Hodder, who has maintained his high standard as Editor of a most useful bulletin. Twice yearly, supplements in the form of a Records Management Newsletter have now appeared in three issues, and these have proved a success. Turning out a journal such as this, which is required to cater for such a diverse range of members' interests, is not an easy task and your Council is most appreciative of his work. Thanks are also due to Richard Greenaway (Reviews Editor), Jane Wild (Accessions Co-ordinator) and Cheryl Campbell, Brad Patterson and Mark Stevens (Associate Editors).

CONFERENCES AND SEMINARS

The 1983 Conference was held in Napier last August. Most of the organisation was in the hands of Annette Fairweather to whom most of the success of the Conference is due. The first day focussed on 'Sources for the History of the East Coast and Hawke's Bay region'; the second took the theme of 'The Individual in New Zealand History'. The numbers in attendance were most gratifying for this first conference to be held in a provincial centre.

The 1984 Conference will be held at New Plymouth, with the Taranaki Museum acting as host organisation. Mary Reid has undertaken most of the pre-planning, and the occasion is shaping up as a further success. The first day (Friday, August 17th) will pursue the theme of Maori History and Resources, while the second (Saturday, August 18th) will focus on Resources for Regional Research. It is hoped that this second conference to be held in a provincial centre will again attract a good attendance of members. Our appreciation is extended to Mary Reid for the work she has done.

A Regional Archives Seminar was held at Blenheim on 5 September 1983, in partnership with the Marlborough Historical Society and with the co-operation of the Department of Internal Affairs. Such seminars are an important development and others will be supported where interest is shown, with a view to acting on the recommendations in Wilfrid Smith's 1978 report.

NEWSPAPER MICROFILMING

This subject has again occupied much of Council's time. A meeting was held with the National Librarian last November concerning future policy and, since then, two reports have been received concerning National Library policy. The first was a survey of pre-1940 newspapers carried out by Ross Harvey in 1983 (see Jack Churchose's article on this survey in the March issue of Archifact). The second was the Review of Microfilming Policy for Newspapers prepared by the Policy and Planning Unit of the National Library. Our response to this review was delivered on 31 May. Sufficient to say that the National Library Review was a professionally-presented and valuable blueprint for future policy, which your Council hopes will be adopted by the Trustees of the National Library. The next step in the development of this issue will be monitored closely.

REGISTRAR-GENERAL'S RECORDS

The Secretary for Justice has forwarded to ARANZ tentative proposals for amendments to the Births and Deaths Registration Act 1951. Submissions were to be with the Secretary for Justice by 22 June 1984, prior to proposals being settled for the consideration of the Minister of Justice. Close collaboration will continue with the NZ Society of Genealogists on this issue. Such collaboration is currently a simple matter with Anne Bromell, President of that Society, being a member of Council.

DIRECTORY OF ARCHIVAL REPOSITORIES

The Directory Committee, convened by Stuart Strachan of National Archives, and comprising Frank Rogers (compiler), Jane Wild, Hugh Price and Peter Miller have a draft before them as a result of the processing of the survey forms by Frank. This will be a joint project, involving ARANZ and National Archives. The good progress made so far owes a great deal to the perseverance and enthusiasm of the Directory's compiler.
HANDBOOK FOR CLUBS AND SOCIETIES

Work on this project has been postponed by Stuart Strachan pending completion of the Directory project.

OTHER MATTERS

In 1983 this Association took out membership, for one year initially, with the Pacific Regional Branch of the International Council on Archives (PARBICA). PARBICA has now provided us with a copy of its project programme 1983-87, produced in 1982. Elements of this programme have since been incorporated into the Second Medium Term Plan 1983-87 of the International Council on Archives (ICA). The Tenth International Congress on Archives is to be held in Bonn, West Germany in September, at which it is hoped Ray Grover (Director of National Archives) will be present. Ray will raise some matters in connection with projects planned for this Region on behalf of ARANZ while in Bonn. This will include the issue of future membership of ICA.

Papers belonging to ARANZ have now been placed in the Beaglehole Room at Victoria University, prior to having them arranged. An agreement for access is now to be drawn up for discussion with the University authorities and subsequent signature.

THANKS

On behalf of the Association, I should like to express our warm thanks to our Patron, Sir John Marshall; our Honorary Auditor, Mr Roger Stedman, and Honorary Solicitor, Mr Greg Thomas. I would also like to add my personal thanks to my predecessor Peter Miller, who left such a well-oiled machine when he decided to step down from the Presidency. I have been heavily-reliant on those who have established ARANZ as the vibrant organisation it is proving to be. As one who has not had the benefit of any previous close connection with the Association, it was with some trepidation that I accepted nomination for the Presidency. I can only commend and thank all those who have made the transition so easy and so pleasurable. In this I would like to especially thank Jack Churchhouse, John Angus, Rosemary Collier, Cathy Marr, Tim Lovell-Smith, Michael Hodder and Patricia Olliff.

CONCLUSION

This report will not answer all the questions some members have regarding the Association, things it is doing, and things it is probably not doing! Such questions are the stuff of an energetic, involved and motivated membership. We, on Council, will look forward both to seeing you and to hearing from you on these matters at New Plymouth in August when the Conference and AGM can provide the necessary forum.

31 May 1984.

Sherwood Young
President.

TREASURER'S NOTES

Presented here is the unaudited copy of the Annual Statement of Income and Expenditure for the financial year ended 30 March 1984.

The apparent surplus of $3161.36 in income over expenditure for the year 1983-84 is explained by the late payment of some $2000 in subscriptions for the previous year, and the receipt of the profits from both the 1982 and 1983 Conferences in the year 1983-84.

The Todd Foundation Grant of $1000 was entirely spent on the organisation of the November 1983 Training Course. The proceeds from that course will appear in next year's statement.

The most noticeable increase in expenditure over the past year has been in photocopying, and in the placing of the membership list on a word processor. The latter should be a one-off expense, but the increase in photocopying costs is a matter for concern.
ARCHIVES AND RECORDS ASSOCIATION OF NEW ZEALAND (INC.)

STATEMENT OF INCOME AND EXPENDITURE FOR YEAR ENDED 30 MARCH 1984

EXPENDITURE

<table>
<thead>
<tr>
<th>Archifacts</th>
<th>1983</th>
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<td><strong>Total</strong></td>
<td><strong>435.41</strong></td>
<td><strong>818.26</strong></td>
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| Grants to Branches             | 180.00     | 120.00     |
| IRMF Membership                | 21.25      | -          |
| Photo Seminar (1981)           | 72.20      | -          |
| Subscription refunds           | -          | 5.00       |
| Loans to Branches              | 219.20     | 100.00     |
| Turnbull House Rental          | 15.00      | 60.00      |
| Travel Grants to Council Members | 215.00   | 480.00     |
| PARBICA Subscription           | -          | 77.91      |
| Membership Brochure            | 435.00     | -          |
| 1982 Conference Proceedings - Stationery/Postage | - | 112.60 |
| 1983 Conference - Postage and printing costs | - | 172.14 |
| 1983 Training Course           | -          | 1007.68    |
| 1984 Business Archives Course  | -          | 27.60      |
| **Total**                      | **6308.75**| **11500.21** |

INCOME

| Subscriptions                  | 4280.18    | 8943.51    |
| Interest                       | 254.54     | 360.32     |
| Loan repayments                | 119.20     | 100.00     |
| 1982 Conference Profit         | -          | 351.42     |
| 1983 Conference Profit         | -          | 371.96     |
| Todd Foundation Grant          | -          | 1000.00    |
| Sales of Proceedings of 1982 Conference | - | 373.00 |
| Publications and advertisements | 672.85     | -          |
| **Total Excess Income**        | **6308.75**| **11500.21**|

As at 30 March 1984 the Association's bank accounts stood at:

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<td>Term Deposit</td>
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</tr>
</tbody>
</table>

T.J. Lovell-Smith
Treasurer
acre farmlet), seventeen are in the hands of descendants of settlers who arrived in the
district before 1910 Five remain in the possession of descendants of original settlers,
the other twelve having been acquired over the years and taken up by younger sons. This
stability has added to the district's sense of identity, as, also, have the sports and
recreational pursuits of the residents. For a time between the wars a rugby club carried
all before it in the Dannevirke competition, a golf club established in 1934 survives to
today and there is also a cricket club which has operated successfully for more than
twenty years. All these sporting clubs drew or draw support from districts surrounding
Waitahora as well.

The history of Waitahora since 1914 has been one of response to external influences
such as war, depression and inflation in both world wars, four residents of the dis-

The most useful documentary sources on the district's recent history are the minutes
of the re-constituted Farmers' Union (after 1946 Federated Farmers) branch, which was
active in the late 1940s until the advent of the National Government and the vast upsurge
in wool prices associated with the Korean War undermined local interest. The branch
minutes throw light on the attitudes of local farmers to a variety of political and
farmers issues in the transition period following the war. There is useful information
in them on such activities as the introduction of dosing of dogs as an anti-hydantos
measure, the advent of aerial topdressing, efforts to control the rabbit pest and moves
to have the Waewaepu Station cut up for closer settlement (all surviving members of
the owner's family having died or been killed during the war). Both the local newspaper
and the recollections of residents and former residents - the pattern has been for second
generation settlers to retire to Dannevirke - provide supplementary material. For re-
creational activities, there are the minute books of the golf club and the cricket club.

In 120 years of European settlement Waitahora has been transformed from a rough
uninhabited clearing into a highly productive pastoral area supporting some thirty famil-
ies. For the last two-thirds of this period at least, the story has been one of steady
development rather than of dramatic events. The prosaic nature of the Waitahora experi-
ence is evident in the rapid degeneration of reports sent by one of the settlers to the
local newspaper in the early years into an irregular record of the social functions staged
in the district. Little has in fact occurred to break the ordered routine of farming life.

I C McGibbon
Historical Publications Branch
Department of Internal Affairs

REFERENCES

1 Native Land Court, Waipawa, 8 Sep 1870, Ikaora District, Napier minute book 2
(Microfilm of this and other NLC minute books is held by the Alexander Turnbull
Library and the National Archives, Wellington)

2 Native Land Court, Waipawa, 15 Jan 1867, Ikaora District, Napier minute book 1

3 Crown Grants, Hawke's Bay Register H.B. No 1782, Lands and Survey Department
records (Head Office, Wellington)
Native Land Court, Waipawa, 8 Sep 1870

Native Land Court, Dannevirke, 21 Sep 1891, Ikaroa District, Napier minute book 23

Maori Affairs Department records, MA, MLP05/11 (National Archives, Wellington)

Dannevirke Advocate, 16, 23, 30 Oct 1909

Native Land Court, Dannevirke, 21 Sep 1891

'Memo for reference about management', nd [1903?], Misc Mss

Sworn statement and notes, by Hamilton, Lands and Survey Department records, LS69/2589 (National Archives, Wellington)

G D Hamilton, Trout Fishing and Sport in Maoriland (Wellington, 1904)

G D Hamilton, The Relation of Capital to Agriculture and Labour in New Zealand (Woodville, 1892)

New Zealand Times, 8 Oct 1910

See, for example, Hawke's Bay Before and After, the Great Earthquake of 1931, An Historical Record (Napier, 1931, facsimile ed 1981), pp 30,54, in which he is erroneously described as 'Colonel Hamilton' On his commission in the Militia see Minister for Colonial Defence to Governor of New Zealand, 5 Dec 1868, Army Department records, AD1, 69/3037 (National Archives, Wellington) In 1905, at the age of 70, Hamilton was promoted to the rank of Lieutenant in the Militia and posted to the retired list Army List 1905

Hamilton, The Relation of Capital to Agriculture and Labour in New Zealand, p 16

'Report of the Hamilton Claims Committee', 1902 and 1910, Appendices to the Journals of the House of Representatives, 1902, 1-13, and 1910, 1-8, respectively

Hamilton v Bank of New Zealand, Court of Appeal Act No 7075 (Supreme Court, Wellington), also Gazette Law Reports, 1904-5, vol 7

L Anderson, Throughout the East Coast, the Story of Williams and Kettle Ltd (Hastings, 1974)

Dannevirke Advocate, 3 Jul 1905

LSI/19233 and LSI/19300 (National Archives, Wellington) The Manga-a-toro Settlement, Hawke's Bay, New Zealand, Particulars, Terms and Conditions of Disposal and Occupation of 19 422 acres, open on Tuesday, 21st January, 1902 (Wellington, 1902)

Bush [later Dannevirke] Advocate, 3 May 1890, 23 Jan 1902, 3 Jul 1905

Maori Affairs Department records, MA, MLP90/119 (National Archives, Wellington)

Photographic collection of M Crampton-Smith, chief draughtsman of the Department of Lands and Survey 1916-25 (Alexander Turnbull Library, Wellington)

Waewaepa Station, Manager's diary 1897-1926 (Waewaepa Station) Dairy of Ernest Thompson (Selby Thompson, Waitahora)

Waipawa County Council Rate Books 1890-1904 (Waipawa District Council, Waipawa), Valuation Rolls for Mangatoro Riding, Waipawa [later Dannevirke] County and for Kumeroa Riding, Woodville County, Valuation Department records, V-Na, 2/48a and 2/51 respectively (National Archives, Wellington)

Waitahora School, Teacher's Day Book 1903-, Roll Book 1909-, School Committee Minute Book 1903- (Waitahora School)

Education Department records, ED33/4/269 (National Archives, Wellington)
Local historians and genealogists should be aware of the personal files of New Zealand servicemen which contain such personal information as age, religion, next of kin, dependents marital status, last employer and address before enlistment and physical characteristics. Although these files are not open to the public at present information from them can be obtained from the Ministry of Defence.

Waitahora Branch, New Zealand Farmers' Union [after 1946 Federated Farmers], Minute Book 1944-63

Waitahora Golf Club, Minute Book 1934- Waitahora Cricket Club Minute Book 1955-

THE HAVELOCK WORK, 1909 - 1939

I have called this paper, for convenience, "The Havelock Work, 1909-1939." I say, for convenience, because, although these dates are significant, the Havelock Work really began before 1909 and finished in 1914, and yet in a sense, it still continues. To set the scene, let me read you just one verse from a short poem entitled "Our Village", by Eleanor Adkins, a long-time resident of Havelock North.

Our village is not ordinary
In fact it's quite unique
Another village just like ours
You'd journey far to seek
It likes to take up new ideas,
(Sometimes they're very old!)
To try its hand at this and that
And feel a little bold.

