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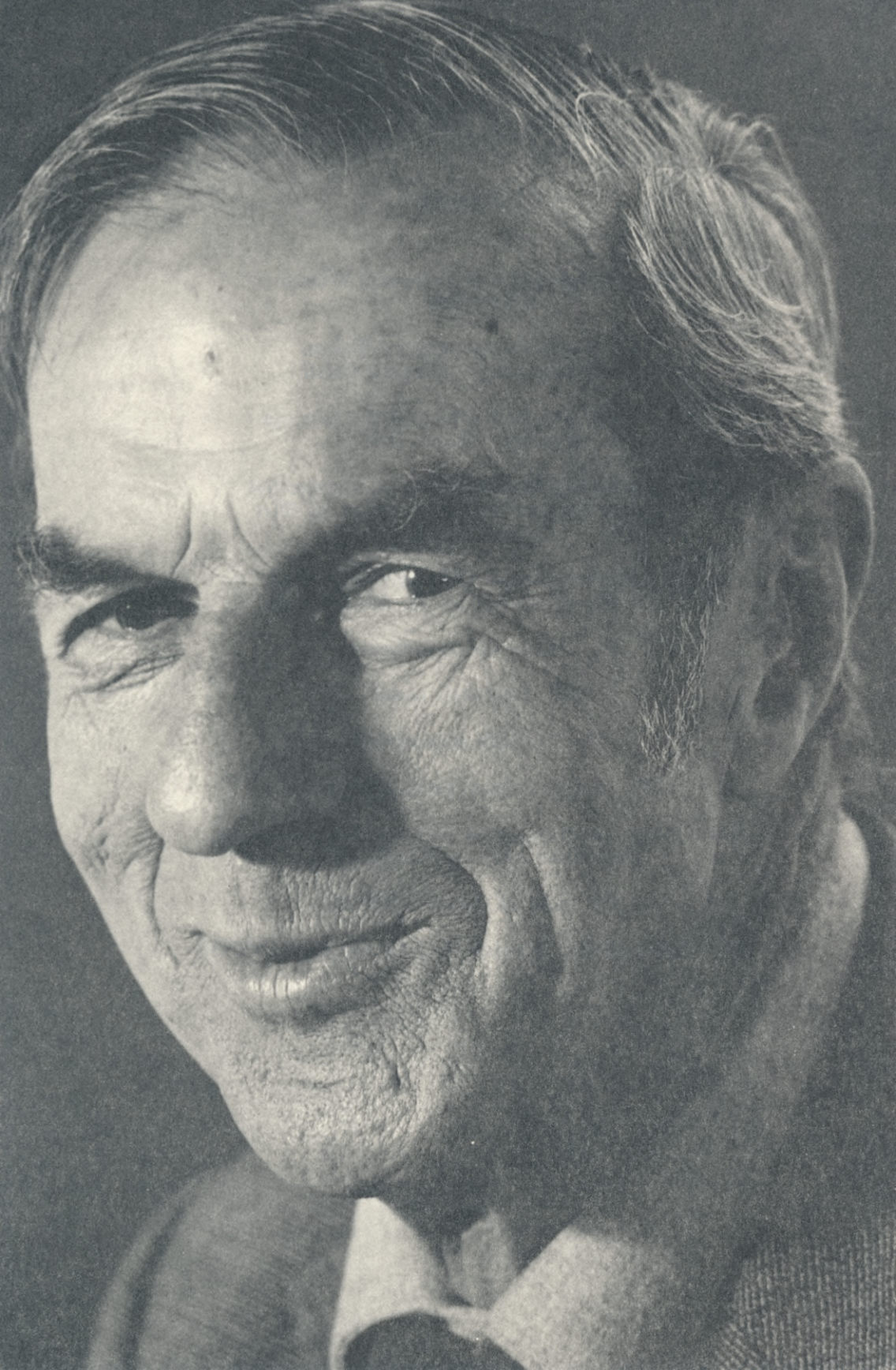

George Hamish Ormond Wilson
1907-1988

In a review of Ormond's *From Hongi Hika to Hone Heke* a schoolman likened the author to a 'detached patrician'. Nothing could have been further from the mark. If good manners and an expectation that research enquiries would be treated responsibly indicate the patrician then Ormond shared this behaviour with many other and quite plebeian Library readers. This assessment cannot otherwise be supported. His robust voice as it echoed round the reading room and then down through the stacks and perhaps out onto the street was not that of a patrician. It had more in common with a high country shepherd working the top beat in a fall muster. The staff and other readers immediately knew from this voice who had arrived and with this recognition there would come a buzz of excitement. It just somehow felt good to have him around.

One knew that, unlike some, he was only too willing to discuss his research bothers with anyone who had similar enthusiasms and that he would not allow the staff's intuitive recognition of his needs to earn any sort of most favoured nation treatment. He even observed most of the Library's restrictions on the use of tobacco—a sore trial for someone with his level of addiction.

Nor was he a 'detached' worker. Throughout all his studies he continued to feel every insult offered a Maori chief as if this had occurred yesterday and he still felt repelled by the many examples of greed and arrogance that dot our history of that period. His sensitivity survived a long apprenticeship in the study of cruelty between one man and another. He perhaps felt detached only when the behaviour of his characters had moved from the use of violence against other men to less reprehensible offences, or to secular challenges such as bartering, where he could admire a rapidly acquired skill, or the preparations for a feast planned for visitors where he could recognise the generosity and sacrifice of the host.

His uncomplaining acceptance of all the pains and disappointments of historical research was one of his hallmarks and this, along with his capacity for work, explains why Library staff and friends found it easy to respond to him. He had plenty of what Dr Johnson calls 'useful diligence' and his working notes, even more than his publications, bear testimony to his industry when trying to ferret out such elusive items as passenger lists, sailing dates of vessels, reasons for misunderstandings

Photograph by Kenneth Quinn, 1984

between individuals or groups, the legacies of inadequate interpreting, and the undertones in myths and legends. For instance, in *From Hongi Hika to Hone Heke*, he reluctantly repeated the conventional story that Heke had cut down the flagstaff three times at Kororareka. He always felt uneasy when accepting such oft-repeated statements and usually preferred to put them to the test of further enquiry. However, in this one case and after consulting other historians, he decided to follow the main current and credit Heke with three separate assaults on the flagstaff. But the doubts remained. When working on a more detailed but still unpublished study of Kororareka itself he found these doubts confirmed and that Heke had in fact cut it down four times. The one thing he could do to make amends was to apologise to Heke's memory.

Only rarely did his native scepticism desert him and allow him to fall into this sort of error. His historical imagination, sharpened by this scepticism, would usually give him a nudge that something did not quite hang together or that some element seemed to be missing. He would then be off on another of his intensive searches. He did not begin this sort of research with any pre-ordained thesis or with many preconceptions but was urged on by a need to understand why. So he always found himself covering a lot of ground. Because understanding can sometimes be slow in coming, he could never be content but would go on devilling in the Library or continue discussing his uncertainties with a multitude of correspondents until satisfied that the particular circumstance was not going to yield up its secret.

Sometimes, as with most of his kind, time compelled him to take his primary sources at their face value. A case in point occurs in his *War in the Tussock*, published in 1961 for the Historic Places Trust. This reconstructed the operations against Te Kooti in 1869 that culminated in the attack on Te Porere near the headwaters of the Wanganui River. He repeats, but with the cautionary 'according to his own account', Lieutenant-Colonel McDonnell's statement that he had accepted command of the Taupo field force only under the pressure and promises of financial reward from the Defence Minister, Donald McLean, and at the request of friends and the Premier, William Fox, alike. At that time McDonnell did not hold any military appointment but was, at the government's request, visiting some of the tribes that had fought for the Queen to learn what their present expectations were and what they thought of the new government. In fact it was the Government Agent for Hawkes Bay, J. D. Ormond, who made the new appointment and then asked the Defence Minister for his approval. The question of McDonnell's pay was not mentioned at the time, he was already drawing £500 per annum while engaged on this programme of visitation, and the amount of the pay he was to draw for taking on this command was not decided until some three and a half months after the appointment had been made. It was then fixed at 2 guineas

per day for the duration of the campaign. There was no suggestion of any additional or indirect reward.

But McDonnell was full of such conceits and phantoms. His self-confidence was boundless and any failures occurring under his command were always to be blamed on the incompetence of allies and subordinates or, just as frequently, the failure of the government to give him a completely free hand in his field of operations. Of all the colonial officers, mostly undistinguished, who held field rank during this period he was undoubtedly the most incompetent. Yet he has such an infinite and persistent capacity for promising results, but always subject to the condition that he must have untrammelled authority, that governments and press alike often seemed to fall for this line. They would then join the chorus in singing his praises. They would somehow forget his habit of threatening to throw in his command. The one surprising thing about this man's record is that successive governments continued to employ him.

It is equally surprising to find that James Belich in his monumental *The New Zealand Wars and the Victorian Interpretation of Racial Conflict* follows this well-rehearsed path and heaps praise on McDonnell. Ormond on the other hand is more judicious. The twelve summer months he spent working on the redoubt at Te Porere had given him the opportunity to ruminate on McDonnell's last campaign. He also distrusted many of the collective opinions that pass as history. Thus he forbears from passing any sort of judgement on McDonnell either as a soldier or as a man. But at the same time he indicates a wariness about the worth and even the honesty of McDonnell's subsequent reports on these military operations.

As a by-product of the summer months Ormond spent at Te Porere tackling the problems of the preservation and management of an earth redoubt in a logistically remote area he published in the Historic Places Trust *Newsletter* of June 1966, an account of his work on this site. This gives an admirable if brief explanation of the competing disciplines of preservation and restoration and maintenance. These years of work in the field would have enlarged many of his perceptions and one had only to accompany him through, for example, the remnants of the earthworks at Ruapekapeka in the Bay of Islands to know that he was seeing more than the rest of us. Kawiti had become for him a very real person.

The search to understand Te Kooti and why he was at Te Porere in 1869 led Ormond back to the Bay of Islands, and to an earlier prophet Papahurihia. The first fruits took the form of an article on the latter for the *Journal of the Polynesian Society* in December 1965. Then in 1985 *From Hongi Hika to Hone Heke* appeared. This thoroughly readable and scholarly work still awaits the recognition it deserves. However, this is not the place to review it. It is sufficient to say that it will continue for a long time to repay careful re-reading.

One does wonder what problems of selection faced Ormond when he came to organise the mass of material that had piled up during twenty years of research and enquiry. For instance, Hongi apparently had a younger brother who was baptised in 1832 and who for the rest of his life remained steadfast in his new faith. What sort of a person was he, and did the brothers have anything in common apart from a shared parentage? Ormond does not mention him. Perhaps he found him to be of little account and without any influence on events. Ormond may have decided that any speculation about the very different directions of these two brothers belonged more appropriately to the novelist than to the historian. Similarly, the apprehension and trial in 1942 of Maketu may have had other and more disquieting features than Ormond mentions. These of course may not have been material to the final outcome of the whole affair. But I would guess that Ormond may have side-stepped these because of reservations about the authenticity of such reports. At other times, though, he does not hesitate to discuss some of the problems caused by the introduction of this, to Maori, strange criminal justice system.