It may truly be said that the Havelock Work began in 1907 when Reginald Gardiner and Ruth, his wife, came to live in 'Our Village'. Reginald Gardiner, a Church of England missionary, was born in Orange, New South Wales, in 1872. When only 18 months old he lost his mother, who died in Australia as the result of a riding accident, and his father died in South Africa when he was 8 or 9. In fact, he spent most of his childhood with relatives in England until, at the age of 13, he came to New Zealand with his stepmother and his only sister, some twelve years his senior. They lived first in Taradale and subsequently in Napier.

As a young man he joined the staff of Williams & Kettle Limited, in Napier, and later farmed in partnership with Frank Williams at Waipara on the East Coast. However, he soon had to give up farming because of ill-health and, after trying his hand as a country storekeeper, he returned to England on medical advice at the age of 24. There he met and fell in love with a young Canadian girl, Ruth Scott, whose father was the head of a railway company based in Quebec. He later followed her to Canada where they were married in 1900. After some years as secretary to his father-in-law's railway company, Gardiner, whose health was still not good, was advised to move to a warmer climate. So, in 1907, with his wife and infant son, he returned to New Zealand and settled in Havelock, Hawke's Bay, where his brother, the Reverend A F Gardiner, was the Anglican vicar.
Havelock - for the name was not changed to Havelock North until 1910 - was then a very small community with a population of barely 500 people. To Ruth Gardiner, who had been accustomed to the more cultured, city life of Quebec, it must have seemed like the end of the world. It may well have been due to her influence that a small group of people with some literary talent began to meet together every month to read their own work, in prose and poetry. Some time during the year 1907 they decided to bring these writings together in the form of a magazine called The Forerunner, for private circulation amongst those who were interested. These early Forerunners were partly written and partly typewritten, often with illustrations in water colours.

In 1908 a meeting of more than 100 people was held at Frimley, near Hastings, to discuss artistic and cultural matters. One of the main speakers was Reginald Gardiner and, as a result of this meeting, the Havelock Work was born. The work began modestly with weekly readings from Shakespeare and Dickens to a small audience in a little church school-room. In a remarkably short time, however, there grew out of these small gatherings regular Wednesday evening entertainments during the winter months. Local talent flourished and it was surprising how many people were found who were willing and able to help.

Perhaps the most ambitious enterprise undertaken by the founders of the Havelock Work was the printing and publishing of The Forerunner. It appeared first as a monthly journal in May 1909 under the imprint of R. Gardiner and W. McLean and later under the imprint of R. Gardiner and F. Bentley. The magazine was set up and printed by hand on a press, originally installed in a small building at "Stadacona", the Gardiner's home, but subsequently moved to a room in the village, next to the blacksmith's shop. Several years later, "Stadacona" became the property of George Nelson who re-named it "Kerunga". Thanks to his generosity, the first home of The Forerunner, as a regular publication, and indeed much of early Havelock Work, has since become the community cultural centre of Havelock North.

Unfortunately, because of practical difficulties not fully explained, the initial publication of The Forerunner ceased after only twelve issues in April 1910. The next issue (no. 13), under a new editor and printed by E. S. Cliff & Co., Hastings, did not appear until October 1912. Thereafter the magazine was published at intervals, generally quarterly, until December 1914, when, probably as a result of the first world war, it ceased with issue no. 21.

The Forerunner was the literary organ of the Havelock Work and covered a wide range of interests. The format and printing are first class and most of the writing is of a very high order. Many of the articles and poems in the earlier issues were culled from the previously unprinted magazine of the same name. Amongst the contributors we find such well-known local names as Margaret Chambers (wife of Mason Chambers), H. C. Chambers, the Reverend A. F. Gardiner, Reginald and Ruth Gardiner, Harold Large, Thomas Tanner, S. W. and Katherine Fitzherbert, Miss M. M. McLean (sister of Mrs. Mason Chambers), Bertha V. Goring, Miss E. T. Hamilton, and W. J. Rush. From further afield came items of natural history by H. Guthrie-Smith of Tutira, and Frank Hutchinson Jnr., of Rissington, and articles on Maori history and culture by Elsdon Best and S. Percy Smith. Later contributors were Sir Robert and Lady Stout, Miss A. E. Jerome Spencer and J. R. H. Cooksey, all notable names in their particular fields.

The first Executive Committee of the Havelock Work, under the presidency of the Reverend Allen F. Gardiner, consisted of Mason Chambers (Chairman), Reginald Gardiner, Godfrey Parazyn, S. R. Quartley, W. J. Rush and H. Weyergang, with Walter McLean as Secretary. Some two years later (and maybe earlier) there was also a Ladies' Committee, with Mrs. Holdsworth (née Chambers) as President and Mrs. Frank Nelson as Secretary. The other members were Mrs. Reginald Gardiner, Miss Hodge of Woodford House, Miss Large and Miss M. M. McLean.

These two committees were self-e Elective, with power to add to their numbers, and kept a tight rein on all the various activities of the Havelock Work.

In the words of Reginald Gardiner, the purpose of the Havelock Work was "to encourage the talent of the musical, dramatic and literary people who were attracted to it, and there can be no doubt that it served its purpose well. A dramatic club and a glee club were formed and provided much of the weekly entertainment during the winter months. In addition, a number of concerts were given by visiting artists. Other activities were..."
classes for wood carvers and Morris dancing for the children of the district school. An arts and crafts shop, designed to encourage local handcraft, was opened in the village under the management of Reginald Gardiner.

The Havelock Work was largely responsible for the building of the Village Hall (now called St Luke's Hall) which was opened in 1910, complete with stage and two dressing rooms and accommodation for 300 people. Prior to this date the only hall available for public entertainments was the old Foresters Hall (since demolished), which was not really suitable and, in any case, was now too small.

The Village Hall was built at a cost of £1,375 raised partly by public subscription and partly by the issue of debentures. Over a period of some years all profits from the activities of the Havelock Work were devoted to this cause first as a contribution to the initial building fund and later towards the redemption of the debentures. Two major entertainments were organised - an Old English Village Fete in November 1911 and a Shakespearian Pageant in November 1912.

In *The Forerunner*, no. 13, of October 1912, we are told that the fete began with a procession of over a hundred men, women and children, dressed in old English costume and carrying banners emblematic of their position, e.g. King Arthur and his court were preceded by the dragon of the great pendentronship and the Morris dancers by lambs frisking on the Havelock Hills. In the grounds there were a sweet and refreshment stall, a rose stall, side shows of various kinds, games for the young folks, and in the hall tea and entertainments, while in the schoolroom a jumble sale went on with great briskness. In the evening the grounds were illuminated, entertainments continued in the hall, and the jumble sale was wound up with an auction.

However, the crowning achievement of the early Havelock Work was undoubtedly the great Shakespearian Pageant of 1912. Happily the programme, with the names of those taking the leading roles, still survives as S.W. Grant reports in his book, *Havelock North*, covering the period from 1860 to 1952. "It was very much a family occasion in which all took part, whether young or old - not only the landed gentry, but also the Village artisans and shopkeepers." The President was Mason Chambers, the Organising Secretary Miss M.M. McLean, and the Pageant Master G.M. Silver.

The programme begins on Wednesday, 20th November at 2 p.m., with a splendid procession led by two heralds and two pursuivants. First comes the Court Group (i.e., the Court of Queen Elizabeth I) followed by the Shakespeare Group (including the Bard himself) and next by those taking part in the Shakespearian Games. Then we have the principal characters of no less than twelve of Shakespeare's plays, interspersed with such delights as Morris dancing, the Flower Group and the Hawking Group. A Programme of Music (16 items in all) is provided by the Hastings Town Band.

During the afternoon, in the "Shakespeare Theatre", we have Shakespearian Games and 16th Century Songs by children of the District School and "Much Ado About Nothing" by girls of Woodford House. At the same time there is continuous lighter entertainment in the "Blackfriars' Hall" and a Morris Maze, with numerous side shows, in the grounds. As well as afternoon tea, cool drinks, ices and fruits, a meat tea at 1/- per head is provided in the grounds between 6 and 7 p.m.

In the evening, after a torchlight procession, we can choose between Scenes from "Twelfth Night" and "The Merchant of Venice" in the "Shakespeare Theatre" and more Shakespearian Games, followed by a Concert in the "Blackfriars' Hall". Nor is that all. On Friday, we may again see "The Merchant of Venice", presented by the Dramatic Club and, on Friday, we are invited to a Ball in Shakespearian Costume (Gentlemen 5/-, Ladies 2/6). It is not surprising that the Pageant was long remembered by the good people of Havelock North.

Let us return now to *The Forerunner*. Why was it so called? One of the meanings given to the word 'forerunner' by the Shorter Oxford English Dictionary is that of 'one sent to prepare the way' and I suggest this is how the founders of the Havelock Work regarded their publication. To quote again from Grant's *Havelock North*: 'Living in the Village were serious minded men and women interested in intellectual and cultural pursuits. What is man? Where does he come from? Where is he going? were the questions they wished to ask and, if possible, answer.'
Irrespective of the content, it is obvious from the cover of The Forerunner that the editors were strongly motivated by the Christian religion. Every issue is imprinted with the Christian symbol of the fish, surmounted by the orb and the cross and bearing the legend "Piscatores Hominum", meaning "Fishers of Men".

In somewhat flowery language the introduction to The Forerunner, no. 1, of May 1909, sets the tone:

"...We all seek expression for the ideals that well up from time to time from the depths of our eternal self. So we produce this first attempt - a Magazine which may draw nearer together those who live for the same great ideal...

Let our aim be Unity in Diversity, and our joy will lie in sounding each his own life-note, and so producing infinity of opinion on the common theme 'the Fatherhood of God and the Brotherhood of Man'"

The first twelve numbers all include a section under the heading 'Let There Be Light' contributed, in turn, by different writers. Religious topics are discussed and suitable biblical texts are suggested as "Daily Thoughts for Meditation", with practical advice for those who seek to meditate.

When we remember that they were written more than seventy years ago, some of the articles in The Forerunner may surprise us. By way of example, I would like to read to you two short passages from an article by S. W. Fitzherbert entitled 'Social Evolution'.

First, "Religion will come in upon us again - is coming, I should say - with redoubled force. The great agnostic and rationalistic movement of the last fifty years is a religious movement on the negative side. It has been preparing the way for a positive reconstruction. And that reconstruction will not be any mere double dealing with words - no mere play upon old outworn theological ideas - it will be a new revelation, a revelation in and through our own higher selves."

And then, later, "In a sense to insist upon the necessity to believe in Christ is to deny Him. It is to deny the Christ spirit, the spirit that flung forms and creeds and ceremonies to the winds and took the outcast and the sinner to his heart. And in the great movements of the present day we see the Christ spirit taking shape and gathering force."

Another good example is 'Truth and Religion' by W. Fairrie-Hunter in which the author discusses which of these two is the more important. Nothing can be greater than Truth, he proclaims, "For Truth is that which is actual, or real. Thus do we come quickly to the conclusion that Religion is merely the name given by man to that particular truth, or truths, he in particular perceives or understands, or perhaps partially understands."

We come now to the name, Harold Large, to whom Reginald Gardiner, with a modesty which was typical of him, gave most of the credit for organizing the Havelock Work. S. W. Grant tells us that Harold Large was something of an eccentric who, when walking about the village, carried with him a quarterstaff which he used for the purpose of jumping fences and gates, rather than proceeding in the conventional way. Be that as it may, it seems he was an old friend of Reginald Gardiner's and, when the two met again in Havelock soon after the Gardiner's arrival in 1907, Large had just resigned from the Theosophical Society and been confirmed in the Anglican Church. His reason for forsaking Theosophy was that he considered the eastern methods of training were unsuitable for western people. Furthermore he was convinced that some form of esoteric training must also exist in the West, and he was determined to find it, for it was inconceivable that Christianity, of all the great world religions, should be the only one lacking in this respect.

Harold Large inspired Reginald and Ruth Gardiner with his enthusiasm for this quest and, during his stay with them for two years, they devoted time each day in prayer and meditation to this purpose. The group of three were soon joined by Miss M. M. McLean and Reginald's sister, Miss Rose Gardiner. Miss McLean, a highly educated Scotswoman, was imbued with the same idea as Large and had already met people with similar interests in Britain. One of those she met was an Anglican priest, a member of the Community of the Resurrection, commonly known as the Mirfield Fathers.
From notes made by Reginald Gardiner in 1951 it is quite clear that he viewed what was generally known as the Havelock Work as an outward expression of this more personal quest, for he refers to the Havelock Work as a cultural society, "built around this silent power station.

After two years of strenuous activity, Large, an Englishman, returned to London but the Havelock Work, and the unseen work which inspired it, continued to grow in strength. The small meditation group began to expand and a simple form of ritual was introduced. How they were finally led to the esoteric wisdom teaching of the West, which was the goal they were seeking, is a curious story.

It so happens that in 1910, the Mirfield Fathers sent a "Mission of Help" to visit various parishes in New Zealand, and one of the missionaries was none other than the priest whom Miss Mclean had previously met in Britain. She was able to arrange for members of the group to meet with him at Bishopscourt in Napier. He welcomed them warmly and, on hearing of their quest, he promised his assistance, if they would work under his guidance. Needless to say, this visit filled the group with hope and expectation. They kept in touch with the priest after he returned to England and conducted their meetings as he instructed them.

After some time the priest wrote to say that, if any further progress was to be made, people would have to come from England to give personal instruction. Within a week of receiving this letter, Reginald Gardiner, through the generosity of John and Mason Chambers, cabled £300 to pay the passages. Advice followed shortly that Dr R W Felkin, with his wife and daughter, would come to New Zealand for three months.

It is time now to consider briefly the reasons behind this search for enlightenment First, it should be emphasized that those involved were all dedicated Christians and strong supporters of the Church. At the same time they were convinced that the Church had somehow lost the esoteric teaching which they believed that Jesus had given to His disciples. In support of this belief they would quote such passages from the New Testament as Chapter 8, verse 10, of the Gospel According to St Luke, in which Jesus is reported to have said, "Unto you it is given to know the mysteries of the kingdom of God but to others in parables, that seeing they might not see, and hearing they might not understand". These seekers were concerned to know more of "the mysteries of the Kingdom of God", and they were willing to undertake the necessary spiritual discipline to attain this end.