Despite his commitment to the study of history, tempered always by his respect for Kant and Hegel, and despite the imperatives that led him from Te Porere to the Bay of Islands he found time to join in the Library's network of advisory services. The Chief Librarian's note describes the nature and span of Ormond's investment in this work. Ormond also gave us a very honest autobiography and finally, on behalf of Christ's College Library, he published *John Harris: A Memoir* as his salute to the memory of another distinguished New Zealander.

Yet my most vivid recollection of Ormond has little to do with books. Instead it concerns a lean and spare figure bobbing up and down while picking peas in a paddock at 'Mount Lees' and revelling in the freedom of nudity.

R. I. M. BURNETT

Ormond Wilson was one of the four foundation members of the Trustees Special Committee for the Alexander Turnbull Library and the Turnbull Library Endowment Trust Board, appointed by resolution of the Trustees of the National Library on 29 April 1966. He retired, at his own request, in June 1985 after nineteen years of service.

Ormond was a long-term user of the Library and if he could be said to represent any interest on the Special Committee for the Turnbull it was that of the historians outside the universities.

Ormond brought a robust common sense to the deliberations of the committee and the board. His persistent theme was that of the

responsibility of the Library to make its resources available to a wider audience through publication, and he backed strongly all the publishing ventures of the Library. He always wanted the Library to do more, and just before his death submitted a memorandum outlining proposals for the inexpensive publication of original diaries and groups of letters in the collections.

Ormond was a true believer in the Turnbull, and displayed his belief through donations to the collection and nineteen years of advice and counsel in an official capacity, and a continuing concern for its well being right up to his death.

J. E. TRAUE

The poet Tukua-te-rangi Tutakangahau on the right, and his father Tutakangahau.
Photo neg. 4171 1/2

A Nineteenth Century Tuhoe Waiata Tangi

COMMENTARY AND TRANSLATION BY
MARGARET ORBELL

Most of the waiata composed in the late nineteenth century have been forgotten, yet the words of some of them await discovery in manuscripts and early publications. A beautiful waiata tangi recorded among Elsdon Best's papers in the Alexander Turnbull Library was composed in 1897 by Tukua-te-rangi Tutakangahau on the death of his daughter Marewa-i-te-rangi.[1]

Tukua-te-rangi and his family lived at the remote settlement of Maungapohatu, deep in the densely forested mountains of the Urewera. He and his wife, Te Kura, had three children. His father, then an old man, was the famous Tutakangahau who was rangatira of the Tamakaimoana hapu of Tuhoe and a leading authority on the traditions of his people.

A school had recently been opened at Te Whaiti, and Tutakangahau, wishing his grandchildren to acquire the new knowledge as well as the old, decided they should be sent to study there. At that time it took at least a day and a half to walk from Maungapohatu to Te Whaiti. Tutakangahau arranged for the three children to stay with people at Te Whaiti, and he also asked Elsdon Best, a Pakeha friend and student of Tuhoe tradition who was living there, to concern himself with their welfare. The children were constant visitors at Best's home, attracted, he suspected, by the biscuits he always had for them.

But then tragedy came to the Urewera. An influenza epidemic struck down one person after another, and scarcely a day went by without the sound of rifle fire which announced a new death. Tukua-te-rangi's daughter Marewa-i-te-rangi became ill, and she died soon after her parents came to her.

Tukua-te-rangi's waiata tangi for Marewa laments her death and farewells her, tracing the journey to her ancestors which she must make. In the first lines, he also laments the deaths of relatives of Marewa who have died as well.[2] He blames their deaths, in the traditional way, upon Hine-nui-te-pō, the Great Woman of the Night who was said to have brought death into the world; but he also blames Satan, and he expresses, again in traditional terms, his wish to avenge Satan's action. Then in a traditional metaphor he honours the dead by speaking of them as 'te whetū me te marama', the stars and the moon.

Though the people of Te Whaiti had asked that Marewa should be buried there, she was taken back to Maungapohatu. It took three days for the young men of the district to carry the bier over the very steep, difficult track. Each night the party stayed at a village on the way, and there were mourning ceremonies and speeches of farewell. In each place the people asked that the child should be buried in their urupā, but her father would not agree.

In his waiata Tukua-te-rangi traces this journey to Maungapohatu, speaking as though Marewa were still alive. After crossing the Okahu Stream, a tributary of the Whirinaki, the party made their way to the summit of Tarapounamu, where Hine-okaia, one of Marewa's playmates who had died in the epidemic, had recently been buried. And finally, on the last stage of their journey, the party climbed to the summit of the peak known as Te Whakaumu.

From there they could see Maungapohatu, the tapu mountain under which they lived. Maungapohatu was spoken of as the mother of Tamakaimoana, and as their mana. The bones of their ancestors lie in caves on the mountain, near two huge rocks known as Ngā Whatu a Maru. Tukua-te-rangi tells his daughter that she will be welcomed by her ancestors, and that she will rest with them there.

Elsdon Best, who was accompanying the party, later described the ascent of Te Whakaumu:

> When we reached the summit of the high, bleak range of Te Whakaumu a halt was made at the old *taumata*, or resting-place, used by these foot-travellers of the great forest for centuries past . . . Through a break in the driving storm we see the great rock bluff of Maunga-pohatu far above and ahead of us . . . Now the summit of the mountain is suddenly covered with a white pall of mist. An old man said, 'The mountain is greeting for her child.' The parents of the child are a little apart; they have chaunted a lament for their child and greeted their mountain home. Then, as the mountain-brow becomes obscured by the mists the whole of the people give voice together in an ancient dirge . . . The bitter sleet and snow, fierce-driven by the winds, pelt the mourners unmercifully. Through the drifting scud we see the great cliffs far ahead, wherein are the caves of the dead, where lie the bones of many generations of the children of Potiki. And then, with the storm fiends lashing us, we go down into the darkling valley below.[3]

In the second stanza of his song, Tukua-te-rangi honours his daughter by speaking of her, in traditional epithets, as 'taku māhuri tōtara', my young totara, and 'taku kuru pounamu', my greenstone ear pendant; Tawhiritari must be the name of a forest. The idea that a treasure has fallen from the sky appears to be a Christian one, the meaning being that Marewa had been sent from heaven by God. The mist of which the poet speaks must be associated with the mist with which Maungapohatu greeted her child and mourned her as she returned to rest with her ancestors. Marewa's wairua, her soul, is seen as setting out from Maungapohatu, having rested first at Ngauwaka; this is a place in the Waikare Valley near the settlement of Maungapohatu,

and the idea must be that her wairua will travel down the Waikare River, a tributary of the Whakatane River.[4] When she reaches the ocean, Marewa will dive into the water and make her way northwards to Te Rēinga, the Leaping Place. From there she will join her ancestors in Te Pō, the underworld.

In the last stanza, Te Pēhi-o-te-rangi is Elsdon Best, whose usual Maori name was Te Pēhi; he is honoured here by being spoken of as Tē Pēhi-o-te-rangi, Best-of-the-sky. Best had been present when Marewa passed away, having arrived just in time to join her relatives in farewelling her. Paki is a woman living at Te Whaiti, almost certainly the person with whom Marewa had been staying.[5] Although the address to her takes the form of a reproach, this passage honours her by acknowledging her relationship with Marewa; and the poet goes on, in any case, to express the traditional idea that when once an atua, or spirit, is intent upon devouring a person, nothing can be done. The words 'e te tau', my love, are addressed to Marewa. Finally, and again traditionally, Tukua-te-rangi accuses Marewa of having thoughtlessly abandoned her relatives. He condemns the education which had indirectly led to his daughter's death,[6] and he speaks once more of his sorrow.

His song is in one way most painful to read, bringing before us the events it describes. Yet because it has the nobility of high art, it transforms the circumstances which produced it. This was, indeed, its purpose. Like other composers of waiata tangi, Tukua-te-rangi made a powerful and beautiful song which confronted death and affirmed the value of life. And because life and death are universal concerns, his song speaks still for all of us.

He Waiata Tangi

Na Tukua-te-rangi Tutakangāhau mo tana tamāhine, mo Marewa-i-te-rangi; i mate ia i te 13 o ngā rā o Hepetema, 1897. Ko Marewa he tamaiti rangatira tēnei no Tamakaimoana, hapū o Tūhoe.

E hine, Marewa-i-te-rangi e takoto kino nei,
Kore nei, e hine, ōu tuākana, ōu tāina, i tipu ake ki te ao.
Tēnā ka riro atu i a Hine-nui-te-pō.
E hiakai ana ahau te wai roro i a Hātana,
E hiakai ana ahau te atua ngau kino
Nāna rawa i tiki mai te whetū me te marama.
Haere ra, e hine, kauria atu ra te kauanga i Ōkahu.
Piki atu, e hine, kia whakaeke atu ko Tarapounamu,
Tāpuitia atu ko Hine-okaia, kai konā e moe ana.
Kia tere tāu haere, kei whāia atu tō tira huri kino

I ōu tuākana e aue kau nei, tē mutu noa te mamae.
Mārō tonu te haere, whakangā rawa atu ko Te Whakaumu,
Titiro tō kanohi ki Ngā Whatu a Maru:
Ko te iwi nui tēnā ma rātau koe e whakatau ki te whare,
E hine ra.

Takuate kau au. Kai hea koe, [e] hine
Ka ngaro nei i ahau?
Tēnā ka riro i te tira kahurangi.
Taku māhuri tōtara no roto o Tawhaitari,
Taku kuru pounamu i taka iho i te rangi,
Pōkia iho ra e te karekare tuakohu.
Noho ana i Ngauwaka,
Whakamau te titiro ki te tai whakawaho.
Rukuhia, e hine, te ruku a te kawau
Kia ea ake ana te wā ki ōu mātua.
Huri mai i konā; kāti, ka hoki mai ki ahau, e hine.

Ka tika Te Pēhi-o-te-rangi te hara mai
Kia kite iho i te tau huri kino
I a tātau: haere ana, ka riro.
E hine, tahuri mai ki muri ra, taihoa e haere,
Kia whāia atu tō tira mokemoke ki raro o Te Rēinga!
Tō kino, e Paki, tē whai koha koe
Ki te whakaatu noa i te hauoratanga!
Me aha, e te tau, te ngau e te atua ka ngoto kai roto?
Hara mai koutou, kia tangi atu au te ao mārama.
E kore e hunaa te mamae i a au ki a koe, e! Marewa,
E hine, koha-kore rawa koe ki ōu tuākana ka mahue ki te kura.
Ehara, e te iwi, e haunga na roto te mātauranga.
Anei, e te iwi, ka kite i te raru,
Huri mate noa ahau ei!

A Waiata Tangi

By Tukua-te-rangi Tutakangahau for his daughter, Marewa-te-rangi, who died on 13 September 1897. Marewa was a high-born girl of the Tamakaimoana hapu of Tuhoe.

My girl Marewa-i-te-rangi, lying in this unhappy state,
Your elder cousins and younger cousins, girl, did not grow up to live in this world,
They were carried off by Hine-nui-te-po.

I am hungry for Satan's brains,
I am hungry for that cruelly devouring spirit
For it was he who came and took from me the stars and the moon.
Set out, girl, and wade across the ford at Okahu.
Climb up, girl, and when you reach the summit of Tarapounamu
Take as your companion Hine-okaia, who is sleeping there.
Go quickly, or you may be followed on your journey as you turn
sadly away
From your elder sisters who keep lamenting here, their sorrow
never ceasing.
Go straight on, and when you stop to catch your breath on
Te Whakaumu
Let your eyes gaze at Nga Whatu a Maru.
All your tribe are there, and they will offer you rest in their house,
My girl.

All I can do is mourn. Where are you, girl
Who is lost to me?
She is carried away on a noble journey.
My young totara from within Tawhaitari,
My greenstone ear pendant fallen from the sky
Is covered with waves of mist.
When you rest at Ngauwaka,
Fix your gaze upon the region beyond.
Dive down, girl, dive like a shag
And come up in the realm of your ancestors.
Then turn back towards me. That's far enough, you must come back
to me, girl!

Te Pehi-o-te-rangi came straight
To gaze upon the beloved who was turning so sadly away
From us: he came, and she was gone.
Girl, turn back to us, wait before you go,
You must be followed on your lonely journey, going down below
Te Reinga!
It was your fault, Paki, for having nothing to give
That would have pointed the way to health.
But what could we do, my love, when the spirit devoured within?
Come to me all of you, let me mourn her in the world of light.
The pain I feel for you can never be hidden. Oh Marewa,
Girl, you showed no concern for your elder sisters left behind
at the school.
See, my people, education is stinking within!
Now, my people, I am in distress,
I keep turning about in my pain.

1 Best, Elsdon. Scrapbooks, 1901-31, v. 3 [210] p. 9 qMS BES, Alexander Turnbull Library, For permission to publish it, I am indebted to the Chief Librarian, and also to Mr Te Rangianiwaniwa Rakuraku, of Tamakaimoana. The words of the song, with a brief introductory note, are on a printed sheet cut from an unknown publication and pasted on the page. There are also some additional notes in Best's handwriting. Probably Best arranged for the song to be printed in a pamphlet of some kind, perhaps on the occasion of a Tuhoe meeting. Best did not translate the song, but described Marewa's tangihanga at length in 'Maori Eschatology: The Whare Potae and its Lore', *Transactions and Proceedings of the New Zealand Institute*, 38 (1905) 148-239 (pp. 204-10). There is also an account in Elsdon Craig's *Man of the Mist: A Biography of Elsdon Best* (Wellington, 1964), pp. 75-78. Information about place names on Maungapohatu is given in Best's *Tuhoe: The Children of the Mist*, 2 vols (Wellington, 1925), I, 53.

2 Best does not tell us whether Tukua-te-rangi's other two children were boys or girls, but since Marewa was seven or eight when she went to the Te Whaiti school, the others were almost certainly older than her. This being so, her 'tuākana', in lines 11 and 37, must be two elder sisters. Because of this, and because there is nothing to suggest that any other of Tukua-te-rangi's children had died, the words 'tuākana' and 'tēina' in line 2 must refer to female cousins rather than sisters.

3 Best, 'Maori Eschatology', pp. 207-08.

4 In a handwritten note, Best explains that Ngauwaka is 'a place in Waikare valley nr. M'pohatu'. As well, Te Ihu ki Ngauwaka is the name of the northernmost peak of Maungapohatu; these two names must be associated in some way. It was believed in the Urewera that wairua made their way down the rivers to the sea, then travelled by water to Te Reinga (personal communication from Kino Hughes, 1978).

5 In a handwritten note, Best notes that Te Paki is a 'woman of N[gati] Whare at Te Whaiti, where Marewa died'.

6 The phrasing of this line is unusual, and there may be an idiomatic meaning which I have not understood; if so, I should be grateful for a correction and explanation. There may be a deliberate ambiguity, with a play upon the word 'ehara'. This word is sometimes exclamatory and sometimes forms a negative. While it is treated as an exclamation in the translation 'See', it could perhaps also be taken as a negative, especially since the usual particles are often omitted after the negative ehara in proverbs and poetry. In this case, the line could also be taken as meaning, 'It is not, my people, as if education were stinking within'. If there is an ambiguity, it must surely reflect the poet's complex state of mind as he contemplates the cause of his loss.

South Pacific Books and the Concept of Rarity

SHARON DELL

In the Western European tradition of scholarly librarianship rare book collections generally comprise pre-1801 publications, first and special editions, association or other special copies and the products of fine printing presses. If this tradition was followed in the Pacific it would exclude most South Pacific books. Although documentation of the South Pacific began with Magellan's exploration in 1521, it was not until the arrival of missionary presses in the early 1800s that printing in the area commenced, especially in the languages of the South Pacific. Increasingly, rare book collections in Australia and New Zealand are being expanded to include parts of the early national and regional printing output.

Since the prototype South Sea Island, described by Wallis, Cook, Bougainville and others, took hold of the Western world's imagination, documentation and interpretation of the region have flowed from the presses of the world. Generations now have studied in the natural laboratory which geographical and cultural fragmentation have created in the Pacific. In this they have been supported by the collections of the great research libraries and notably, by Pacific research libraries. These were established comparatively recently, with the aim of creating comprehensive collections relating to Oceania as a basis for research work by the many universities and organisations engaged in Pacific studies. The University of Hawaii Library, B.P. Bishop Museum Library, Mitchell Library, National Library of Australia, and Alexander Turnbull Library share with an increasing number of local libraries and museums the task of preserving and promoting the documentary heritage of the South Pacific region.

The conditions under which material is published in the Pacific have always conspired against the systematic collection, preservation, and documentation of the region's publications, and contributed to their rarity.[1] It is an area renowned for its cultural diversity. Geographically, the Pacific Ocean comprises one third of the earth's surface, yet, excluding Papua New Guinea, its total land mass is only that of Cuba. Papua New Guinea and the Solomon Islands share among 3.5 million

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This is the edited text of a talk given to the Rare and Precious Books and Documents Section at the IFLA/LAA Conference, Sydney 1988.

people one quarter of the world's known languages. Historically, there are political, religious and commercial ties which link the Pacific peoples with Britain, USA, France, Japan, Germany, Spain, Australia and New Zealand.

The focus of this paper is on publications in the languages of the South Pacific. The recent acquisition by the Alexander Turnbull Library of a collection of papers and publications from the Cook Islands has forced a re-evaluation of the Library's Pacific Island languages collection, and led to consideration of practical ways by which its role can be extended beyond bibliophily into that of an active research library. Such libraries are, according to Ian Willison, 'involved in a grand collaborative enterprise whereby the techniques of writing, of publishing, of critical scholarship are brought to bear on the progressive ordering of the world's experience of itself'.[2] Willison supports the idea of a library's collection as an archaeological stratum acting profoundly on the intellectual ordering of experience in its own right and with others.

* * *

The Cook Islands is a self-governing state in free association with New Zealand. Its fifteen islands lie scattered between Samoa and the Society Islands. In 1821 the Reverend John Williams of the London Missionary Society left two Tahitians there to begin the task of converting the people to Christianity. From 1827 permanent mission stations were established and villages formed as the people were encouraged to imitate a European way of life based on Christian legal codes.

As elsewhere in the Pacific, the chief means of missionary instruction was the distribution of vernacular literature. Vocabularies and grammars, catechisms and Biblical texts, hymnals and prayerbooks were followed by the full translation of the Bible and, almost invariably, *Pilgrim's Progress*. Printing in Cook Islands Maori was carried out at the London Missionary Society press in Tahiti; then in 1834 Charles Barff's cast-off press and a few fonts of type were sent to the Reverend A. Buzacott in Rarotonga. With the arrival of the French in Tahiti the station declined and Rarotonga became the centre for their Eastern Pacific mission work. This included printing. As in most mission fields, a belief that literacy gave access to European material culture fuelled a period of intense interest in reading and writing.

In September 1987 Miss Dorothy Hall wrote to the Turnbull Library offering to donate some papers and books belonging to her father, the Reverend Percy Hall, who had been in charge of the LMS School in Rarotonga in the early 1900s. Miss Hall expected that the Library would want to dispose of most of the collection. In fact the three cartons which arrived contained extraordinarily exciting material covering the early mission period, and the difficult time for the missions which followed the introduction of Consular administrations. The collection was also truly varied: manuscripts[3], books, printed ephemera, sketches, maps, song-books and glass negatives have all fascinated Library staff.

One carton included printed items. Some of these were multiple copies still tied up in the printer's paper bundles. Many items showed the typical effects of a tropical climate, being mouldy and worm eaten. Other items were signed, inscribed or annotated by people associated with their production; the 1846 *Pilgrim's Progress*[4] was annotated and marked up in William Wyatt Gill's handwriting in preparation for a later edition. In total, there were about sixty items in Cook Islands Maori and forty other related English language publications, official publications, and issues of serials.

The difficulties that were encountered in evaluating the Hall Collection are symptomatic of the poor level of bibliographic control and the paucity of research into Pacific Islands language publications in general. The printed material in the collection was first compared against the items listed in the standard text, H. Bond James's *A Bibliography of Publications in Cook Islands Maori.*[5] This was supplemented by the Alexander Turnbull Library's own catalogues. Of these, the most useful record was the shelf list, even though the bibliographic information it gave was often distressingly brief. James listed seventy-three items in his bibliography, excluding serial articles. There were a further thirty items in the Turnbull's shelf list which were not recorded by him. It was startling to find that the Hall Collection contained thirty items not recorded in either list. This discovery prompted a comparison of the Turnbull's collection with those of other research libraries.

The James bibliography was used as the standard of comparison. His statements of each library's holdings were supplemented with information from the published catalogues of the B.P. Bishop Museum Library, and the Grey Collection at Auckland Public Library.[6] The following table shows the number of items held by each library which were found to be listed by James.

Table 1: Library Holdings of Cook Islands Maori Imprints Recorded by James.

National Library of Australia	11
Ferguson Collection (now in NLA)	37
LMS, Sydney	5
B.P. Bishop Museum	14
New York Public Library	6
American Bible Society	4
School of Oriental & African Studies, London	10
Alexander Turnbull Library	62
[shelf list of Cook Islands Collection	45]
[Percy Hall Collection	17]
H. Bond James Collection	36
Seventh Day Adventist, Rarotonga	6
Grey Collection, Auckland Public Library	2

Any conclusions reached from such a brief investigation must be offered cautiously. Two points were clear, however. First, over half the items in the James listing (forty-two of seventy-three) were represented in library collections by only one or two copies; most libraries had some unique holdings. Second, each collection was likely to hold unrecorded items (the Grey Collection for instance had ten not listed in James). It was also significant, both for institutions wanting to assess their own collections, and for researchers, that the holdings of several major collections could not be ascertained.

Some island groups, it is true, have excellent bibliographical coverage of their publications, but the example of the Cook Islands is not so atypical that it cannot lead to wider conclusions. The strongest collections of publications in the languages of the Pacific are held in research libraries located on the fringes of the region. Within these libraries the collections are so briefly identified and described that the published finding aids cannot be relied upon as a true indication of holdings. The existing bibliographic tools and supporting literature are likely to have been published in small print runs and are frequently expensive or scarce. Although they may meet the needs of people who have access to copies held in research libraries, they are difficult to acquire. Several large scale works have been in preparation or close to publication for years.[7] Of the ten or so mentioned by H. E. Maude in 1971 only three appear to have been published since then.[8] There is an obvious need to assist the publication of bibliographies of the region. In particular, even basic draft listings of the known publications in Pacific Island languages or the holdings of individual libraries would be of great value. Very little has been written about the printing history and spread of literacy in the Pacific, apart from Lingenfelter's *Presses of the Pacific Islands, 1817-1867*[9] and the inclusion of press histories in some bibliographies. *ABHB*, the Annual Bibliography of the History of the Book, has had only one entry for the entire region in the past fifteen years.