Robert William Felkin, MD, LRCP, LRCE, FRGS, FRSE, was a remarkable man. He was born in Nottingham in 1853, the son of a lace manufacturer. As a child he met David Livingstone, the great African explorer, and was inspired by his tales of the Dark Continent. As a young man, Robert Felkin's ambition was to become a medical missionary and explorer, and, while still studying medicine and not yet fully qualified, he was accepted by the Church Missionary Society for work in Uganda.

In 1878, Felkin embarked for Cairo, as one of a party of four, on route to Uganda, by way of the Nile. After many adventures, and suffering great hardships, the party at length reached Uganda where Felkin was soon commandeered by the local king as his personal physician. He spent some two years with the Uganda mission and became an expert on tropical diseases, being one of the first to recognize the link between the mosquito and malaria. He also travelled extensively and is said to have been the first white man to measure the pygmies of Central Africa.

Unfortunately his own health suffered and he was finally obliged to return to England. The king, who had earlier, for no good reason, threatened to have him killed, in the end was loath to let him go, and only agreed on condition that he take with him three envoys whom he was commanded to present to Queen Victoria.

Felkin resumed his medical studies, first in Edinburgh and then in Germany, where he qualified as a Doctor of Medicine. He practised as a physician in both Edinburgh and London, and lectured extensively on tropical diseases not only in Britain but also on the Continent. He was the author of several books, as well as contributing articles to various magazines and other publications.

His first wife, to whom he was married in 1882, died in 1903. Several years later he married Miss Harriot Davidson, a graduate of Aberdeen University whose father had
been a professor at the University of Adelaide. It was his second wife, some 20 years his junior, and Miss Ethelwyn Felkin, the daughter of his first marriage, who accompanied Dr Felkin to New Zealand in 1912. Mrs Felkin was less than ten years older than her step-daughter.

Robert Felkin was a good churchman and a prominent Freemason. By 1912 he was also the senior chief of the London temple of a well-established, but little known Hermetic Order. This Order, in its modern form, first appeared in England late in the nineteenth century, but claimed for itself a far more ancient lineage, for the Ageless Wisdom, as it is often called, may be found in every age. This particular Order indeed was one of the guardians of the hidden teaching which the Havelock North group were so earnestly seeking, and the purpose of the Felkins' visit was to establish a temple of the Order in New Zealand.

Much of the Western esoteric teaching is based on the Hermetic axiom, "As above, so below." In other words, Man is the Microcosm of the Macrocosm, which is God, the Vast One. Dion Fortune, a well known writer in the field of esoteric science, has this to say on the subject: "From its teaching there arises a philosophy of life which not only illuminates our profounder problems, but shines on our daily path and reveals significances of which we have never dreamt. It shows us that our individual lives, and every happening of those lives, are an integral part of the cosmic whole, it shows us our individual relationship to that whole."

The Order which the Felkins brought to New Zealand used a threefold system of training, i.e., ceremonial, meditation and personal study. The ceremonial involved a series of grades, with an appropriate ritual for each grade, rather on the lines of the Masonic degrees, but based on the symbolism of the Tree of Life, which is the foundation of the Hebrew Qabalah. There was also a special ceremony, of a more cosmic nature, to mark the vernal and autumnal equinoxes.

When Dr Felkin and his wife and daughter first arrived in Havelock North they found a small house waiting for them, with one of the group installed as a cook. One room in the house had to serve as a temple and, during their brief stay, twelve members were admitted to the Order. Furthermore, they were advanced through the grades, much more quickly than was usual, to a stage where it was hoped they would be able to continue with the work, and instruct others, with only such assistance as could be given by mail. In the meantime, Mason Chambers and his wife has generously given the land on which was built the house designed by Chapman-Taylor and known as 'Whare Ra.' It was to become the headquarters of the Order in New Zealand, and the first part of the building was consecrated before the Felkins returned to England.

In the event, the small group left in charge in Havelock North found it difficult to carry on without the leadership and guidance of those more experienced than themselves. So, in 1916, the three pioneers from England were persuaded to return and settle permanently in Havelock North. They were the more ready to do because they believed that New Zealand was destined to play an important spiritual role in a future civilization founded on the countries bordering the Pacific Ocean. They made their home at 'Whare Ra,' where Dr Felkin added an annex to the building in order to provide a consulting room.

Felkin was, in fact, the first resident doctor in Havelock North and soon built up a substantial practice as a wise and skilful physician, in some respects far ahead of his time. He died in 1926 at the age of 73.

It had always been the tradition of the Hermetic Order that there should be three chiefs of each temple. Robert Felkin had been the senior chief during his lifetime and was assisted by his wife and daughter. On his death, his widow, Harriot Felkin, assumed the senior role and Reginald Gardiner became the third chief. Harriot Felkin, though severely handicapped by almost total deafness and, in later life, by chronic ill health, was a woman of indomitable spirit and unusually wide interests. She was a great letter writer and kept in touch with the leaders, and other prominent people, of many different schools of thought in various parts of the world.

In 1936 she launched a small monthly magazine called The Lantern. After stressing the truth of the old message, "The Kingdom of Heaven is within", the leading article in the first issue contains, "To those who sense that the upward progress of humanity..."
depends upon the discovery of this world within, we offer this magazine in the hope that it may shed a light on the path to interior power and happiness! Despite financial difficulties, The Lantern was published monthly from August 1936 to July 1944 and thereafter every two months until August 1949. Except for the leader at the beginning of each issue, which was usually written by Gardiner, nearly all the text was provided by Harriot Felkin herself. Much of the writing is in serial form, commencing with "A Wayfaring Man described as the life history of an adventurer from darkness to light." Although fictitious names are used, it is actually the life story of Robert Felkin, most of it in his own words. Other serial stories written by Harriot Felkin include "Jesus and His Friends," 'Joseph of Arimathea' and 'Paul the Apostle'. She also writes at length on such subjects as 'The Church and the Sacraments,' 'Living Rhythmically' and 'Civilization and History'.

In the last issue (July-August 1949) Harriot Felkin, in making her farewell, has this to say: "Perhaps, before very long, someone else will take up the torch that I lay down and endeavour to carry the light a little further. What is that light? Put as briefly as I can express it, I think it is the conviction of the reality of a spiritual world, not beyond or above our ordinary, everyday world, but interwoven with it here and now." Speaking of God, she reminds us, "He is the Supreme Spirit, present in the heart of every man, whether the man be conscious of His Presence or not. The Kingdom of Heaven is within us, and it is for us to make it a reality on earth."

Harriot Felkin was a keen gardener and interested in different methods of organic agriculture. Amongst her many friends overseas was Charles McDowell, an Australian Anthroposophist, with a particular interest in Steiner's Bio-Dynamic system. She shared with McDowell a vision she had been given of a new spiritual centre which was to be built in the Southern Hemisphere. He gave her every encouragement to pursue this vision and urged her to look for a suitable site. Thus it was in October 1938 a block of land in Taupō was purchased in the name of three trustees—Reginald Gardiner and Ethelwyn Felkin were two of those trustees.

This was the beginning of the Tahuara Trust, although, for good reasons, the land originally purchased has since been sold and the Tahuara Centre has been built on another site above Acacia Bay. The purpose of the trust was to create a spiritual and educational centre which would draw together people and groups of differing viewpoints and methods of working, but united in their search for truth and the establishment of goodwill and understanding in the world.

At the first Tahuara meeting, held at "Whare Ra" on 7 January 1939, at which McDowell was present, Harriot Felkin outlined her vision for the future. She pictured the new work at Taupō as growing out of the work at Havelock North. In a paper she wrote soon afterwards she said, "Preconceived ideas must not be allowed to constric the growth, the old must indeed act as a foundation, but when the foundation is laid then it must be built upon; and though the foundations do, to some extent, indicate the plan of a house, they must never be regarded as the house itself."

Those of us who work for Tahuara today see it as our task to interpret the vision which inspired the founders, that is, to give form to their ideas according to the needs of today as we, in our turn, may be guided by the spirit within us.

Reginald Gardiner and Harriot Felkin both died in 1959, he at the beginning of the year and she at the end. They had each reached the ripe age of 86. Ruth Gardiner had already died in 1954.

Reginald Gardiner, although he never entered directly into public life, has been described as "one of those thoughtful leaders whose influence was felt in many ways in the shaping of the life of a growing community." For 48 years, until his death, he was chairman of directors of the newspaper company which founded the Hawke’s Bay Herald-Tribune (now called the Hawke’s Bay Herald-Tribune). He was one of those who promoted the trust that established Woodford House in Havelock North, and he played a leading part in the formation of the company set up to ensure the continuance of Royston Hospital, Hastings, which is now administered as a charitable trust. He was also for many years a lay reader in the Anglican Church, as well as serving as a syndicman.

Ethelwyn Felkin remained at "Whare Ra" until her death in 1962. She had been very devoted to her stepmother and faithfully served to the last the Hermetic Order, which had been so much part of her life. She also took an active part in the work of Tahuara in the early days.
The New Zealand temple of the Hermetic Order continued to operate until 1978, when the chiefs of that day reluctantly came to the conclusion that its particular method of working was no longer appropriate to the times and that it had served its purpose.

So what of the Havelock Work, 1909-1939? The year saw the first publication of The Forerunner, which may fairly be regarded as the forerunner of the Hermetic Order in New Zealand. The year 1939 was marked by the inaugural meeting of Tauhara. Now the temple of the Order has closed and Tauhara continues to grow - but that is another story. Or is it merely another chapter in humanity’s search for enlightenment?

J H von Dadelszen
Havelock North

SOURCES
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1909-10, 1912-14
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J H von Dadelszen, Personal papers
THE INDIVIDUAL IN LOCAL PHOTOGRAPHIC HISTORY

The 'individual' in this context is the photographer

The term 'local history' means the history of any region large of small that is part of a larger area - the locality discussed is New Zealand

By 'photography' is meant the photographic processes, the photographers, and the images they produce

Whereas, in a general history, technological and economic changes are given primary consideration, in local history this skeletal framework is taken as understood, and primary attention is focussed on social function and structure

* * *

It is often not possible to discover the social role of photography at various periods without recourse to biographies. We seldom know much about individuals however unless they have achieved fame, either through the quality or quantity of their work. We have accordingly to beware of viewing this facet through rose-coloured spectacles. Such individuals usually had the greatest interrelationship with their society, were most written about, and, for our purposes, throw the broadest light on their times

Some photo-historians have questioned the attention paid to the family backgrounds of photographers, but this is often relevant to an understanding of the individual and the choice of occupation. It is surely significant that William Esquifant, a professional photographer in Dunedin for 12 years, had three brothers, a father, a grandfather, and another relative, all bookbinders, that the Burtons had a father and brothers who were printers. When photography was a new profession, a photographer could not inherit a business but he could be in the way of an introduction. In such cases the family background was as significant as D O Hill having been a painter before a photographer, or Fox Talbot and Dr Barker of Christchurch having been draughtsmen before photographers, or William Strutt, the painter, having also been an early photographer, or Walter Burton posing with palette and easel as a painter. Family, opportunity and familiarity with the arts were operative in making a photographer. Sometimes other artistic accomplishments add another dimension to the photographer, as in the case of John Tensfeld and the daguerreotypist G B Shaw. Sometimes, as with Dr Barker and John Kinder it emphasises a unique style. Techniques may be said to exist impersonally, but art is nonexistent apart from artists. Authors who write about art, or art trends, are vague until they come down to the discussion of techniques and the work of individual artists

What I am saying applies to local history or to a special history. That the approach has to be made through a study of individuals is partly due to there being few other sources, but more justifiably because it is an empirical method of proceeding. But it has to be remembered that basic to the study of the individual photographers is the progression of photographic processes and social and economic change, all of which conditions the photographers' image making. It has also to be noted that the individual who meets a demand makes, with his supply, some impact on society - whether his work is fashionable or original - and that it is a larger pattern than merely the artist's work that is the ultimate history

In researching the photographer, as with other artists, there are two archival sources the images created, and recorded biographical information. Many of our first photographers were daguerreotypists. Why did they come? William Meluish came with his wife about 1855 from Melbourne where he had a studio on the first floor of a building next to the Treasury, for which he paid a rental of £6 per week. According to the directories, Melbourne had a surplus of daguerrean photographers. Across the Tasman was a new, perhaps small, but untouched field. J N Crombie were two such daguerreotypists who had been working in Melbourne. Another other daguerreotypists active in New Zealand were J Newman, 1848, J Polack, 1848, H B Sealy, 1848 Insley, 1850, H Webster, 1852 and J C Alexander, 1856. E J Eyre was an amateur daguerreotypist in 1848. Crombie and others brought with them most of what they needed - cameras, chemicals, studio backdrop and props. Crombie set up in Auckland. After a time he advertised to collect his debts. Having already crossed the Tasman with the tools of his profession, he was potentially itinerant. In Australia, itinerancy was common
especially where small townships were dispersed as in Queensland. He put an advertise-
ment in the newspaper announcing his departure for the Southern Provinces.

J. Webster, who claimed to have come from London with the latest apparatus, took port-
raits. His advertisements, and those of other itinerant daguerreotypists of the period,
emphasise that ' likenesses' will be posted home - home being Britain - post-free. Patrons
were emigrants who had within a very few years left relatives at home. Daguerreotypes
were familiar to them before they left, especially in Scotland where Daguerre's patent
did not apply, and some had brought daguerreotypes of their parents with them. Early emi-
gration to New Zealand coincided with the invention and popularisation of photography.

This is a very important point - Australia and most of Canada were settled earlier.
America much earlier, and bridges with forebears were broken. It was probably because
of postage that paper portraits replaced daguerreotypes in New Zealand earlier than in

America.

Most early photographers worked towns from Nelson northwards. This was partly be-
cause daguerreotypy required plenty of light. Even in the North Island it was difficult
to take in the winter. In the south, daguerreotypy was limited to a few summer months
between eleven and three of the clock.

Meluish came a little later than Webster and Crombie. Although a daguerreotypist
in Australia, he was able, in 1855, to bring with him the new wet plate process and supply
prints on paper. He set up first at Nelson. He took portraits, but in addition he
offered to take photographs of residences, also of interest to those at home, and further-
more views of their environment, of town and countryside. The family, their home, and
where they settled. The main draw was still something to send home. One picture saved a
thousand words when sending news to 'the old folks at home' as the photographer J. Crombie
headed his advertisement.

The population of Nelson was only slowly increasing and it may be Meluish was ex-
hausting the custom. But more likely, with his faster photographic process, he saw
possibilities in the settlement down at Dunedin. There had been daguerreotypists in
Dunedin before his arrival. G. B. Shaw, a painter who came with James Macandrew, adver-
tised as a daguerreotypist in 1855. His paintings are preserved, but no example of
his daguerreotype has been traced. Daguerreotypes could not be economically duplicated
and cases were imported, so very often no identification was given. The daguerreotype
of William Colenso and some preserved at the Taranaki Museum which are almost certainly
taken in New Zealand are exceptions. With the carte-de-visite it was otherwise
and usual to have the words 'Negatives kept' printed on the back with the photographer's name
and address. Daguerreotype portraits sold in Dunedin at four to five guineas.

J. Wilson advertised from 1857 in the Dunedin papers. He was a young man and was
mentioned in correspondence between two amateur daguerreotypists who came to Dunedin in
They did not think much of Wilson's chemistry. Wilson tried the new collodion wet plate
process, but he did not last more than two or three years. But the existence of the early
and knowledgeable amateurs is interesting. However, we may conclude that daguerreotypy in
Dunedin was neither practical nor remunerative.

It was in 1858 that Dr A. C. Barker gave up medicine and turned to amateur photo-
ography with the wet plate process, devoting the rest of his life to photographing
Christchurch society and the townscape. An amateur works independently of demand, but
is subject to fashion, he informs us more about himself, and the society he chooses. The
professional gives information which reflects more of public demand from a wide spectrum
of society.

A bill made out by Meluish to Major John Richardson informs us that he supplied
carte-de-visite portraits at the rate of 2 dozen for £4 10s. 0d - previously the price of
one daguerreotype. From his advertisements and a photograph which shows his studio
window, we know that Meluish also took residences, views of Dunedin, panoramas of Dunedin,
stereo views and sold cartes of Maoris and celebrities from 1860, by which time there
were other professional photographers active in Dunedin. Meluish was importing photo-
graphic apparatus and materials. Why the change? A good business move, but I believe it
may have been because of an increasing lameness, apparent in later portraits of him. In
his will he left his 'Merlin' bath chair to a friend. By 1864 he had given up photo-
graphing completely, but continued as a supplier.
The gold rush occurred in Otago in 1861. Population soared and fortunes were made. Meluish bought valuable sections on the Octagon which rapidly accrued in value. Beverly, the watchmaker, made enough money selling clocks and jewelry by 1864 to buy a whole block of sections in one of the best parts of Dunedin and to retire after six years, for the rest of his life. He died in 1907. His daguerreotypist friend, Strachan, the brewer, made a fortune and paid Beverly £2,000 for a section with spring water on it which Beverly had bought earlier for a nominal sum. Peyman, who set up the London Portrait Rooms opposite Meluish in Princes Street, Dunedin, also made a tidy fortune.

There is evidence that Meluish was a generous man. A social man too who gave lantern slide lectures. I call him the Father of Photography in Dunedin. His influence over individuals is an example of what William Colenso called a 'strange occult force'. A very striking interrelationship developed in Dunedin. This can be shown in the form of a family tree (see p 50). It will be seen that Meluish taught J W Allen photography. Allen was the brother of Amelia who married Mathew Muir, progenitors of Thomas Muir (of Muir & Moodie) also of Frederick Joseph and Frederick Bailey Muir and of Thomas Muir's two children, Mona and Philip, all photographers. Allen in gratitude for encouraging a change in life named one of his sons William Meluish Allen. Allen had studios in Moray Place, which he handed over to Harry Coxhead, then only just left school in Princes Street, which he handed over to F A Coxhead, who trained Esquillant and in Caversham which he ran in partnership with his son Frank, which passed to Charles Armstrong in 1864. Meluish handed over his studio to D L Mundy. In 1867 Walter Burton set up a studio in Meluish's Princes Street property. Also in 1867 a fire in Dunedin destroyed James DeMaus' uninsured studio. Meluish, Walter Burton and others set him up again, and in 1869 Meluish, before going to England, handed over his import business to DeMaus, whose business passed to Robert Clifford. Later Clifford and J R Morris.

In 1868 Walter Burton's brother, Alfred, arrived and the firm of Burton Brothers was formed. The partnership was dissolved in 1877, the brothers divided and became Walter Burton, George Street, and Burton and Thomas Muir, Princes Street. After 1898 the latter became Muir and Moodie. After 1916, Esquillant, who was trained by Coxhead, who was set up by Allen, who was taught by Meluish, took over part of the Muir and Moodie business, later to become Franz Barta's studio in 1945. While the other part of the Muir and Moodie business passed to James Webster, the chief operator, and eventually to Duncan Campbell, Walter Burton died in 1880 and his studio was taken over by J R Morris of Clifford and Morris. Morris had branch studios managed by his brother Guy Clayton Morris, C E Merritt and C W Pattillo.

There was mutuality in this family. When Coxhead left for America in the 1890s, his landscape plates passed to Burton Brothers who issued them as their own. Allen left for Australia in 1890 and his plates passed to Armstrong who, in some instances obliterated Allen's signature and substituted his own. Fred Muir, the nephew of Thomas Muir, worked for both the Burton and Muir & Moodie firms and firms that might be regarded as rivals so far as business was concerned, but when teams of both firms combined on the Sutherland Falls Expedition of 1888, they must have pooled their photographs for accounts of the expedition show that Burton Brothers issued views which only Morris's photographer could have taken, and vice versa.

In the later 1860s and 1870s a function of photography became showing the country to its inhabitants and to tourists. The photographers who contributed to this demand were numerous. Well-known names would have been James Bragge, Josiah Martin, George Valentine, Charles Spencer, Herbert Deveril, John Tensfeld, Frank Coxhead and, of course, Alfred Burton to mention only a few.

Herbert Deveril, with wife and children, came to Wellington in the mid-1870s to work for the Government Printing Office. He also ran a portrait studio. Using a large camera and 10 x 14 inch plates, he travelled extensively in New Zealand photographing with exactitude and usually with some functional purpose, townscapes and works of civil engineering, bridges, railways and locomotives. His views were exhibited at the Philadelphia Exhibition of 1876. The General Assembly Library holds the definitive five folio volumes of his photographs — a unique documentation because less commercially motivated than most.

Charles Spencer was first on the scene after the Tarawera eruption of 1886. Many of these photographers had photographed the Pink and White Terraces, whether domiciled in
FAMILY AND PROFESSIONAL RELATIONSHIPS
BETWEEN SOME DUNEDIN PHOTOGRAPHERS
Walter Burton. Carte-de-visite taken circa 1868. (Hardwicke Knight Collection).

Alfred Charles Barker, medical practitioner and photographer of Christchurch, from a daguerreotype taken in Rugby, England, late 1840s. (Hardwicke Knight Collection).

Thomas Muir of the firm of Burton Brothers taken in 1889. (Hardwicke Knight Collection).

William Meluish, from an albumen print taken circa 1860. (Hardwicke Knight Collection).
Alfred Burton, Napier, showing his travelling dark van behind the coach for the Spit. (Hardwicke Knight Collection)

William Colenso, from a copy by William Main of the daguerreotype by J.N. Crombie in the Hawke's Bay Museum and Art Gallery.
Photographs of Maoris were again in demand, this time by tourists, and were issued in larger sizes, the more popular being approximately 6 by 8 inches and 8 by 10 inches. Prices came down considerably. In 1865 Joseph Perry took photographs of the Otago goldfields and sold one hundred views to Dr Hocken for £28 - about five shillings and six pence each. But, during the 1870s and 1880s, two shillings per print was usual, and sometimes one shilling each for quantities over 50, hence albums often have more than 50 prints.

The profession divided between studio and field. The partnerships of Walter and Alfred Burton, and later of Thomas Muir and Alfred Burton, were of a studio operator and a travelling topographical partner. Both branches of the business became full-time jobs. Newspaper reports suggest that townspeople were interested in the unexplored areas of the gold mining towns and the wonders of the West Coast and the Thermal regions. At the time of the Tarawera disaster, Burton filled his Princes Street windows with pictures of the Terraces, and boarded the first ship going north to get photographs. Photographs were important. Visitors from abroad would spend hours in Burton's or Josiah Martin's shops selecting views. This was before the days of the postcard.

Photographers met the demands of the postcard era. In the one year 1909 fourteen million and more postcards were posted in New Zealand. This was a boost to established firms with experienced view photographers such as George Moodie, of Muir and Moodie, who were ready to go out and take anything and everything for postcards were made of back streets as well as of main railways stations, village halls, and much that had never been photographed before. The postcards of the first decades of this century are full of surprises for the local historian. The period lasted till the 1920s, but the peak years were 1909 to 1912 when Muir and Moodie changed the title of their firm to The Great Post Card Emporium.

Muir and Moodie were clearly aware that real photographs were superior to the photographs they could get in Europe and there must have been sufficient public awareness of this to make their production economical. Later, Tanner Brothers using a number of freelance photographers, were commercially successful with real photographs, but there was little promotion in New Zealand of the individual in the postcard business. It could be said that when the individual is suppressed, something essential is lacking. That something, in postcards, passed to Donald McGill and his inimitable comics.

With the introduction of the half tone photo-mechanical process, some newspapers in the late 1890s printed illustrations on art paper and a new demand for photographs arose met by both freelance and staff photographers. Because credits were given, some photographers gained well-known names.

It is an interesting anomaly that when we pick out individuals to represent a period, we often find them too individualistic. The word individualism suggests an almost anti-social egoism. And this returns me to my opening remarks, that the individual serves as a tracer and an example, and as secondary to the progress of the photographic processes and the social milieu in which he has his being. So research is made empirically from the known individuals to the social atmosphere function and structure of the period when they lived, and it is this which is the final history to be presented.

[The paper was followed by slides showing portraits of individual photographers and examples of their work at various periods and using different processes.]

Hardwicke Knight
Dunedin

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1 Hardwicke Knight Brief biographies of Dunedin photographers Hardwicke Albion Press, 1980 (Hocken Library)
2 Hardwicke Knight, Burton Brothers photographers McIndoe, 1980, p 2
3 C C Burdon, Dr A C Barker 1819-1873 McIndoe, 1972, and a pre-New Zealand sketch book in the possession of the Barker family.
4 Knight, Burton Brothers, p 4
5 Hardwicke Knight, New Zealand photographers: a selection Allied Press, 1981
   (short biography of John Tensfeld)
6 Hardwicke Knight, Photography in New Zealand: A social and technical history,
   McIndoe, 1971, p 19
7 Notes by Selena Meluish in album, and personal communication
8 Advertisement in Southern Cross, 19 June 1855 Eyre is mentioned in H S Chapman
   letters, p 640 (Turnbull Library)
9 Advertisement in New Zealander, 23 April 1856
10 Advertisement in Otago Colonist, 27 February 1857
11 Advertisement in New Zealander, 29 December 1855
12 Knight, Brief biographies
13 Paintings in the Hocken Library together with letters and comments by Dr Hocken
   regarding their acquisition
14 Hawke's Bay Museum and Art Gallery
15 Alfred Eccles, 'Early Dunedin Photographers', Otago Witness
16 Beverly material, Hocken Archives
17 Knight, Photography in New Zealand, illustration on p 38
18 Otago Daily Times, 19 April 1867
19 Knight, Brief biographies (of Guy Morris, Merrie and Pattillo), Knight, New Zealand
   photographers (biographies of Guy Morris and Merrie)
20 Plates preserved in the Otago Early Settlers' Association Museum, Dunedin
22 Passenger list, ss "Rotomahana", June 1886
23 Knight, Photography in New Zealand, 'The Era of the Post Card', p 88

THE SOCIETY OF GENEALOGISTS AND THE FAMILY HISTORIAN

In 1967 as a result of an advertisement in the newspaper, a group of people interested
in genealogy, arranged to meet. From this meeting the New Zealand Society of Genealogists
was formed. The people who attended that first meeting in 1967 could see the benefits of sharing
information, whether it be about research methods, the locations of repositories and informative
reading material, or methods of recording the results of their research. These are the same benefits
our members enjoy today.

Membership of the Society now exceeds 3,000 with an annual membership renewal rate
in excess of 90 percent. New members are joining at an average rate of 80 per month.
Formal 'Groups' of the Society meet in localities where there are sufficient members
interested in getting together socially for the sharing of information. At present there
are 30 such groups plus a number of smaller groups who are presently meeting on an informal
basis. Members with research centred in particular areas have also formed groups specialising
in aiding members with Irish or German research.
Our official magazine, The New Zealand Genealogist, is published ten months of the year and contains a wealth of genealogical information. The magazine has a comprehensive annual index which makes the seeking of information in earlier issues a simple task. The Society also publishes booklets and work sheets to assist members with their research.

On joining the Society, members receive a Pedigree Registration Sheet and are asked to complete this and return it to the Society’s archivist once they are able to complete the form to three generations back. The names are then added to the cumulative index of names supplied by members and members can request the name and address of others researching the same family combinations as themselves. The First Family’ project is a means of collecting information relating to families arriving in New Zealand prior to 1901. Members having such ancestors are asked to complete and lodge with the Society a First Family sheet which contains information about the family, their arrival in New Zealand and their descendants. The information contained in the ‘First Family’ sheets was used by Professor Poole at Waikato University in his work as a demographer and found to be most useful and informative. Historians, and other scholars other seek assistance from our members.

Society members through a postal library service have access to a wide range of genealogical books, including the published results of members’ research. The Society also subscribes to or exchanges magazines with many overseas genealogical and family history societies. These publications and our ‘Cemetery Transcriptions (now numbering over one thousand) are also available for postal borrowing.

The administration of the Society is carried out by a Council of 11 members, who like the Society’s appointed officers, are all volunteers. Many members have or are involved in transcribing information from cemetery tombstones, indexing from newspapers, church records, obituaries, passenger shipping lists, intention to marry notices, coroners’ reports, school rolls and the like. Much of this work is done in consultation with the National Archives, libraries, museums and church authorities. There will always be material to index as long as there are volunteers available to put in the necessary hours of work.

Projects, undertaken by Society members, such as the pre-1855 Marriage Index being compiled in Christchurch, the Hawke’s Bay Index in the care of Noeline Hinton, the collection of ‘forerunners’ material in Dunedin and the extensive passenger shipping work carried out by Prof. Newbold, will ultimately provide information for a much wider range of researchers than those purely interested in family history research. The Society is ever conscious of the need to encourage material of historical interest to be lodged in archival care but seeks access to good quality facsimile copy of such material for research purposes.