Apart from the usual forms of historical and linguistic research which these collections sustain, the 'laboratory' of the Pacific is being used in the increasingly popular fields of the history of the book and literacy, and the changes from oral to book-based methods in the transmission of knowledge. Bernard Smith, among others, has shown how important the images of the Pacific were in shaping the Western mind's perception of people and place. Conversely, missionaries are said to have found illustrations essential for conveying the concepts of the Bible.[10] There has been little examination of the rising impact of radio, pirated TV and video and their adoption as a means of communication. Neil Postman laments the decline of the age of typography in twentieth century Western life. He speaks of the clashes of resonances, such as the continuing importance of oral testimony in our courts of law, even

after 500 years of printing.[11] In the Pacific, where printing is only 150 years old and was engaged in for Pacific Islanders, rather than by them, audio-visual technology supports the tradition of oral communication. Current research examining changes in communication systems points to the possibility that print may be by-passed in some places.

Cultural revival and the desire for independence is also creating a market for information about the past. In New Zealand the 500 *Kohanga Reo*, or language nests, set up to teach Maori children their own language and culture have been the spur for the first genuine Maori book publishing since the introduction of printing over one hundred and fifty years ago.[12] In Hawaii the *Punana Leo* movement may have a similar effect, creating an upsurge in interest in the language and its publications.

These observations have a bearing on the role of the research library in the Pacific. A re-evaluation of the way in which Pacific collections are promoted and preserved may be necessary. These South Pacific publications may not form part of the research libraries' own national imprints, but geographical, cultural, and political ties with the Pacific can be used to justify an increased allocation of resources for the care of Pacific collections. Even without such ties, sheer scarcity imposes a responsibility. In times when retrospective national bibliographies near completion, it would not be inappropriate to turn bibliographic talents to the South Pacific. With increased use of shared bibliographic databases, a co-ordinated programme does not seem too impractical to contemplate.

The best means of ensuring that copies of publications are available where they are needed is open to discussion. Micro-reproduction would seem an obvious answer, and the Pacific Manuscripts Bureau would be an ideal co-ordinator. However, Pacific libraries do not all have microfilm or fiche readers, so a paper by-product would be a necessary part of any project.

In the 'climate' of the Pacific both cyclones and coups render any library collection vulnerable. It cannot be assumed that someone else will be doing the job. The nature of the collections, relationships with the people of the Pacific, the interests of researchers and the desire to be part of 'the intellectual ordering of experience' demand a more active role. Additionally, in the current political and economic situation of Australia and New Zealand at least, a research library's assumption of responsibility for the rare books of the wider Pacific region may provide justification (if further justification is necessary) for the maintenance of rare book collections.

1 Nevertheless, excellent surveys of literature about the Pacific exist. H. E. Maude's essays 'Pacific Documentation: An Introductory Survey' and 'Bibliographic Control of Pacific Manuscripts' are classics, published as a result of the 1971 Australian Unesco Seminar in *Source Materials Related to Research in the Pacific Area* (Canberra, 1973). The work of bibliographers Petherick, Taylor and O'Reilly is augmented by popular overviews such as A. Grove Day's *Pacific Islands Literature: One Hundred Basic Books* (Honolulu, 1971). Ian Willison's 'Publishing in Oceania: A British Librarian's Perspective', in *Publishing in the Pacific Islands: A Symposium*, edited by Jim Richstad and Miles M. Jackson (Manoa, Hawaii, 1984), discussed the passing of control of the way in which Pacific islands are represented to the world through literature from Europe to the islands themselves. The challenges of being a Pacific publisher today have been outlined by Kevin Walcot in 'Perspectives on Publishing, Literacy and Development', in *Publishing in the Pacific Islands* . . .. The continuing difficulties librarians face in collecting contemporary material from the region were discussed in a post-IFLA 1988 seminar.

2 Ian Willison, 'Publishing in Oceania . . .', p. 51.

3 The manuscript papers in the Reverend Percy Hall Collection are described in 'Notable Acquisitions', *Turnbull Library Record*, 21 (1988), pp. 54-55.

4 John Bunyan, *Te Tere no te Tuitatere mei Teiane Ao ki te Ao a Muri Ata* (Rarotonga, 1846).

5 H. Bond James, *A Bibliography of Publications in Cook Islands Maori* (Sydney, 1953). This is a draft listing, issued by the South Pacific Commission; it does not appear to have been superseded. James was a London Missionary Society colleague of Reverend Hall.

6 Bernice Pauahi Bishop Museum, *Dictionary Catalogue of the Library* (Boston, 1964); W. H. Bleek, *The Library of his Excellency Sir George Grey* (Capetown, 1858). Holdings for the Mitchell Library (whose published catalogue contains reference to a 'Tentative list of books written in or written about Cook Islands', but not cards for the items themselves) the British Library, the University of Hawaii Library and the Cook Islands National Library could not be ascertained.

7 In 1971 H. E. Maude announced that W. G. Coppell's major bibliography on the Cook Islands was close to publication. See his 'Bibliographic Control of Pacific Manuscripts', *Source Materials in the Pacific Area* (Canberra, 1971), p. 76. However, earlier this year, a communication from another Pacific bibliographer, Philip Snow, indicated that publication of Coppell's work is still several years off.

8 H. E. Maude, 'Bibliographic Control . . .', p. 77.

9 Richard Lingenfelter, *Presses of the Pacific Islands, 1817-1867* (Los Angeles, 1967).

10 Niel Gunson, *Messengers of Grace: Evangelical Missionaries in the South Seas 1797-1860* (Melbourne, 1978), p. 247.

11 Neil Postman, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business* (New York, 1985).

12 Sharon Dell, 'The Maori Book or the Book in Maori', *New Zealand Libraries*, 45 (1987), 98-101.

Katherine Mansfield's 'The Unexpected Must Happen' and its Relation to *Bliss*

A TRANSCRIPTION AND COMMENTARY
BY GARDNER MCFALL

'The Unexpected Must Happen': A Transcription[1]

Guy Gaythorn knocked the ash from his cigar end into the fire behind his back, restored the comfort to his lips, tilted his head further back if that were possible, & ballancing[2] himself on his toes for half a second—proceeded—["]you are half witch, Judith, and half pussy cat—my dear—that subtle combination which is so essentially feminine[;] but if you were not so young, so completely childish—it is no use denying the fact, I should be seriously annoyed."

The lady upon the opposite side of the table ~~picked~~ plucked a feather from her fan & blew it across the polished surface where it lay like a tiny swan on a dark miniature lake:[3] "Allow me to assure you, sir, that under the circumstances, I feel my action in this matter to be beyond reproach." She suddenly rose, stretched out her white arms and looked at him, half laughing, half angry—from under her long lashes—"Why on earth, because in a weak moment I became engaged to you—am I to regard you as the only Adam—Why the Garden of Eden, now a days, is simply stocked with them and they are like Penny-in-the-slot machines. Guy—they all fascinate me, and I want to find out about them all—So for heaven's sake, don't develop the middle aged, vulgar, jealous husband attitude, but leave me my adorable Macdowell—the boy needs a woman—his father's history you know—in peace."

The man made no reply for a moment. Then with a sudden movement, almost with fierceness he took his wife in his arms, kissed her passionately, then pushed her gently back into her seat. ["]~~This evening Judith we spend quietly & happily together. I know you will obey me & in future remember that you belong to me~~[,] ~~that your honor is my honor~~. We have argued quite long enough ~~up~~[4] & quite Often enough upon this—to me—painful subject, Judith. I will have no more of it. Let us now spend a quiet evening together." She was surprised, satisfied, soothed with the spontaneous passion of the man—but a frightful fear had crept into her very blood. Why could he not leave her as he had intended, and meet his friends at the Admiralty Club—God! What would he say or do if the door were to open, as in a few moments it would open, and Cecil, eager—loving—excitable,

burst into the room. She could not forgive herself for her foolish action in giving him the duplicate key to her flat—it was so lacking in dignity, it looked so bad, even though she knew it meant nothing—She clasped her hands convulsively. What could she do—how could she make Guy go—~~What~~ It was strongly evident that her husband would not leave her, to get him away from their room she must ~~suggest~~ go with him. This must be done. How! Suddenly a thought seized her & the relief that it brought lighted her face with what ~~he~~ Guy interpreted as love. Moving quickly to the window she lifted the blind, & moonlight flooded the room & killed the firelight: "Guy, it is moonlight again, just as it was that happy night—~~Why not take me for a~~ let us walk for awhile" & her voice was full of trembling persuasion. "Do you want to Judith,["] he said, ["]let us go—Life is too short for you and me to quarrel. Run and get on your coat & hat.["] Swiftly she left the room, ran along the passage. She was standing in front of the mirror—buttoning her jacket when—was it fancy—it could not be reality—she heard the front door open & close, steps across the hall, then her husband's voice—loud and commanding—"You Cecil Macdowell."

She stood motionless, helpless, listening intensely for further sounds. ~~from the~~ The painful ~~thumping~~ throbbing at her temples suggested some long forgotten melody which repeated & repeated itself maddeningly. But there came no sound from the sitting room. Then suddenly the door opened, the two men came out—talking excitedly, her husband paused to put on a coat & hat & the next moment—the hall door had clicked behind them & she was alone!

Commentary

'The Unexpected Must Happen' appears in Notebook 2 held at the Alexander Turnbull Library along with Mansfield's notes of her 1907 Urewera journey.[5] The notebook also contains Mansfield's reading notes from 1908, a poem beginning 'This is Angelica / Fallen from Heaven', and assorted vignettes and narratives, most notably 'Leves Amores' (known as 'The Thistle Hotel').

'The Unexpected Must Happen' dates from the early months of 1908 and provides insight into Mansfield's increasing command of the art of invention. She writes in this notebook, in January 1908, a warning to those who would read all of her early work autobiographically, 'I have the brain and also the inventive faculty! What else is needed?'[6]

'The Unexpected Must Happen' reveals the young Mansfield's talent for heightened imagination; she would have been just twenty, writing about adult relationships she could not have experienced yet except through books.[7] It also stands as an unwitting, oblique exercise for the later mature story *Bliss*.

In the large design, both stories depend for their effect on a reversal of expectation. They employ the theme of illusion and reality, clarified,

paradoxically, by deception. In the case of 'The Unexpected Must Happen', it is Judith's deception: she has given Cecil, her paramour, the key to her flat. In that of *Bliss*, it is Harry's: he is having an affair with Pearl Fulton.