In May of this year the Society hosted the Third Australasian Congress on Genealogy and Heraldry, at Waikato University, Hamilton, the theme of which was ‘Under the Southern Cross’. Elizabeth Simpson, world-renowned genealogist from Nottingham, England, was special guest and her lectures were enjoyed by all. The 380 hundred persons who attended the four days of lectures, seminars and research sessions will testify to the success of Congress. Praise has been lavish, especially from the 55 participants from overseas, most of whom were Australians. For the 230 people who lived on campus for the duration of Congress it was four days of total immersion in family history and heraldry, nothing else mattered. Copies of Congress Papers titled ‘Under the Southern Cross’ are available and can be purchased from the Society’s publication officer, Box 33-304 Takapuna, for $13 posted.

From the Society, let us move on to the individual and their research.

What is a genealogist?

A genealogist is a person who traces pedigrees and compiles family histories. He or she studies the story of a family, generation by generation, recording date and place of birth, marriage and death of each family member and collects any available information about the lives of the persons he encounters in his research. Information is gathered from printed sources and, where possible, from personal recollections.

What triggers an interest in researching the history of one’s family? For many there is a deep need to know more about one’s self and that includes gaining knowledge of
one's 'roots' In other cases an article in a newspaper or magazine or a radio or television programme about family reunions, centennial celebrations, other people's research, or the publication of the results of someone else's research may be the catalyst Perhaps an intriguing family 'story' may cry out to be authenticated or disproved or a medical condition which could be hereditary make family history research a worthwhile study

Genealogists come from all age groups, both sexes and from all walks of life Increased leisure time in our daily lives has made people seek a means of using that time in an interesting and satisfying way Not everyone is interested in sport or craft work The majority of families researched by our members would be regarded as 'ordinary folk' who are not rich or famous and whose lives would otherwise go largely unrecorded

Genealogy provides stimulus for the mind and opens up interests in other areas of learning such as -
- geography - locating towns and villages where forebears lived
- history - why forebears moved or emigrated - wars, droughts, etc
- palaeography - the reading of old handwriting
- writing - the need to communicate succinctly when seeking information
- printing and publishing - production of the results of research

All too often an attraction to researching the history of one's family will not develop until after the researcher's grandparents are deceased How often have I said and heard others say, "If only I had been interested when my grandparents were alive They could have told me so much"

In the case of my research into the Berry family, I was told in 1979 that there was an unpublished manuscript relating to the family lodged at the Auckland Institute and Museum Library After reading this I decided to further research the family, who are my husband's ancestors

Christopher Christmas Berry died in Auckland in January 1851 at the age of 51 and his wife Harriet, aged 36, died three weeks later As, by 1979, my mother-in-law and her parents were deceased, I questioned an aunt and uncle and a number of distant cousins about the family and their knowledge of the information contained in the manuscript As a result of these enquiries, I concluded that some of the content of the manuscript could well be inaccurate and there were conflicting stories from different branches of the family

I was fortunate in that one of the distant cousins, Mrs Molly Clements, had already carried out some research into the family and located information not included in the manuscript In the typical generous fashion of genealogists everywhere, she happily provided me with copy of her findings

The following is a section of the manuscript entitled, 'Days to Remember in the Lives of James and Mary Berry' It was written in the 1950s from the reminiscences of their daughter Julia who was in her 80s at the time

** ** *

*Days to remember in the lives of James and Mary Berry*

James George Berry was born on the 8th September 1844 at Parnell, Auckland in one of the first wooden houses there, and died 26th March 1913 and was buried at St John's Cemetery, Te Awamutu His wife, Mary Jane Neill, was born in Rawalpindi, India, on July 1st 1853 and died on June 9th 1931, and was buried at St John's also

They lived most of their lives in the Waikato and were kindly and most helpful to the Maoris and Europeans alike The parents of James were Christopher Berry and his wife Sarah, who arrived in their ship from Australia, being shipwrecked on Kawau Island The Maoris cared for them until they could be taken to the mainland, near Parnell The old Maoris remembered Christopher paying for Kawau in gold, counting it out on the beach, but there were no deeds or documents in those days and it was claimed by someone else Christopher and Sarah died within three weeks of each other in 1851

Their children were carried for by kindly people, and James, then four years old lived with an honest Scotsman named Thompson, of Tamaki, and the money left for him by his father was spent on his education at St John's College where Bishop Selwyn trained
him to become a missionary to go with Bishop Patterson on his visit to the Islands when he was massacred. However, before that time, Mr Thompson died, and James had to stay on the farm until he became a young man.

In his youth he served with the Auckland Rifle Volunteers and the Waikato Militia, being also a member of the Te Awamutu Cavalry. He was present at several engagements at Meremere and Pukekohe with the relief party and also at the attack on the church and Queen Island Redoubt.

A Colonel Taylor living near Mr Thompson at Tamaki, bought land at Te Awamutu in the Waikato, for his son William Taylor. James Berry was chosen to break in the scrub land into the wonderful farm later known as "Green Hill" which is now a residential area and race course.

On leaving Tamaki, James drove the first vehicle to travel to the Waikato. It was a dray drawn by two horses, conveying the precious (in those days) implements and plough for his job. Only rough tracks and no bridge over the Waikato River. Maoris had to build a raft to cross with the dray and freight, while the horses swam. When one considers the enormous traffic on the excellent roads of today, James Berry deserves great praise for his adventure, and the result "Green Hill" farm.

While in Te Awamutu, James met Mary Jane Neill, the daughter of Mathew Neill, a retired army officer from Ireland, and a branch of the "O Neills of the Red Hand". He fought in the Indian Mutiny and on returning to Ireland, the Queen of Agra presented him with a silver goblet made from metals handed in to be melted down to make bullets. His wife died in Ireland and one son died there from a snake bite.

On reaching Ireland with his four children, he found Eliza, a small girl by a former marriage and the property confiscated by the Catholics. Owing to a religious family quarrel, he dropped the "O" being a title, from his name, and brought his children, with Eliza, to New Zealand with him. Mathew Neill was given a grant of land at Awhitu on the Manakau Harbour and the two girls, Mary and Eliza were educated at the "ladies' college" in Auckland.

Later the family moved to Rangiaowhia, near Te Awamutu and built their home, known as Matai Castle. It was here that James and Mary met and married. They started their married life near Lake Ngaroto. They had seven children.

** * * *

On checking the Anglican Church Registers at Auckland Museum Library I was able to confirm information received from Mrs Clements as follows:

<table>
<thead>
<tr>
<th>Baptisms</th>
<th>Children of Christopher &amp; Harriett BERRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christopher David BERRY</td>
<td>born -</td>
</tr>
<tr>
<td>Emma Amelia BERRY</td>
<td>born 9 Aug 1842</td>
</tr>
<tr>
<td>James George BERRY</td>
<td>born 8 Sept 1844</td>
</tr>
<tr>
<td>Julia BERRY</td>
<td>born 28 Dec 1846</td>
</tr>
<tr>
<td>Charles BERRY</td>
<td>born 21 Feb 1849</td>
</tr>
</tbody>
</table>

| Burials | |
|---------|-----------------
| Christopher Christmas BERRY | died 6 Jan 1851 aged 51 yrs, Fort St |
| Harriett Eliza BERRY | died 26 Jan 1851 aged 36 yrs buried Symonds St Cemetery |

Entries from St Paul's Registry, Auckland.

There was no mention on any of these records of Harriett's maiden name which, from oral history and notes made, on the Auckland Public Library's copy of the Early Settlers Roll, could have been FELSTEAD, FELGATE, or CAMPBELL. As the youngest child was born after official registration of birth commenced, a copy of his birth certificate was obtained which gave Harriett's maiden name as FELSTED, and confirmed Christopher's second Christian name as Christmas.

From Auckland Public Library's card index relating to early settlers the following snippets of information about the BERRY family were obtained:

1842 Mechanics Bay Marion Ak Stan 1842 Aug 4 3 (2)
Windsor Terrace 35
1843 Mechanics Bay 35
Presented time to bldg of St Paul's Church 27a 9 p 3(1)
Lime for sale Hill East of Mechanics Bay Ak chron 1843 Jan 25 p 1(2)

1844 Chancery St 35
Supplies time to bldg of St Paul’s Church 27 11 p 1

1845 Chancery St (OCC) Boatman 35

1848 Lime for Sale Fort St, next to Caledonian Hotel N zee 1848 Sept 6 p 1

1848 Chancery St Limeburner 34a 1(15)

1849 Notice re stolen dingy N zee 1849 May 30 p 2(1)

1850 Master of coastal trader "General Pitt" N zee 1850 Feb 23 S C 1B
"General Pitt" registered 1850 in name of Christopher BERRY, Index to
NZ Section of all British Ships 1840-1950 NZ R 656A W33

1851 Fort St, died, aged 51 N zee 1851 Jan 8 p 2 (2)

1851 Deceased intestate 34a 4(38)
Sale of effects N zee 1851 Feb 1 p 2 (2)

1849 Owner of "General Pitt" and "Dart" river craft employed in transporting
supplied at Auckland sc 1849 Feb 17 p 3 (3)

Possibly arrived 1839 p see card for Mrs Rebecca Ann LANDER

Oral history indicated that Harrett had previously been a Mrs FERGUSON and had
travelled to New Zealand with three daughters from her first marriage and Christopher
BERRY. Through the International Genealogical Index (IGI) at the LDS Genealogical
Library a marriage between Harriett FELSTED and William FERGUSON, mariner at London’s
Shoreditch St Leonard’s Church on 10 Feb 1828 was located. Children of the FERGUSON -
FELSTED marriage, namely William Thomas, Rebecca Ann and Eliza Ann were baptised at
Stepney St Dunstan London between 1828 and 1833. Of these children, Rebecca Ann is the
only one positively traced to New Zealand. Rebecca Ann FERGUSON marriage to John LANDER
at St Paul’s in Auckland in 1845 is included in the St Paul’s register. Sightings of
the birth certificates of children of this marriage give the mother's maiden name as
BERRY in some cases and FERGUSON in others. Two different publications give the date and
ship of arrival for Rebecca Ann as being the "Venturess" in 1837 or the "Rectus" in 1839
with the place of entry to New Zealand in each case given as Kororakaka. I have been
unable to locate information relating to passengers of either of these vessels so the
actual ship and date of entry of the BERRY family remains a mystery. Similarly the
suggestion of the family being shipwrecked off Kawau Island and of Christopher having
purchased same from the Maoris remains a mystery and unresolved.

Communications with National Archives uncovered a number of letters written between
1842 and 1847 by and to Christopher BERRY relating to permission to burn lime for bricks,
salting and the making of firewood, and complaining about Mr BERRY’s inability to
obtain possession of land which he has leased. These letters indicate that BERRY was well
educated.

One of the most interesting letters was one written by the Surveyor General to the
Colonial Secretary in 1852 recommending that land on the Waimate, already partly pur-
based in the name of the deceased Christopher BERRY, be bought from the natives, and suggesting that compensation
be paid to the family of the deceased. The Colonial Secretary replied that the subject
would be brought under consideration of His Excellency. No further reference could be
found relating to compensation, so it is presumed that it was not forthcoming.

In the New Zealand Gazette, Vol 3, 1855, the final accounts for the estate of
Christopher BERRY were published. These showed that once all costs had been met there
was no money left.

Oral history suggests that Christopher BERRY was related to Alexander and David
BERRY who founded the community named Berry, N S W, Australia but, despite obtaining
copies of the Wills of these men and other research into their family, no proof of
relationship has been found. To date, I have no further information as to a possible
birthplace of Christopher Christmas BERRY but consider it likely he was born on Christmas
Day ca 1799.
Letter to the Colonial Secretary from C. Berry, September 1847, pointing out difficulties with an illegal neighbour, Waite. The Surveyor General provided a sketch map to resolve the dispute (IAL, 47/1709: National Archives, Wellington).

To return to the children of Christopher and Harriet BERRY. It would be reasonable to presume that the five children then aged from 2 to 10 years were cared for either by their half-sister Rebecca LANDER or by kindly friends. St John's College staff found no reference to a James George BERRY being educated at St John's College but it seems fairly certain that James did eventually work on the farm at Te Awamutu known as "Greenhill".

James George BERRY married Mary Jane NEILL, 29 June 1868 at Rangiaowhia. Mary Jane had arrived in New Zealand 12 Nov 1862 on the ship "William Miles". Her widowed father Mathew NEILL, three brothers and a girl named Eliza NEILL travelled from Ireland with Mary Jane. From newspaper accounts of the ship's arrival and a published letter of complaint about conditions, to which Mathew NEILL was signatory, it seems the voyage was most unpleasant. Information about the ship and its arrival was obtained from the card index reference to filmed newspapers and the actual script read from the film copy. The problems relating to the voyage are reiterated in a Diary by John Morris, excerpts of which were published in the October 1965 Journal of Auckland Historical Studies.

Passenger listing gives Mathew NEILL's occupation as Sergeant Major while later references in the Daily Southern Cross of 22 Apr 1865 (relating to claim for compensation
due to rebels forcing him to abandon his farm) gave his occupation as Sergeant with the 2nd Waikato Regiment.

Service in the Waikato Regiment is given in their records as follows:

- Enrolment: 113 on 23rd Sept 1863 at Otahuhu
- Promoted to Sergeant: 13th Nov 1863
- Retired from duty and placed in possession of land 7th Mar 1865
- Land Grants: Town Allotment 276 at Kihikihi plus Farm sections 106 and part 109 Simpson's Survey, Kihikihi, Crown Grants used - total 80 acres

As Mathew NEILL was supposedly retired from the East India Company prior to coming to New Zealand, I checked the microfilms at Auckland Museum Library for any records relating to payment of pensions. These were located and included detail of service, full physical description and a date of death. This information enabled a check to be made in London for the baptisms of the children and the deaths of Richard Jasper and his mother Elizabeth NEILL. Baptisms of the sons were located but there was no record of Mary Jane's baptism or the two deaths.

Information obtained from a descendant of Eliza NEILL who travelled to New Zealand with Mathew and family suggested that Eliza was the daughter of Mathew's brother who was killed in a riding accident some time after the death of his wife and that Mathew took the child into his care. Interestingly though in Mathew's will Eliza is referred to as "my good friend Eliza who resides with me". It is known that Mary Jane and Eliza were fairly close in age. As to whether the family name was O'NEILL or not remains unproven but when Mathew enrolled in the East India Company in 1840 it was as Mathew NEILL.