Judith Gaythorn's surname embodies the oppositions in her nature. Guy claims she is 'half witch . . . half pussy cat'; she looks at him 'half laughing, half angry'. She is an early version of Bertha Young. They are both self-deluded, Judith by her power to allure, and Bertha by her vision of a perfect life. Judith is depicted as an attractive woman whose extramarital escapades stem from boredom within a precipitous marriage. Whatever her protestations, she uses other men to attract her husband's attention. Similarly, Bertha in *Bliss*, only far more subtly and with greater emotional complexity, desires her husband when contemplated alongside Pearl, the fascinating 'other' woman. At the moment of their renewed interest in their respective spouses, Judith and Bertha are thwarted by the evidence that they are not essential to them. Bertha realizes that her husband Harry is involved with Pearl, the woman she herself has been drawn to, and Guy goes off congenially with Cecil, leaving Judith alone. In effect, Judith becomes the 'forgotten melody' throbbing in her brain. Where they once appeared to orchestrate events, Judith and Bertha are rendered victims of 'the unexpected'.

Despite the brevity of Mansfield's early text, it reveals elements that become full-blown virtues in *Bliss*: imagery, irony, and wordplay. Moonlight, fire, mirrors, and gardens appear in both stories, though *Bliss* manifests a more scrupulous mobilization of them. In particular, the pear tree in the garden unifies the story by serving as a projection of Bertha's psyche. Her changing perceptions of it track an inner drama whose ending ironically contrasts the untouched, insensitive quality of the tree itself. Imagery in 'The Unexpected Must Happen', on the other hand, functions not as an essential structuring principle so much as an illustrative gesture toward the illusion and reality theme. To this end, the table has a 'polished surface', and the feather that Judith blows across it is likened to a 'tiny swan on a dark miniature lake'. These images suggest that things are not what they seem.

The irony of events in 'The Unexpected Must Happen' is heightened as it is in *Bliss* through wordplay involving characters' names, such as the punning of 'gaythorn' on 'gay blade', and various textual repetitions and variations. For example, Judith imagines Cecil entering the flat 'eager—loving—excitable', only to hear him leave with her husband 'talking excitedly'. Fearing his untimely arrival, she thinks, 'how could she make Guy go . . . it was strongly evident that her husband would not leave . . . she must . . . go with him. This must be done.' The repetition of 'must', the implied necessity, plays off against the title, which by the end of the story reveals its irony. Can it be

coincidence that Bertha in 'Bliss' is also seized by a sense of necessity, and is portrayed as 'waiting for something . . . divine to happen . . . that she knew must happen . . . infallibly'?[8]

To Mansfield's credit, the ending of neither story is a gratuitous trick, but the culmination of signs that the careful reader will discern, even if only in retrospect. The disparity between appearance and reality appears in both stories from start to finish. Mansfield renders this in her deployment of the swan image as well as in her portrayal of Judith, who has given Cecil the key to her flat, 'though it meant nothing'. As in *Bliss*, where Bertha's repressed hysteria foreshadows the unsettling outcome, so in 'The Unexpected Must Happen', the text betrays its conclusion, though we must get there to see it.

There is no doubt that *Bliss* is the richer, deeper, more satisfying and accomplished story; that it succeeds in creating the two worlds of illusion and reality, of the conscious and unconscious that 'The Unexpected Must Happen' merely documents in plot and phrasing such as 'was it fancy—it could not be reality'. Nevertheless, in this early story, Mansfield displays enough similar concerns with plot, theme, character, imagery, and irony to suggest that, at least on a subconscious level, 'The Unexpected Must Happen' was an early exercise for *Bliss*. The axiom underlying both stories is akin to, if not indeed influenced by George Meredith's 'Love's Grave' that ends, 'Passions spin the plot / We are betrayed by what is false within.'[9]

REFERENCES

1 Mansfield, Katherine. [Notebook 2], 1907-09. qMS [1244] in Murry, John Middleton, Papers of Katherine Mansfield, 1901-1922. MS Group 38. Alexander Turnbull Library. Permission to publish the transcription has been granted by The Society of Authors, London, as the literary representative of the Estate of Katherine Mansfield.

2 This is Mansfield's spelling. 'The Unexpected Must Happen', was written hurriedly in pencil, and reflects revisions at the time of creation which my transcription documents. Because of the speed at which it was written, punctuation is both sparse and inconsistent. The dash is Mansfield's favourite punctuation mark here. A minimal amount of bracketed punctuation has been supplied but otherwise it is true to Mansfield's text. The exclamation marks which Mansfield was fond of and which occur frequently in the manuscript version of *Bliss*, ampersands, and underlining of words are hers.

3 I am grateful to Margaret Scott for helping me decipher this image. Mansfield's description reflects a re-combination of Urewera imagery contained in the same notebook composed a month or two before where she remarks on 'the sky in the water like white swans on a blue mirror' (p. 18 recto). We can see Mansfield in the process of building a particular storehouse of imagery and beginning to exercise her penchant for the miniature. While this storehouse did not alter dramatically over time, she increasingly perfected its use.

4 It looks as though Mansfield started to write 'upon', and then decided against it.
5 Katherine Mansfield, *The Urewera Notebook*, edited by Ian A. Gordon (Oxford, 1978).
6 [Notebook 2], p. 44 verso.
7 This does not mean that Mansfield would have had no emotional understanding of what she was writing. She had an early sense of the disparity between appearance and reality and the inner and outer life. On 11 July 1907 she wrote to Arnold Trowell, 'in reality my outer life is but a phantom life—a world of intangible meaningless gray shadow—my inner life pulsates with sunshine and happiness.' (Mansfield, Katherine. [Notebook 39], 1906-08, p. 23 verso. qMS [1243] in Murry, John Middleton. ATL.
8 Katherine Mansfield, *The Stories of Katherine Mansfield*, edited by Antony Alpers (Oxford, 1984), p. 305.
9 George Meredith in *The Oxford Book of English Verse*, edited by A. T. Quiller-Couch (Oxford, 1906), p. 941. Mansfield's reading notes of 1908 suggest that she would have been familiar with Meredith's work. By the time she wrote *Bliss* she certainly would have known this poem, for she had a copy of the Oxford anthology and read it, as her letters and journal make clear.

Notes on Contributors

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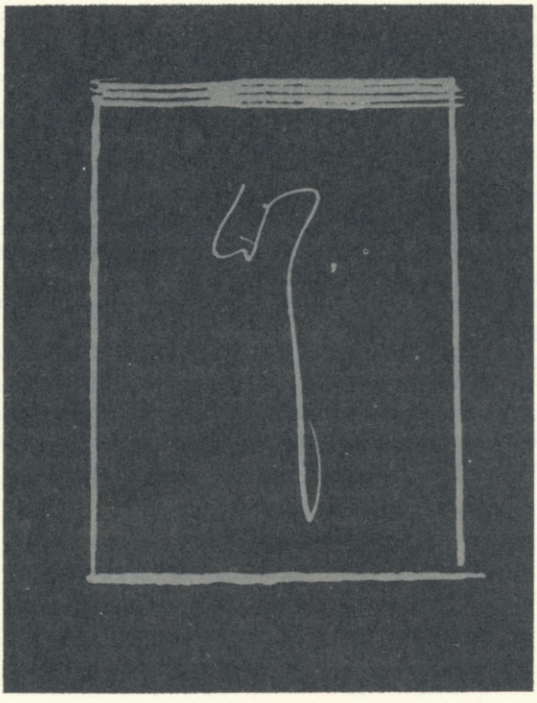

Katherine Mansfield

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Patrick Joseph O'Regan 1869-1947
A Life of Advocacy

R. M. SWEETMAN

On 13 December 1921, P. J. O'Regan began to keep a diary. It was something he had often contemplated but had found no time to pursue. A large family and a thriving legal career competed for his attention with the political causes he held dear—Irish self-determination, left-wing politics, electoral and land-value taxation reform. Though it had taken over fifty years to commence, O'Regan kept the diary faithfully, filling it in from memory whenever legal business took him away from home. Frequently he dwelt on incidents in his own life and from these often colourful entries it is possible to sketch an outline of his career.

Born in Charleston on the West Coast in 1869, O'Regan spent his youth on a small bush farm in the Inangahua Valley where his Irish immigrant parents had settled. The nearest school was twenty miles away and Patrick did not set foot inside it until he was fourteen years old. His early education was conducted at home, with a brief spell in Father Rolland's school at Ahaura. Bush-felling, fencing, milking, pit-sawing and carpentering were his daily occupations. Any spare hours he had were spent reading every book that came to hand.

The first of his many contributions to the local newspapers was a defence of striking quarrymen at Cape Foulwind in 1889. The identity of the anonymous writer who called himself 'Horny Hand' was soon an open secret in the locality and won the young man considerable popularity. In 1891 he took on the editorship of the *Reefton Guardian*, moving on shortly afterwards to the *Inangahua Times*. The step into political life was predictable, though events conspired to hurry O'Regan's stride. A by-election in Inangahua in 1893 saw O'Regan give Robert Stout a scare before losing by six hundred votes in a poll of about two thousand three hundred. His vigorous campaign made Stout reconsider his decision not to revisit the electorate and even to summon the persuasive power of Richard Seddon, Arthur Guinness, and E. J. O'Connor on his behalf. O'Regan's strong showing helped him to win the seat in the general election held in November 1893, with Stout moving on to contest Wellington North. At twenty-four, O'Regan had become the youngest member of the House of Representatives.

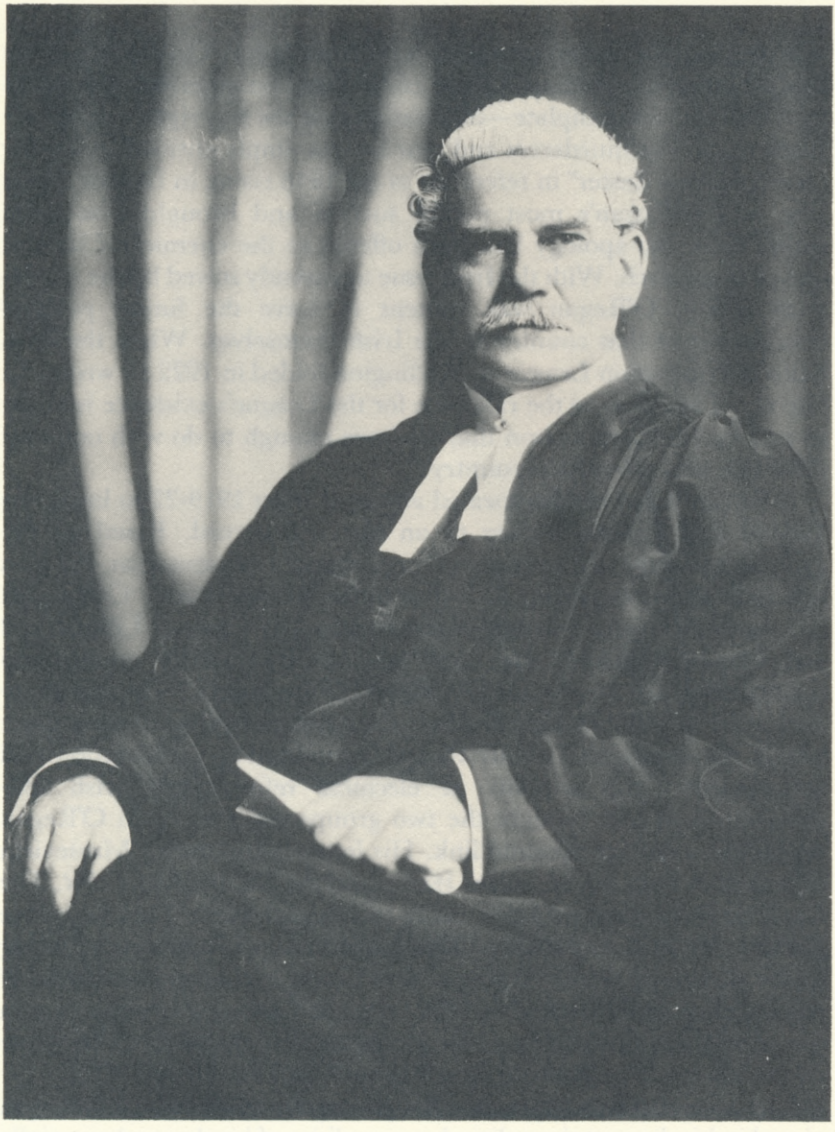
O'Regan's Milesian fluency and his natural debating ability marked him out for parliamentary success. In its review of the session the *Evening Post* gave a special note of praise to its choice as the best of the parliamentary freshmen, including F. H. D. Bell, W. F. Massey, and P. J. O'Regan.[1] The twin causes of proportional representation and

the taxation of the unimproved value of land had found an able advocate in the member for Inangahua. In 1896 O'Regan prepared and introduced a proportional representation bill, the second reading of which was defeated by seven votes only. In 1899 he managed to coax it past the second reading. For the rest of his life he worked tirelessly for what he saw as this most vital of reforms. After his defeat in the 1899 elections, he was reluctant to stand again for Parliament until the first past the post system had been abolished.