Of the other children of Christopher and Harriett BERRY, the information I have is limited and in some cases not yet proven. It is as follows:

Christopher David BERRY married Harriett BACH, 4 March 1864, at Auckland

Card Index at Gisborne Public Library
1874 Builder Advert SPA 1-7-1874, 1
1875 Courthouse completed at Awanui SPA 8-5-1875, 2
1875 Building store for Mr H Potae SPA 3-5-1875, 2
1875 To build new store and hotel for Mr Mullooly SPA 24-3-1875, 2
1875 Elected many dwellings between Tolago Bay and Waiapu SPA 17-11-1875, 2
1876 Offers himself for election to Road Board SPA 26-8-1876, 2, 3
1876 Elected to Roads Board SPA 6 9 1876, 2
1881 Registrar for South Pacific Petroleum Co PBS 12-1-1881, 4,5, (col & ad)

Index to New Zealand Section of All British Ships 1840-1850
Christopher David BERRY, Gisborne Contractor "Norval" 1880-81, "Rosina" 1882
Electoral Roll 1884 - Christopher David BERRY, Contractor, 125 Bright St Gisborne

He died at Auckland 25 October 1899 in circumstances that were written up in the New Zealand Herald. His death certificate stated that he had one son and one daughter. Their names are unknown to me and as there was no will probated at either Auckland or Gisborne, further family information was not available from that source.

Emma Amelia BERRY married John CUTHBERT, 10 October 1871, at Melbourne. They later settled in Gisborne and Napier. Their son, John Berry CUTHBERT, born 24 April 1879 at Taradale, is mentioned in the Cyclopedia of New Zealand. John CUTHBERT may well have been involved with C D BERRY's construction work.

Julia BERRY married Edward WILKINSON, 3 December 1870 at Auckland. I have been told that this couple moved to Napier to take charge of the reclamation works contract for his brother-in-law in the 1870s. Two children, Mary Alice, and Christopher David, died in Napier in the 1870s of typhoid. The family later shifted to Gisborne.
Charles BERRY married Annie ROBINSON in December 1870, possibly at Thames. Charles’ occupation was given as a miner in the 1882 Electoral Roll and I have been told they lived at Waihi for some time before retiring to Thames.

From the story of the BERRY family I hope you will all have a greater appreciation of the records and information accessible to a researcher who is prepared to put in the necessary hours of detective work. When combining research on an individual with a study of the history and development of a country, a county, and an actual district where those forebears lived and worked, it is possible to build a fairly accurate picture of the lives they led and what motivated them to either stay in one place or move on. I do not regard what I have presented today as a complete picture of the BERRY family and am sure there is more information to be uncovered in Napier, Gisborne, Thames and the Waikato. This is an ongoing study which I hope one day to publish in written form as fitting recognition of some of our early pioneers.

The following is a list of sources to be considered when researching:

- Family Bibles, birthday books, papers accumulated by elderly relatives
- Birth, Death and Marriage certificates
- Intentions to Marry notices
- Church records of baptisms, burials and marriages and church histories
- Newspapers for notices or accounts of births, deaths, marriages, obituaries
  - Passenger shipping lists
  - Reports of accidents, court cases, etc
- Electoral Rolls
- Trade directories
- Postal directories
- New Zealand Gazettes
- Military Service records
- Immigration lists
- Naturalisation lists
- Pension records
- Local Authority records - Cemetery burial records
  - Rates
  - Council members
- Probate records
- Coroners' reports
- Undertakers' records
- Cemetery tombstones
- Licences for Miners
  - Hotelkeepers
  - Security guards and private investigators
  - Motor Vehicle Dealers
  - Goods Service deliveries, etc
- School records, including P T A and School Committee members
- Education Board members and lists of teachers
- University and Technical Institute staff and pupil records
- Elected Members of Parliament
  - Hospital Boards
  - Harbour Boards
  - Power and Gas or Energy Boards
- Jurors' lists
  - Membership records for Lodges
    - Sports bodies
    - Federated Farmers
    - Country Women's Institute, etc
- Local and Provincial histories and biographies
- Land title records

Anne Bromell
President
New Zealand Society of Genealogists
James Boulthbee, a retired clergyman living at Bridport, Dorset, was reading reminiscences passed down through his family for almost one hundred and fifty years and, curious about an account he read there of a fight in 1826 between a party of sealers and some New Zealanders on the south coast of New Zealand, he wrote to the Librarian at New Zealand House in London. His tentative enquiry in July 1974 set in motion a chain of events which has entrusted to the care of the Alexander Turnbull Library a narrative created by one of those sealers, John Boulthbee. Within a decade of the event he had woven his journals into an account of his life and adventures which included two years spent in New Zealand. His Journal of a rambler is no simple log kept by a sealer inhibited by semi-literacy and usually fully occupied just surviving in a hazardous occupation. Instead, it is the work of a well-educated man with a lively imagination, acute powers of observation, appreciation and understanding of people, their customs, lifestyle and language and a keen interest in the faraway places to which his wanderings were to lead him. It is the story of a ninth and youngest son, born in 1799 in rural Nottinghamshire, whose family had done their best to establish him in a mercantile career before despatching him on a voyage to the Brazils in 1836, then to Barbados in 1837 with the hope that he would become a planter there.

But John found his destiny in the Southern Hemisphere. In 1823 he accompanied his eldest brother, Edwin, to Van Diemen's Land. His only resources now were 'health and strength' and his sights were directed towards that 'second Elysium of the South Seas, Otaheiti'. Instead he was forced to endure danger and privation sealing in Bass Strait followed by an interlude serving with the pilot's crew at the penal settlement at Port Macquarie before joining sealers heading for the south-western shores of New Zealand. He remained there from 1826 to 1828. With Port Jackson as his headquarters, he then engaged in ballasting ships, salting fish and bay whaling and embarked in September 1829 at Hobart Town as a seaman on a vessel calling at Swan River settlement, Western Australia. He had arrived within four months of the first settlers, but having spent three wretched years there with only 26 to show for it, John Boulthbee joined a whaling vessel heading for the Timor Sea and wandered as far east as Manila before two years spent in New Zealand. He then returned to another brother in Madras by way of Singapore and Colombo. Soon after his arrival in Colombo Roads in May 1834 John brought his story to a close. He remained in Ceylon and found employment as superintendent of coffee estates during the boom years 1840 to 1846 and as a Road Officer supervising the maintenance of the Kandy Road from 1849. We know nothing of the circumstances of his death there in 1854. John Boulthbee's life gave little satisfaction to his family. He had neither the capacity nor the means to endure and establish himself in his new homeland. However, he has left a deeply perceptive, at times introspective, record of a man's thoughts and experiences amongst people as far removed from his home as it was possible for him to be.

John Boulthbee declared that he wrote and illustrated with sketches 'the history of my adventures ... for the amusement of my relations and friends than with a view to that of the public'. His urge to travel was inspired by reading books by explorers and travellers which formed an integral part of any Regency gentleman's library. Indeed the reminiscences contain ample evidence of his knowledge of Captain Cook's voyages. His story flows easily in the fashion of that of any contemporary English traveller - usually a man of means - whose experiences would hardly have encompassed the life of an ordinary seaman, let alone that of a sealer who had shared the homes and lifestyle of the Maori for more than a year, acquiring a working knowledge of their language, and doing his best to comprehend their customs and beliefs. And yet, at the time John Boulthbee was preparing to leave his Southern friends, a 'wandering artist', Augustus Earle, arrived in the North. He experienced and observed with the same impartial outlook the life of the Maori people in the Bay of Islands, and in 1832 Longman in London published his A Narrative of a Nine Months' Residence in New Zealand in 1827. The work reached a receptive audience and remains a primary source for the study of Maori culture at a time of growing European contact. John Boulthbee's experiences were of the Southern Maori who had not yet come under missionary influence, and of other indigenous peoples ranging to the extremity of the East Indian Archipelago. His reminiscences thus afford valuable comparative comment and include the bonus of his vocabularies of Southern Maori and Malay dialects. He may have declared himself to be 'a bird of passage and no writer or author' but his corrections, deletions and some textual comments give the strong impression that he hoped to publish the narrative to which he had given the simple title of Journal of a Rambler.
Early in 1978, Mr J E Traue, the Chief Librarian at the Alexander Turnbull Library, entrusted me with the preparation of Journal of a rambler for publication. The manuscript stands securely beside the contemporary literature of travel, published and unpublished. My aim has primarily been to anchor John Boulbbee firmly in his time, establishing the influences which moulded him and the circumstances which carried him from adventure to adventure. Researchers’ stock-in-trade - official records, private papers, contemporary books and newspapers - found in repositories in New Zealand, Australia, Singapore, Sri Lanka and England soon revealed incidents in John’s life which, like everyone committing a life’s story to paper, he had omitted deliberately or otherwise from his record. Precise dating was either of little consequence to him or the passage of time had simply dimmed such precision. Furthermore, this drifter existing at barely subsistence level at seaports when he was not at sea appears to have written no more than seven letters to others. These were carefully collected by John Acton, and were invaluable in giving substance to his memoir, to turn to impressions and experiences essay a picture of the life of John Boulbbee - 'the Sport of Fortune and Child of Distress'.

John Boulbbee’s life as a sealer and the precarious two years he spent living on the south-western and southern shores of New Zealand were a mere interlude, albeit the heaviest, in a facade life to what reminiscences based on the long-standing and well-established system of harvesting sealskins as he wrote of the seal hunting routines of gangs ranging the coast north and south of George’s Sound finding shelter, provisions and storage bases in a chain of huts and natural features such as the cave at North Head before heading south to base huts at Dusky Bay. Sealskins and oil had been the first viable export from New South Wales and had a vital place in transforming that dismal penal settlement into a healthy colony. However, by as early as 1805, the wholesale slaughter of seal colonies on rocks, promontories on both sides of the sounds and shores of Bass Strait had forced large scale sealing to move to the southern fishing grounds on the New Zealand coast and its off-shore islands, to Campbell and Macquarie Islands. But, by 1826, when John Boulbbee came seal-hunting in New Zealand, indiscriminate exploitation was forcing Sydney merchants to take positive steps towards replacing profits lost by the fast disappearing supplies of sealskins there. Appropriately the 'Elizabeth' which brought John to New Zealand had been built on the Hawkesbury River in 1822 by John Grono, one of the first Sydney sealing masters to exploit the West Coast. Further, the brig was captained by John Roderick Kent who had made a number of voyages to New Zealand from 1822 searching for timber and suitable harbours in the North and, from 1823, exploring the Foveaux Strait area and elsewhere to investigate on behalf of the New South Wales authorities the practicalities of exploitation of New Zealand flax for trade purposes primarily as a source of cordage and canvas for the Royal Navy. Early in 1826, Captain Kent joined the Sydney merchants Cooper and Levey, headed out of Port Jackson on 14 March and having landed four boats' crews which included the intrepid Boulbbee, steered the rugging coast northwards establishing a shore-based trade which depended on resident agents, in flax, timber, potatoes and pork and, in the light of John Boulbbee’s observations, as likely as not, in preserved heads.

John Grono 1763-1847, farmer, sealing master, ship-builder and part owner of "Elizabeth" was sealing on the New Zealand coast as early as 1805 and, in March 1809, when he returned to Port Jackson in the "Governor Bligh" with upwards of 10,000 sealskins, was responsible for making public the existence of Foveaux Strait. He ranged the West Coast and became identified as front-rank among sealing masters crossing the Tasmanian year after year to gather in a diminishing harvest of sealskins. There is evidence that Captain Grono regarded this coast as his preserve and left his stamp there in the names he gave to the long narrow fingers which formed the fiords - 'Milford Haven' so called by sealers', Thomson and Nancy Sounds, probably Bligh and Caswell - and to inlets, harbours and other geographical features there and on the shores of Foveaux Strait. Grono was probably impressed by this area, but no record survives of his private thoughts or what he regarded as his private ground - or at least that of captains sealing out of Australian ports. On 22 January 1823 be brought "Elizabeth" back to Port Jackson with 1,500 skins and a sealing gang from the notorious American sealing vessel "General Gates" he had arrested at Chalky Inlet and replaced with a crew of his own. A magisterial enquiry elicited the strong impression that Captain Grono considered the sealers to be poachers and he was ordered to return the men at his own expense.