Defeat allowed O'Regan to launch a new career as a barrister and solicitor. Years of financial stringency and hard work were rewarded in 1908 with his admission to the bar. His legal ability and practical experience were well attuned to cope with a growing case load under the Workers' Compensation Act, and O'Regan quickly built a solid reputation as a 'working man's lawyer'. The inevitable compromises of political life had disappointed O'Regan. Moreover, he felt that his Catholicism and his advocacy of the causes of the Single Tax and of proportional representation had cost him advancement and influence in the eyes of the party politicians. Henceforth his political sympathies were with the emergent Labour Party. He defended the leaders of what became the New Zealand Labour Party on charges of sedition during the war, campaigned for its leaders, Holland, Fraser and Semple in their bids for Parliament, and was a frequent and severe critic of the Massey Government in the columns of the daily press.

His correspondence files from the period 1912-23 make fascinating reading. When the letters cease, the diaries commence. There is much of the politician *manqué* about O'Regan in his acerbic comments on the public figures of his day. The Liberals under T. M. Wilford were 'a scrubby lot of hypocrites'; Wellington Lawyer C. Skerrett was 'a conceited little Jingo snob'; and of his co-religionist, Sir Joseph Ward, he wrote, 'in connection with all things that really matter he is quite reactionary—he favours compulsory military training, he is deeply committed to the present suicidal land policy, he is up to the neck in tariff-mongering'.[2]

O'Regan's passion for politics leaps from the page, as does his love of his parents' homeland. His meeting with the Labour leader and Irish M. P., Michael Davitt, on the latter's visit to New Zealand in 1895, had encouraged an abiding interest in the cause of Irish freedom.[3] After the death of Martin Kennedy in 1916, O'Regan became the most prominent lay spokesman for Ireland's cause in New Zealand. In August 1921 he was elected as President of the newly-founded Irish Self-Determination League of New Zealand. From public platform and in the papers he argued the case for Ireland's national rights. When the Catholic Coadjutor Bishop of Auckland, James Liston, was charged with sedition for his alleged remarks in connection with Irish politics, O'Regan was a natural choice as defence counsel.



P. J. O'Regan. Photo neg. 18159 1/1

The diary for 1922 gives a blow-by-blow account of the Catholic side of the Liston sedition case. When none of the prominent lawyers initially approached by Liston's advisers would take the case on, O'Regan eagerly seized the chance to score against the bigots. He argued successfully that the Bishop had been misquoted in his reported reference to Irish people who had been 'murdered by foreign troops'. Far from apologising for Liston's laudatory reference to the Irish Rising in 1916, O'Regan launched into an exhaustive historical justification,

which he later had printed as a pamphlet.[4] The jury, all Protestant, was persuaded to bring in a verdict of 'Not Guilty'. On the eve of the trial he noted in his diary, '[I] am certain that no other counsel would take the line I contemplate—of insisting that the Bp. rightly called the Black and Tans murderers and that he was amply entitled to use the term "glorious Easter" in reference to the 1916 rising in Dublin'.[5] The case was O'Regan's most public success and brought him great satisfaction. No apology had been offered to the enemies of Ireland and of free speech. With the Irish issue apparently solved by the Anglo-Irish treaty, O'Regan was content to leave the future political complexion of that country to the Irish themselves. When the Irish Self-Determination League in Wellington folded in 1922 he wrote, 'In one way I am pleased the rationale for the League's existence is about to end for [the] one reason that we have enough to do with our own affairs in this ass-ridden country.'[6]

O'Regan failed in his repeated attempts from 1919-22 to bring the Liberal and Labour parties to an electoral accord. Based on the promised passage of a measure of proportional representation, the plan was to avoid vote-splitting in favour of the Reform Party. 'Our object . . . is to arrange a working understanding as between Liberal and Labour—in which Massey and his crowd of Tory crooks and mediocrities will be completely wiped off the board'.[7] He was more successful in influencing a hesitant Catholic leadership to view more kindly the emergent Labour Party. Opposition to conscription and sectarianism, and support of electoral reform and Irish self-determination had brought the two groups together, with O'Regan providing a crucial personal link. His letters denouncing Masseyism appeared in both the *Maoriland Worker* and the *New Zealand Tablet*. The Catholic hierarchy had been coldly unsympathetic to Labour before the war. By 1922 Archbishop O'Shea and Bishop Liston were rejoicing in the party's advances. O'Regan and Liston exchanged telegrams of congratulations in December 1922 after the Labour Party's success in the general elections.[8] 'How I long to be in the political fray!' he wrote as the news of the Reform losses arrived in December 1922.[9]

The historian will appreciate the perceptive shafts which O'Regan aimed in his diary at the political personalities of his day and especially at his colleagues in the legal profession. The student of New Zealand sectarianism will also value the glimpses afforded by his papers of Catholic political turmoil beneath the surface unanimity of the hierarchy.[10]

Promotion to the Supreme Court bench in 1937 as Judge of the Arbitration Court removed O'Regan from active participation in political life, but his diaries lost none of their pungency. The appointment came, appropriately, under the new Labour Government. The deposit of his papers in the Alexander Turnbull Library will surely

result in a study of the career of this eminent New Zealander. If this contributes towards illuminating the Irish-Catholic dimension of our history, which has been allowed to suffer such sad neglect, P. J. O'Regan would be more than satisfied. To use his favourite aphorism, 'Wait and see'.

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2 Diary, 29 September, 23 August, 1 November, 1922. O'Regan, P. J. Papers. Acc. 76-165. Alexander Turnbull Library.
3 Davitt was equally impressed with the young O'Regan. See Diary, 1895-96. Davitt Papers, Trinity College, Dublin.
4 *Rex v. Liston: Counsel's Address to the Jury* (Dunedin, 1922).
5 Diary, 15 May 1922. O'Regan, P. J. Papers.
6 Diary, 31 January 1922. O'Regan, P. J. Papers.
7 Diary, 24 December 1921. O'Regan, P. J. Papers.
8 See R. M. Sweetman, 'New Zealand Catholicism and the Irish Issue', *Studies in Church History* (forthcoming).
9 Diary, 11 December 1922. O'Regan, P. J. Papers.
10 See R. M. Sweetman, 'Daniel Mannix and his Biographers', *Australian Studies*, 1 (1988), 61-71.

Research Notes

Dr Claudia Orange, the deputy editor of the *Dictionary of New Zealand Biography*, reports that the dictionary's researchers continue to draw heavily on the resources of sections of the Turnbull Library, especially Reference and Manuscripts and Archives. Staff engaged in the editorial and research processes now number twelve full-time and eight part-time people. Apart from research relating to essays about to be written or in the process of being written, the major call on library time arises from checking on the written essays to prepare them for publication. In addition to this checking of six hundred essays in English, the translation of some two hundred of them into Maori is necessitating searches for information on personal, place and pa names as well as numerous other points. Work is also well under way for the next volume, scheduled for publication in 1992.

The Library's sound collections became available to researchers at the beginning of May 1988, after a delay due to building problems. The collections consist of both commercially-produced and unpublished New Zealand sound recordings of music and spoken work, the latter including oral histories. Researchers are encouraged to first use recordings held in other institutions, unless they are unavailable or are unique to this Library. Prior notice of access is required so that listening copies can be made for use within the Library.

The Pictorial Collections have been made more publicly accessible in the past year through a number of exhibitions held in the National Library Gallery. The opening exhibition, 'Points of View', and a more recent one, 'Wellington After All', both presented a cross-section of material from a variety of collections. The first major exhibition from the Drawing and Prints Collection was 'Drawn from Nature' showing early European visual records of New Zealand. It displayed the original work of some well-known artists, such as Heaphy, Fox and Earle, as well as the little-known impressions of early amateurs. A significant collection of the watercolours and oils of Albin Martin is currently on loan to the Auckland City Art Gallery as part of an exhibition to be toured by the Art Gallery Directors' Council.

The Cartographic Collection has acquired a reprint of the first edition of the one-inch to one-mile Ordnance Survey of England and Wales, originally published between 1805 and 1873. This series is complemented by a modern set of maps covering Scotland, England and Wales, the Ordnance Survey 1:50,000 scale Landranger series. A gazetteer containing some two hundred and fifty-six thousand names enhances access to this modern series. The Australia 1:100,000 topographic survey is part of the Australian National Mapping programme and covers more densely settled areas of the continent and other areas of social interest. At present, the Cartographic Collection has nearly four hundred sheets from this series. At a smaller scale of mapping, there are over three hundred sheets in the Australia 1:250,000 topographic survey.

An exhibition of World War I photographs from the Library's collections was displayed at the Victoria University Library in July in conjunction with the Stout Research Centre conference. This year's conference theme was 'A War-like People? War and the New Zealand Experience.' Fourteen panels of photographs were arranged to depict particular aspects of the experience of war—from the departure of troops in 1914, and the camps of Egypt and Gallipoli, to the battlefields with their dead and injured, and the monuments erected to their memory.

Family historians continue to be heavy users of the Library's resources. In the first year of service in the new building, 52% of week-day readers in the Reference Section cited their research interest as family history, and on Saturdays this proportion rose to 58%. The Newspaper Research Reading Room reflected similar patterns of use (44% and 54%). Many people see the manuscripts and archives, cartographic and pictorial collections as useful supplementary resources. Thirty-six per cent of readers in the Manuscripts and Archives Section were family historians, as were about 40% of those using maps. The correspondence received by the Library parallels these figures. Of the 1470 letters received by the Reference Section in the eighteen months from January 1987 to June 1988, 51% requested information about ancestors or other family members.

The Library has recently published *Katherine Mansfield: Manuscripts in the Alexander Turnbull Library*. It is a definitive listing of all manuscripts in all their forms: holograph, typescript, microfilm and photocopy. To celebrate her centenary, it was decided late in 1987 to reorganise the extensive Mansfield collections (MS Papers 119) according to the standard archival practice of provenance. The published guide is divided into three main sections: the collections, the letters and the papers. An index lists all people, prose and poetry. A number of appendices, such as a cross-reference table to MS Papers 119, have been included to aid readers.

During the year ended 31 March 1988 the Lilburn Trust granted $10,000 to the Turnbull's Archive of New Zealand Music. The grant is being used to assist the publication of inventories of the collections of music archives. The Trust has also made a grant of $5,000 to the Archive for the commissioning of oral history recordings of musicians and for purchasing commercially-produced New Zealand sound recordings.

Yellow Pencils: Contemporary Poetry by New Zealand Women, was published in late August by Oxford University Press. The selection was based on works available in the Turnbull and Victoria University Library. Lydia Wevers, editor of the volume, is an English lecturer at Victoria University.

Notable Acquisitions

The Lesbian and Gay Archives of New Zealand

A recent agreement between the Alexander Turnbull Library and the Trustees of the Lesbian and Gay Rights Resource Centre has provided for the secure

accommodation within the Library of the research collections assembled by the Centre over the last ten years.

The collection, to be known as 'The Lesbian and Gay Archives of New Zealand' (LAGANZ), comprises manuscripts, personal papers, organisational archives and printed materials—books, pamphlets, serials, maps, ephemera—as well as photographs, sound recordings and memorabilia. The inclusion of the archives of both the movement for sexual law reform and the gay rights movement makes it a comprehensive research level collection.

Announcing the agreement, Sharon Dell, the Library's Keeper of Collections, said, 'These collections form a unique and valuable range of research materials on the lesbian and gay movement and we are pleased to be able to help a significant social movement to preserve its records under conditions of access which protect the often sensitive personal information such records contain.'

Concern for the future of the collections had been felt for some time. In September 1986, shortly after the passage of the Homosexual Law Reform Act, the Lesbian and Gay Rights Resource Centre was attacked by arsonists. The Turnbull Library provided assistance and shelter for the evacuation and salvage of the collections, most of which survived. The collections were then put into storage while new premises were sought. However, the cost of secure premises in the city was prohibitive for the Centre, which has been almost entirely community funded.

The sensitive content of much of the collection means special arrangements to protect confidential information are needed. Ownership and control over access to the collection remains with the trustees of the Centre, acting on behalf of the lesbian and gay community, through two honorary curators appointed by them. The curators are Sara Knox and Phil Parkinson, both currently members of the Alexander Turnbull Library staff. They have the discretion to refuse unreasonable access in accordance with donor requirements and the ethical obligations of archival custodians.

The collections have been under the control of professional librarians since they were established, and are comparatively well-controlled and organised. The printed collections are fully catalogued and a subject thesaurus provides detailed subject access to the printed books, pamphlets and serials. Topics include sexual law reform, civil rights issues, health concerns, censorship, lesbian/gay studies, the history of gay people and lesbian/gay creative writing, the gay movement, feminism, the men's movement and other social and radical movements. A particular strength is the documentation of the AIDS pandemic. Some subject access to the collections of archival papers is also provided, and inventories are in preparation.

The collections are open to all bona fide researchers, not just to lesbians and gay men, subject to donor and curatorial restrictions. Enquiries should be directed to the Curators, either at the Library or to Lesbian and Gay Archives of New Zealand, P.O. Box 11-695, Wellington.

New Zealand Federation of Labour 1937-88

In July 1988 the Library received approximately forty-five metres of the New Zealand Federation of Labour archives. The FOL was the major national

federation of private sector workers from 1937 until May 1988, when it was replaced by the New Zealand Council of Trade Unions.

The archives transferred cover the period 1937 until 1978, and in some cases the mid 1980s. Records from approximately 1978 have been retained by the New Zealand Council of Trade Unions. These will be transferred to the Library at regular intervals as they are no longer needed for administrative use. Through the Trade Union History Project, the archives have been arranged and described and a guide to them produced.

The archives constitute a major source for New Zealand labour history and include correspondence and subject files, minutes, conference papers, photographs, sound tapes, video recordings, posters, publications and collected ephemera. All areas of FOL activity are covered including wage bargaining, disputes, involvement in social and economic issues and relations with affiliates, outside organisations, Government and Labour Party. Through this emerges a detailed picture of organised union response to, and debate about, national and international developments for half a century.

There are gaps in the records, particularly from the 1930s to the mid 1940s when some were burned, and again in the early 1960s. Some official Federation of Labour records already held in the Library partially compensate for these gaps.

Access to the archives is restricted and requires the written permission of the President, NZCTU, and the Chief Librarian.

Post Office Photographic Project

The first major photographic documentary project undertaken by the Library depicts Post Office buildings which closed, and activities which ended on 5 February 1988. The project was proposed by Martin Taylor of Paragon Arts and supported by New Zealand Post. The photographers Laurence Aberhart, Peter Black, Fiona Clark, Paul McCredie, Chris Matthews, Peter Ritchie and Ans Westra were commissioned by the Library. The proof sheets of their work are held by the Photographic Archive.

Gutenberg Bible Facsimile

To complement the two important collections of early printed Bibles held by the Library, the Howard Collection and the Bible Society in New Zealand Collection, a facsimile reproduction of the first printed Bible has been purchased. The original was printed in Mainz about 1455 by Johannes Gutenberg, the inventor of movable type. The facsimile edition is a meticulous reproduction of the copy held in the Bibliotheque Mazarine, Paris. It is accompanied by an explanatory text.

European Fine Printing

The recent purchase of some two hundred and fifty Czech bibliophile editions, mostly of the twentieth century, has broadened the Library's strong collection of private press and fine printed books. The majority are bound in calf, and many are on hand-made paper and illustrated. The chief emphasis of this new collection is on the quality of printing, illustration and binding.

Warwick Braithwaite Collection

Mrs Lorna Braithwaite has presented on long-term loan works composed by her husband, Warwick Braithwaite, a New Zealand conductor and pianist. The collection comprises his original music scores and libretti, and includes correspondence, scrapbooks and ephemera which reflect his lifelong association with opera.

Paul and Diny Schramm Collection

Paul Schramm was an Austrian-born concert pianist, composer and conductor. His wife Diny was born in Holland and was a pianist, teacher and President of the Leschetizsky Association, founded to continue the work of Theodore Leschetizsky. They came to New Zealand in 1938 and performed throughout the country. Their collection was acquired by donation and purchase and includes papers of the Leschetizsky Association, rare editions of early printed music, music scores of compositions and arrangements by Paul Schramm, music teaching materials, correspondence, scrapbooks and ephemera.

Reports from Visiting Scholars

Summaries of lectures to the Library's staff given by Robin Fisher, Simon Fraser University, British Columbia, on 'Recent Developments and New Sources in Canadian Historical Writing'; *and by Robert Ellwood of the University of Southern California, the Fulbright Research Scholar at the Turnbull during 1988.*

In Canada, as is presumably the case in New Zealand, most archival users are genealogists and local historians. While recognizing that academic historians are a minority group in reading rooms, the following comments are about their writing and the implications of their work for archival collecting. Many of these developments may have already happened in New Zealand, a few may be indications of things to come.

In the early 1970s many Canadian historians abandoned the search for a national synthesis based largely on the study of federal politics, and turned instead to the study of what one historian has called Canada's 'limited identities'. This proliferation into many new areas of history has had a profound effect on archives and archival collecting. The papers of political leaders in Ottawa no longer provide the staple for historical writing.

The phrase 'limited identities' was first used in the context of a call for the writing of regional rather than national history, and many historians have followed that advice. The upsurge in regional and local history has been accompanied by the development of regional and local archives, institutions that do not merely replicate the National Archives of Canada at the regional level. Census records, for example, particularly for Ontario and Quebec where they are available for longer periods of time, have become a major source for detailed local studies. The census abstracts provide very specific information that enables historians to reconstruct the ebb and flow of population and economic development in, say, a single county. Census material is only made available after one hundred years and so it has had less impact on the history

of western Canada where settlement is more recent. But, in contrast to New Zealand where such records are destroyed, eventually they will be available to historians across Canada.

The writing of urban history as an aspect of regional history has been accompanied by the development of city archives. In Montreal notary records have been used to examine the nature of small business in the city. In the Vancouver City Archives fire insurance maps have yielded a great deal of information about patterns of growth in the early years of the city's development. In each case the intent is to get down to a detailed, local level.

As well as looking at different geographical areas, Canadian historians have also studied other social groups besides politicians. Doing social history has meant writing about people who are less articulate: who do not always leave letters, diaries and memoirs. Their lives must be understood through other sources. The history of the working class, and particularly the development of cultural as opposed to labour history, has meant moving beyond the political papers of organized labour to the use of records that describe working conditions on the shop floor, working class organizations, clubs, sporting activities, and family life. The debate over the question of whether industrialisation led to an improved standard of living for workers and their families has produced detailed statistical work on wages and prices. Other historians have approached the problem in less obvious ways. One, for example, has used birth weights to measure changes in the standard of living, an approach which requires good runs of records from maternity hospitals.

Feminist historians have looked at women in the workplace, and in the domestic sphere. Personal diaries may speak of daily life, the business of running a home, and life cycle experiences, but women who worked in the home often left few written records. The problem can be partially solved for the recent past through oral history. Non-documentary, material sources have also been used to describe changing domestic patterns under, for example, the impact of labour-saving devices. Or folk art, the iconography of quilting for instance, may provide insights into women's interests and concerns.

Writing the history of Canada's native people is a comparatively recent development, and it might be said that Canada has little to teach New Zealand in this area. Indian history in Canada has focussed on the early contact and fur trading period. It has been based on old sources such as the massive records of the Hudson's Bay Company which, among other things, have made possible an examination of fur trade economics through the computer analysis of company account books. The technique of ethnohistory, combining archaeological, ethnological, and documentary sources, has produced new insights. And, here again, oral history is being used extensively.

In a small space one can only provide a few examples, but even these suggest some generalizations. Historians have moved away from a total reliance on impressionistic, documentary sources and this development has important implications for archivists. Statistical analysis, or 'number crunching' as it is affectionately called, has become a common technique and it demands the preservation of a whole range of new documents. Oral history has raised as yet unsolved methodological issues for historians, particularly the question of scholars creating their own documents, but many archives have established oral history divisions devoted to the acquisition and preservation of audio

tape rather than paper. The use of artefacts, on the other hand, means that historians are using sources that are usually within the province of museums which, at very least, implies the need for close liaison between archives and museums. Most importantly, of course, these developments underline the need for continued communciation between archivists and historians.

ROBIN A. FISHER

I spent the first six months of 1988 at the Turnbull Library on a Fulbright research grant. My work was on the history of alternative spiritual movements, particularly Spiritualism and Theosophy, that originated in the nineteenth century. New Zealand has proven exceptionally receptive to movements of this sort. On a per capita basis, for example, New Zealand has some twenty-five times as many Theosophists as the United States. Spiritualism, though more difficult to define statistically, has also been influential, as have derivatives of both movements. This receptivity is found in other nineteenth century settler societies, including Australia and the west Coast of America. In such societies the provision of conventional religion was often inadequate, while the romantic and utopian mood with its exaltation of feeling, and implication that a new order with perhaps a new spiritual foundation could be built in a new land, was pervasive. No less important was the fact that both these movements gave women much greater opportunity for spiritual leadership than the conventional churches of the day; gender equality tends to be even more a significant issue in pioneer than established societies. It is certainly no accident it was in New Zealand, and certain western United States and Australian states, that women first received the franchise.