John Boulbbee and his boatmates followed the trail of the sealers who had been landed on the West Coast by John Grono and other captains. From the first sight of land near Thompson’s Sound John was impressed by the wild grandeur about him and carefully describes high mountains and bluffs and rough rock strewn, pebbly beaches fronting the extensive
distant backview - snowtopped and cloud-capt mountains' He writes of the deep, narrow 'coves' confined within almost perpendicular cliffs, heavily bush clad, where the sun barely penetrates and found the air eternally 'cold and chilly', of 'small, woody islands, arms of the sea branching off and in different directions and high hanging woody eminences' and of the birds - wekas, kakapo and kiwi, and perhaps small bush moas which he called emus, saddleback and bellbirds In contrast he writes of danger and valour, death and despair, fear and loneliness and a pervading sense of solitude all about him, or sometimes more rugged islets and landing places won after battling the sea and stur, or dangling over steep cliffs, and of storms, of comradeship among boatmates, each dependent on the other, and of the silent unspoken companionship of those who had travelled this trail before them and had occupied the huts and caves and planted the vegetable gardens And finally of the exhilaration of three of "Elizabeth"s boats scudding in company down the coast with the wind behind them

They came at last to the base camp at Dusky Bay By this time John had had experience of 'the barbarous habits of the natives', and fought them and endured the loss of companions He conveys an atmosphere of uneasiness and of constant vigilance against sudden attack by parties of 'runaways' who lead a life of predatory warfare' wandering along the coast John understood them to be refugees displaced by the Kaishuang (Ea relatives) feud raging at the time amongst the Ngaitahu in the Banks Peninsula area But there had been a number of attacks over the years on sealing gangs working the shores of the waters Strait and there is a tradition of friction and confrontation between Maoris and sealers on the West Coast This situation, brought close by the killing of the mate of the "Elizabeth", Thomas Jones, on a previous voyage, was at the root of the sealers' disquiet They were attacked in the early hours of the morning at North Head about 200 miles north of Dusky Bay John Boulbee, 'swearing and raving' defended himself by swinging the after oar, 15 feet long, against 'the infernal tribe' who advanced 'screaming most diabolically and cutting as many capes' William Perkins, the boatsteerer, and another sealer were killed in the affray which has its place in Maori traditional history It was remembered by Thomas Chaseland, a half-caste Australian Aborigine of great stature and strength who had been sealing in southern waters for a number of years before John's arrival there Several generations later, Herries Beattie, born in 1881, rode his bicycle through Otago and Southland and recorded Southern Maori lore and oral traditions Three old men related the Maori version of the confrontation, an opponent, the European sealer, John Boulbee, had written of his experience in his diary at the time, then incorporated it into Journal of a rambler in Ceylon about 1835 Oral history and European written records meet here and the accounts match to such a remarkable degree that the basic staple - bread - has its place in both The encounter was one in a chain of revenge and retaliation and did not end there

John lived and worked contentedly enough in Dusky Bay He wrote of sealing in caves close to Five Fingers Point, on rocks nearby and in Chalky Inlet where he had close brush with death He was spared the experience of the almost constant succession of earthquakes which the former sealer, Edward Meurant, remembered as occurring in 1826 to 1827 Confusion has arisen in dating these and other earthquakes experienced by European visitors to the New Zealand coast in pre-settlement days John Boulbee first felt an earthquake years later on the island of Ternate in the East Indies His story of well-established base camps on the West Coast in 1826 and silence on the upheaval remembered by Meurant who must have been mistaken in dating, suggests that he had left the area before earth convulsions altered the shoreline Before he headed out of Dusky Bay, however, John found a medal cast to commemorate the voyage of "Resolution" and "Adventure" On 29 March 1773, Captain Cook had written in his journal of an expedition to visit natives at Cascade Cove in Dusky Bay They had not appeared and Cook left 'some medals, looking glasses, beeds, etc ' in a canoe 'hauled upon the Shore, near two small mean huts' Journal of a rambler contains ample evidence that John had read Cook's Voyages and he must have given more than a passing thought to link his medal, found in a rubbish heap, directly with Captain Cook, and with his own youth and the very different circumstances under which he had been inspired to travel 'thro' reading some voyages and travels'

Captain Kent returned to Dusky Bay early in December 1826 to pick up a disappointing harvest of 'about 290 skins' The "Elizabeth"s hold may have held few sealskins when she arrived in Port Jackson but it carried ten tons of dressed flax 'of the very best quality' and that cargo from New Zealand represented the shift from sealing to flax and other shore-based commodities
At the turn of the year, the sealers slipped into Foveaux Strait and ran their
whaleboat into Pahi’s village tucked into a sheltered cove at the eastern extremity of
the windswept arc of Te Wae wae Bay. John had endured the rigours of sealhunting with
New Zealanders, had feared and fought them, and now came to a welcome into the homes of
a people who were entertained. In this new situation in which he found the acquaintance
of Maori women he conveys an atmosphere of mutual curiosity as he describes their homes,
lifestyle and customs. He had made contact with people whose chieftains, linked by
marriage and descent, held sway over the shores and islands of Foveaux Strait. Indeed,
their influence was extended northwards by the marriage of three chiefs to sisters of
Tamaiaharani, ʻupoko araki - heirs to the traditional honours - of the Ngaitahu people
who lived in the Kaipori-Banks Peninsula area. One of the sisters, Pikirauaahu was the
wife of Tahupaahi for whom, by sealers custom the village was named. The chieftain had carried out the last organised massacre of sealers in Foveaux Strait when
he killed a boat’s crew from the “General Gates” at Murderers Cove on Big South Cape
Island. Soon afterwards, on 27 June, John Kent who was on Stewart Island, wrote of the
drowning of Tahupaahi and about forty of his people when two double canoes capsized
almost simultaneously. The makeshift canoes each ‘one large and one small lashed
together’ broke up when their respective masts ‘fastened to a cross piece for the purpose
of keeping the forepart of the canoe together had come loose and slipped down below
the canoes into the water’. John Boulton’s comment on the calamity was that ‘the
natives attributed this all to the anger of the taonga spirit for their having killed
the white men’. This statement measures the climate of uneasy interdependence existing
between New Zealanders and sealers and traders. The exchange of flax, pigs, potatoes
and women - ‘out little seraglio’ - for muskets and European goods was becoming in-
creasingly important as the Southern Maori equipped themselves to counteract the threat
from marauders from the north. John provides more concrete examples of the lengths to
which they were prepared to go - even to the exercise of great forbearance on two
occasions when the tapu of chiefs’ heads was violated by sealers - rather than to kill
a European no matter the enormity of his offence.

The sealers were met by Jack Price, ‘dressed in a red shirt and duck trousers’,
sailor, sealer, trader and opportunist who represents, though by his nature larger than
life, the handful of Europeans who had chosen to throw in their lot with the people of
the South. Surviving records provide few clues as to the origins of this man whose
exploits in Foveaux Strait gain him notoriety sufficient to ensure him a place in Maori
and sealers’ lore. He established himself at Tahupaahi’s settlement and was reputedly
interested in the exploitation of greenstone. It seems that the Chief shortly before his untimely death, cemented an association by giving Price his daughter Hnewhitia as
his wife in accordance with Maori practice. His thefts from caches of seal skins and his
reckless exploits earned him the distrust of his sealing brethren. Because of his
exploitation of Maori women he was at one time marooned on Solander’s Island with one of
his conquests and escaped in a tatty old canoe fashioned from tallowed vines and seal skins.
Later he is said to have lived with his wife and a fierce mastiff in a dry tunnel made
habitable by a windbreak at one end - in Gulches Peninsula, Preservation Inlet. His
g rave at Price’s Beach nearby was marked by a totara slab dated 1829 and may have a
connection with the first shore whaling station in Foveaux Strait set up in the vicinity
in that year by Captain Peter Williams on behalf of G Bunn and Company, Sydney.

Life must have become very tedious for John Boulton to break his contract with
Cooper and Levey to join this man who was known to him by repute before he met him and
with whom he had been closely associated for several weeks. Perhaps the sealers had come
to the conclusion that they had been abandoned by Captain Kent and took whatever steps
were immediately available to sustain themselves. On the other hand, the answer may lie,
in John’s case, simply in his ‘love of novelty’ and the fact that he was attracted to the
New Zealanders - not least his ‘former female companion’, Kaibibi - and saw an opportu-
nity to know them better and learn more of their customs and lifestyle. He crossed and
recessed the dangerous windswept strait many times in the ‘crazy’ little boat he had
helped to repair and found himself in situations which fully sustained Price’s generality
of the people of the strait. The party was threatened on Ruapuke Island and the boat
smashed, allegedly at the prompting of Captain Kent, who undoubtedly regarded the island
as his own trading preserve. John intuitively recognised that the attack was directed
solely against Price and particularly his boat. There was mutual respect between John
Kent and the Maori's from the beginning. He was able to turn off the interlopers. He
knew their language and was, of course, the source of European contact and goods, the means of satisfying
their thirst for muskets and had, moreover, carried a number of them to and from Sydney
on his vessel. By contrast, John Price with only a smattering of the language, had
his place in Māori lore as under the protection of 'the powers of darkness' and one suggests that the half-hearted attack on his person was made for Māori purposes, and was certainly tempered by the knowledge that trade would suffer if a European was killed.

Journal of a Rambler carries back by fifteen years at least the documentation of the life of the people living in Murihiku - the last joint in the tail of the fish of Māui. Robert McNab was at pains to acknowledge that his work had 'not touched upon Native history, except so far as it comes into contact with the European visitor'. John Boulbée's story goes a long way towards filling that gap. Though he lived in Murihiku for less than two years, he won the friendship and protection of the network of chiefs headed by 'Tarbuka', a number of whom have been hardly more than names to pakeha researchers. He identified with the New Zealanders as he coped with his own, often unenviable, situation. And his interest went deeper than comment on their customs and way of life as he studied their language, tried to understand their beliefs, and displayed a sensitivity to the pressures and events which were causing concern. He carefully located the settlements he visited, noting a shift from the mainland to the islands of Foveaux Strait as one defence against retaliatory raids by relatives from Banks Peninsula, and from the threat of attack by the greatly feared 'Rowbullia, Chief at Cabooti Island'. The length of his stay also made it possible for him to report seasonal food-gathering movements of a non-agricultural society. The exchange - particularly with regard to muttonbirding. There is, however, no way of establishing how much of his experiences with his southern friends he chose not to reveal or to expand upon. Murmurs from Māori friends indicate that John may have descendants in Murihiku today and he may have chosen to make oblique reference to a child he left behind in New Zealand when he mentioned that when staying at The Neck he 'stood Godfather to a child, the off-spring of a white person'. He certainly gave his parents' names to someone in 1810. More than ten years later, when he came to write Journal of a rambler, he may well have been inhibited by the knowledge that the well-stocked libraries of Colombo held books of travel which were making their appearance in a steady stream. He undoubtedly knew that virtually no such books encompassed even the briefest visits to Murihiku and his unique capacity to make public his life there must have been in his mind as he wrote...
at Tuhawaiki Point, Timarly, in July 1844. A newspaper produced, it seems, by settlers in Nelson, soon informed John of this calamity but there were no such records to acquaint him of the fate of Te Whakataupuka and his people. He would have grieved for the savage friends' whose happiness he envied, perhaps especially for the women 'who always proved true and disinterested and our parting was always with regret.'

John made the most of his two visits to the little party of shipwrights from the Bay of Islands led by William Cook established at Port Pegasus. His is the only account of how the party fared after they were landed on Stewart Island by Captain William Stewart not long before John and the sealing gangs were put ashore by Captain Kent at 'George's Harbour.' He commented on the women from the north in terms of his southern friends, comparing their appearance and weaving skills and, more important, his ear was alert for nuances in their speech. He appended a working vocabulary written according to the pronunciation to his account of his sojourn in New Zealand. In view of his pride in his 'natural gift in learning languages it is fitting that this vocabulary, apart from a short list of birds compiled by George Forster in Dusky Bay in 1773, is the earliest known attempt to create a written record of the speech of Murihiku. Extended by lists of people's 'names and characters' and 'settlements in Solander's Straits' the vocabulary has peculiar significance in that John Boulabee's is a pure southern pronunciation recorded phonetically and apparently independently of any influence of the speech of the northern tribes which was being carefully recorded by missionaries and others for more than a decade. The 'peculiar harshness of pronunciation' which prevented Captain Cook and his scientists working in Dusky Bay from communicating with the family of New Zealanders living there, and other differences in dialect caused difficulty for Edward Marsh Williams who accompanied Major Thomas Bunbury as interpreter when H.M.S. 'Herald' sailed from the Bay of Islands to obtain the signatures of the Southern chiefs and to proclaim Sovereignty over the Southern Islands of New Zealand in June 1840. Later visitors including Bishop Selwyn and Edward Shortland had difficulty for the same reason although Shortland commented that the Southern dialect 'had not half so many difficulties as a West of England man would encounter on visiting one of the northern counties.' The first missionary who set about mastering the language of the southern people, Reverend James Watkin, sent by the Wesleyan Missionary Society, arrived in Otago in May 1845 to establish a mission at the whaling station set up by John James at Waitoa Whiti. He soon found that books in the Ngapuhi dialect printed at the Mission Press at Hokitika were a strange language to this people. John Boulabee's written account of course no more than a working vocabulary prepared by an observer with an interest in languages but it must have a place in recording 'the essential passages and expressions of the untutored Old Maori' and in supporting the serious endeavour of James Watkin, 'a gifted linguist' and others. Rev J.F.H. Wohlers, Edward Shortland to convert a hitherto unwritten dialect to a written word.

Rich in experience and in the fellowship of his New Zealand friends, John finally left the shores of Foveaux Strait in the ignominious situation of a stowaway, a state made harder to bear by the knowledge that the Samuel carried in her hold sealskins which he had laboured without reward to obtain. He emerged from 'the darkest corner of the hold' after a passage of three weeks and landed penniless at Sydney on 8 March 1828 two years after he had sailed out of the port on the 'Elizabeth.'

June Starke
Alexander Turnbull Library
THE DICTIONARY OF NEW ZEALAND BIOGRAPHY PROJECT

Since I have taken this job, many have asked me 'How' questions, but only one or two 'Why' questions. Most accept that a national biographical dictionary is something every country should have, and that New Zealand is the worse off for not having an up-to-date one. They accept, too, that such a dictionary is an appropriate gesture to make upon a celebratory occasion - this was done in 1940, when it was rather easier to be unambiguous about 1840 than it is fifty years later.

I will talk a little about 'How' questions later, but the 'Why' question is rather more difficult and much more basic. It is not enough simply to say 'Everyone has one' and set off trying to catch up with the Australians. For the Australians, in 1958, were catching up with the Americans who, in turn, were catching up with the British, who, for their part, were catching up with the Germans and other Europeans. This very sketchy whakapapa has taken us back to the first half of the nineteenth century. It suggests that the word 'national' is very important, whether it is in the title or not.

Biographical dictionaries, since the early nineteenth century, have been expressions of cultural nationalism. National identity was effortlessly assumed by the British makers of the Dictionary of National Biography (who, alone, as far as I know, did not even trouble to indicate their country in the title), confidently asserted by the Americans, anxiously postulated by the Canadians (in two languages), and more or less taken for granted by the Australians. The Indians took nationalism to an extreme - the criterion for selection was the contribution made to national independence and to make it work they had to include the living as well as the dead.

Before the nineteenth century there were biographical dictionaries but national ones were not typical. They were compendia that aimed to be 'universal' in scope. Such dictionaries seem a fit expression of the cosmopolitan spirit of the enlightenment - though 'universal' really means 'European', ancient as well as modern. The founder of the Dictionary of National Biography, the publisher Smith, first thought of a universal dictionary, but he was persuaded that such a task would be impossibly large.

That brings up another characteristic of modern biographical dictionaries. The nineteenth century was also the first great century of historical research - the simple volume of information available was too much for universality. The new form of the biographical dictionary was not, however, a subdivision of universality - say, of ecclesiastical or entrepreneurial or scientific biography - but a dictionary of national biography. The individual nation took the place of the European world. That was inevitable for the nation had become the basic unit of nineteenth century historical research and publication.