The experience of immigration itself often effects a 'sea-change', giving the immigrant a sense that, with the change of setting, new ways of living and believing can be essayed. Not a few New Zealand immigrants who became active in nineteenth century Spiritualism or Theosophy reported a 'strict' religious upbringing in the old country. This was often followed by a time of religious indifference or even atheism as the adventure of resettlement became the all-consuming event of their life, finally replaced by curiosity about the controversial Spiritualist seances or Theosophical lectures available in many New Zealand towns. In some immigrant situations, such as among the large 'nationality' groups—Italian, Greek, Jewish, Polish—who came to the United States, the importance of traditional religion as a centre of identity and mutual support in a strange land has counterbalanced the 'sea-change' effect, fostering staunch adherence to church or temple. Most early New Zealand settlers, however, were of British origin, and for them this new Britain in the Antipodes was not sufficiently 'different' to create tensions calling for American-style ethno-religious solidarity. The spiritually liberating-for-experimentation capacity of immigration was instead permitted full play.

The presence of indigenous religion, whether Maori or native American or other, also presents a challenge to a settler society often with interesting results. Early Spiritualism in North America and New Zealand alike had some interaction in both conceptual and personal respects with native shamanism, for example the importance of 'Indian Guides' in the seance room. Early reports tell us that Maori were impressed to find among Pakeha Spiritualists

a faith similar to their own, and a tohunga was listed among the first Theosophists in New Zealand, in the Wellington lodge of 1888. A sympathetic interest in indigenous spirituality is evident in Theosophical and Spiritualist literature over many decades.

As I prepare my research findings for publication, I invite other scholars to test the hypothesis that nineteenth century settler societies, especially British, have been particularly receptive to alternative religious movements, whether sectarian Christian or, like those I have studied, of a different character. In these places, of which New Zealand is perhaps the purest example, conventional church life is relatively weak. There is a pioneering spirit and sometimes a sense of utopian vision, confrontation with indigenous and at times immigrant Asian spirituality presents a challenge, and the issue of gender equality is significant. Much remains to be done, however, to deepen our understanding of the spiritually exploratory side of these societies.

ROBERT S. ELLWOOD

Notes on Manuscript and Archive Accessions

A SELECTIVE LIST OF ACQUISITIONS, DECEMBER 1987 TO MARCH 1988

Acquisitions of manuscripts and archives are listed selectively in the *Turnbull Library Record* to alert scholars to newly acquired material judged to be of research value. For items marked 'Access subject to sorting' or 'Restricted' the Library would welcome notification that access will be sought, preferably with an indication of a likely date. This will help the staff in establishing priorities for sorting collections. The following list updates the Notes in the *Record* for May 1988. Material produced by the Pacific Manuscripts Bureau and the Australian Joint Copying Project is not listed except for items copied under the latter's Miscellaneous series. New accessions for the Archive of New Zealand Music are listed in *Crescendo*, the bulletin of the International Association of Music Libraries (New Zealand Branch).

BALLANTYNE, DAVID WATT, 1924-1986. *Papers, ca. 1939-1985.* 4.3 m. DONATION: Mrs V. Ballantyne, Auckland.
Ballantyne was a journalist, author and playwright. Papers include manuscripts and typescripts of novels, short stories and plays, correspondence, diaries, notebooks and newspaper clippings.
Restricted.

BARRINGTON, ARCHIBALD CHARLES, 1906-1986. *Further papers, ca. 1929-1983.* 5.3 m. DONATION: Mrs J. Barrington, Upper Moutere.
Diaries, letterbooks, scrapbooks, annotated printed monographs and newspaper clippings of a noted pacifist, Methodist layman and member of the Riverside Community.
Restricted.

BAUGHAN, BLANCHE EDITH, 1870-1958. *Commonplace book, n.d.* 1 folder. DONATION: J. A. Burns, Masterton.
Contains notes of prose pieces and parts of poems to which Baughan wished to refer.

BROOKLYN SCOUT GROUP. *Records, 1909-1985.* 60 cm. DONATION.
Includes minutes of meetings, correspondence, published histories, pamphlets and badges of one of Wellington's earliest established scouting groups.

CARRUTHERS FAMILY. *Extracts from letters, 1914-1918.* 1 folder. DONATION: Mr N. Boyack, Wellington.
Walter Carruthers served in Egypt, Gallipoli and France during the 1914-1918 war. Comprises letters in the form of a diary sent home to his family. It also includes a letter announcing his award of the Military Medal and Bar and a letter describing the circumstances of his death in September 1918. Photocopies of transcripts.

CARTER, MITA. *Essays on Wairarapa Maori Leaders. n.d.* 1 folder. DONATION.
Essays on several prominent Wairarapa leaders including Tamahau Mahupuku, Karaitiana Te Korou, Te Whatahoro Jury, Marihaa Rangi-ta-kai-waho, Hiko Piata, Piripi Te Maari. Photocopies of transcripts.

CHURCH OF ENGLAND. WELLINGTON DIOCESE. *Further records, ca. 1870-1987.* 18 m. DONATION.
Diocesan records include ledgers, journals, printed Synod proceedings, returns of marriages, clergy files, building funds, confirmations and committee minutes. The records of St Barnabas' Church, Roseneath, are also among the collection.

DISTRIBUTION WORKERS FEDERATION OF NEW ZEALAND. *Records, ca. 1950-1970.* 2.6 m. DONATION.
Includes committee minutes, correspondence, subject files and group award files. *Restricted.*

FLEMING, SIR CHARLES, 1916-1987. *Papers, ca. 1930-1980.* 17.3 m. DONATION: Lady Fleming, Wellington.
Correspondence, diaries and notebooks, drafts of articles, papers, monographs, subject files, photographs and family papers of noted scientist.

GILBERT, GWENETH. *Unpublished works, n.d.* 30 cm. DONATION: Mr G. Kingswell, Geraldine.
Typescripts of unpublished works including 'My Brother's Shadow', 'Basic Social Studies', a play 'Sons and Delinquents', and a social studies text.

GRAHAM, JOHN REGINALD. *Diary, 1914-1915.* 1 folder. DONATION: Mr A. Coombs, Auckland.
Graham served with the Samoa (N.Z.) Expeditionary Force which captured and occupied Samoa in September 1914.

HALL, REV. PERCY, b. 1875. *Papers relating to missionary teaching on Rarotonga, ca. 1890-1920.* 1.3 m. DONATION: Miss D. Hall, Wanganui.
Hall was stationed on Rarotonga. Material includes records of Tereora School, diaries, essays, sermons, and pupils' journals; also correspondence between Hall and his pupils and records of the journal *Te Karere.*

MCDONALD, GEOFF. *Papers, n.d.* 1.7 m. DONATION.
Author's research for *Shadows Over New Zealand* and *The Kiwis Fight Back* and on other defence and related issues.

MCNEUR, RUTH. *Letters from father on active service, 1918.* 1 folder. DONATION.
Alec McNeur served in Palestine with the Canterbury Mounted Rifle Regiment. His letters, collected by his daughter Ruth, describe aspects of military life and places of biblical interest visited by her father. Photocopies.

NATIONAL COUNCIL OF CHURCHES. *Records, ca. 1920s-1987.* 37.6 m. DONATION.
Ecumenical body formed in 1941 and wound up in 1987. Records include a large sequence of numerical subject files, executive and AGM minute books, committee minutes, scrapbooks, photographs and publications. Also records of several predecessor groups.
Restricted.

NEW ZEALAND COUNCIL FOR EDUCATIONAL RESEARCH. *Educational Reminiscences, 1983.* 30 cm. DONATION.
Responses to an appeal by NZCER for reminiscences of educators. Includes typed and photocopied reminiscences of forty-three teachers.

NEW ZEALAND PLAY CENTRE FEDERATION. *Records, ca. 1948-1965.* 1.3 m. DONATION.
Comprises records from the national body of the Federation as well as those from the Wellington and Palmerston North groups. Records were formerly deposited at National Archives.
Restricted.

NOBBS, KENNETH JAMES. *Earliest Ship Building in New Zealand and the Beginning of the Timber Trade 1792-1825, ca. 198-.* 1 folder. DONATION.
Unpublished at time of deposit, paper includes chapters on canoe building, shipbuilding in Dusky Sound and timber exports. Photocopy of typescript.

NURSE, LIZZIE. *Diary on the British King, 1883.* 1 folder. DONATION: Mrs J. Waldron, Whangarei.
Diary of her journey from London to Wellington on the S. S. *British King* including a description of her subsequent voyage to Auckland on the *Manapouri.* Photocopy.

PAETZ, ALFRED ROSS. *Diary of a Trip, Gloucester, New Jersey to Wellington, New Zealand, 1907.* 1 folder. DONATION: Mrs E. Schenk, Queensland, Australia.
Holograph diary of a trip from America to New Zealand via the United Kingdom. The family remained in New Zealand, mainly residing in Wanganui until 1927. Photocopy.

QUINLAN, JOHN COURTNEY, 1909-1978. *Diaries, 1942-1943.* 3v. DONATION: Mrs E. Pilkington.
The diaries cover the period of Quinlan's war service in Crete and his subsequent capture and internment as a prisoner of war.

RADCLIFF, JAMES, 1801-1856. *Report on the Aborigines of New Zealand, 1842.* 1 folder. DONATION: Mrs C. Milne, Tasmania, Australia.
Radcliff was a landowner in Tasmania. His letter on his opinion of the condition of aborigines in New Zealand was written at the request of the Aborigines' Protection Society, London. Photocopy.

SCHAFFTER, REV. ALBERT. *Letter from Frederick Thompson, 1853.* 1 folder. DONATION: Mr R. Simonds, New York, U.S.A.
Schaffter was a pastor in Livorno, Italy. A visitor of his, Thompson, returned to New Zealand and wrote to him passing on information about the Canterbury settlement. Photocopy.

SCOTT, WALTER J. 1902-1985. *Papers, 1938-1983.* 1.7 m. DONATION: Mrs W. J. Scott, Wellington.
Papers relating to Scott's work as a prominent educationalist and civil libertarian.

SCRIMGEOUR, REV. COLIN GRAHAM, 1903-1987. *Papers, ca. 1928-1987.* 3.3m. DONATION: Mrs P. Scrimgeour, Auckland.
Comprises correspondence, subject files, newspaper clippings and photographs of 'Uncle Scrim', prominent minister and broadcaster.
Restricted.

SMITH, RON. *Papers, ca. 1938-1978.* 60 cm. DONATION.
Comprises files on New Zealand general and municipal elections during which Smith stood as a candidate for the New Zealand Communist Party.

SWAINSON, WILLIAM JOHN, 1824-1887. *Swainson family letters, ca. 1819-1879.* 50 cm. DONATION: Mrs N. Swainson, Levin.
Comprises transcripts of family letters, compiled by and some written by the naturalist William John Swainson. Some original letters, clippings, maps and photographs are included. Collection was microfilmed whilst on loan to the Library in 1958.

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