Later twentieth century New Zealand is thus doubly the inheritor of the conditions within which biographical dictionaries in their modern national form were conceived. We inherit both the assumption of national identity and the imperative towards historical research. Each has an element of danger about it, even the research imperative, if it is pushed too far.

It is worth remembering that the nineteenth century was the age in which was born the notion that history could be definitive - von Ranke set out to tell it as it was. That is an impossible goal, one which will lead to total frustration (as it led Acton) if religiously pursued. Research may be endless but publication dates draw relentlessly closer, a definitive history, or a definitive biographical dictionary, is the one that will never get published. The Dictionary of New Zealand Biography will not be definitive, every user will know that some of the wrong people have been put in and some of the right ones left out, that this piece of information should be there and not that piece. It will certainly try to be scholarly, but in a twentieth century, not a nineteenth century way - a way that recognises that there is no such thing as definitive history.

It is a good question, further, whether the later twentieth century is a time for national history. The overall trend of later twentieth century specialist research has been away from the nation towards both smaller and more specific entities and wider problems that cannot be explored within national limits. New Zealand is coming rather late to the party, but regional and local history, women’s and ethnic history and thematic social history are beginning to show that national history is not the history of the whole, as it claims to be, but of a dominant part - a white, male and powerful part. This
post-nationalism is a social as well as a scholarly phenomenon. The events of the year which will be celebrated in 1990 bring out some of the ambiguity in trying to do a nineteenth century thing, in the post-nationalist later-twentieth century

Our Nation's Story, the text book of my childhood, imprinted three heroic founding figures on my mind - Cook, Hobson and Grey. That was in the 1930s, a simple and unambiguous decade in my recollection, with most of the eternal verities still pretty firmly in place, in spite of, perhaps because of, the Depression. Hobson, simply, was the man who made New Zealand British, and made Maori and pakeha fellow citizens. Hobson and 1840 were about annexation and the Treaty of Waitangi. They still are, but they no longer mean what they seemed to mean a half-century ago.

Students, I find, readily associate Waitangi with 1840 though they are more familiar with it as an occasion to protest contention than as a past occurrence. But they sometimes have to be jogged into associating British annexation with 1840, and then they are apt to wonder if that is worth remembering. In the 1980s, after Bastion Point and the Common Market, that is not at all surprising. It would have been in the 1930s. The children of that decade were the last generation able to take comfort in the amount of the world coloured red on the maps and the last for whom the Maori were a peripheral and scarcely visible part of New Zealand life.

The 1990 celebrations will have an ambiguous contemporary social character, and some of that is bound to rub off onto the Dictionary. For some, and maybe they include those who have put public money into the project, 1840 retains the unifying symbolic value it had in the 1930s and racial harmony as a public ideal attainable within the value-system of British civilisation and by and large already achieved. It will not have that character for many of those who take a lively interest in the past. For a good number of New Zealanders, the British past has no vivid present embodiment. For some, the British past is simply an expression of power, power which used deceit and force to despise and deprive an indigenous people. That is certainly not a general view, but most people will be aware of its current political cogency. It will still be cogent in 1990.

There will probably be some counter-celebrations in 1990, expressing a totally divergent view of the New Zealand past. Anything that the agents of the official celebrations do to meet criticisms deriving from counter-cultural values will be greeted as an exercise in hegemony. The Dictionary, that is, will excite the hostility of some, not on account of anything specifically in it, but because its occasion ties it to a repudiated set of values. It will inevitably have some of the characteristics of a national monument, and for many (both for and against) that will be all that needs to be said.

But people, at least in Wellington, use national monuments for a number of less solemn purposes. There are some splendid places for roller-skating between the Bowen State Building and the Beehive and sunny spots for a sandwich lunch around the Cenotaph. And no doubt even less solemn activities go on under cover of night. Here the distinction between manifest and latent purposes is a useful one. If the re-housing of the National Gallery gets off the ground as a 1990 project, its manifest purpose will be to express national cultural maturity. But for most of the people who use it, the real purpose will be the latent one, that of seeing good pictures in good surroundings. The Dictionary, too, will have a latent purpose which may or may not run counter to the manifest purpose, but quite certainly will not be identical.

The latent purpose in my mind arises from a determination to avoid the nineteenth century preoccupation, either tacit or expressed, with national identity. Of course, it will be a national monument - no-one could contemplate such a publication lacking a fair representation of nation-makers - politicians, bureaucrats, soldiers, clergymen, and judges. But the criteria for inclusion could be shaped in a way that paid less attention to 'nation-wide' eminence and notability, and less to that great attribute of the nation-state, the exercise of power. The criteria will of course include such people (perhaps rather fewer of them), but they could operate both more narrowly and more widely.

More narrowly, in recognising that reputation was often achieved within less than national limits, of a regional, tribal, ethnic, and professional kind. More widely, by deliberately extending the criteria of significance well beyond the limits which fill biographical dictionaries with a multitude of success-stories - portraits of men (overwhelmingly) who climbed to the top in politics, business, war and the professions. Simply
by looking to sub-national milieux, we will be able to bring in a number of muddling people, quite as characteristic of their times and places as the more celebrated. The notorious will earn a place, and they always have - editors show an unfailing respect for highwaymen, bootleggers and bushrangers. The past is also richly populated by inventors, rebels, eccentrics, prophets, idealists, reformers, crusaders, performers, entertainers, sportsmen and women, publicans, worthies and characters, some of whom should be rescued from obscurity and set, awkwardly perhaps, beside the more obvious heroes of the national pantheon.

Further, an effort (which will succeed only in a small number of instances) should be made to penetrate to the level of the sub-articulate, even of the inarticulate. The past of a country is not made up wholly of those whose words have been preserved in fairly accessible form, such as politicians, journalists, letter and journal writers, or of those strong silent men whose deeds have left a mark in the words of others.

Inevitably, because history is shaped by the evidence, a dictionary will have many of the people who left a multitude of written words behind them. But there is other evidence, such as spoken words and statistics, there are many written words still in obscure places where historians seldom look, and there are words written in languages other than English. The imbalance towards the accessibly articulate can never be fully countered but it can be modified by searching for less obvious representative figures.

Quite a few groups will remain seriously under-represented if the most readily available evidence is allowed to dominate - Maoris, women, local notables, deviants, 'characters', and those omnipresent agents of the state in the nineteenth century - surveyors, policemen, postmasters, schoolteachers. The net should be cast very wide as a first operation, then new significances may be seen to emerge, a new search set going, new evidence found, and a new notable emerge.

If the Dictionary can be edged away from its traditional centre of gravity - white male, middle class, professional, and 'national' - it might do more justice to a view of the country's past shaped by the character of the 1980s. There is, to repeat, no definitive history and no definitive biography. There are only valid and invalid constructs derived from evidence, the evidence that is recognised and the meanings derived from it are shaped by the awareness of the observer. The observations people make of the past in the 1980s will be - and should be - coloured by the self-awareness of this society in this decade.

This is a decade sometimes anxiously concerned with a range of issues related to race, gender, class, age, environment, economic and international security. If the Dictionary is to be faithful to the present, as well as to the past, both the selection and the treatment of entries will be influenced by current concern with such issues. It would not reflect particular positions on the issues, but rather a belief that they matter if it sounds like the present discovering itself in the past and so shaping a picture of the past, that is just what it is, and what all good history has always been.

The Indians went a good deal further in this direction than might be found tolerable, but there can be no doubt that their criterion for selection was a valid expression of their self-awareness after the achievement of independence. The Americans singled out a small number of people for very long entries, their names are something of a roll-call of the defenders of American nationhood. The nineteenth century Dictionary of National Biography, for all that it was edited by the sceptic Leslie Stephen, has an enormous number of clerical entries, it was an age dominated by problems of faith, doubt and belief. The Australians say something about their view of the past, and of the present, by taking 1788 as their starting point. Perhaps they had to - oral tradition may well not throw up any names. But I wonder if anyone searched? Now, in the 1980s, the Australians are searching. The forthcoming 1988 History will begin with a 'slice' volume four-fifths devoted to Australian history before 1788. The Dictionary of New Zealand Biography will try to penetrate before 1769 and it will have the benefit of Maori tradition. The New Zealand Dictionary will be a document of the 1980s, it will make, at least implicitly, statements which have a political and ideological significance within that decade. That will not detract from, it will give focus and shape to, its historical character.

This is the latent purpose I see behind the manifest purpose of erecting a national monument. It will still be a national monument, but there will be spaces built into the design for people to play games, to be themselves - to be their 1980s selves.
One significant consequence will relate to the professional concerns of many present
Post-national history looks for smaller units of study than the nation state the city,
the town, the county, the local community, the village, the occupational group, the
voluntary society All of them have had a vigorous life in New Zealand much of it un-
explored There is a rich harvest to be garnered from the store kept so lovingly by
local archivists, museums and historical societies Over the last 20 years or so there
has been a considerable growth of this interest, the focus of research has turned away
from the centre to the localities the regions, the special interest groups This seems
to be a characteristic of the 1980s - a heightened awareness of specific identities
rather than a search for the shape of a generalised New Zealand identity Specific
kinds of eminence should be among the criteria used for the selection of people whose
distinction was not the less real for having a local, a tribal, an ethnic or an other-
wise restricted character

But before selections are made, the ground must be prepared - they should be chosen
from a much greater number of 'bare-bones' biographies These will remain as a permanent
biographical archive for general use, electronically stored and available as print-outs
from linked computer systems That will be its long-term use, but it will have a spec-
fic utility for the Dictionary as it progresses

A sufficiently sophisticated storage and retrieval system will enable the project
to be regularly monitored One might have, for example, a rough expectation that Otago
entries would be read by those that originated there or those that originated from Marlborough, if
the computer showed that this was not happening, there would be a problem to solve. And
while it could hardly be expected that about half the names in the file would be those
of women, if a check showed that there was only five percent in the sample, something
would need to be done

To provide data for this archive, a number of bare-bones biographies far in excess
of the number of entries in the eventual publication will be fed into the system They
will have to have a common shape, and will include many items that can be coded. Before
long a data-sheet will be prepared, and supplied to all those who are willing to fill
them in There will be four sources of data - the Dictionary unit itself, regional and
special interest working parties, societies and institutions willing to offer their help,
and specialist consultants brought in for particular purposes Maybe, if the final pub-
lication contains 2,500 - 3,000 entries, the number of brief biographies put into the
system should be around 10,000 - 12,000 That is a guess, and we do not yet know what
kind of hardware and software will be best for the job, but it will be a computer-based
operation from the outset

But even the most sophisticated system cannot work without data, and, for it, the
Dictionary will rely upon the historical public I have three tasks which will take up
my time for most of the rest of this year, and which should be well under way before the
collection of data can commence, in any orderly and systematic manner One is the
creation of a unit staff and to prepare, collect and staff the general topics, and their own
right, and to process the material sent in from working parties, institutions and indivi-
duals The second will be to get the main lines of policy settled in conjunction with a
Policy Committee Two major tasks await the Committee first the shape of the final
publication and the stages by which it will be completed, the second, the broad criteria
to govern selection of final entries I will say more about these two matters in a
moment

The third task, most arduous perhaps, and certainly the most significant, will be
to enlist the support of what I called earlier 'the historical public' That is a simple
term for a complex collection of institutions and individuals I hope to represent that
complex within a series of regional working parties each under a convenor, whose task it
will be, initially, to send in names and data on those people they consider worthy of
consideration The net should be cast fairly wide, both for the sake of representative-
ness of the sample, and the future utility of the archive In addition, there will be
New Zealand-wide working parties organised on a professional, occupational or special
interest basis The work of these groups will overlap, but if the same names are found
to be coming in from a variety of sources that would itself be an indication of standing

This will take some time to do New Zealand's regions are not fixed, either histori-
cally or functionally, and it is not at all obvious how to list and group professions
and special interests We will have to proceed step by step by trial and error, not
worry too much about the inevitable false starts, and make the most of every offer of
individual and corporate support that comes in. Unless the Dictionary is a co-operative
enterprise, it will not be a success.

My notions on the kind of publication this should be, and the criteria to be used
for selection, are at the moment just notions; they will have no effect until they are
clarified by comment and criticism, and approved by the Policy Committee. At present
I contemplate a set of three, English-language, chronological volumes, alphabetical
within each volume. The alternative, a set of A to Z volumes covering the entire period
to the 1980s would preclude the degree of research concentration permitted by a chrono-
logical series. It would also involve the awkwardness, if the volumes were serially
produced, of excluding and including people of similar death dates according to the
initial letter of their names.

It is too early to talk of specific dates. I envisage a volume ending roughly
with the nineteenth century, another for the earlier twentieth century, and a third for
the later twentieth. It seems best, further, to locate people in volumes according to
the time at which they flourished rather than the date of death - though I would like
to see just what kind of problems are created by either way of doing it, before having
a firm opinion. There would need to be an index to each volume as well as a cumulative
one to the series.

Earlier, I talked of 'English language' volumes. It has been suggested to me, and
I find it hard to resist the suggestion, that the Maori entries should, in addition to
their publication in the English-language volumes, be separately published in Maori -
perhaps a parallel volume for the period up to the end of the nineteenth century and
another for the twentieth century. I believe, too, that careful thought should be given
to the problem of using traditional material for pre-European entries. They would be a
different kind of data. Perhaps this will be found too difficult, but it should not be
decided in advance that it would be impossible.

In seven years' time, in February 1990, the reigning monarch is likely to be in
New Zealand to help us celebrate 150 years of..... what, no one should be too sure. I
do not believe that the entire Dictionary could be published by that time. But some-
thing will be ready - perhaps volume one and its Maori-language companion. It is going
to be a long haul.

W.H. Oliver
Wellington.
OBJECTS OF THE ASSOCIATION

1. TO FOSTER the care, preservation, and proper use of archives and records, both public and private, and their effective administration.

2. TO AROUSE public awareness of the importance of archives and records and in all matters affecting their preservation and use, and to co-operate or affiliate with any other bodies in New Zealand or elsewhere with like objects.

3. TO PROMOTE the training of archivists, records keepers, curators, librarians and others by the dissemination of specialised knowledge and by encouraging the provision of adequate training in the administration and conservation of archives and records.

4. TO ENCOURAGE research into problems connected with the use, administration and conservation of archives and records, and to promote the publication of the results of this research.

5. TO PROMOTE the standing of archives institutions.

6. TO ADVISE and support the establishment of archives services throughout New Zealand.

7. TO PUBLISH a bulletin at least once a year and other publications in furtherance of these objects.

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